

In concluding the history thus reviewed one naturally asks what this eighty-six years of service has meant not only to the community in which St. Andrews is situated but also to the church at large.

Financially God has blessed us, and thus enabled us each year to give increasingly to the extension of His Kingdom. Beginning with an asset of \$400, we now have a church and manse property easily worth \$20,000, and there has been contributed for stipend, missionary work and benevolent schemes of the Church something over \$100,000.

But what is of far greater importance is the spiritual harvest which has been reaped from the sowing in St. Andrews. To estimate this we would need to mark the numerical growth from a nucleus of twenty-five to a present membership of three hundred to hear again the voices of those long since enlisted in the larger work of the Eternal City, to hear from those who, grown to manhood and womanhood under the roof of St. Andrews, have gone forth to serve as Elders, Managers and Sabbath School workers in congregations scattered across the whole continent, as well as in lands beyond, and also to know something of the work done by the seven of St. Andrew's young men who have entered the Christian Ministry—Revs. J. Murray Ker, Wm. Blain, Malcolm McGregor, J. Knox Wright, A. G. Forster, J. Morrow, J. C. Forster. Such results, however, refuse to be tabulated with mathematical accuracy, and we shall never know what the service of St. Andrews has meant until that day when the books are opened, and God, counting up His people, declares that "this man was born there."

W. S.

#### NOTE OF EXPLANATION.

The criticism has been offered by some and will no doubt be felt by many others, that the sketch we present is more a history of the Pastors than of the Congregation of St. Andrews. We accept the criticism as perfectly just, and yet we feel that such a result is inevitable owing to the brevity of our sketch. There are so many worthy names in the Congregation, both past and present, and so many noble families that have done much to shape the history we have had in review that we felt it impossible to give a place to all and consequently have spoken in a personal way of none. Our plan has been to divide the history into pastorates, feeling that if we simply revealed the character of the leader and showed the nature of his work it would be all that could be expected in the space assigned. While it is true the Congregation has in each case largely "made" the minister, yet it is doubly true that the people have reflected the life of their Pastor, and hence a history of the Pastor and his work must be in so far as it goes a history of the Congregation in which he labored.