

practicality and pithiness it is characteristic of the President of the Missionary Association.—(ED.)

After an introduction of a personal nature, Mr. Ross said:—

At the outset allow me to congratulate the Association on its progress. We have this year become responsible for five students who are to labour in various destitute parts of the Church. This stride forward on the part of the Association has not been made I trust without counting the cost and it certainly has been made with fear and trembling on the part of some of the members. Courage, gentlemen, in the evil hour. I feel myself charged to-day with the message of the greatest of the prophets to the fainting house of Israel. "Say to them that are of a fearful heart, Be strong, fear not." We sent out more missionaries last year than ever before, and yet we will have a balance in hand. The churches of this land have all nerved themselves for a desperate assault on those parts which may be considered the peculiar dominion of Satan, and we cannot afford to stand quietly by and take no part in the contest. But you may say, "Why should other men be eased and we burdened?" I have not time to show fully the fallacy of this. Our position divides the strength of the Church properly, and our appeal to our stations awakens an interest in mission work in those who contribute to no other scheme of the Church, and this is clear gain. Besides when true soldiers are defending a fortress and a breach is made in the walls just in front of their post they don't stand back and say, "Let others share the danger with us in the defence of this gap." If they did the enemy would be in possession in a few minutes. Every man feels the strength of ten in his single arm at such an hour and sword in hand he rushes pell-mell into the breach over the top of friend and foe resolved that if the enemy enter it will be over his body.

What has our Church lost during the last century in this very neighbourhood by standing on her dignity? It is now nearly 1,000 years since the blue banner was unfurled not 30 miles from this spot by the Rev. Robert McDowall, a missionary from the Classics of Albany of the Dutch Reformed Church. For half a century he travelled and toiled. He raised many Churches and published the tidings of salvation from Glengarry to "Muddy Little York." The good man's remains now lie in a rude enclosure in Fredericksburgh, overgrown by the wild juniper bushes and the wandering pine. The second Church which he erected on that spot, which was the centre of his operations now stands a solitary ruin. Its siding and shingles rattle in the wind, the wild pigeon coos from her nest in the deserted gallery and the pulpit forms the undisturbed home of bats and owls. The Church of England lifts its spire in stately grandeur from the other side of the way and its dead are ranged round it with the usual precision. In several parts of the country the oldest inhabitant will sometimes point out to the traveller a few large stones in the corner of a well-tilled field and say with all the pride of antiquarian lore, "When I was a boy a Presbyterian Church stood there."

Why was it that the work so well begun a century ago has not only stood still but gone backwards? Was it any special outpouring of the wrath of Jehovah which thus caused our Zion to be literally ploughed as a field? Was it not rather because the Church of our Fathers was at that time bound hand and foot with the red tape of an effete ecclesiasticism? She was so busily employed tinkering at her dignity that she forgot her work. No man was qualified to be a Christian teacher unless he had spent the statutory eight years in Academic training and this in a new country with no such institutions was utterly impossible. Had our Church ever during the forty

years that this has been an University city been wise enough to adapt herself to the exigencies of the time and place—had she energetically used the means at her disposal, all Eastern Ontario would have been hers. Let us not proudly think that we are better than our fathers, but let us learn a lesson of adaptation, diligence, and earnestness from their failure. When we have at length wakened up to the consciousness that we have lost a century, let us not lose any more. It becomes us especially who belong to this University in the centre of the ruins of Presbyterianism—the waste places of many generations, to bestir ourselves to the help of Jehovah the mighty.

Do not solace yours with the thought that if these districts are lost to the Presbyterian Church they have been gained by some other body. This is not strictly true. Other bodies have to some extent taken possession of the land, but there are large tracts in this presbytery and in the neighbouring presbytery where there is no service at all, and besides no other system will flourish in the soil from which Presbyterianism has died. I know that many (in fact nearly all) the children and grand-children of Mr. McDowall's members go to no place of worship. They retain all the prejudices of Presbyterianism without their good qualities, and if they are to be reached at all it must be by the Church of Calvin and Knox.

I am coming to the application of my discourse. This Association is bound to increase the number of its own missionaries year by year as fast as its circumstances will allow. For this purpose every individual member must feel bound to take up a collection during the summer in every church, school-house, or private dwelling where he has service. Let every member assure himself that the success of the Association, nay the prosperity of the Church at her weakest points depends on his performance of this duty. After this most public and most emphatic charge let no one plead ignorance of the fact. If your people are poor remember they are not burdened with so many collections as wealthier Churches.

(To be Concluded.)

SUNDAY SERVICE.

BY OUR OWN REPORTER.

THE Revd. M. McGillivray, M.A., of Scarborough, conducted the service in Convocation Hall, on Sunday, March 27th, and spoke from the texts, "The thought of foolishness is sin." Prov. xxiv., 9, and "The thoughts of the wicked are an abomination to the Lord," Prov. xv., 26. We cannot see all the process of nature, such as the circulation of the blood, or the activity of nervous energy, and yet we know that our existence depends upon them. Neither do we see the process of germination in the seed, yet we see the green blade appear above the ground, and we know that the roots are striking down into the soil; then comes the branch and leaf, and afterwards the flower and fruit. Now this may easily apply to moral and spiritual life. The peculiarity of man is mind, and the function of mind is thought. And as there is a vital principle in physical life, so thought is the principle of religious and moral life, and all exceptions to this are merely apparent. But what is thought? Descartes defines it as, "all that is in us of which we may be conscious," and hence it includes the powers of the will, imagination, and senses. Accepting this definition, we see the great importance of guiding life aright. From this, we observe that external result from internal actions; thus all external actions are the result of will or desire, and are potentially in the will. As the leaf in the bud, or the oak in the acorn, so is the life in thought. Thus it is the intention, and motive, which moulds the character. In attending church, for example, if I go to learn about God, and about myself, to