

our Presbytery. During this period also the union of the Presbyterians of Canada in one strong body in 1875 no doubt helped on the work—though as early as 1872 both bodies in the Assembly and Synod of that year agreed to work together, and Prof. Hart was sent to the Northwest as the pioneer of the Church of Scotland element among us. I have not time to dwell further on what is no doubt the most important part of our history, but I hasten to notice the fourth period.

OUR MAJORITY.

I have named 1881 as its beginning, rather than 1884, for we were agreed two years ago as to our need of a Synod, but technicalities have delayed it till now. 1881 was a remarkable year in our history. The work of the missions had so grown, that we felt the need of more machinery. We recommended the Assembly to establish a superintendency of Missions. The assembly called the energetic pastor of Knox Church to that office. No doubt some feared an infringement on our Presbyterian polity by the institution of such an office. Properly understood, the office of Superintendent of Missions does not so infringe. The superintendent was under the direction of the Presbytery, as in the future he will be under that of the Synod. After all, Presbytery is the strongest kind of government. Just as the free, representative Government of Britain or America has more power than the Czar, or the Emperor of China, so rule by a Presbytery is more efficient than that by a Bishop. In the year 1881, church extension in Winnipeg took a decided start in the organization of the vigorous congregation of St. Andrew's, which threatens to outstrip its mother church—the beginning of a movement of church extension for the city only checked by the commercial depression of the country. The year 1881 was also marked by the erection of the beautiful and comfortable new building for Manitoba College—a credit to our church and a joy to all our visitors. At this time, too, one of our best works was begun by the Superintendent of Missions in the organization of the Church and Manse Building Fund. This has been one of the most useful agencies of the church. In three years a goodly number of churches and manses have been erected. At this time, too, the interests of our Northwestern church had become strong enough to enable us to venture on expeditions of a predatory nature, and though Chalmers

church, Halifax, St. Andrew's church, Ottawa, St. James' Square, Toronto, and other places have been the sufferers, we have been large gainers. Surely I am right in saying we have now reached a budding manhood of great potency and promise. I cannot mention in detail the faithful men of our Presbytery who, under God, have accomplished all this, but this I will say that no more devoted or highly educated band of Home Missionaries exists so far as I know anywhere. They and their partners in life have "endured hardness as good soldiers of Jesus Christ." To the eye of the worldling or the votary of pleasure, the obscure country minister, as he is sometimes called, may occupy no high place, but in the eye of the Master, who was himself a foot-sore and weary—even a poverty-stricken Home Missionary, they are His dearest heroic souls. Yes, there are first that shall be last, and last that shall be first. The band of seven ministers and one catechist of 1870 with seven preaching places had as I gather from the latest authoritative documents grown last year (1883) to 58 ordained ministers, 22 students, 4 catechists, and 9 elders engaged as preachers—in all 93, and these maintained services at 250 different points. The five church buildings in 1870, costing say \$14,000, have become this year, including the college, 61, valued at about \$280,000. From having 198 Presbyterian families in 1872, we have now some 3,500. What had God wrought may surely be our united exclamation! In the few minutes remaining to me let me point out in the merest outline what the texts suggest as giving us advice as a church in the future.

BE A PREACHING CHURCH—"PREACH THE WORD."

The pulpit is not declining. There never was a time when there were so many great preachers as now. Spurgeon, Farrar and Hall are the peers of the preachers of any age. I could mention other great preachers by the hundred. The opportunity of the pulpit has never been so great as now, and so the demands upon the pulpit were never before so great. A church that is not in favor of preaching is not in favor of intelligence. It is trite to say that communities have risen in intelligence. The preacher should in general intelligence be the peer of any of his hearers. In his knowledge of the Bible and of religion, in his power to deal with his subject advantageously he should be peerless in his

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