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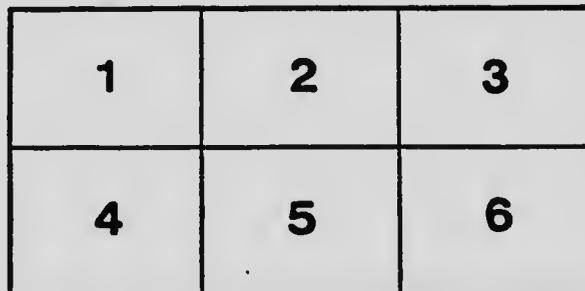
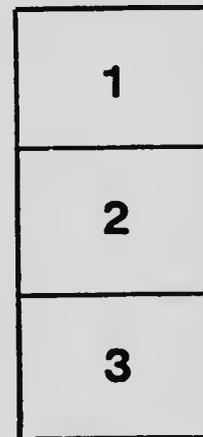
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The Church and Its Work:

An Address

Delivered at the opening of the 28th General Assembly
of the Presbyterian Church in Canada,
Toronto, June 11th, 1902.

BY THE

Rev. R. H. Warden, D.D.

TORONTO

RETIRING MODERATOR.

UNITED CHURCH
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[PUBLISHED BY AUTHORITY OF THE GENERAL ASSEMBLY.]

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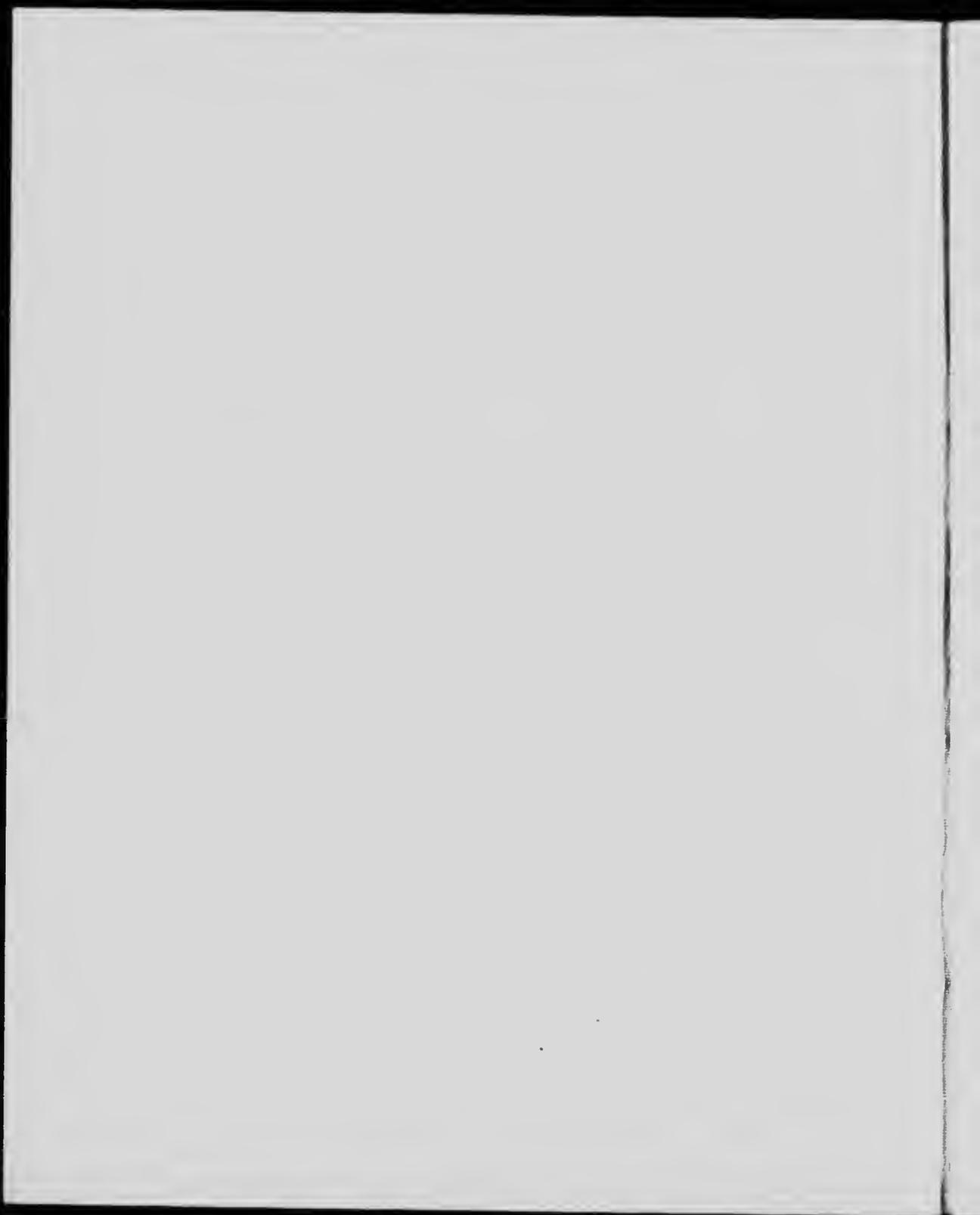
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AN ADDRESS

