

ST. ANDREW'S CHURCH

(CHURCH OF SCOTLAND.)

MONTREAL.

SERMON

PREACHED ON THE LAST SUNDAY OF 1889.

(Printed by Request.)

REPORT OF TRUSTEES

AND

ACCOUNTS FOR 1889.



MONTREAL:

MITCHELL & WILSON, PRINTERS, 1727 NOTRE DAME STREET.

1890.

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PUBLIC WORSHIP, CHURCH MEETINGS, &c. ---

SUNDAY . . . Morning Service 11 o'clock.
Evening " 7 "
Young Men's Bible Class 10.15 "
Sunday School 3 "
Young Women's Bible Class 3 "

MONDAY . . . The Minister receives the gentlemen of the
Congregation at his house, 2488 St. Catherine
Street, from 8 to 10.30 P. M. Young men and
Strangers in the city specially invited.

TUESDAY . . . Young Men's Association, 8 o'clock.

WEDNESDAY . . Ladies' Aid Society, 3 o'clock.

THURSDAY . . . Dorcas Society meet at 11 o'clock.

SERVICES are held on Christmas Day, Good Friday, and
Dominion Thanksgiving Day, at 11 o'clock.

THE HOLY COMMUNION is dispensed three times a year—on
the second Sundays of February, May and November.

PREPARATORY CLASS for intending Communicants meets prior
to each Communion.

Order of Public Worship :

1. ANTHEM.
2. THE LORD'S PRAYER.
(In which the Congregation is requested to join audibly.)
3. PRAISE.
4. PRAYER—Adoration.
Confession.
Supplication.
5. OLD TESTAMENT LESSON.
6. ANTHEM.
7. NEW TESTAMENT LESSON.
8. SCRIPTURE SENTENCE (by the Choir.)
9. PRAYER—Thanksgiving and Intercession.
10. PRAISE.
11. OFFERTORY—INTIMATIONS.
12. SERMON.
13. PRAYER.
14. PRAISE.
15. BENEDICTION.

List of Trustees, Kirk-Session, &c.

I. TRUSTEES.

SIR JOSEPH HICKSON,
 REV. J. EDGAR HILL,
 GEORGE DENHOLM,
 JAMES SPEIR,
 HUGH PATON.
 WILLIAM CURRIE, - - - *Treasurer.*
 JOHN BEATTIE, - - - *Secretary.*

II. KIRK-SESSION.

REV. J. EDGAR HILL, - - - *Moderator.*
 GEORGE GRAHAM, - - - *Treasurer.*
 HENRY MORGAN,
 C. N. D. OSGOOD,
 DR. A. LAPHORN SMITH.
Organist and Choir Master, - *PROP. COUTURE.*

III. EXECUTIVE COMMITTEE.

W. W. OGILVIE, - - - *Chairman.*
 Rev. JOHN WILLIAMSON, - *Secretary.*
 SIR JOSEPH HICKSON, C. N. D. OSGOOD,
 JNO. BEATTIE, GEO. GRAHAM,
 DR. A. L. SMITH, WM. CURRIE,
 W. M. BLAICKLOCK, J. G. SHAW,
 JAS. POUSTIE, JAS. WARDLOW.
 R. M. ESDAILE.

IV. SUNDAY-SCHOOL AND BIBLE CLASSES.

<i>Superintendent,</i>	- -	C. N. D. OSGOOD.
<i>Infant Class,</i>	- -	Miss Dow.
Miss J. BURNS,		Miss McFEAT,
" L. C. BURNS,		" BLAICKLOCK,
" OSGOOD,		" URQUHART,
" ROBERTSON,		" MACDONALD,
" MITCHELL,		Mrs. MOONEY,
" J. ISAACS,		Miss CURRIE,
" GRAHAM,		" WILLOCK,
" PULLAN,		Mr. ROLLAND,
" JESSIE McDougall,		" ALCOCK,
" J. Dow,		" CURRIE.
<i>Young Women's Bible Class,</i>	-	Mrs. F. J. LOGIE.
<i>Young Men's</i>	do.	- Rev. J. EDGAR HILL.

