

arise as to just the exact means that should be adopted to uproot selfishness.

The answer cannot be given in the prescribed form of a mathematical or chemical formula. In my opinion, the first step towards this end lies in the way of learning to know ourselves. It is something none of us do at present—when we learn we shall be certainly more competent to judge each other, and as a consequence, know better what is in the interests of the race.

The whole is greater than its parts

(though few act in such a way as to indicate their belief in the axiom), but the various parts of the human race are made up of precisely the same elements, only varying in proportion—and, learning to know ourselves we learn to know each other.

And I believe that a knowledge of ourselves and of each other will show the fallacy of separateness—or selfishness—and the strength, permanence, and wisdom of socialism.

ST. ANDREW'S CHURCH, NIAGARA.*

BY S. A. C.

SUCH is the title of a small volume lately issued from the William Briggs Publishing House, Toronto, and which ought to be in the possession of every Presbyterian in the Province of Ontario. It is the history of the second church belonging to Presbyterianism in the Province, the first being that of Williamstown, below Cornwall, 1787, just seven years earlier than St. Andrew's, Niagara. Naturally, the life of a hundred years of a second edifice involves that of the denomination to which it belongs. Change and chance, accident and event, figure alike in the spiritual as in the material domain; consequently, the reader of this interesting history will be reminded of much that is past in the career of Presbyterianism itself, as well as learn of war, fire, destruction, energy, courage and liberality, as part of the record of the church edifice and sustentation.

As the author remarks in introducing her subject: "In Ontario there have been several centennial celebrations within the last decade, notably, that of the settlement of Upper Canada, held in 1883; that of the first Parliament, in 1892; that of St. Mark's (the first English Church at Niagara), in the same year—1892—and that of the settlement of Glengarry, in 1894.

"Of these gatherings, three took place in Niagara, and now may be added a fourth, the commemoration of the one hundredth anniversary of the organization of the congregation of St. Andrew's, and the building of the first church edifice in Niagara."

One of the values of these centennial occasions is, that historians become active in research upon local subjects that, while solitarily of small account, are of importance, relatively, to other historic points. The idea had become pretty general, not only in the immediate district, but beyond it, that the English Church, St. Mark's, at Niagara, was the older of the "two frontier churches," as Miss Carnochan very appropriately termed them in a former work, but that lady's careful research, the witness of certain archives at Ottawa, and collection or a collation of established facts, have shown indisputably that, while the first organized body of worshippers in Niagara was that of the English Church under its first missionary, the subsequent rector, Rev. Robert Addison, the first church erection was that of St. Andrew's.

The occasion of the centennial year of the church was wisely turned into a sacred celebration, lasting three days, 18th, 19th, and 20th August, of which the programme is given at the end of the book.

* Centennial St. Andrew's Church, Niagara, 1794-1894.
By Janet Carnochan.