The General Assembly met in Ottawa last year under the shadow of a great sorrow. Information had just been received of the death of Dr. G. L. MacKay, our pioneer missionary in Formosa, whose labors in that far distant island had been so fruitful. Soon after the Assembly closed its sessions, we were startled by the tidings of the sudden death of one who had taken part in its deliberations, Dr. A. B. McKay, of Crescent Street church, Montreal, one of the foremost preachers in the country. On the first Sabbath of the new year, our congregations all over the land, met to commemorate the Saviour's death, and to give expression to their gratitude to God for His goodness to us as a Church. On the day preceding that Sabbath, our heroic Superintendent of Northwest missions, Dr. Robertson, who had done more than most other men to build up the church, was called home. Two months later, Dr. Laing, of Dundas, the first convener of our Western Home Mission Committee, and one who had rendered signal service in many directions, was summoned to his reward; and, only the other day we paid our last tribute to the memory of Principal Grant, whose contagious optimism and magnetic personality made him so great a power in the Church and country, and

under whose direction and guidance Queen's University has become a potent factor in the educational life of Canada.

The number of deaths in the ministry has been exceptionally large during the past year,—22 in all—and in no preceding year have so many prominent men been removed. The Assembly will never again seem the same to some of us. How solemn the thought suggested by the removal of these brethren, and how urgent the call, to those of us who remain, to diligence and fidelity in the prosecution of the work committed to our care.

A perusal of the reports to be submitted to the General Assembly affords ground for deep humiliation and also for fervent gratitude. We have reason for gratitude to God that notwithstanding all our shortcomings, and all our lack of fidelity, He has done such great things for us as a Church, whereof we are glad.

The Century Fund

The Century Fund, inaugurated three years ago, in connection with which we aimed at raising a million dollars as a thank offering to God, has, in some respects, far exceeded the most sanguine expectation, and while we are not yet able to report that the \$600,000, for the furtherance of the missionary and benevolent work of the Church, has been paid, yet we have more than doubled the \$400,000 aimed at in connection with the reduction of debts on Church property, and there has thus been set free a large sum of money which has heretofore been annually expended in the payment of interest on mortgage indebtedness, to

be used hereafter, we trust, in the general work of the Church. Notwithstanding the fact that the larger portion of the Century Fund money was actually paid during the past year, the contributions of our people to the regular Schemes are greatly in excess of the preceding year, and are much the largest in the history of the Church. The receipts for the Century Fund to this date are \$1,430,000, viz.: \$867,000 for the debt department and \$563,000 for the Common Fund.

The Year's Growth

Steady progress has been made in almost every department of the work. In connection with the 58 Presbyteries of the Church, there are 1,368 ordained ministers, of whom 1,198 are pastors of congregations, professors in colleges, or filling positions to which they have been appointed by the Assembly. There are 783 self-supporting charges, embracing 1,152 congregations, and 203 charges—embracing 370 congregations — aided by the Augmentation Fund. In addition to these, we have 506 Home Mission fields, with 1,461 stations, at which the gospel is more or less regularly preached by our missionaries. Our elders number 7,559; our families 118,114, and our communicants 219,470, a net gain of 5,799 to the membership reported a year ago. The number of communicants received during the year on profession of faith, was 11,259, an average of 7 to each congregation. Not including mission fields, 228 congregations report no conversions during the year,—no members received on confession of faith,—and in 656 of the other congregations of the Church, where additions

