

THE  
MINUTES

OF THE

SECOND SYNOD OF BRITISH COLUMBIA

OF THE

PRESBYTERIAN CHURCH IN CANADA,

HELD IN

FIRST PRESBYTERIAN CHURCH, VICTORIA,

FROM

*March 1st to March 3rd, 1893.*

VICTORIA, B. C.,  
H. G. WATERSON, PRINTER.  
1893.

SECOND

PRESBY

FIRST PR

*Ma*

THE  
MINUTES  
OF THE  
SECOND SYNOD OF BRITISH COLUMBIA  
OF THE  
PRESBYTERIAN CHURCH IN CANADA,  
HELD IN  
FIRST PRESBYTERIAN CHURCH, VICTORIA,  
FROM  
*March 1st to March 3rd, 1893.*

---

VICTORIA, B. C.,  
H. G. WATERSON, PRINTER.  
1893.

## PRESBYTERY CLERKS.

1. CALGARY.....C. Stephen, M. A. .... Medicine Hat.
2. KAMLOOPS.....J. K. Wright, B. D.,.....Spallumcheen.
3. WESTMINSTER.....G. R. Maxwell,.....Vancouver.
4. VANCOUVER ISLAND.....D. MacRae,.....Victoria.

## HOME MISSIONS.

REV. JAMES ROBERTSON, D. D.,    Superintendent of Missions

### CONVENERS OF PRESBYTERIES' H. M. COMMITTEES.

1. CALGARY.....J. C. Herdman, B. D.,.....Calgary.
2. KAMLOOPS.....Paul F. Langill, B. A.,.....Vernon.
3. WESTMINSTER.....E. D. McLaren, B. D.,.....Vancouver.
4. VANCOUVER ISLAND.....P. McF. McLeod,.....Victoria.

## MODERATOR OF SYNOD.

REV. T. SCULER.....New Westminster.

## CLERK OF SYNOD.

REV. W. R. ROSS.....Donald.

No.

1 J. C.  
2 C.  
3 J. P.  
4 J. A.  
5 D. G.  
6 Gar.  
7 Rob.  
8 J. A.  
9 C. S.  
10 D. S.  
11 John

Miss



# ROLL OF THE SYNOD OF BRITISH COLUMBIA.

## I. PRESBYTERY OF CALGARY.

No.	MINISTERS.	DATE OF ORDINATION.	ELDERS.	CONGREGATIONS.	POST OFFICES.
1	J. C. Herdman, B. D.	Nov. 6, 1877	Maj. Walker.	Knox Ch., Calgary	Calgary.
2	C. McKillop, B. A.	Sep. 3, 1878	J. D. Higgin.	Knox Ch. Lethbr'g	Lethbridge.
3	J. P. Grant	Jan. 19, 1884	[botham	Pincher Creek	Pincher Creek.
4	J. A. Jaffray, B. A.	July 1885	Banff	Banff	Banff.
5	D. G. McQueen, B. A.	Jun. 21, 1887	Alex. Taylor.	Edmonton	Edmonton.
6	Garvin Hamilton	May 6, 1889		Macleod	Macleod.
7	Robert A. Munro	Dec. 4, 1889		Maple Creek	Maple Creek.
8	J. A. Matheson, B. D.		D. McBride	Davisburg	Davisburg.
9	C. Stephen, M. A.		W. T. Findlay	St. Johns, Med. Ht	Medicine Hat.
10	D. Spear, B. A.	May 30, 1892		Canmore	
11	John Fernie	Sept. 7, 1892		Innisfail	Innisfail.
MISSION STATIONS :-					
				Swift Current	
				Maple Creek	
				Gleichen	Gleichen.
				Bow River	Calgary.
				Melrose	Melrose.
				Pine Creek	Pine Creek.
				High River	High River.
				Red Deer	Red Deer
				S. Edmonton	S. Edmonton.
				Clover Bar	
				Olds	
				Wetaskiwin	
				Lacombe	
				Beaver Lake	

C. STEPHEN, M. A.,

Pres. Clerk.

## 2. PRESBYTERY OF KAMLOOPS.

No.	MINISTERS.	DATE OF ORDINATION.	ELDERS.	CONGREGATIONS.	POST OFFICES.
1	Walter R. Ross.....	Feb. 16, '58		Donald.....	Donald.
2	G. Murray, M. A.....	Jan. 18, '75		Nicola.....	Nicola Lake.
3	J. K. Wright, D. D.....	Oct. 18, '80	D. Matheson.	Spallumcheen.....	Spallumcheen.
4	Arch. Lee, B. A.....	Jun. 17, '84	E. S. Wood.	Kamloops.....	Kamloops.
5	P. F. Langill, B. A.....	Oct. 27, '85	I. McKelvie.	Vernon.....	Vernon.
6	T. H. Rogers, B. A.....	Apr. 27, '91	D. C. McMorris	Nelson.....	Nelson.
Students & Catechists					
1	Thos. Paton.....			Revelstoke.....	Revelstoke.
2	D. M. Martin.....			Kaslo.....	Kaslo.
3	J. G. McLeod.....			Ashcroft.....	Ashcroft.
				Ducks, Salmon Arm	
				(Shuswap, Grand	
				(Prairie, &c.....	
				(Columbia R., Pil-	
				ot Bay, Ainswor-	
				th, Watson, &c....	
				(Kettle R., Rock &	
				(Boundary Creeks	

JOHN KNOX WRIGHT,

Pres. Clerk.

## 3. PRESBYTERY OF WESTMINSTER.

No.	MINISTERS.	DATE OF ORDINATION.	ELDERS.	CONGREGATIONS.	POST OFFICES.
1	R. Jamieson.....	June 28, '54		Retired.....	New Westminster
2	J. M. McLeod.....	Nov. 9, '53	W. H. Fraser.	Zion Ch., Vanco's v'r	Vancouver.
3	E. D. McLaren, B. D.	Sep. 23, '73	J. McQueen.	St. Andrews, "	Vancouver.
4	A. Dunn.....	June 9, '75		Warnock.....	Warnock.
5	A. Tart, B. D.....	May 28, '78		Langley.....	Langley.
6	Thos. Scouler.....	June 7, '80	A. C. Brydone.	St. Andrews, N. W.	New Westminster
7	T. S. Glassford, B. A.	Sep. 28, '80	[Jack Delta		Ladners Land
8	G. R. Maxwell.....	Oct. 8, '80	John McKie.	First Ch., Vanco's v'r	Vancouver.
9	W. G. Mills, B. A.....	June '87	A. H. Menzies	West Ch., New W.	New Westminster
10	J. W. McMillan.....	Feb. 1, '92	A. Bethune.	Mt. Pleasant, Van.	Vancouver.
11	James Buchanan.....	Feb. 1, '91	Th. Mackie.	Richmond.....	North Arm.
12	John A. Logan.....	Aug. 7, '77	A. C. Hender-	Chilliwack.....	Chilliwack.
13	B. K. McElmon.....		[son	Cloverdale.....	Cloverdale.
Students & Catechists					
1	Hugh I. Robertson.....			Mt. Lehman.....	Mt. Lehman.
2	T. G. McLeod.....			Agassiz.....	Agassiz.
3	W. Swartout.....			Upper Chilliwack..	Chilliwack.

