

pression and exposition all over the Dominion? Are they not to play their part in shaping the national life? Let overlapping be reduced to a minimum, but let no deserving group of Presbyterians be able to complain that their Church has forsaken them or suppressed her principles to save her pocket.

IV. 1. There are many encouragements. Since the Union, twenty years ago, over 200 missions have become congregations, several of which are influential and helpful. Under the charge of the committees are 400 missions still with 1,200 stations, and, year by year, we may expect ten or a dozen fresh congregations to be given to the Church. Connected with these missions are one-sixth of the families of the Church and one-ninth of its communicants. And this work is growing. The missions are double the number they were twenty years ago and the stations treble. The largest advance, it is true, has been in the West but there have been gratifying gains in the Maritime Provinces, along the Ottawa and in the Algoma and Muskoka districts. Twenty years since we had one feeble Presbytery in the West and now thirteen with a request that another be erected; and our preaching places have increased from 35 to 818, and communicants from about 500 to 19,000. The gains East and West have increased the strength of the Church, enhanced her prestige, and enabled her to undertake and carry out work otherwise beyond her power.

2. It is encouraging to know, too, that spiritual life in our missions seems to be deepening. For some years after the Union there were only from eighty to eighty-five communicants for every hundred families. The proportion of communicants steadily rose until now there are 120 communicants for every 100 families. In the whole Church the communicants are about double the number of families.

3. The work though difficult has been bracing. From no point have we been obliged to retire. As of old the gospel has proved itself the power of God unto salvation.

A missionary sent to a mining district found a determined set made to drive him away. Sabbath services held in the open air were repeatedly broken up and there was no redress. The calm determination, cool head and warm heart of the missionary secured friends in time, a church was built, and now, after four years, the people apply for organization as a congregation; and they hope to become self-sustaining in the near future.

Another missionary on reaching his field discovered that no one would lodge him. He found a bed under a lumber pile. In two years a church was built and a manse, and a good cause organized, and when leaving over 200 accompanied him to the ship.

To a new village a recent graduate was sent. After trying the work for a month he asked to be relieved saying that it was useless to attempt establishing a mission there. Another man took his place and was promised \$100 a quarter for two years. At the end of the third quarter he wrote, "send no more H. M. money, the people here think they can support me and I am willing to trust them." Nor was he disappointed. To-day we have there a strong congregation.

To a coal mining town a visit was made and notices posted for a service at two on Sabbath afternoon. No one attended. The service was postponed till four and the people called on and invited personally. Out of a population of from 1,200 to 1,500 only six appeared. In two years a church and a manse was built, and the congregation in three years and a-half became self-sustaining. It now provides the supplement for another mission.

4. The gospel is making its power felt everywhere. In the whole prairie section the people frequent the House of God as they do in the East, and if in the Pacific Province things are not so satisfactory our neglect in the past is somewhat to blame. The religious barometer is rising however. There is everywhere great freedom from crime—such freedom in the mining districts as to surprise Americans. Large as was the harvest last year and difficult as it was to get help to take it off, not a sheaf was out stooked or threshed on Sabbath between the Red River and the Rocky Mountains. The conditions south of the line were in marked contrast. Shall we not maintain and extend this power that makes for righteousness, sobriety, purity and the reign of the law and order?

There is encouragement in the wide field with its promise of growth and population. The theatre is roomy and the outlook cheering.

The settlers are from good strains, they are intelligent and industrious and, except in a few spots, religious. They realize the value of their heritage, and they can be depended on to make its future worthy of themselves and their lineage. Unlike Indian and other weak races they have a future and money spent in planting Christian institutions among them will prove a good investment.

I would not be true to my own convictions if I did not bear

testimony to the worth of the men who are doing the work of the Church on the frontier. To them under God the success in the past is due. Theirs has not been an easy task; but I fear that their service has received scant recognition. Many of them are men of scholarship, culture and preaching power, but they have too frequently been scrimped and pinched. On the frontier there is no respect for the cloth and you cannot conjure with the Church. There is respect for men, men with conviction and knowledge—men true to God and helpful to man. Such are many of your missionaries. Let us all show our appreciation of them by making their lot a little more pleasant than it has been of late years.

Nor could I close without bearing testimony to the valuable work done by other Protestant denominations. The Methodist Church shows the same zeal in the West that secured her her proud position in the East. The Anglican Church has been active and enterprising beyond precedent. Ritualistic practices have unhappily divided people in some dioceses; Canadians generally prefer low church while Englishmen have a liking for high church services. So exclusive are these newcomers in this regard that they will scarcely attend any church but their own. A sojourn in Canada will no doubt modify their views.

The work of the Baptist and Congregational churches, much less extensive but yet not less earnest. The Lutheran people are planting missions in the West too but in a number of cases they seem to be tainted with Unitarian views. Grace be to all of them that love the Lord Jesus Christ in sincerity.

The reasons for the prosecution of Home Missions are many and strong. As patriots everything should be done to unite in strong bonds the East and West of Canada, and for this end Christian work is invaluable. If the country is to prosper, its home life must be sweet, its social life clean and its public life pure, this can only be secured by the influence of God's truth and Spirit. A large proportion of the settlers in the new district of the country are Presbyterians—they are our children and have a claim on our sympathy and assistance.

Some of our sons will undoubtedly find a home on the frontier, as the problem of living for many in the East is becoming more difficult of solution. Shall we not help to make their future place of residence clean and sober.

If the object of mission work is to save souls here and hereafter, where is there a field that promises larger returns if effectively worked, or threatens more lamentable ruin if neglected than this same frontier where now so many religiously trained in youth are to be found?

And if the Church is to gather strength for work at home and abroad let her not neglect new settlements. Is neglect not writ large over the whole of Eastern Canada from Cape North to Port Arthur? Do we need to write it once more over the fair West?

And when the Chinese and Japanese come from across the sea they must not be obliged to search for a Christian with a lantern. The influence of our Christianity should be so clear and strong that he who runs may read. So shall we speed the day when the kingdoms of the East shall become the kingdoms of our Lord and of His Christ.

For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see Thy righteousness and all kings Thy glory.

Church And Manse Fund.

A summary of the report of the Board of the Church and Manse Building Fund for Manitoba and the North-West Territories shows that during the year the Board assisted in erecting fourteen new churches and one manse in the Synod of Manitoba and the North-West Territories, and in removing two other churches. In the Synod of British Columbia it helped to erect seven new churches and one manse, besides making a loan to another congregation to aid in adjusting a heavy debt. Twenty-one new churches and two manses were thus erected. Seventeen grants were made, amounting to \$1,655, on buildings valued at \$11,600; and nine loans amounting to \$4,259, on buildings valued at \$17,500. The advances, therefore, were \$5,905 on buildings worth \$28,100. Of the congregations helped one was in Ontario, ten in Manitoba, six in Assinibois, three in Alberta, and six in British Columbia.

The Board has now been carrying on this work for fourteen years, and with the following results: In 1882, when the first Board was appointed, there were only eighteen churches and three manses, belonging to the Church, between Lake Superior and the Pacific. Since that time the Board has helped to erect 269 churches and fifty-six manses, or 325 buildings in all, valued at \$459,000. Only about one-fifth of the money entrusted to the Board has been employed in the erection of manses, and yet the rest saved by these manses would pay interest at nine per cent. on all the capital ever entrusted to the Board.