were made on confession of faith, the number in no case exceeds 6. There is surely ground for humiliation here. To what is this lack of increase owing? Is it in any measure attributable to the teaching of the pulpit? Is sufficient prominence given to the great fundamental doctrines of God's word; to such doctrines as sin, and atonement, and regeneration by the blood of Christ, and sanctification by the Holy Spirit? Is the necessity of the new birth, and of the consecrated life sufficiently emphasized? Is the line of separation between the Church and the world as clearly drawn as it should be, and is the discipline of the Church exercised towards those of its members who, while professing to serve Christ, are openly living lives of frivolity or living for self, doing nothing to benefit their fellowmen or to further the interests of the Saviour's kingdom? Is there faithful dealing with the young and with all others who have not yet been brought into fellowship with the Church as communicants? Is there a tendency in some pulpits to speak smooth things, and to say "Peace, Peace" when there is no peace? In no mere censorious spirit are such questions asked, but in the light of the few conversions reported, and the comparatively small number of our people engaged in active service, it becomes us on bended knee, and with deep heart-searching, to endeavor to ascertain where the weakness lies, that the remedy may be applied.

Our people contributed last year \$1,052,691 towards the salaries of their ministers, and \$2,857,489 for all denominational purposes. The value of the property owned by our congregations is a little over ten million

dollars, on which there is still an indebtedness of about one million and a half.

Sabbath Schools

There are 3,196 Sabbath schools connected with the Church (an increase of 147 in the number reported the preceding year); with 21,717 teachers and officers and 182,335 scholars. The scholars shew an increase of 626 over those reported a year ago. This increase is encouraging, although, according to the recent Dominion census, there must be a large number of young people of school age in Presbyterian homes, not in attendance upon our Sabbath schools. Nearly all of the British Churches report a decline in Sabbath school attendance—not large, yet general and widespread. An analysis made two years ago by the Free Church of Scotland revealed the fact that the decline occurred in the larger city Presbyteries, and was believed to be attributable to growing laxity as to Sabbath observance. This, doubtless, is true to some extent in our own Church. There are, however, other causes, such as the fact that the Sabbath school has not kept pace with the day school, where there has been very great improvement during the last twenty years in organization, method, etc., without any corresponding improvement in the Sabbath school. It is feared, however, that the main cause for the comparatively small attendance in our Sabbath schools is the lack of parental training and home influence. There was a falling off last year as for several preceding years, in the number connected with the Christian Endeavor and other Young People's Socie-

ties, which is somewhat significant. The number reported this year is 26,319. It is hoped, as a result of the efforts of the Sabbath School and Young People's Societies Committees, that there may be a revived interest all over the Church in the training of the young, so that there may grow up in our families and congregations a godly seed, bands of the young whom God hath blessed.

Publications

It is gratifying to know that the various Sabbath school publications of our Church, have proved so decided a success, and that these are now self-supporting and on a good financial basis. The combined circulation of the eight publications is 173,187, a very great increase over last year. The two illustrated papers alone have a circulation of 40,574. It has been decided to issue a weekly paper for the senior pupils, members of Christian Endeavor and Young People's Societies, which will be found a valuable help in the instruction of our young people, more especially in the mission work of the Church.

In addition to these periodicals for the young, "The Presbyterian Record" has now a monthly circulation of 50,000. It is believed that were it placed in every family, its influence for good would be felt in increased contributions to every department of our work.

The Benevolent Funds

in the earlier history of the country, the salary of ministers generally was small, so that they were not