G. R. MAXWELL,

Pres. Clerk.

## 4. PRESBYTERY OF VANCOUVER ISLAND.

No.	MINISTERS.	DATE OF ORDINATION.	ELDERS.	CONGREGATIONS.	POST OFFICES.
1	Alex. Young.....	Jan. 28, '57	R. McDonald..	Wellington.....	Wellington.
2	P. McF. McLeod....	Jun. 29, '71	G. L. Milne....	St. Andrews, Viet..	Victoria.
3	J. Campbell, M. A.	Sep. 2, '74	Thornton Fell	First Church " "	Victoria.
4	D. MacRae [Ph. D.]	Jan. 28, '75		St. Pauls " "	Victoria.
5	Alex. Fraser.....	Oct. 15, '78		Comox " "	Comox.
6	R. J. Adamson.....	Apr. 22, '85		Alberni " "	Alberni.
7	A. B. Winchester....	July 12, '87		Chinese Mission....	Victoria.
8	J. A. Macdonald, B.A.	Jun. 21, '91		Indian " "	Alberni.
9	D. A. MacRae.....	Oct. 11, '88	A. Shaw.....	St. Andrews, Nan..	Nanaimo.
10	W. F. Smith.....	Sep. 10, '91		Northfield.....	Northfield.

D. MACRAE,

Pres. Clerk.

# THE ACTS AND PROCEEDINGS

## OF THE

# SECOND SYNOD OF BRITISH COLUMBIA

## OF THE

# PRESBYTERIAN CHURCH IN CANADA,

Held at Victoria, from March 1st to March 3rd, 1893.

### FIRST SEDERUNT.

At Victoria and within First Presbyterian Church there, Wednesday the first day of March in the year of our Lord, one thousand eight hundred and ninety three at half-past seven o'clock in the evening:

The Synod of British Columbia, of the Presbyterian Church in Canada, met.

The retiring Moderator, the Rev. D. MacRae, after the usual devotional exercises preached from the words "Now I would not have you ignorant, brethren, that oftentimes I purpose to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—*Romans I, 13: 16.*

In the absence of the stated clerk, the Rev. A. Young, of Wellington, was on motion duly seconded, appointed to act as Clerk pro tempore, and took the place accordingly.

The Roll of the Synod was then called and the attendance of members marked.

The Moderator then addressed the Synod; thanking the members for the honour done him in appointing him as the first Moderator of the Synod of British Columbia, and stated the time had come to elect a Moderator for the ensuing year.

It was then moved by Mr. P. McF. McLeod, seconded by Dr. Campbell, and unanimously agreed to that the Reverend Thomas Scouler, of New Westminster, be and hereby is appointed Moderator for the ensuing year.

Mr. Scouler was then escorted to the chair by his mover and seconder, and addressed the Synod, thanking them for the honour.

It was moved by Mr. E. D. MacLaren, seconded by Mr. Maxwell and agreed to, That the thanks of the Synod be tendered to the retiring Moderator for his excellent sermon, at the opening of the Court and that he be requested to publish it in whole or in part.

On motion duly made and seconded, it was agreed that the hours of meeting be from 10 A. M. till 1 P. M., and from 2:30 till 6 P. M., and from 7:30 P. M. till 10 P. M.

It was moved by Mr. D. MacRae, seconded by Mr. P. McF. McLeod and agreed That Dr. Campbell and Mr. J. M. McLeod be associated and the Clerks of Presbyteries present at this meeting, with the Clerk of the Synod pro tempore, to compose the Committee on Bills and Ordinances, and that said Committee meet to-morrow morning at 9 o'clock, to receive all papers and arrange the docket of business for the day, and further that the first half hour of the morning sederunt be spent in devotional exercises.

The hour of adjournment having arrived the Synod adjourned to meet again in the same place to-morrow morning at ten o'clock, of which public intimation was

made, and this sederunt was closed with the benediction.

## SECOND SEDERUNT.

At Victoria and within First Presbyterian Church there, the second day of March, one thousand eight hundred and ninety-three, the Synod of British Columbia met.

The first half hour was spent in devotional exercises in which Messrs. Logan and Fraser took part. Thereafter the Synod was constituted with prayer by the Moderator.

The minutes of last sederunt were read and sustained.

Mr. G. R. Maxwell presented and read a report from the Committee on Business, setting forth the items to be taken up at the morning and afternoon sederunts. On motion duly made and seconded, the report was received and its recommendation adopted.

The matter of ecclesiastical legislation for the Church in British Columbia, was taken up. Dr. Campbell introduced the subject, and moved that a committee be appointed to watch such legislation; the committee to consist of the following persons, namely, Mr. Thornton Fell, Dr. Milne, Mr. J. C. Brown, Rev. G. Murray, and Rev. A. Lee; said committee to secure such legislation in the Province of British Columbia in relation to our Church, in the line of the legislation in the other Provinces of the Dominion: Mr. Thornton Fell to be Convener.

Messrs. A. C. Manson and Higgins being present were invited to sit and correspond with the Synod and took seats accordingly.

The case of St. Andrews Church, Victoria, referred to the Synod by the Presbytery of Vancouver Island, was taken up. Parties were called, and the following petitioners appeared:—Messrs. T. M. Henderson, R. B. McMicking, J. R. Robertson, A. Carmichael, J. Hutcheson, A. M. Muir, C. G. Ballantyne, Thomas A. Brydon, J. A. Thomson and Cornelius J. Soule; and for the Session:—Rev. P. McF. McLeod, Rev. A. B. Winchester, Dr. Milne, Mr. J. T. Bethune and Mr. Finlayson.

