

Another Presbyterian minister and missionary in the Niagara peninsula in the early part of this century, was Rev. Lewis Williams, who was a native of Wales, and who came to Canada in 1808. He was the first resident Presbyterian minister in St. Catharines. He died in 1822. His remains are interred in St. George's churchyard where a tablet erected to his memory attests that he was a faithful minister and servant of God.

In the commencement of the year 1817 there were only six Presbyterian ministers in the Province of Ontario. These were Messrs. Colver, McDowall, Eastman, Burns, Williams and Smart. The Rev. W. Smart came to Canada in 1811 and was settled in Elizabethtown, now Brockville. Before the end of 1817 three other ministers arrived, these were Mr. Bell, who was settled in Perth, Mr. Taylor, who was settled in Osnabuck, and Mr. Jenkins who was settled in Markham. There were at this time only three Presbyterian congregations in Lower Canada, one in Quebec and two in Montreal. In the end of 1817 an informal meeting of Presbytery was held which adjourned to meet in Montreal in the following year, and which was then and there formally organized as the Presbytery of the Canadas. It was composed chiefly of ministers from the Secession Churches of Scotland and Ireland. It afterwards became the United Synod of Upper Canada. This was the first permanently organized Presbytery in the Western Provinces.

Other organizations followed which can only be briefly referred to. In 1831, was organized the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, with nineteen ministers on its roll. With this Synod was united the United Synod of Upper Canada in 1840. In 1833, was organized the Presbytery of Niagara which consisted of ministers from the United States. In 1834 was organized the Missionary Presbytery of the Secession Church, which afterwards became the Synod of the United Presbyterian Church in Canada. In 1836 was organized the Presbytery of Stamford of the Associate Church of North America. The disruption of the Church of Scotland, in 1843, was followed by disruptions in these provinces. In 1844 occurred the disruption of the Church of Scotland Synod in Canada, the seceding members constituting the Synod of the Presbyterian Church of Canada, usually called the Free Church. With this body was united in 1861 the Synod of the United Presbyterian Church—the united body assuming the name of the Canada Presbyterian Church. The General Union of almost all the Presbyterians both in the eastern and western provinces was consummated in 1875.

Since the year 1817 the progress of Presbyterianism in the western provinces has been very great. In 1817, the whole number of Presbyterians in the two Provinces of Ontario and Quebec was almost 47,000; according to the census of 1891 it was 507,747; in the whole Dominion it was 755,199. In the north-western provinces and territories, where there was no Presbyterian minister till 1851, there are now about 140 ordained ministers, missionaries and professors of our Church.

Since the General Union of the Presbyterians in 1875, the progress has been very satisfactory. Thus, in 1876, the number of ministers, including ordained Home and Foreign missionaries and retired ministers, in the united body, which assumed the name of the Presbyterian Church in Canada, was 672; sixteen years afterwards, that is, in 1892, it was 1033. In 1876 the number of communicants was 88,220, in 1892 the number was 173,904. In 1876, the contributions for extra congregational purposes such as missionary and educational purposes, was \$93,610; in 1892, the amount was \$290,434. The contributions for all purposes, in 1876, was very nearly a million dollars. In 1892 it was a little more than two million dollars.

In other respects the progress has been remarkable. Up till 1842, with the exception of Pictou Academy in Nova Scotia, established in 1817, we had no college for the training of ministers; now we have colleges in Halifax, Quebec, Montreal, Kingston, Toronto and Winnipeg. Half a century ago, we had no missionaries in the Foreign Mission field. Now we have missionaries in the New Hebrides, in Trinidad, in India, in the Island of Formosa, and in the continent of China, and also among the Chinese, the Indians and Roman Catholics in the Dominion. We have missionary colleges, also, in Formosa, Trinidad and Indore.

I hope that the rapid sketch now given may serve the purposes which I said, at the outset, it was intended to serve. It is surely, brief though it has been, fitted to awaken gratitude for the past, and to inspire confidence for the future. Be it ours, in our day and generation, to labor and pray as did the fathers and founders of our Church in the days of old. To-day, we recall the memory of the state of affairs a hundred years ago. May we not fairly hope that

when another hundred years shall have terminated the number of Presbyterians in the Dominion will have increased from hundreds of thousands to millions?