in a position to lay aside anything to meet their own wants in old age, or to provide for their widows after they had been removed by death. The church, therefore, established two Schemes, known by the name of the Aged and Infirm Ministers' Fund, the object of which is to provide an annuity for ministers permitted by the General Assembly to retire from active service, and the Ministers Widows' and Orphans' Fund, the object of which is to provide an annuity for the widows of ministers who have long and faithfully served the Church. In connection with the former, there are two funds, one for the Eastern, or Maritime Provinces section, with an endowment of \$40,000, and another for the Western section, with an endowment of \$192,000 (increased by \$20,080 in the last few days). Last year 101 ministers received annuities from these funds, averaging \$200 each. In connection with the Widows' and Orphans' Scheme, there have, thus far, been three funds, one for the Eastern section, one for the Western, and one for the branch of the Church formerly connected with the Church of Scotland. The combined endowment of these funds is \$403,530. Last year 179 widows derived benefit, the annuities averaging \$150 per annum. These funds are supported not only by interest from endowment and by personal rates of ministers, but also by congregational contributions. They have not received the cordial and hearty support of the Church to the extent which is desired. It is believed that were our elders and some of the more intelligent of our laity to take a practical interest in them, the contributions of our people towards their maintenance would be greatly increased.

The Theological Colleges

The Presbyterian Church, the world over, has always been in the forefront in the matter of education, and more particularly in the education of its ministers. In addition to Queen's University, we have five Theological Colleges or Seminaries:

	Professors	Lecturers	Students attending	Students graduating last year	Endowed Funds
Halifax	4	1	21	6	\$133,834.00
Montreal	5	4	53	10	273,000.00
Queen's	4	2	31	11	Large Endow't
Knox	5	3	69	10	355,000.00
Manitoba	5	5	25	9	94,915.00
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	23	15	199	46	\$856,749.00

We believe it of the utmost importance that our Colleges should be kept in close touch with the Church, and, for this as well as other reasons, it is not desirable that they should be wholly endowed. There is still room, however, for a considerable increase to the endowment of these institutions. The amount contributed by our people last year for the support of Colleges was \$38,000.

Home Missions

Home Mission work in all sections of the Dominion is most hopeful and encouraging. This is true of the Eastern Provinces by the sea, as well as of Quebec and Ontario, and especially true of the new provinces to the west of Lake Superior. We have 78 Home Mission fields in the Eastern section of the Church, with 231 preaching stations; and 428 fields in the Western section of the Church, with 1,230 preaching stations. In connection with these fields, there are 16,474 families and 18,477 communicants. Of the members 1,986 were received last year on confession of faith. We seek to reach not only our fellow-subjects of English speaking origin, but to give the gospel in their own tongue to all classes in the Dominion. We have missionaries among the Icelanders, Scandinavians, Germans, Norwegians, Swedes, Bohemians, Galicians and Doukhobors, and mission day schools among the Galicians. We have two trained missionary nurses at Atlin, B. C., supported by a Committee of ladies in Toronto, to whom the Church owes a deep debt of gratitude. The contributions of our people last year for Home Mission work were greatly in excess of any former year, amounting to \$122,731, including \$9,000 raised by the Student's Missionary Societies in connection with our colleges. These societies have rendered splendid service to the cause of Home Missions. Last year they worked forty-one fields.

A year ago, in view of the diminished revenue from Britain and the opening up of a large number of new fields, the committee of the Western Section resolved

to put forth a special effort to secure 100 congregations or individuals to contribute \$250 each, this being the average sum required over and above the contributions of the people, for the support of a missionary. It is encouraging to report that this effort has met with such success that there are now upwards of 150 congregations and individuals who have each assumed the support of a Home Missionary. Because of this, the committee were enabled to respond to every application made last spring for missionaries, and while there is a scarcity of men so far as those trained in the Colleges of our own Church is concerned, rendering it necessary to send to the Old World for a number of missionaries wherewith to carry on the work, yet the committee report that, so far as known, there is not at present in the entire wide field committed to their care, a single district containing a settlement of a dozen Presbyterian families where there is not regularly maintained among them the ordinances of our Church. The large immigration into Manitoba and the Northwest Territories this year, and the prospects of a rapid increase in the population is likely to tax the energies of our Church to their utmost extent for the next few years, which are really the crucial years in the history of the country. It is said that the Canadian Northwest can support a population of 50 millions. It contains 250,000,000 acres of wheat-producing land,—in other words, upwards of 1,500,000 farms of 160 acres each. Only two million acres are at present under cultivation. It is hoped that this General Assembly will devise liberal things for the prosecution of Home Mission work all over the Dominion.