The following papers in the case were read, viz:—An extract minute of the Presbytery of Vancouver Island; 2nd—A requisition from the members of St. Andrews Church; 3rd—A minute from the Session of St. Andrews Church; 4th—A petition from the aforesaid ten members of St. Andrews Church; 5th—A petition from the Session of St. Andrews Church, and 6th—A reference from the Session of St. Andrews Church. The following par-

ties (petitioners) were heard in the case:—Messrs. J. R. Robertson, R. B. McMicking. While Mr. McMicking was addressing the Court, the hour of adjournment arrived, and the Synod adjourned to meet again in the same place at half-past two in the afternoon, and the sederunt was closed with the benediction.

## THIRD SEDERUNT.

The same day and place at half-past two o'clock in the afternoon, the Synod resumed business, after prayer by the Rev. J. M. McLeod, at the call of the Moderator.

The minutes of the last sederunt were read and sustained.

The Synod resumed the case of St. Andrews Church, Victoria. Mr. McMicking took up his address at the point of his interruption by the adjournment and was heard to the close. He was followed by Messrs. C. G. Ballantyne, T. M. Henderson and J. Hutcheson. This closed the side of the ten petitioners.

Thereafter the Rev. P. McF. McLeod and Dr. Milne were heard in reply.

At this stage of the proceedings, the hour of adjournment arrived, when it was moved by Dr. Campbell, duly seconded and agreed—That the Synod, when it adjourns, meet again at 8 P. M. instead of 7:30 o'clock, and that this rule be adhered to the close. The Moderator gave public intimation of this, and the Synod adjourned to meet again at 8 P. M., and the sederunt was closed with the benediction.

## FOURTH SEDERUNT.

At the same place and on the same day at eight o'clock in the evening: the Synod of British Columbia met pursuant to adjournment, and was constituted with prayer, Mr. Herdman leading.

The minutes of the last meeting were read and sustained.

It was agreed that inasmuch as other members who had been unavoidably detained, had now arrived, to call the rolls of the Presbyteries of Calgary and Kamloops; which was done, members of those Presbyteries, present, responding.

Dr. Robertson, Superintendent of Missions being present, was asked to sit and correspond. The discussion adjourned from the former sederunt was then resumed by Messrs. Winchester and Finlayson in behalf of the Kirk Session.

At this stage of the discussion, it was agreed, on motion by Mr. Maxwell and seconded by Mr. Shaw—That fifteen min-

utes be allowed to a speaker from either side, to make reply.

Mr. Robertson, on the side of the Petitioners, then spoke in defence of the position assumed by himself and the Petitioners. Mr. P. McF. McLeod also spoke in behalf of himself and those who adhered to him.

Parties were then removed from the bar.

After some remarks, Dr. Campbell moved, seconded by Mr. Young,—That the Synod having heard the case *re* St. Andrews Congregation, brought before it by the petition of Mr. J. R. Robertson and others, regret that difficulties have arisen which brought discord into the congregation, and congratulate the Petitioners and Respondents on the calm and lucid manner in which the case was submitted to the Court, and the Christian spirit manifested by all who spoke; and having a desire to reconcile parties and preserve the unity of the Congregation in the bonds of peace; and believing that this is more likely to be accomplished by a Commission than in any other way, hereby appoint Messrs. Scouler, Young, McLaren, D. A. Macrae, (Ministers) and Messrs. Thornton Fell and Shaw, (Elders), a Synodical Commission to meet at as early a date as desirable the Petitioners, the Respondents, and the Congregation of St. Andrews Church, and take any steps they may deem best to remove the cause of the present discord, and bring about peace and harmony; said Commission to have power to issue the case and report to the next meeting of the Synod.

The hour of adjournment having arrived, Mr. Langill moved, seconded by Mr. Maxwell, and agreed,—That an extension of half an hour be given to consider the question.

Mr. McLaren then moved, seconded by Mr. A. Fraser, to the following effect:—The Synod having heard at great length the parties in the case, and thereby to all intents and purposes made the investigation asked for, would strongly urge the Petitioners to accept the offer of reconciliation made by Mr. McLeod, and entreat all parties to work together in the spirit of Christian brotherhood; but if unfortunately they refuse to act upon this recommendation, the Synod recommend them to ask the Presbytery to organize them into a new congregation.

Some delay having taken place, it was finally agreed on motion by Mr. McLaren, seconded by Mr. J. M. McLeod,—That the discussion be adjourned till tomorrow.

The Synod then adjourned to meet tomorrow morning at ten o'clock in the

forenoon and this sederunt was closed with the benediction.

#### FIFTH SEDERUNT.

At Victoria and within First Presbyterian Church there, the third day of March one thousand eight hundred and ninety-three, at ten o'clock in the forenoon: the Synod of British Columbia met, and after praise and reading of the Word, was constituted with prayer, Mr. Langill leading.

The minutes of the former sederunt were read and sustained.

The discussion adjourned from yesterday was resumed. Mr. McLaren expressed a wish to withdraw, with the consent of his seconder, his amendment, as he had no wish to divide the Synod in the matter. His wish was granted. He then moved, seconded by Mr. J. M. McLeod and agreed,—That a Committee consisting of Messrs. J. C. Herdman, *Convener*, Dr. Robertson, Dr. Campbell, A. Young and the Mover, (Ministers), and Messrs. A. Shaw and A. Bethune, (Elders) to be appointed to draw up a finding in the case; said finding to be submitted to the Synod at the opening of the afternoon sederunt.

There was presented and read by the Clerk a reference from the Kirk Session, of St. Andrews Church, Victoria, asking the judgment of the Synod:—

*First*—Whether it is in the power of a congregation to repudiate the written agreement entered into with the Minister at the time of his induction, in which he is guaranteed his stipend, as long as he continues to be the Minister of the Congregation.

*Second*—Has the Presbytery power to cancel said agreement without the Minister's consent.

After considerable discussion, it was moved by Mr. Young, seconded by Mr. Langill, as follows:—Sustain the reference and decide, *first*—That it is not within the power of a congregation to repudiate the written agreement entered into with the Minister at the time of his induction, in which he is guaranteed his stipend as long as he continues to be Minister. *Second*—That the Presbytery has no power to cancel said agreement without the concurrence of the Minister.

