

average, \$12.50 per week. There are 298 boys and girls under 16 years of age who are at work. The boys receive \$3.50 and the girls \$3.30 a week. Seven hundred and fifty-two fathers work seven days in the week. Families pay an average rent of \$10.83 per month. The largest block on Manhattan Island in population, but not the densest, is that from Sixty-first to Sixty-second street, and Amsterdam and West End avenues. The 3,447 church families in the district belong to nineteen Christian denominations. The Roman Catholics have 74 per cent. of the church families. Of the remainder the Baptists lead, next the Methodists and then the Episcopalians. Eighty-three fathers, eighty-six mothers, forty-three sons and forty-six daughters in every 100 attend church. The Irish go to church in largest proportion, only 5 per cent. being backsliders, the Germans and colored people the smallest. Americans and English have a low average. Out of 4,800 families in the district, 1,353 have no church connection at all. From 3 to 7 years of age, the boys exceed the girls in attendance at public schools. Later on the boys drop out, the girls remaining. The Federation strongly advises a denominational co-operative policy as the only way to deal with this conglomerate mass.

RELIGION AND SCIENCE.

IN his able and apt sermon to the members of the British Association, Rev. President Patton gave a fair example of the best scholarship on this side of the Atlantic. In his evidence were men accustomed to grapple with profound questions in science and religion, the former giving a decided tinge to their thought and beliefs. No weak meat, no glittering rhetoric, no compilation of common places would have made an impression, otherwise than tiresome, on these men. If there be any one thing more wearisome than another in the pulpit, it is the dabbling with worn out ends of science and philosophy which is too often affected by some would-be up-to-date preachers. Before a gathering of savants a sermon of such a character would be particularly unpardonable. But with Dr. Patton in the pulpit, theme and deliverance were sure of proper treatment, and the impression could not have been other than favorable. Not only is Princeton's president one of the ablest thinkers and speakers on this continent, but his special study is with the relations of science to religion, and his utterances, therefore are those of one with authority.

"Belief in God" was the comprehensive burden of his sermon, and his argument was closely reasoned, ably presented, and to most minds convincing. "Our conception of the Divine Being," he stated, "is partly due to development, to revelation, to inference and to intuition. But to the inspirational presence of God in the soul must we ascribe our knowledge of Him. The idea of God occupies a large place in intellectual processes. Neither on the basis of the idealistic philosophy, nor on that of pure materialism can there be any successful scientific work. The idealist takes away the material world and the materialist, the thinker. Under the process of natural evolution there can be no science. There must be some guarantee of intellectual integrity, and the only guarantee is the hypothesis of God. Belief in God is the presumption of all morality. The amenities of social life can not be preserved, nor human conduct controlled without supernatural restrictions. The hypothesis of God was the only explanation of the facts of this physical world in which there was order and purpose. There were two arguments for the existence of God. One was the argument proceeding upon the basis of judgment; the other was the argument based on the idea of the infinite. With belief in God there must be belief in Christ.

If a man cannot believe in the resurrection of God he cannot believe in supernatural Christianity. Belief in God gives an authoritative morality, which cannot be given by any materialistic doctrine. Christianity is information definitely communicated in respect to man's ethical condition; it warns him of his peril, and it is the only way of escaping from it. It is not only true that Christ is the Saviour, but it is imperative that we must believe in Him.

This outline merely indicates the lines on which the sermon was constructed, for space does not allow of a full report. It is to be hoped, however, that the discourse will be printed in full in the proceedings of the Association, and thereby circulate among the class to which it was primarily directed.

COLORADO CANADIANS.

AS some of our esteemed contemporaries often take a trip to New York and Chicago for testimonials of ability and character with, what to them seems to be satisfactory results, we may be permitted to lay aside for a moment our old-fashioned modesty and introduce an article relating to Canadians in Colorado, by a sentence, appreciative of ourselves:

EDITOR PRESBYTERIAN REVIEW:—No paper is more welcome among the Canadians of the West than yours. Directly or indirectly it reaches thousands. A brother minister and an old college mate of mine suggested to me at a recent happy meeting, that the readers of the PRESBYTERIAN REVIEW, all over the Dominion, would be greatly interested in a brief account of our boys in the West. Acting on his suggestion I inclose the following notes. Yours etc, CANUCK.

—A visitor, en route to the great Convention at San Francisco, was delighted to hear the names of several men of Canadian birth connected with prominent positions in the Presbyterian Church of Colorado. The following interesting facts were elicited. James McFarlane, a graduate of Montreal College is minister of Hyde Park Church, Denver, and has done a most excellent work. W. F. Allen, a graduate of Queens University, is also in Denver and is pastor of Westminster Church where he enjoys the confidence and esteem of a devoted congregation. Dr. McCuish is pastor of the North Church, Denver, and takes high rank among the ministers of the Capital City in scholarship and oratory. He is a native of Nova Scotia and, of course, a Scotchman. "Father" Ferguson, as he is respectfully called in the Synod of Colorado, is from the neighborhood of London, and has held several important positions in the church of the West. In the beautiful city of Colorado Springs, the Forest Church, with a membership of over 700, is presided over by Dr. Boyle who is a graduate of Queens, though part of his education was gained in Toronto. The pastor of this Church is also Chairman of the Home Mission Committee, which looks after the interests of the mission fields of Southern Colorado. The doctor's degree was conferred on Mr. Boyle, last spring, by the University of Denver. Farther south in the State in the town of Clamsa, Mr. O. H. McLeod is the pastor of a very interesting charge. He is a native of Nova Scotia, and a graduate of Dalhousie. Mr. Angus McKay, a student of Halifax, was received lately into the Church, and is stationed at Hastings. He passed a very brilliant examination at his ordination. He is physically, as well as mentally, big, standing six feet six inches without his shoes. Dr. Miles of the Aspen Church is also a Canadian, and upholds the banner of Presbyterianism in a flourishing mining centre. Mr. R. M. Craig, one of the best known of the younger Canadian ministers,