Librarians:

Mr. W. BAILLIE, Mr. G. BAILLIE, Mr. J. McDONALD.
Treasurer—WILLIAM CURRIE.

V. MUSICAL COMMITTEE.

<i>Hon. President,</i>	-	-	REV. J. EDGAR HILL.
<i>President,</i>	-	-	
<i>Secretary,</i>	-	-	J. M. C. MUIR,
ARTHUR ALLAN,			G. H. E. BLAICKLOCK,
A. M. PERKINS.			WILLIAM CURRIE,
			FARQUHAR ROBERTSON.

VI. DORCAS SOCIETY.

<i>Honorary President,</i>	-	-	Mrs. HILL.
<i>President,</i>	-	-	Mrs. Dow.
<i>Sec.-Treas.</i>	-	-	Miss J. Dow.

VII. LADIES' AID SOCIETY.

<i>Honorary President,</i>	-	-	Mrs. HILL.
<i>President,</i>	-	-	Miss PERKINS.
<i>1st Vice-President,</i>	-	-	Mrs. McLEA.
<i>2nd Vice-President,</i>	-	-	" LOGIE.
<i>Secretary,</i>	-	-	Miss CURRIE.
<i>Treasurer,</i>	-	-	" PULLAN.

VIII. YOUNG MEN'S ASSOCIATION.

SESSION 1888-89.

<i>Honorary President,</i>	-	-	REV. J. EDGAR HILL, M.A., B.D.
<i>President,</i>	-	-	CAMPBELL LANE, B.A., B.C.L.
<i>1st Vice-President,</i>	-	-	A. LAPHORN SMITH, B.A., M.D.
<i>2nd " "</i>	-	-	FARQUHAR ROBERTSON.
<i>Secretary-Treasurer,</i>	-	-	W. H. ALFORD.

Committee:

WM. BLAICKLOCK,	FRED. CUSHING.
GEO. STARK,	RODERICK FINDLAY.
	J. S. ALCOCK.

Honorary Advisory Committee:

C. N. D. OSGOOD	and	JOHN BEATTIE.
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IX. DISTRICT VISITING.

DISTRICT No. 1.—Miss JESSIE DOW, *Superintendent.*

Mrs. WM. CURRIE,	Miss GRAHAM,
Miss BURNS,	" DOW.

DISTRICT No. 2.—Miss PERKINS, *Superintendent.*

Mrs. McFEAT,	Miss REEKIE,	Mrs. ARTHUR PERKINS.
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DISTRICT No. 3.—Miss MACFARLANE, *Superintendent.*

Miss TODD,	Miss L. BURNS,	Miss J. BURNS,
Mrs. FILGATE,	" C. MITCHELL,	" LIZZIE McDOUGALL
" McLEA,		" NELLIE GRAHAM.

DISTRICT No. 4.—Miss MACDONALD, *Superintendent.*

Mrs. LOGIE,	Miss BLAICKOCK,	Mrs. CUMMING.
Miss E. MACDONALD,	" LIDDELL.	

DISTRICT No. 5.—Miss BURNS, *Superintendent.*

Miss McNAUGHTON,	Miss LIZZIE McFARLANE,	Miss CAVERHILL.
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TO THE CONGREGATION OF
ST. ANDREWS CHURCH:

MY DEAR FRIENDS,

A very general desire having been expressed for the publication of the Sermon preached on the morning of the last Sunday of 1889, I have thought it expedient to insert it here along with the annual statements of the year. The association will not be considered inappropriate, I hope, because my aim in that Sermon is to summarize the Christian liberality of the past seven years, and to deduce from the summary a useful practical lesson in liberality for the years to come.

My first intention was to insert only the latter half of the Sermon which is the part bearing specially on your liberal effort, but at the suggestion of several friends I have thought that it might be more satisfactory to you and more profitable as well to print the entire sermon.

SERMON PREACHED DECEMBER 29, 1889.

"Study to be quiet and to mind (do) your own business."—1 Thess. iv. 11.