There was presented and read an overture from the Presbytery of Vancouver Island anent the relation of Missionaries laboring under General Assembly's Committee for Foreign Missions, praying that the Synod overture the General Assembly at its next meeting in June, at Brantford, to so change the constitution of the Foreign

Mission  
Mission  
of Ho  
the sa  
Ordain  
fields.  
terie  
Dr. C  
tery of  
of the  
spoke,  
onded,  
and tra  
The  
the sar  
ternoon  
the ber

At th  
at thre  
The  
and wa  
Robert  
The n  
and sus  
Mr. I  
given t  
reach a  
Church  
unt. P  
It was  
Campbe  
Overtur  
sionarie  
Foreign  
It was  
by Mr. I  
port on  
to the A  
It was  
tematic  
later sta  
It was  
Langill,  
mittee to  
Mr. L  
tract mi  
loops, pr  
mission  
grant lea  
and ord  
It was  
MacRae,  
the Syno  
General A  
The Cle  
mittees o  
Vancouver  
That the  
Mr. He  
report of  
Andrews

Mission Committee as to place Foreign Missionaries laboring within the bounds of Home Presbyteries and their work in the same relation to said Presbyteries, as Ordained Home Missionaries and their fields of labor now are to their Presbyteries.

Dr. Campbell, appointed by the Presbytery of Vancouver Island, spoke in favor of the Overture. Mr. D. MacRae also spoke, when it was moved and duly seconded,—That the Overture be adopted and transmitted to the General Assembly.

The Synod then adjourned to meet in the same place at three o'clock in the afternoon, and the Moderator pronounced the benediction.

#### SIXTH SEDERUNT.

At the same place and on the same day at three o'clock in the afternoon.

The Synod of British Columbia met and was constituted with prayer, Dr. Robertson leading.

The minutes of last meeting were read and sustained.

Mr. Herdman asked permission to be given to the Committee appointed to reach a finding in the case of St. Andrews Church to sit in Session during the sederunt. Permission was granted.

It was also agreed on the request of Dr. Campbell—That the consideration of the Overture on the relation of Foreign Missionaries laboring under the Assembly's Foreign Mission Committee, be deferred.

It was moved by Mr. MacRae, seconded by Mr. Logan and agreed,—That the report on Sabbath Observance be sent up to the Assembly Convener.

It was agreed,—That the report on Systematic Benevolence be considered at a later stage.

It was agreed,—That Messrs. MacRae, Langill, Mills and Herdman be a Committee to strike Standing Committees.

Mr. Langill presented and read an extract minute, of the Presbytery of Kamloops, praying the Synod to request permission from the General Assembly to grant leave to said Presbytery to license and ordain Mr. Paton.

It was agreed on motion by Mr. D. MacRae, seconded by Mr. A. Fraser,—That the Synod transmit the application to the General Assembly Simplificiter.

The Clerk read the reports of the Committees on the Records of Calgary and Vancouver Island, when it was agreed—That the reports be received and adopted.

Mr. Herdman presented and read the report of the Committee in the case of St. Andrews Church, Victoria, as follows:—

The Synod having heard at great length the parties in the case of St. Andrews Church, Victoria, hereby remit the case to the Presbytery of Vancouver Island, with Messrs. Logan, MacLaren, Scouler, Buchanan and McMillan, (Ministers), and Messrs. Bethune and McQueen, (Elders), as Assessors. He then moved the adoption of the report, seconded by Dr. Robertson.

Dr. Campbell then asked permission to withdraw his motion, which was agreed to.

The report of the Committee was then adopted.

The Moderator then asked the parties interested whether they acquiesced in the judgment of the Synod.

Mr. McLeod for himself and Kirk Session, said, "They concurred in the finding of the Court."

The Petitioners also declared their acquiescence. It was then moved by Mr. Buchanan and agreed as follows:—In accordance with the finding of the Synod's Committee, the Synod instructs the Clerk of the Presbytery of Vancouver Island to call a meeting of Presbytery with the Synod Assessors to meet in St. Andrews Church, Victoria, on March the twenty-first, at half-past seven o'clock in the evening.

Mr. Logan read the report of the Committee appointed to examine the Records of the Presbytery of Kamloops, and moved that the Minutes be attested as carefully and correctly kept.

Mr. Stephen presented and read the report on Temperance, which on motion duly made and seconded, was adopted, the Convener thanked, and instruction given that it be forwarded to the Assembly's Convener.

Dr. Campbell, in the absence of the Convener, presented and read the report of the Committee on Sabbath Schools, and moved the reception of the report. It was then agreed that the report be returned to the Convener of the Committee for further enlargement.

It was moved by Mr. Young—That the Committee on Sabbath Observance prepare a report with a view to transmission to the Assembly's Convener.

The Synod having resumed consideration of the Overture anent Foreign Missionaries, when it was moved by McLeod and duly seconded,—That the Overture be transmitted to the General Assembly Simplificiter.

The hour of adjournment having arrived, it was agreed to meet again at eight o'clock in the evening, and the Moderator pronounced the benediction.

CO

## SEVENTH SEDERUNT.

At the same place and on the same day, at eight o'clock in the evening, the Synod of British Columbia met and was constituted with prayer, Mr. MacRae leading.

The minutes of the former sederunt were read and sustained.

The Synod resumed consideration of the Overture from the Presbytery of Vancouver Island anent the relation of Foreign Missionaries to the Presbyteries within whose bounds they labor.

The motion and amendment were put, when the amendment was carried by a vote of eleven to nine.

It was agreed that the Convener of the Committee on Systematic Beneficence send on his report to the Assembly's Convener whenever he receives reports from Presbyteries.

Mr. D. MacRae read the report of the Committee on Standing Committees, as follows:—

**STATE OF RELIGION**—J. C. Herdman, *Convener*, W. R. Ross, J. A. Logan and A. Fraser, (Ministers); A. McBride and D. Matheson, (Elders).

**SABBATH SCHOOLS**—Dr. Campbell, *Convener*, J. P. Grant, A. Lee, W. G. Mills, (Ministers); A. Shaw and Major Walker, (Elders).

**SABBATH OBSERVANCE**—Chas. Stephen, *Convener*, A. Young, T. Scouler, T. H. Rogers, (Ministers); A. B. Winchester, and Jas. McQueen, (Elders).

**TEMPERANCE**—J. K. Wright, *Convener*, J. M. McLeod, C. McKillop, D. A. MacRae, (Ministers); J. C. Brown, M. P. P., and R. Erskine, (Elders).

**FOREIGN MISSIONS**—P. McF. McLeod, *Convener*, Dr. Campbell, D. G. McQueen, D. MacRae, J. A. McMillan, J. K. Wright, T. Scouler, (Ministers); Dr. Milne and Jas. McQueen, (Elders).

