

not universally true then; that great progress was impossible. Moral and spiritual results cannot be tabulated. We who have entered unto the labors of these men, under conditions so much more favorable, are reaping the fruits, and perhaps taking to ourselves the credit due to them—one sowing and another reaping has always been the law of the kingdom's growth. With the greatly improved industrial and commercial conditions of the country, under which we have labored during later years, marked progress was unavoidable. We could not but share in the general progress and prosperity of the country. This, however, is far from implying the absence of faithful and efficient work in earlier days. This, it is only justice to say, have characterized all the labourers in the field.

Nor, must we forget, what we owe to the faithful and beloved brethren who are no longer with us; who having made full proof of their ministry here, the Master has been pleased to call home to their rest and reward. Though dead, they are yet speaking; though gone from earth, their work remains. The cultured, amiable Akins of early days; the earnest and enthusiastic Mackay and Robertson of more recent years; the able, judicious and kindly Fraser, still more recently, left blanks in our ministry not easily filled. Among the laymen removed by death, who did much to nurse the early life, aid and encourage the church's extension, a prominent, if not the foremost place, must be accorded to the late Premier of the Province, the Hon. John Robson, who left the impression of a singularly strong personality on the moral and religious, as well as, political interests of the country.

These faithful men severed their generation by God's will, and contributed much to the attainment of our present position as a church. In their lives and in their deaths we have increased emphasis placed upon the solemn admonition:—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

To the interest and liberality in men and money of the Mother Churches in Ireland and Scotland, much of what has been accomplished, is due. The Church in Canada, some say, might have done more in early years, but, any remissness then, if remissness there was, has certainly been redeemed in her splendid liberality in later years, as no demand has ever been rejected or reduced, but in some instances, increased.

So far, our review has been confined to the work carried on within the bounds of the late Presbytery of Columbia, which now, divided into the three Presbyteries of Kamloops, Westminster, and Vancouver Island, along with the Presbytery of Calgary, constitutes this Synod. The Presbytery of Calgary, an offshoot of the Presbytery of Regina, embracing within its bounds the immense territory of Alberta and westward into British Columbia as far as the crossing of the Columbia River at the Town of Revelstoke, was erected by the General Assembly of 1887, one year subsequent to that of Columbia. It reported the first year,—8 Ministers on the Roll, 49 Churches and Missions Stations, with \$4379.00 contributed towards the support of Ordinances. It reported last year,—14 Ministers, 81 Churches and Mission Stations, and \$7366.00 contributed towards the support of Ordinances.

With the details of the Presbytery's work we are less familiar on this side of the mountains, enough, however, is known from the ordinary sources of information, to fully justify the statement, that, in no other Presbytery has the work been prosecuted with more vigor and greater success. The work in the mountain regions of this Province, under the Presbytery's care, has been exceptionally difficult, but, exceedingly successful. The wisdom of the General Assembly, in continuing that work under the care of the Presbytery, and, in uniting the fine prairie