St. Paul has been frequently accused of being theoretical in religion far more than practical. That charge is not well founded. Paul is quite as practical as any of the New Testament writers. He is unquestionably practical enough in this passage—a great deal too practical for many people. No doubt the religious ideas and habits of the Thessalonian Christians suggested the necessity for some such plain speaking. It is well known that what is called "Second Coming" teaching, predominated in the Early Church. So much was that the case that a great scholar and critic has declared that the second and near coming of the Master was the fundamental dogma of the first Christians. The effect of that idea on certain minds was most unfortunate. They babbled of the coming Christ all the day and, in their fanaticism, broke away from the active work and duties of life. Just as many good people have done, from time to time, ever since, and quite as frequently, and as loudly in our own as in any previous century. St. Paul shared the common expectation of the Church, but he did not share in the fanaticism. Life was to him too sacred a

trust to be frittered away in vapid sentimentalism; its present duties were too urgent to be sacrificed to any future fancy. "Study to be calm, and reasonable," he insists, "in your religious thought and practice. Though the Lord's coming be near, that is no reason why you should be less active in your business than before. Be up and doing whatsoever you ought to do with all your might, and you will thereby be preparing in the best possible way to welcome the King when he comes."

Of vital importance to the Thessalonians of the first century this sound, homely advice is quite as much needed by Christians to-day. There are still Christians who, like Bunyan's Mr. Talkative, think religion is "a thing made to be talked about" sentimentally or worried over controversially. There are still people who believe that excitement, demonstration, public fervour in religion, atone for much private and personal negligence in common duty. There are those who can never understand how it is possible for a Christian to be "studying to be quiet and to mind his own business," and at the same time "serving the Lord" with all due sincerity and enthusiasm. They persist in treating business and religion, silence and devotion, as incompatible if not actually hostile, and their one solemn warning to the man of business who tries to do that impossible thing is "What shall it profit a man if he gain the whole world and lose his soul?" Such persons shiver in holy horror when one points to home duties and business responsibilities sacrificed to sensational services and so-called seasons of revival; and they are ever ready to retort upon their candid critic such epithets as cold, moderate, Laodicean. Against all such extravagances and eccentricities I have only St. Paul's counsel to offer:—"Study to be quiet and to do your own business." The strongest religious growth is developed in a pious reserve. The brightest religious light shines out of the holy life. The robust religious faith is the outcome of the confidence of quietness. The good hope of everlasting life is an anchor of the soul to those only who find it in the place of lonely meditation. The finest glow of enthusiasm kindles in the soul of the "musing" Psalmist. The ablest thought, the soundest judgment, the best method, are the fruit of holy calm. Not that Christians are to be dumb when they should speak, or undemonstrative when they should be enthusiastic, or lukewarm when they should be zealous. The Apostle means only to condemn weak vapouring, vain babbling, conceited talk about the blessings and hopes of religion.

Moreover, if St. Paul had supposed for a moment that business and religion were mutually hostile, he would never have spoken this word to the Romans:—"Be diligent in business, fervent in spirit, serving the Lord." Plainly he meant to teach that religion, strictly speaking, is a spirit; that the religious spirit should consecrate all business, and that all business should help to stimulate the religious spirit—that life in its entirety ought to be one religious experience, penetrated throughout by one holy inspiration—whether it be passed in the high places of commerce or in the quiet of the domestic circle, in the leadership of men or in the training of little children, in the holy place of our common worship or in the toiling sphere of the day-labourer. All of life for religion, none of life for irreligion, all of life for God, none of life for the devil, is the teaching of St. Paul and the motto of the enlightened Christian. To quote from the first sermon I preached in this pulpit. Speaking of the responsibility of the Church as representing her Lord, I said:—"If faithful to her high trust she proclaim upon the house-tops that she can honour those only who keep the flesh under and exalt the spirit with its lofty aims and true nobility; if she crown side by side those who are poor in the spirit with those who are rich in faith and good works; if she open every door to religion and refuse to be shut out from every place where men do congregate; if she shut against her people every door where she herself cannot go and forbid the unholy possessors to open them, then she need fear no reckoning with the Master when he calls for an account of her stewardship."