**HOME MISSIONS**—E. D. MacLaren, *Convener*, G. R. Maxwell, W. G. Mills, P. McF. McLeod, P. F. Langill, J. C. Herdman, D. MacRae, (Ministers); John Fullerton and J. McKelvie, (Elders).

**SYSTEMATIC BENEFICENCE**—A. Young, *Convener*, J. A. Matheson, J. A. McDonald, G. Murray, A. B. Winchester, (Ministers); W. H. Fraser and T. Tweed, M. L. A., (Elders).

**STATISTICS AND FINANCE**—Thos. Scouler, *Convener*, J. Buchanan, D. J. Adamson, J. A. Jaffray, Alex. Dunn, (Ministers); John McKie and A. R. Menzies, (Elders).

The report was considered *seriatim*, and on motion by Mr. MacRae was adopted.

The report on the State of Religion was taken up, presented and read by Mr. Herdman, and on his motion was received,

and after consideration, adopted as a whole.

It was then moved by Mr. Langill, seconded by Dr. Campbell and agreed—That the thanks of the Synod be given to the Convener for his excellent report. The Moderator conveyed the thanks of the Synod to Mr. Herdman.

The Synod then proceeded to the consideration of the overture from the Presbytery of Calgary anent Home Missions.

Mr. Herdman by appointment of the Presbytery spoke in favor of the overture.

It was then moved by Mr. Herdman and agreed—That the overture be transmitted to the Assembly's Home Mission Committee for their favorable consideration, and that the Synod ask their representatives on the Committee to bring the matter fully before the meeting to be held in Toronto on the twenty-eighth.

Mr. Langill introduced the matter of money due Dr. Smith for services rendered at Kamloops during Mr. Lee's illness, and incurred by the old Presbytery of Columbia, when it was moved by Mr. MacLaren, seconded by Mr. Langill and agreed—That Dr. Smith be paid the sum of Fifty Dollars, (\$50.00), out of the old Presbytery Fund.

Mr. Herdman extended an invitation to the Synod to hold its next meeting at Calgary, when it was moved by Mr. P. McF. McLeod, seconded by Mr. Herdman and agreed—That the next meeting of the Synod be held in Calgary, in the Presbyterian Church there on the first Wednesday in May, 1894, at ten o'clock in the forenoon.

It was agreed that the Sermon of the Moderator be printed with the Minutes of the Synod.

It was also agreed—That Mr. Herdman with any members of the Presbytery of Calgary be appointed to make provision that speakers be retained to speak on the various reports presented to the Synod.

Dr. Campbell and Messrs. Ross and D. MacRae were appointed a Committee to Superintend the Printing of the Minutes and Moderator's Sermon.

Mr. Maxwell's name was added to the list of Assessors in the case of St. Andrews Church, Victoria, in the event of Mr. McMillan being unable to act.

It was moved by Mr. Young and agreed that the thanks of the Synod be tendered, *First*—to the Kirk Session and Trustees of this Church for the use thereof. *Second*—To the friends in Victoria for their accommodation to the members of the Synod. *Third*—To the Railway and Steam-boat Companies for reduction of fares to members travelling to attend the Synod. *Fourth*—To the Newspapers.



Dr. Campbell acknowledged the thanks of the Synod to the Managers of the Church and the Ladies for their hospitality.

Mr. Ross read the reply of Mrs. Robson to the Synod's letter of condolence on the death of her husband, the Honourable John Robson.

It was moved by Mr. Maclaren and agreed—That the sympathy of the Synod be extended to Mr. D. A. MacRae on account of absence through severe affliction—the death of his father.

The Minutes of the present sederunt were read and sustained.

The business being finished, the Moderator then addressed the Synod, and after praise and prayer, announced that the next meeting of the Synod will be held at Calgary and within Knox Church, on the first Wednesday in May, in the year of our Lord, one thousand eight hundred and ninety-four, at ten o'clock in the morning, and was closed with the Apostolic benediction.

WALTER R. ROSS,

*Clerk of the Synod.*



# "MISSION WORK IN THE FAR WEST."

## A SERMON,

PREACHED AT THE OPENING OF THE SECOND MEETING OF  
THE SYNOD OF BRITISH COLUMBIA,

IN THE

FIRST PRESBYTERIAN CHURCH, VICTORIA,

1ST MARCH, 1893,

BY

REV. D. MACRAE,

RETIRING MODERATOR.

PUBLISHED BY ORDER OF THE SYNOD.

ROMANS I., 13: 16.

"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

"I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

"So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

From these words and frequent intimations elsewhere it is very evident, that from a very early period in his ministry, the Apostle had a very strong desire, an ardent longing to see Rome. His heart was set on visiting the Imperial City. It was a longcherished purpose, in all likelihood the crowning ambition of his life. Some years before setting his foot on Italian soil, writing to the small band of Christians in Rome he told them, "That he had a great desire these many years to come unto them." "That oftentimes he purposed to come unto them." "That he hoped for a prosperous journey unto them." But one reason and another led to the postponement of the long and perilous journey. At length the journey was commenced, but from abundant evidence, with no anticipation of its perilous character or strange termination, entering Rome a prisoner. His purpose evidently was to visit Rome on his way to Spain: intending on leaving Corinth to pass through Achaia and Macedonia on the way to Jerusalem, and "After I have been there I must also see Rome." Landing at Cesarea he went up to Jerusalem, where he was assailed by a furious mob, on the false charge of taking the Gentiles into the temple, from whom,

he was rescued by Claudius Lysias, who, in order to protect him from the mob who had sworn that they would neither eat nor drink until they had killed him, he was sent back to Caesarea, where he remained until by his appeal by virtue of his Roman citizenship, and to prevent the injustice of being sent up to Jerusalem for trial, Festus decided upon granting his appeal to Caesar. At length after a perilous voyage, during which he suffered ship-wreck and a detention of three months on the Island of Malta, he steps ashore at Putroli, where after a stay of seven days, he went towards Rome. The scene as he walks along the Appian Way, chained to the Roman soldier by his side, a small statured, battered and care-worn prisoner, towards the world's metropolis, is as impressive as it is pathetic.

Why was the Apostle so desirous of visiting Rome? We know why men usually throng the large centres of population, the seats of trade, industry and political power. We know the reason why thousands of emigrants every year leave their native land and brave the perils and discomforts of long and tedious journeys over sea and land; that it is to obtain the best markets for their wares, the best openings for their labor and skill, the best field for the investment of their capital; in short, the most favorable conditions under which to lay the foundations of fortune, or secure preferment to official position and honor. More than thirty years ago, from every land, thousands thronged the coast, valleys and mountains of this country, to get gold—to make fortunes.

