

tain no less than five Presbyterian Churches, and from what I was able to see of them, all are well filled. St. Andrew's Church, on Queen's Avenue, is perhaps the largest. The pastor, Rev. J. A. Murray, was seriously indisposed at the time of my visit, and I had not the pleasure of hearing him. At Park Avenue Church, where the venerable Dr. Proudfoot ministers, I was more fortunate, and had the pleasure of listening to one of that gentleman's able expositions of gospel truth in a sermon of much originality of thought and language. The congregation is a "solid" one, if I may be pardoned the term, and the members have an abiding faith in their genial pastor.

The remaining city congregation is that of St. James. It has had rather a checkered history, but under the earnest ministry of Rev. D. McGillivray is becoming a power for good in the city. The building is a faint imitation of Old St. Giles', Edinburgh, and is sometimes designated by the humorously disposed the "pepper castor." It, along with a good manse, is situated on a large lot on Richmond Street, and is a most valuable property. Within the past two years the church was completely gutted, and has been refitted and re-decorated in a manner which leaves it one of the most comfortable and attractive places of worship in the city. The cost of these improvements footed up some \$3,500. It is comparatively free from debt.

#### LONDON SOUTH.

The Presbyterians of the rapidly growing suburb of London South have recently distinguished themselves by setting up a separate establishment, and have built a fine brick church capable of seating nearly 500 persons. It is carpeted and cushioned throughout, and is possessed of a fine large pipe organ. The congregation embraces many wealthy citizens, and though at present there is a debt upon organ and building, with the choice of a shepherd for the flock, it is to be hoped the scattered forces will be gathered together, and substantial moral, and spiritual progress be made. As the nature of the soil rendered a basement room inadvisable, the congregation have with commendable enterprise purchased the frame church formerly used by the Bible Christians, on the opposite corner, and which is being fitted up as a school-room.

#### LONDON EAST.

This suburb is presently suffering from the destruction by fire of the car works, which gave employment to a large number of men. It possesses an independent congregation already well established, the resident clergyman, Rev. Walter M. Roger, M.A., being a most zealous and faithful worker in the cause of his Master. During my visit he was receiving the assistance of Rev. Mr. McIntyre, and a large number were making profession of salvation.

But London and its churches is also left behind, and taking a seat in a London and Port Stanley R. R. coach, I soon find myself in the ambitious little city of

#### ST THOMAS.

Like Stratford, St. Thomas has been indebted for what prosperity it enjoys to its railway connections. As the headquarters of the southern system, the G. W. R. Air Line, and the London and Port Stanley, it may well claim to be a railway centre of some magnitude, and it really presents a lively, bustling appearance, more characteristic of an American city than a sober Canadian community. And this is not so much an imaginary element, for under Vanderbilt's management of the Michigan Central, of which the Southern forms a part, there has been a decided immigration of go-ahead Americans to the city. Physically it does not possess any particularly distinguishing features, and beyond the Haggart & Cochrane manufacturing establishment is largely dependent on the railway workshops. Alma College for young ladies is an important educational institute which is growing in efficiency and strength. There is only one Presbyterian congregation in the city, but that it is a large and wealthy one is evident from the edifice which it possesses. It is a large building of somewhat peculiar construction, and its interior arrangements are of the modern opera house style. I had no opportunity for personal examination of the interior, however, and can only speak from hearsay. While there, that celebrated divine, Dr. Talmage, of Brooklyn, lectured to an audience of about 1,100 people, his subject being "Big Blunders." Those who paid their 50 cents to hear him declared themselves well satisfied with their investment.

At St. Thomas my trip came to an end and as a matter of course so must these notes. I trust they have not been wholly uninteresting to readers of THE PRESBYTERIAN, as making them in some measure familiar with the churches and places visited, thus widening their sympathies with, and knowledge of the work of the denomination in other places. T. A. A.

Toronto, December, 1884.

#### REVIVAL IN STRATFORD.

MR. EDITOR, A wish has been expressed that some statement should be given to the Christian public in regard to the gracious outpouring of the Spirit on Stratford.

In the early part of November, special religious services were simultaneously, but without previous concert, begun in St. Andrew's Church by the Rev. Mr. Panton, and in the Central Methodist Church by the Rev. Mr. Richardson. These were held for two weeks in the churches named, and the pastors were assisted by evangelists devoted to this special work. The Rev. Mr. McIntyre assisted the former, and Rev. Messrs. Crossley and Hunter the latter. These services were so much blessed by God, that it was deemed desirable to unite all the Evangelical churches and hold union meetings. An arrangement was consequently come to whereby such meetings were held every night for upwards of five weeks in one of the churches, in alternate weeks. All the Evangelical ministers joined heartily in the services, and both in the public meetings and in the more private inquiry meetings worked faithfully and earnestly for the conversion of sinners to God, the reclamation of backsliders, and the upbuilding of God's people. In this they were assisted by a noble band of Christian workers, who spared neither time nor labour in striving to advance Christ's Kingdom in our midst.

These services have been attended by large and increasing congregations, and night after night the building in which they were held has been crowded with earnest and attentive seekers after Christ. A prayer meeting was also held every day at 3 p.m., which was attended by large numbers and which was greatly blessed in edifying God's people and in preparing them for the more public services of the evening.