I am sure, and you are sure, it must be better for us all to keep ever prominent the Apostle's grand ideal of business and religion—piety and common life—two whom God hath joined together and whom man shall not sunder, save at his peril. It will be the better for our religion, in that we shall pay it all due honour, by recognising its right to go, and to be, with us wherever we go and however we be. It will be better for our business, in that it will be dignified, by being lifted out of the drudgery and slavery of mere money-making, into the light and liberty of a holy service to God and man.

There is another sense in which the Apostle's counsel may be applied to present-day life. Many people never can attempt any new thing without sounding a trumpet before them to attract the special attention of the universe to the vast enterprise they have projected. Such people are not usually the most thorough, or the most

conscientious, or the most successful workers. The world is apt to think that the glory of the work is of more account to such persons than the work itself. Others, again, mind everybody's business but their own; and others still, Paul-Pry like, are constantly putting themselves in the way of ferreting out and publishing their neighbours' affairs. This latter class is beneath the notice of sensible men, but the former is of sad public interest. You have seen men who could ill afford time for public business, exceedingly ambitious of municipal or political office in the vain desire to serve their country, forgetful of the first duty of a man to serve his household with bread and clothes. Hundreds of men have ruined their business and starved their families because they would not mind their own business, but would mind the business of the State. I have known Churches even bearing a heavy load of debt and so setting the community a most vicious and unchristian example, who nevertheless boasted of their contributions to foreign missions. Some time ago an appeal was made to me by a minister in this city on behalf of a family in his district. With every sympathy for my correspondent, who is an exceedingly hard-working pastor, I could not forbear remarking, how absurd it was, that he should have to appeal for help to a minister outside his own denomination, when several large and influential congregations of his own body were vying with each other to send missionaries to convert foreign heathen not a whit lower in the scale of being than the home heathen of our large Christian cities. I quote to all such misguided aspirants to public office, and to such one-sided missionary movements the wise words of St. Paul, "Mind your own business." By all means serve your country in the day of need at every sacrifice; by all means send missionaries to the heathen; but the true patriot is he who values the national good so highly that he will give his life if need be to promote it, just because he values as truly the highest interests of every family in the land. The wise missionary Church will exercise a wise discretion in all things and be specially on her guard against the specious influence of those romantic and poetical illusions of "the distance which lends enchantment to the view," while she will be as careful not to neglect the stupendous work which lies at her very doors because familiarity with the sight may have bred contempt for its claims.

I speak to a people who do not deserve to be rebuked congregationally or individually in this regard. Ever since I have known you,

you have studied to be quiet and to mind your own business in the wisest, widest sense of the Apostle's teaching. At the close of my first year's ministry in Canada, I preached from the text "In quietness and in confidence shall be your strength," and at the close made special reference to the circumstances of the congregation—the work you had accomplished in the preceding year, and the work which lay before you. Moreover, I took the opportunity to emphasize specially the testimony which in the Providence of God you had been called to bear, to the advantages of a cultured teaching, a catholic spirit, and an open-handed liberality in accordance with the best traditions and the progressive spirit of the Church of Scotland. Now, at the end of seven years, I am more sensible than ever of the value of your testimony, and more emphatic in urging the same counsel, from consideration of the good results you have to present as a congregation, arising in great measure because you have studied to be quiet and to mind your own business. There has been perfect peace among us, for which great congregational blessing we have to thank our Heavenly Father. You *have* minded your own business and the brief narrative which I shall now relate abundantly proves the allegation. In the end of 1882 the Trustees (most of whom were new to office) reported a floating debt of six thousand dollars and a mortgage on the fabric of ten thousand dollars. They appealed to you by circular to liquidate the floating debt. To their intense gratification they found the appeal so popular that in a few days much more than the required amount was subscribed. They then resolved, very wisely, to utilize the fine enthusiasm of the moment by suggesting that the entire congregational indebtedness should be cleared away. In a few weeks their suggestion was an accomplished fact. So heartily and so handsomely did the spirit of the people respond that not \$6,000 nor \$16,000 (the entire indebtedness) but \$18,160 was subscribed. It was a splendid tribute of confidence in the wise administration of your leaders and of sterling loyalty to your Church; and let me add of faith in that religious ideal which this Church has so long represented. It was a noble illustration of the success of quiet work. No excited congregational meeting had been called to lash the people into a fit of liberal enthusiasm. No impassioned appeals were made from this pulpit invoking the sanctities of divine worship to promote the movement. All was done quietly, by yourselves, and without a single word from me on the subject. I never felt so confident of the strength