Church and Manse Board

It is difficult to overestimate the help which has been given to Home Mission work West of Lake Superior by the Church and Manse Building Board, organized through the instrumentality of the late Dr. Robertson, and the money for which was largely collected by himself. Last year, by its help, 27 churches, 8 manses and 3 school houses were built; and since its inception, it has aided in the erection of 419 churches, 90 manses and 4 school buildings, the present value of which is \$603,835. The capital of the Fund now amounts to \$107,520.

French Evangelization

The mission work carried on among our French-speaking brethren, more especially in the Province of Quebec, more than holds its own. There are 40 fields with 85 stations, at which the gospel is preached by our missionaries in French. Connected with these are 865 families and 1,108 communicants, of whom 144 were added last year. There is also a mission to the Italians in Montreal, in connection with which there is a Mission day school. At many points in the Province of Quebec our minister is the only representative of the Protestant Church, and in not a few of them, in addition to his labors among the French speaking community, he ministers to the scattered English speaking families of the district. In connection with the Presbyterian College, Montreal, there is a French Professor for the training of French missionaries. It is much to be desired that the number of men, both English and French, qualified to conduct services in both languages, were greatly increased.

The educational work among the French-Canadians has ever been, not only interesting, but greatly blessed of God. At present there are 17 mission day schools supported by our Church. The central mission schools at Pointe-aux-Trembles have had a wonderful record during their history of more than half a century. Upwards of 5,000 young men and women have there received a liberal education, qualifying them to occupy prominent positions in professional life and in Christian service. In the session recently closed, there were 167 pupils, 30 of whom last winter professed their faith in Christ as a personal Saviour. Nearly all the missionaries now engaged in connection with the Board of French Evangelization of our Church, had their early training and were brought to a knowledge of the truth, in the mission schools at Pointe-aux-Trembles. The amount contributed by our people last year to aid in this work, was \$26,926.

Augmented Charges

The Scheme of our Church which seeks to aid weak congregations to support their own pastors, has been crowned with success. At present there are 203 charges on the augmented list—143 in the Western section and 60 in the Eastern. These enjoy the services of pastors regularly called by the people themselves. In connection with these charges, there are 11,143 families and 19,501 communicants. Although in all cases the minimum salary of \$750 per annum and manse has not been reached, yet it is believed that our people generally are now taking a much more intelligent interest in this fund than formerly, and, for the first time in its history, the West-

ern section closed the year, after the payment of all grants, with a balance on hand of \$3,000. The total revenue of the year—East and West—was \$32,121. The average grant given to these congregations to enable them to support their ministers is \$150. The regulations for the administration of this Scheme have been framed with more than ordinary care, so that the charge cannot truly be brought against it that it is a scheme for helping those who are unwilling to help themselves. It is necessary, before a congregation can receive aid from this fund, that it contribute an average of \$4.50 per communicant yearly, for the support of ordinances. The average contribution for stipend throughout the whole church, including its larger and wealthier as well as its poorer congregations, is \$4.79 per communicant. To require from augmented congregations a sum nearly equal to the average contributed by the church as a whole, seems almost a hardship. At any rate, it should remove the objection that the fund is helping those unwilling to help themselves. As a matter of fact, however, while the average contribution required is \$4.50 per communicant, the augmented congregations actually contributed last year \$6.80 per communicant for the support of ordinances, or 50 per cent. in excess of the average contribution throughout the whole church. Since this scheme was organized upon its present basis, in the year 1833, it has helped to self-support 361 congregations. In other words, there are to-day in our church 361 self-supporting charges, some of whom have become strong and influential, because of the help got from this Fund, and without which many of them would still be on the mission list. Not only so,

but from these 361 churches, there was last year received, upon behalf of the Schemes of the Church, including the Century Fund, nearly \$70,000.

Foreign Missions

Notwithstanding the fact that last year our people gave \$181,778 for Home Mission work (including Augmentation and French Evangelization) they contributed \$158,561 for the purpose of giving the gospel to the heathen. At the present time our church carries on Foreign Mission work in the New Hebrides, Trinidad, Demarara, Formosa, Korea, Honan, India, and, at the last meeting of the Foreign Mission Committee, a missionary was appointed to Macao, in the Southern portion of China, the district from which nearly all the Chinese in Canada and on the American continent have come.