Rome was the metropolis of the world. More to the rest of the world than what London is to Britain, Paris to France, and Washington to the United States. Thither men of every class and calling repaired, as offering the best prospects of business and professional success.

Were these, then, the reasons why the Apostle was so desirous of visiting Rome? His own words are the best answer to such a question,—“For I long to see you, that I may impart to you some spiritual gift, to the end that ye may be established. That I might have some fruit among you also, even as among other Gentiles; I am debtor both to the Greeks and to the Barbarians; to the wise and unwise. So, as much as in me is, I am ready to preach the Gospel to you who are at Rome also, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew, first, and also to the Greek.” There is here, as everywhere, throughout his whole Missionary career, a thorough abandonment of himself to the service of his Master, with nothing that is selfish or mercenary in the motives by which his actions were controlled. He recognized Rome as the heart of the world. Here he could come into direct communication, with statesmen and soldiers, governors and praetors, the men who controlled the destinies of the world. Here he could touch springs of influence that would vibrate to the most distant provinces, so he desired, with all his heart, with supreme confidence in its sufficiency to meet the clamant's need, to preach the Gospel in Rome. He sought nothing for himself, but his desire knew no limit but the possession of the world for Christ.

Confidence we know is an essential condition of success in an enterprise. Here we have the expression of supreme confidence, on the eve of an enterprise the most stupendous, entered upon under external conditions, that gave but little promise of success. Take him in all, the Apostle remains, intellectually, morally and spiritually, the highest character, except one, in all Christian history; but his confidence was not in himself, indeed, we know that his estimate of himself was very humble: “I am the least of all the Apostles, so that I am not worthy to be called an Apostle.” “Who is Paul? and Who is Apollos? but ministers by whom ye believed.” In this respect he does not stand alone; many of the strong characters, the

potent forces in the church's and the world's history, have often been men of extreme humility and simplicity of character. The Apostle's confidence was in the Gospel of Christ—the power of God—otherwise he would have been a madman to have entered upon the enterprise he was about to undertake,—a shackled prisoner attacking universal heathenism. He does not blanch nor quail in the face of the stupendous undertaking. These words are not the ill-considered statements of an enthusiastic fanatic, but the well-considered and measured words of a man with a full appreciation of the formidable work he had undertaken, the forces with which he had to contend, and the obstacles that were to be met and overcome. There is a full recognition that man has a religious nature, with religious instincts marked and clearly defined, that his religion may be true or false but that a religion of some sort he must have.

Himself a Hebrew of the Hebrews, a Pharisee of the Pharisees, his eyes had been long since opened to the insufficiency of the righteousness of the law to save a lost world. His own experience and wide observation showing the utter futility of Grecian and Roman culture to supply spiritual needs, that the luxuriousness and licentiousness they produced must result in individual and national decay and death. He a poor, wandering missionary, earning his bread by the labors of his hands, entering Rome a prisoner, did not hesitate in declaring that the Gospel alone could save individuals and nations from spiritual and national death,—as the result of a profound personal knowledge of the mighty power of the Gospel. Himself a bitter foe of the Gospel—a relentless persecutor—he knew from personal experience the regenerating and purifying power of the Holy Ghost, the efficacy of the vicarious sacrifice of the Lord Jesus Christ—the fruit of infinite love—the power of the free proclamation of pardon to all; the high and the humble, the rich and the poor.

The needs of ancient Rome are the needs of the present day, the civilizations are different, other conditions are different, but individual and national experiences remain the same; Rome had wealth and political power, art and culture, the remains of which still excite wonder and admiration, but with it spiritual death and moral depravation. The same conditions exist in heathen lands, to-day—at home modified and controlled by the influence of the Gospel—the extent to which this is practically recognized, is the measure of our faith and confidence in the power of the Gospel and of our efforts in securing the world's Evangelization. The power of the Gospel is not on the wane. The history of Christian effort at home and abroad, is full of stimulus and inspiration, and at no time has the spirit and faith of the first missionary to the heathen world been so faithfully reproduced, than the present,

In no department of human activity has the efforts and results of Christian men and women been surpassed. Much splendid work has been done—stupendous advances made in discovery, invention, and in the application of the laws of nature to the comforts and conveniences of man, the realities of the present would have been regarded as miracles less than a century ago. The Gospel of Jesus Christ has been the forerunner of all the discoveries and advances of permanent value. Nero is but a shadowy memory of a brutal tyrant, but the name of Paul is fragrant, and the Gospel he preached, the dominant force in the world; the power of Imperial Rome is gone; the power of the Gospel permeates and penetrates more or less fully every nation of the earth. The world is practically owned by Christian men and governed and controlled by Christian nations.

The history of the Christian Church has produced but one Paul, but the Holy Spirit that rendered him such an eminent instrument in planting and extending the Church, has reproduced in others, in every age, all that was excellent in his

spir  
con  
tion  
the  
of  
Wes  
tian  
shad  
wor  
of th  
year  
influ  
God,  
and v

Coln  
whic  
the fo  
not b  
tinua  
access

P  
thirt  
ent, w  
neer o  
time v  
posts  
conver  
at each  
able tr  
the nu  
at For  
a large  
propor  
were S  
men ar  
the ma  
practic  
spiritua  
Columb  
the Rev  
the earl  
tions co  
number  
being w  
afterwa  
a numb  
Protesta  
copal Ch  
Irish Pre  
Church o

spirit and life. The power of the Holy Ghost, faith in Christ and obedience to his command, with supreme confidence in the Gospel as the power of GOD unto salvation, have never left the Church without true successors to the great Apostle to the Gentiles. Modern times—even recent years—have given to the Church men of true Pauline spirit. The great head of the Church has given such men to these Western Provinces and Territories, during their brief history. To plant the Christian Church in Heathen Rome, to minister to a small band of Christians under the shadow of the Palace of the Caesars' was a formidable undertaking and a difficult work, but it was successfully done. To plant the Christian Church on the banks of the Red River of the North, and on the Coast of the Northern Pacific 37 and 30 years ago was a formidable undertaking but it was done and done well, under the influences of the same spirit and faith in the Gospel of Jesus Christ, as the power of God, by the first representatives of this and other branches of the Church of Christ, and their successors.