of quietness, or so proud of a people who could so honorably mind their own business. Since then one thing after another has been undertaken and carried through in the same quiet, sensible, resolute manner. In 1887 the Church was decorated and improved internally and thoroughly overhauled externally at a cost of \$3,300; in 1888, the Ladies' Aid Society and the Young Men's Association undertook to renovate and improve the entire basement, and at an expense of \$700 the Lecture Hall has been decorated and seated with convenient chairs; a room has been elegantly furnished and fitted up as a Young Men's parlour and the Vestry and Infant Class-room painted and carpeted; this year the handsome stairway leading to the principal entrance of the church, which is so great an ornament to the street as well as to this stately temple, after standing the tests of our severe climate for 38 years, had to be entirely re-built at an estimated cost of \$2,000. Thus, for extraordinary purposes alone, beyond our ordinary requirements, the sum of nearly \$25,000 has been contributed without congregational excitement or pulpit appeal in the course of these seven years. Moreover, the Executive Committee and the Board of Trustees have since 1882, followed the sound financial principle of carrying no floating debt. Year by year they appeal for whatever amount they require, and they have never appealed in vain. In that way over \$12,000 has been contributed over and above the amount already mentioned. Thirty-seven thousand dollars, by special collection, spontaneously and cheerfully contributed is the tale of your liberality in these years. Moreover, in all the charitable and philanthropic enterprises of this community no congregation in the city can present a more creditable record of living helpfulness. Your own business has included the business of the poor, the suffering, the unfortunate, the destitute of the city. Our most excellent and well-managed Industrial Rooms' Society which helps so wisely those who are willing to help themselves, and guards so sacredly the self-respect of all its beneficiaries has always been, and most deservedly, a pet institution of this congregation. Our Boys' Home which saves so many lads at the most critical time, finds its most liberal benefactors among the members of this Church. The Protestant Hospital for the Insane in its list of subscribers, recently published, had the same story to tell. And I might quote other institutions and other works of special benevolence to show that while doing her duty to herself and minding her own business, St. Andrew's

Church has been as carefully and as liberally mindful of others beyond her pale.

With such a record of intra-congregational and extra-congregational mindfulness I think I have proved my assertion that these seven years present a memorable and creditable page in the history of this Church and a gratifying tribute to the wisdom of St. Paul's homely, wise words "Study to be quiet and to do your own business."

And why do I dwell upon this feature of our congregational effort so exclusively? Because I wish to flatter you? I am too Scotch for that. To suggest that, having done so much and done it so well, you may think your work is done for a generation at least? I could hardly do you a greater spiritual injury than that. I, who have watched with pleasure the development of the grace of liberality through these years, and in your last effort seen a most gratifying proof of congregational loyalty, would be your worst spiritual foe were I to hint that the progress you have made might now be suspended. Ask yourselves the reason why you have done this; and the answer must be "Because God has given an access of the grace of liberality—a higher sense of our stewardship—a deeper appreciation of our spiritual blessings." Had anyone said, seven years ago, that this record should be written on the last Sabbath of 1889, you would have treated the speaker as a prophetic dreamer. One lady said to me in the closing days of 1882: "I see the Trustees have asked for \$6,000. I'm sure I don't know where they are to get it." I could make no reply, because I did not know the people; but a new minister amongst a new people was apt to be discouraged by such a remark. Three weeks ago a lady said to me: "I see the Trustees have asked for \$4,000. They may be thankful if they get the half of it." My reply was, "Yes, and they will get it"; for I knew the people of whom I spake. The Trustees have got \$4,000 and nearly \$500 more besides. Now just as an athlete exercises his body, not that he may look well, but work well and wear well, in trials of strength and feats of agility; just as the student cultivates his mind, not that he may be a learned man merely, but that he may be able to do the very best he can for God and his country. So the Christian people who have reached a certain eminence in any grace are neither to stand still nor to go back. "Forward!" dearly beloved! be your motto, both in minding your own business within the congregation and in minding your Lord's business without the congregation. Just as no one could foresee, seven years ago, the brilliant results you have achieved, so neither can anyone