But, whatever may be the state of the Church at the end of another century, let me ask you to consider, as a matter of infinite importance to each of us—what are our own personal prospects for the future? It is almost absolutely certain that, before the close of another hundred years, not one of us—not even the youngest, will be alive on earth. Far sooner our summons from time into eternity may come. The snows, even of the coming winter, may fall on our new made graves. The earliest beams of to-morrow's sun may shine upon some of our faces, pale and cold in death. What shall be our condition when the change shall come? Blessed be God, it is my privilege as a minister of the Gospel to hold out to you the offers of mercy. God has sent his Son into the world to obey, suffer and die for our salvation. Whosoever believeth in Him shall be saved; he that believeth not, on him abideth the wrath of God. I know not what your sins may be, what their number and what their aggravations; but whatever they may be, God is willing to grant to you peace and eternal life, if only in the exercise of sincere repentance and genuine faith, you cast yourselves at the feet of the gracious Saviour, whose blood can cleanse from all sin. God Almighty grant that we all may be found among the company of those who, having washed their robes in the blood of the Lamb, shall be permitted to pass through the pearly gates, to tread the golden streets of the New Jerusalem, and to drink of the crystal stream, that ever flows from the throne of God and of the Lamb.

The Service of Song.

BY THE REV. A. E. KITTREDGE, D.D.

The Church began to sing at the institution of the Supper, when before that little circle separated, our Lord Himself joined in the hymn, whose rich melody had scarcely died away before the anguish of Calvary began. And since that hour the singing has never ceased; but in gloomy catacombs, within dungeon walls, beneath vaulted domes of cathedrals, in humble sanctuaries, and on plain and mountain, wherever believers are met together, under bright skies or in the dark and stormy days, the songs of Zion have been a comfort, a strength, an inspiration. And the prayer-meeting must be brightened by hymns of praise, for much of our work for Christ is too barren of all joy and enthusiasm, and we need the cheer of praise. The English plow-boy sings as he drives his team; the Scotch Highlander sings as he labors in glen or moor; the fisherman of Naples sings as he rows; and the vintager of Sicily has his evening hymn. When Napoleon came to a pass in the Alps where the rocks seemed impassable for the ammunition wagons, he bade the leader of the band to strike up an inspiring march, and over the rocks on a wave of enthusiasm went the heavy wagons. Earthly battlefields have resounded the praises from bleeding Christian soldiers, and pain has been forgotten as the lips of the dying have sung "When I can read my title clear," and "How sweet the name of Jesus sounds." Martin Luther has well said, "The devil cannot bear singing," and we know that David's harp drove the evil spirit out of King Saul. If Christians sang more, temptations would have less power; the feet would be lighter in the sowing and reaping; there would be more sunlight in our daily pathways; and the Church would easily surmount the giant rocks of seeming impossibilities. Fill the prayer-meeting with songs of praise, and it cannot be dull, nor lacking in the fruits of comfort and inspiration. Not a hymn of four or five verses, but one verse at a time—thrown in between petitions and remarks.

Dangersignals warn the summer pleasure-seekers of their danger, and their warnings are generally heeded. Now here is one who warns people of even greater danger than the cry of the life-guardsmen or the danger flag floating in the morning and evening breezes points out. He is the pastor of a church in Independence, New York, and this is the kind of warning he sends out to church members and Sunday-school teachers and scholars:

DANGERS OF THE BUSY SEASON.

IF NOT SPECIALLY ON GUARD.

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| WE | To consult personal ease, and neglect the House of God. |
| ARE | To neglect daily study of the Word of God, and to omit family and secret prayer. |
| LIABLE | To be so absorbed in business and pleasure as to stay away from means of grace. |
| | To lose the warmth of Christian love, and to find spiritual languor instead. |

(Mark xiii. 35-37.)

"Watch ye, therefore; for ye know not when the master of the house cometh. And what I say unto you, I say unto all, WATCH."