A brief historical sketch of the origin and progress of the Church in British Columbia down to the formation of the Presbytery of Columbia, in August, 1886, which terminated its history in July of last year, in consequence of its division and the formation of three new Presbyteries and the organization of this Synod, may not be inappropriate and devoid of interest and value on this occasion. The continuation of such a sketch subsequent to that period is unnecessary, because of the accessibility to official data, furnishing the necessary information:—

Previous to the discovery of gold in the sand-bars of the Fraser River, about thirty years ago, this, then remote and almost inaccessible part of the Continent, was little known except to a few traders and the servants of that great pioneer of civilization in British America—the Hudson's Bay Company. At that time white settlers were found only in the near vicinity of the Company's trading posts scattered at longer or shorter distances both on the Mainland and Vancouver Island. In addition to the regular staff of officers and servants to be found at each of its trading posts, the Company, with the view of cultivating considerable tracts of good agricultural land in the vicinity of Fort Victoria, which formed the nucleus of the present city of that name, and of opening up the rich coal-mines at Fort Rupert and Nanaimo, brought out on terms of several year's engagement—a large number of immigrants composed of practical farmers and miners. A large proportion of these people as well as chief officers and other servants of the Company were Scotch. It is a somewhat curious and remarkable fact that although Scotchmen are found occupying, in such large numbers, the most prominent positions in the management of the vast business of this great Trading Company, that the practice has been to appoint Episcopal clergymen as its chaplains to minister to spiritual wants, both of its employees and colonists. This was the case in British Columbia as well as in the Red River country. The Company's first chaplain was the Rev. Mr. Stains, a man of earnest piety and apostolic zeal, who, it appears like the early Episcopal missionaries to Ruperts Land, wisely respected the conscientious convictions of his Scottish parishioners. After laboring in the colony for a number of years he perished by the vessel on which he was returning to England, being wrecked and going to the bottom of the Pacific. He was followed soon afterwards by the Rev. Edward Cridge, a man of similar spirit, who continued for a number of years, like his predecessor, to supply the spiritual wants of all the Protestants in the colony. The absence of any other service than that of the Episcopal Church had the usual effect of leading a considerable number of Scottish and Irish Presbyterians to seek a religious home in that church—being thus lost to the Church of their fathers, traces however of whose early training and influence they

and their descendants retain to the present day. A large number, however, of the first Scottish and Irish colonists remained loyal to the form of service and principles of the Presbyterian Church, in spite of these unfavorable conditions.

As early as about the year 1859 or 1860, the duty of appointing a Presbyterian missionary to British Columbia was recognized by the late Dr. Burns and the Foreign Mission Committee of that day, and resulted in the offer of the appointment to the Rev. D. H. MacVicar, now Principal of the Presbyterian College, Montreal. This, however, being only one of many calls for his services, it was declined.

As early as the year 1861, the Rev. John Hall, commissioned by the Irish Presbyterian Church, arrived in Victoria, where, for four years, he continued to labor surrounded by many difficulties, but with not a little success, evidence of which remains in the present prosperous Congregation of First Church, and its comfortable church edifice.

Mr. Hall was followed in 1862 by the Rev. Robt. Jamieson, by appointment of the Canada Presbyterian Church. He began work at New Westminster where he continued to labor, except for a short time spent in the organization of a Congregation and the erection of a Church in Nanaimo, amidst the many discouragements incidental to the fluctuations of a town mainly dependent upon a restless and constantly changing population, until obliged, in May, 1884, in consequence of ill-health to resign his charge. As a visible proof of a faithful ministry he left a thoroughly organized and vigorous Congregation with a comfortable church.

Mr. Jamieson was followed about the year 1865 by the Rev. Daniel Duff, also by appointment of the Canada Presbyterian Church, who laboured for upwards of a year in the then famous Cariboo gold region, and afterwards for a short time at Nanaimo, when he returned to the East. On Mr. Jamieson's return, about the year 1869, from Nanaimo, to resume charge of New Westminster, he was succeeded at the former place by the Rev. Mr. Akins, also of the Canada Presbyterian Church, who however, remained in the country only about the same length of time as Mr. Duff.

Some time after the arrival of Messrs. Hall and Jamieson, the Colonial Committee of the Church of Scotland sent out as its first missionary the Rev. Mr. Nimmo, who continued to labour in Victoria until 1885, when, on Mr. Hall's resigning his charge of the First Church with the view of removing to New Zealand, on the recommendation of the Rev. Dr. McClure, Convener of the Colonial Committee of the Irish Presbyterian Church, the Rev. Thomas Somerville, a young and recently ordained minister of the Church of Scotland, received and accepted a call from Victoria. All the Presbyterians having united under Mr. Somerville, Mr. Nimmo was withdrawn by the Colonial Committee of the Church of Scotland. Mr. Somerville continued in charge of the united congregation for upwards of a year, when circumstances arose, unhappily too common in every part of the church, which resulted in division, the formation of a second congregation, and the erection of St. Andrews Church. Of this congregation Mr. Somerville continued in charge until about the year 1870, when he returned to Scotland. He was succeeded by the Rev. S. M. McGregor, who, in addition to faithful and laborious work there, succeeded at different times in interesting the Colonial Committee of the Church of Scotland in British Columbia, to the extent of obtaining liberal grants and the appointment of the Rev. Messrs. Clyde, McElmon, Dunn, Murray and Nicolson, to the charges respectively of Nanaimo, Comox, Langley, Nicola and Victoria District. Mr. McGregor having returned to Scotland in the year 1881, he was

succeeded in the charge of St. Andrews by the Rev. R. Stephen, who also returned to Scotland, in May, 1887. Mr. Clyde, after five years service at Nanaimo, removed to the United States and was succeeded by the Rev. A. H. Anderson, who continued in charge until his removal in 1886 to British Guiana, the pulpit remaining vacant until the arrival of the Rev. J. Miller in 1887. Mr. McElmon remained in charge of Comox for about five years, during which time a fair congregation was gathered and a comfortable church erected. On his removal to Washington Territory, he was succeeded by the Rev. James Christie, who continued in charge until May, 1887, when he was transferred to Wellington previously associated with Nanaimo. Mr. Dunn continued in charge of Langley and associated stations for about ten years, supplying an **extensive** district, besides being largely instrumental in the erection of two comfortable churches. Mr. Lunn was received by the General Assembly, of 1886, into the Ministry of the Church in Canada. Mr. Murray, after laboring for some years over an extensive district in the Interior, with Nicola for his centre, returned to Nova Scotia where he was called to an important pastorate in New Glasgow. Mr. Nicholson, after laboring for a short time in the Victoria District and afterwards as Principal of the Victoria High School, returned to the Eastern Provinces. After the division of the Congregation in 1866, the pulpit of the First Church, Victoria,—except fortnightly supply from Mr. Jamieson for six months—continued vacant until the arrival of the Rev. J. Reid from England in 1876. During the five years of Mr. Reid's pastorate the Congregation enjoyed considerable prosperity. On Mr. Reid's return to England, the pulpit was supplied for about one year each by the Rev. Mr. Smith and Rev. D. Gamble.