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forecast to-day what by God's grace you may achieve with the same spirit in the seven years to come. As your pastor, I desire for you increase in every good gift. My method of teaching is not so much to suggest to you either "giving" or "living" on certain specific lines, but rather to urge the paramount importance of cultivating broadly the spirit of Christ so that you all may become a law to yourselves and do your "giving" and "living" inspired by sublime motives. Looking back at what you have done, I am certain that none of you is the poorer for your liberal giving but that all of you are the richer; looking forward to what you may do in the seven years to come, I will prophesy that whatever great work you undertake and carry through none of you will be the poorer and all of you will be the richer in the higher ideal you will attain of Christian worship and work, and that broad religious spirit which this Church stands to embody—richer in your ideal of that Heaven to which its spire points day and night a silent testimony, and in your ideal of the delights, duties and responsibilities of that Earth from which it springs in stately majesty.

Nobody can despise, more than I do, the popular tendency, in Church circles, to test everything in congregational work and life by a money standard; and the base commercial spirit, in the Churches, which finds illustration in congregational reports, prepared on the principles of the business advertisement, in which the smallest data are made to assume the largest size. If I could think that these works I have been referring to expressed a mere money power and nothing more, I should be slow to speak of these years as I have spoken. But I know that it is not so, and I hope it never will be so among you. In various ways I have observed a higher spiritual tone throughout the congregation, and the whole-hearted readiness with which these appeals have been increasingly responded to is only to be explained by a quickened spiritual interest. May this quickened spiritual life be more and more intensified and the more desired, worked for, and prayed for by you all. There is no help or happiness for the elderly better than the spiritual help and happiness which grows out of a deeper and more intelligent religious thought and feeling. Prize our Church life and worship, my elderly friends, for these blessings, and be ever more expectant and zealous to find them at the very best. If ye *will* be refreshed and fed by the means of grace ye *shall* be refreshed and fed. May the young realize that they are "citizens of no mean city" as members or adherents of the Church of Scotland, and while proud of her noble history and her catholic spirit, strive to

maintain her reputation by steadfast loyalty to her traditions. Cultivate earnestly the grace of quietness—of sober thoughtfulness—in the Christian life. Spiritual growth cannot proceed healthily among the ups and downs, the gusty sensationalism, the fitful stirrings and strivings, the feverish ecclesiasticism and the laboured effort which characterise so many religious communities. Give your spiritual nature free scope to blossom out more than ever into the works of piety and devotion. Mind your own business. Live at peace with all Christians. The Church strife-raiser is a public pest; the ecclesiastical grievance-monger and firebrand is Christianity's worst foe. Religion has no more deadly foe than the man who sets Church against Church. It is not the presence, but the absence, of a high Christian sentiment which animates your testifying sectary. People who mind other people's religious business, in that sense, are like those I have already referred to—who try to rule the city before they have found out how to rule themselves. Those who are so ready to take care of other people's religion have usually very little of their own to take care of. The great reformers were not ecclesiastical "wild men of the woods" who dashed about madly striking down friends and foes in their indiscriminate zeal. The best of them were only antagonists of other Churches because they were driven into antagonism. They desired to live in peace, in freedom, in the enlightenment which God gave them and they claimed the right to live as their birth-right. They deplored the necessity laid upon them to rend the peace of religion and it gave them poignant grief when they were driven to work a reformation "outside" instead of "inside" their Mother Church.

This Church has given not a few signs of its desire to live at peace with all religious men and women. It will indeed be a trial for us to be compelled to assume an aggressive attitude to any other Church. For we know that nothing will probably be more injurious to our own spiritual life and more certain to discredit the spirit of our great Lord and Master.

Go on, dearly beloved! and prosper in the path you have chosen to tread. God has in many ways given you signal tokens of His blessing. Covet ever more earnestly the best gifts—the gifts of the Spirit of Christ.