It is not too much to say that never before in the history of Stratford has such spiritual awakening taken place. Young men, young women, middle-aged and old people have been converted from a life of carelessness and sin to a saving knowledge of the truth as it is in Jesus, and have been led to cast themselves in trusting confidence at the foot of the Cross, and to obtain the pardon and the peace that God bestows upon true believers in Christ.

During the whole of the services there has been no undue excitement, but an intense earnestness was manifested by hundreds to have the great question answered "What must I do to be saved?" Hundreds who formerly were out of Christ, having no hope and without God, are now rejoicing in the faith.

A peculiarly gratifying feature is the anxiety exhibited by the new converts, both young and old, to bring others to the Cross, that they might be partakers also of the same precious faith. They seem to be overflowing with the love of God, and are not satisfied till they have told others what great things He has done for their souls, and have brought their friends and companions to a like happy condition. Instances of this can be multiplied almost indefinitely. One will suffice. A young man, who was formerly in the habit of collecting his companions in his office for the purpose of playing cards and other games, has, since his conversion, substituted a prayer meeting.

It is probably too soon to be certain as to the results that will flow from this glorious revival, but indications lead me and others to the conclusion that the effects will be permanent.

It has generated a deeper feeling of brotherly love between the different sections of the Church in Stratford. During the series of meetings there has occurred nothing to mar the harmony that characterized the initiation of the union meetings, and Presbyterians, Methodists, Congregationalists and Baptists have worked together to advance the cause of our common Christianity.

The accessions to the membership of the Churches have been large. At the Communion lately in the Methodist Church, upwards of 100 new members were added to the Communion roll. Knox gained between

fifty and sixty, and St. Andrew's between thirty and forty. The other churches have not held communion services since the commencement of the revival, and consequently, statistics in regard to them are wanting, but I have no doubt the increase in their membership will be proportionally great. A moderate estimate gives the number of converts at between 300 and 400.

This work is the general topic of town talk; the bar and billiard rooms are comparatively deserted, and the strange (at least for Stratford) spectacle was seen of churches crowded with eager and anxious worshippers during the festivities and gaieties of Christmas week.

The closing meeting of the present series was held on Friday, December 26th, in Knox Church, when the spacious edifice auditorium, gallery, platform and aisles was crowded to overflowing with an audience assembled to render thanks and praise to Almighty God for His great goodness in bringing so many out of darkness into His marvellous light. At this meeting as well as at the previous ones, the testimony of the converts was clear and convincing—some narrating the steps by which God had led them to surrender themselves to Christ—others, in broken accents, testifying to their trust in the Lord Jesus and the joy and happiness He had vouchsafed them—and others thanking God that friends, relatives and acquaintances had found peace in believing.

I cannot close without acknowledging the great assistance rendered by the Rev. Messrs. McIntyre, Crossley and Hunter, who, by their impassioned appeals, convincing statements and earnest exhortations set before the people the simple story of the Cross, and were the honoured instruments in the hands of the Spirit of leading many to the Saviour. To His name be the glory! M.

Stratford, Jan., 1885.

#### CHURCH AND MANSE BUILDING.

The following paper by Rev. J. Sieveright, B.A., ordained missionary, Huntsville, Muskoka, anent Church and Manse Building, was read to the Home Mission Committee at its meeting in October.

Permit me to state the following facts powerfully urging the necessity of a Church and Manse Building Fund for Muskoka, and other districts similarly situated. For one thing the county is dotted with wrecks of Presbyterian Church buildings. At Huntsville, after a year's service by thirteen missionaries and students, on my arrival here, I found a church building dilapidated, unpainted, unpewed, and ill adapted for worship in the severe cold of winter; the remains of a manse, part of which blew down and the remnant unfit for habitation, the church lot ornamented with blackened stumps and covered with boulders and stones. At Allansville, eight miles south, ten years ago there was a small log church, now used as a sheep pen. It was abandoned to begin a better one. Three years ago the framework of a new church was prepared in the woods, where it remained till it was burned. At Brunel, six miles south west, the plank and flooring for a church were obtained nearly two years ago. They were left partly at the saw mill and in different localities. At Cain's Corners eleven miles east, there is a union church used for Presbyterian service in the summer months, so well ventilated that on recently passing it, I was able to see through it from one side to another. On Trading Lake, seventeen miles south east, \$60 have been collected for a union church. The only service ever given has been Presbyterian. At Woodstown, ten miles north west, a church building was begun some years ago. It is still unfinished, propped up to keep it from falling. In the Hooly settlement, eleven miles north, eight years ago a church was partly finished. It was deemed too large. The building was taken down, made smaller, but has never been completed and is unfit for winter use. At Emsdale, eighteen miles north, the shell of a church was erected seven years ago. My knowledge of the whole district is limited but it is only reasonable to suppose that the instances quoted are a fair specimen of the whole. The discouragements from uncompleted churches have in some instances been so great as almost to extinguish our cause. Had there been a Church and Manse Building Fund instead of unfinished structures, discouraging our few earnest people by timely aid these buildings could have been completed, and the result would undoubtedly have been an opportunity to form stronger congregations, a stepping stone to