In the summer of 1882 the Rev. Dr. Cochrane, Convener of the General Assembly's H. M. C., visited British Columbia by appointment of the General Assembly. After his return a more vigorous policy was adopted in reference to work here, looking in the direction of the Committee's assuming, if not the whole responsibility, at least sharing it more largely with the Colonial Committee. In the Spring of 1884 the late Rev. J. S. Mackay was called to the pastorate of St. Andrews Church, New Westminster, where he continued to labour with much faithfulness and success until compelled by failing health, in the Autumn of 1885, to seek change of climate and rest in Southern California. After spending the Winter there he returned to his home in the County of Oxford, Ont., where his short but fruitful ministry was closed by death a few months afterwards. During Mr. Mackay's absence and the ensuing vacancy, the pulpit was supplied by the Rev. J. S. Taylor, of Moose Jaw, N. W. T., for about four months; by Mr. Jamieson and by neighbouring and visiting ministers.

On the application of the congregation of the First Presbyterian Church, Victoria, and by the appointment of the Home Mission Committee, the Rev. Donald Fraser, M. A., of Mount Forest, Ont., was inducted by the Presbytery of Toronto to the pastoral charge of the Congregation, arriving in Victoria in August, 1884. A somewhat checkered history, including a long vacancy, frequent changes, the absence of Presbyterian oversight, together with a serious loss by fire, had the usual effect upon the Congregation. Mr. Fraser's energetic labours and other favouring conditions, however, brought the Congregation up to a self-sustaining position within eight months of his arrival. In the Spring of 1885 the H. M. C. appointed the Rev. T. G. Thomson, for a number of years minister of Brucefield, Ont., and the Rev. J. Chisholm, of Osprey, Ont., to British Columbia; the former to the charge of what was then known as Granville and North Arm, and the latter to Nicola and associated stations including Kamloops. For some years previous to Mr. Thomson's arrival, Mr. Jamieson

had been giving such supply as he was able, to Granville, Moodyville, North Arm and Langley, in connection with New Westminster. On Mr. Thomson's arrival, Granville was but a mere hamlet, dependent for its existence upon an extensive saw-mill and a number of lumbering camps in the vicinity. The determination of the Canadian Pacific Railway to make Granville or Coal Harbor the terminus of the Road, instead of Port Moody, assured the prospects of the former while it ruined those of the latter. Within a year a city of considerable size and importance sprang up. Early in 1886 steps were taken to secure the erection of a church—a neat and comfortable building—which was scarcely finished when the disastrous fire of June, followed, and swept away almost every building in the place. The Missionary and the people at once set to work to rebuild and with some aid from the East, were successful in the course of a few months in having a comfortable and commodious hall completed. The city continuing to grow with wonderful rapidity, the congregation necessarily gained strength and shared in the general prosperity.

In March, 1886, the Rev. D. M. Gordon, then of Winnipeg, by appointment of the General Assembly, visited British Columbia with the view of conferring with Ministers and Missionaries, then laboring in the Province, about methods and plans for future work. Among other recommendations adopted at a meeting held in New Westminster was the creation by the next General Assembly of the Presbytery of Columbia. This recommendation having been adopted, the Presbytery was convened and constituted in St. Andrews Church, New Westminster, on the 3rd. of August, 1886, with the following Membership Roll:—Messrs. R. Jamieson, *Moderator*, D. Fraser, T. G. Thomson, D. MacRae, J. Chisholm, S. J. Taylor, J. A. Jaffray, Alex. Dunn, *Ministers*; and Alex. McDougall, Walter Clark and Fitzgerald McCleary, *Elders*; of whom the first five named were present.

The Presbytery of Columbia reported the first year to the General Assembly—9 Ministers on its Roll, 45 Churches and Mission Stations, 245 Communicants and \$ 11,024 raised for all purposes. For the year just closed there were reported—23 Ministers on the Roll, 69 Churches and Mission Stations, 2168 Communicants and \$ 59,751 raised for all purposes. These figures indicate steady, substantial and highly gratifying progress; efficient, faithful and self-denying labor on the part of Ministers, Missionaries, and other office-bearers; and active sympathy, co-operation and generous liberality on the part of the people. In congratulating ourselves on the advances that have been made, let us not fail on an occasion like the present, marking an interesting and important era in our history, to recognize and publicly acknowledge the sources of our success and present position. First, and pre-eminently, this success has been due to the Gospel as the power of God—but subordinate and necessary to the Gospel's power and influence on the hearts and lives of the people being felt, to the high Christian character, efficient, faithful and self-sacrificing labors of the missionaries of early days. Men subject to like passions with us, yet, it is not too much to say, that they did a noble work, and under conditions, not only unfavorable, but, often most discouraging and trying. The conditions, under which many of our missionaries labor to-day, are as we know well trying enough, but, as compared with earlier times, the lines have indeed fallen to us in pleasant places. These were the days of periodic excitements, followed by corresponding periods of stagnation: large influx of population which in a few months disappeared like snow from the mountain sides—the hope deferred which made the heart sick. Progress was slow under these conditions. This, however, did not prove either inefficiency or unfaithfulness. It could not be otherwise. What is true now in so many instances, was generally, if



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

Territory of Alberta with the mountainous Province of British Columbia, in carrying on the churches' work, will, it may be confidently expected, be fully justified.

In reviewing the past, there is much that calls for devout gratitude to the Great King and Head of the Church : with much humility for the failures and shortcomings incidental to all human effort. There is, also, much that is inspiring and promising as to the future. With a country of immense area, possessing almost every diversity of climate and physical feature, island and valley, mountain and plain ; with resources yet scarcely touched, of water, field, mine and forest ; we have here, a land in which there will yet be reared millions of prosperous homes. To us, as a Church, is committed by our exalted and glorified Saviour, a large share of the mighty trust of securing its Evangelization.

Let us then go forward from this advanced stage in the Churches' growth, in obedience to our Redeemer's parting command, in the faith and confidence of the Apostle in the Gospel as the power of God unto salvation to every one that believeth, then we shall have fulfilled our Mission ; souls will be saved, the land blessed, and God's name glorified.