Now to God the Father, God the Son, and God the Holy Ghost be the praise, world without end. Amen.

Thankful to God for his exceeding goodness, and trusting to the light and power of the Spirit of Christ in us, we shall go forward in hope. Whatsoever we can do to glorify our Saviour's name and bless the world for which he did so much we *shall* do, I trust. The Lord bless us and keep us; the Lord make his face to shine upon us and be gracious unto us; the Lord lift upon us the light of his countenance and give us peace.

I am,

Yours most affectionately,

J. EDGAR HILL.

February 10, 1890.

TRUSTEES' REPORT FOR THE YEAR 1889.

Statements of the accounts of the Trustees, and of the Kirk-Session, for the year 1889, are appended.

The Trustees are pleased to be able to report that the response of the congregation to the recent appeal of the Executive Committee was so liberal as to have placed the financial affairs of the Church in a more satisfactory condition than they have been, at least, for many years, if not at any previous period of its history.

There are no outstanding claims or accounts of any consequence and the considerable balance in the hands of the Treasurer is available for the general purposes of the Church.

The interest paid on the Poor fund has from year to year, for some time past, been taken out of the general revenue of the Church. The Trustees consider that it would be more strictly in accord with the original intention of the Donors, and common practice, if the amount of the fund (\$2,400) was invested in some satisfactory manner and the interest collected therefrom and paid to the Kirk-Session, for distribution amongst the Poor of the congregation.

Two Trustees—Sir Joseph Hickson, and Mr. Geo. Denholm, retire, and they, or two others, will require to be elected at the adjourned meeting on the 21st instant.

By order of the Trustees.

JOHN BEATTIE,

Secretary.

ST. ANDREW'S CHURCH, }
Montreal, Jan. 2, 1890. }

ST. ANDREW'S CHURCH.—TRUSTEES' ACCOUNT, 1889.

RECEIPTS.

To Balance from 1888.....	\$ 852.41
" Pew Rents.....	3,588.23
" Special Collection, 1888.....	\$ 41.00
" ".....	4,474.75
1889.....	4,515.75

DISBURSEMENTS.

By Minister's Stipend.....	\$4,000.00
" Caretaker's salary.....	450 00
" Fuel.....	171.20
" Gas.....	131.10
" Water.....	149.90
" Ringing Bell.....	50.00
" Repairs.....	139.51
" Sundries.....	111.78
" Interest on Poor Fund.....	144.00
" Treasurer Kirk-Session.....	300.00
	<u>\$5,647.49</u>

EXTRAORDINARY REPAIRS, VIZ:—

" Re-building the stone steps leading from Beaver Hall Hill to the Church.....	1,827.11
" Balance.....	1,481.79
	<u>\$8,956.39</u>

Andited and found correct,

JAS. G. SHAW,
W. M. BLAKLOCK.

Montreal, 17th January, 1890.

WILLIAM CURRIE,
Treasurer.

Montreal, 17th January, 1890.

ST. ANDREW'S CHURCH, MONTREAL.

STATEMENT OF RECEIPTS AND DISBURSEMENTS OF THE KIRK-SESSION.

RECEIPTS.		DISBURSEMENTS.	
To Collections for Congregational purposes, including		By Balance from last year	
Special Collection for Ladies' Aid Society, &c..		" Expenses of Choir	
" Amount received from Trustees	\$2,385.59	" Communion expenses	
" Interest on Poor Fund	300.00	" Pulpit supply	
	144.00	" Allowance to Poor	
		" Synod expenses	
		" SPECIAL COLLECTIONS AND CONTRIBUTIONS:—	
		In aid of Ladies' Aid Society, &c.	
		" R. & R. Clark for magazines	
		" Sundries	
		" Balance on hand	
	\$2,829.59		\$2,829.59

December 25th, 1889.

GEORGE GRAHAM,
Treasurer.

ST. ANDREW'S SABBATH-SCHOOL.—TREASURER'S STATEMENT FROM DEC. 1888, TO DEC. 1889.

INCOME.		EXPENDITURE.	
<i>Balance on hand at 31 Dec. 1888:</i>		<i>Mission Contributions:</i>	
Church collections.....	\$103.55	Women's Board of Missions.....	\$ 15.00
School contributions.....	142.15	Hervey Institute.....	25.00
	\$245.70	Ladies' Benevolent Society.....	15.00
<i>School Contributions:</i>		Boys' Home.....	20.00
For quarter ending 31 March.....	\$ 38.52	Rev. P. Watson, Williamstown.....	20.00
" " 31 June.....	31.28	Blantyre Mission, per Jas. MacLagan.....	29.40
" " 31 Dec.....	41.37		\$124.40
	111.17	<i>General Expenses:</i>	
<i>Church Collections:</i>		Wm. Drysdale & Co. for Teachers' text books, monthly periodicals, catechisms, lesson schemes, &c.....	\$ 84.95
Collection, Good Friday.....	\$ 60.38	R. & W. Warrington, for kitchen stove, stove-pipes, boilers, labor, &c.....	18.60
" " Christmas Day.....	69.05		103.55
	129.43	<i>Festival Expenses:</i>	
<i>Festival Fund:</i>		Hart & Tuckwell, for Oranges.....	\$ 5.00
Collections by C. N. D. Osgood, Esq.....	\$ 35.00	Charles Alexander " Pasties, &c.....	13.10
" " Miss Macdonald.....	18.00	Jas. W. Tester, " Confectionery.....	10.00
	53.00	Miller Bros. " Confection Bks.....	4.74
<i>Fittings Account:</i>		Witless Printing Co. " Programmes.....	4.00
Contribution from the Ladies' Aid Society for purchase of kitchen stove and fittings.....	\$ 10.00	Prof. Combes, Ventriologist.....	6.00
	10.00	Miss Macdonald, for sundry expenses paid by her.....	10.80
<i>Interest Account:</i>			53.64
Interest from Molson's Bank at 1st Jan. '89 \$ 5.41	5.41	Total Expenditure.....	\$281.59
		<i>Balances:</i>	
		Due by Treasurer at 31 Dec. 1889, Cash in his hands.....	\$ 11.66
		In Molson's Bank—Savings Department.....	261.46
			\$273.12
			\$554.71

* Of this balance on hand \$128.92 belongs to the Mission Fund.

WILLIAM CURRIE,
Treasurer.

\$554.71

* Of this balance on hand \$128.92
belongs to the Mission Fund. }

WILLIAM CURRIE,
Treasurer.

ST. ANDREW'S CHURCH YOUNG MEN'S ASSOCIATION, YEAR 1888-89.

RECEIPTS.		DISBURSEMENTS.	
<i>Lectures:</i>		Advertising, Printing, &c.....	\$125.88
Proceeds of Lectures and Concert.....	\$138.50	Music.....	50.00
<i>Bazaar:</i>		Stationery.....	14.27
Young Men's Table.....	\$255.96	Young Men's Guild (2 years' subscription)...	10.00
Ladies' Aid.....	210.00	Furnishings for Reading-Room.....	203.00
		Stationery for do.....	22.10
Interest.....	\$465.96	Chairs for Hall.....	130.00
Balance from previous years.....	36	Miscellaneous.....	50.62
		Interest.....	.36
Balance from previous years.....	3.35	Balance in hand, \$1.19; in Bank, 75c.....	1.94
			\$608.17

19

LADIES' AID SOCIETY—ACCOUNT FOR YEAR 1888-9.

To Balance.....	\$10.27	By Expenses.....	\$894.15
" Receipts, including Bazaar Fund.....	791.43	a Balance.....	107.55
	\$801.70		\$801.70

NOTE.—Of the balance of \$107.55 the sum of \$83.42 }
belongs to the Bazaar fund—L. P.

L. PULLAN,
Treasurer.

SUMMARY.

Trustees' Account	\$8,103 98
Kirk-Session Account	2,829 59
Sunday School	554 71
Young Men's Association (less \$210.00—Ladies' Aid Society)	398 17
Ladies' Aid Society	801 70
	<hr/>
	\$12,688 15
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