The number of missionaries from Canada laboring in those fields, is 99, and associated with them are some 268 native pastors, teachers and workers. The report to be submitted to the Assembly is intensely interesting. It tells among other things, that each of the two oldest missionaries in Trinidad has a son laboring in the mission field; that there are 3,526 scholars attending the mission day schools on that island; that the number of communicants is 801, of whom 117 were received into the fellowship of the church last year, and that the average contribution of the people is \$6.49 per number. . . . In Efate there are 266 members out of a total population of 800, thirty-four having confessed Christ last year. The Christians on this Island contributed \$25 to help

in rebuilding the Martyrs' Memorial Church in Erromanga. . . . In Korea, the field seems to be white unto the harvest. The members in Mr. Foote's district have multiplied three fold in three years. A large proportion of them are working members, putting forth personal effort to try to lead others to the knowledge of the truth. Mr. Foote makes this significant remark, that he sees no necessity to ask the Foreign Mission Committee for money for any purpose whatever outside the Missionary's personal needs. The native church will be a self-supporting one from the beginning.

Mr. Gauld reports the baptism of 209 converts in Formosa during the year. In memory of the late Dr. G. L. MacKay, the native Christians have erected at their own expense, a MacKay Memorial Church. Mr. Thurlow Fraser has been appointed to this field to labor along with Mr. Gauld.

In India there are 1,756 famine children in connection with our mission. A large number of these have been baptized on confession of faith, and 14 are in attendance on the Presbytery classes for the training of native evangelists. The attendance of pupils at Indore College is now 450. With the exception of our, who go back this summer, all of our missionaries have returned to Honan. They were joyfully welcomed by the native Christians, none of whom suffered death, although they had to endure severe persecution. With one or two exceptions, all remained steadfast. In November last, soon after the missionaries returned, the ordinance of the Lord's Supper was administered, when nearly 200 native Christians were present.

In addition to the work on the Foreign fields named, we seek to evangelize and to surround with gospel influences the Indians in our own Dominion as well as the Chinese who are settled in various parts of the country, and especially in many of our cities. At the present time, about 1,000 Chinese in Canada are under religious instruction, more particularly in Montreal (17 schools), Toronto (7 schools), Ottawa, Winnipeg, Calgary, Nelson, Vancouver and Victoria, and already a considerable number of these have openly confessed Christ, and are now in full membership with the church.

In connection with our Foreign Mission work, splendid service has been rendered by the women of the church. Perhaps no better organization exists anywhere for mission work than these organizations in connection with the women of the Presbyterian Church in Canada. Last year, they raised \$65,000 and this represents but a small part of the service they are rendering. In all sections of the Church they have done, and are doing, much to excite interest and prayer and sympathy upon behalf of the work. The Woman's Missionary Society, whose headquarters are at Montreal, aid Home and French as well as Foreign Mission work. I hope the day is not far distant when we shall have established in several of our larger cities homes or institutes for Deaconesses, or Bible women—for devoted Christian women, I care not by what particular name they are known—who shall spend their time and strength in ministering to the sick and the poor and the fallen, and in seeking to lead them to a better and more Christ-like life. Are there not many of

the daughters in our Christian families leading at present comparative idle, profitless lives who can be got to spend their strength in the service of Christ and of their less fortunate sisters?

Although the history of the foreign mission work of our Church is brief compared with that of other churches and other Missionary Societies, it is a history for which we have reason for heartfelt gratitude. Who that is familiar with the record can fail to recognize the hand of God in the selection of the missionaries, and in their faithful and fruitful service, in the case of some of them—even to the death. Discouragements there doubtless have been, as was the case last year in the expulsion of our missionaries from Honan. Obstacles, however, have only temporarily hindered, not hurt the work, just as in China, where there is again to-day an open door, a door wider open than has ever been known in that vast kingdom, and where there is a general expectation upon behalf of the missionaries on the field, that the time for a glorious ingathering is come, when converts to the faith of Christ will gladden alike the heart of the missionaries, and those supporting them in the home lands.

Money Needed

To maintain in efficiency the work of the Church in all its departments, money is needed. Comparing ourselves with other churches, we are doing well in the matter of giving. So far as I have been able to gather information, our Church stands, with one, or it may be two, exceptions, in the very fore-

front, not merely in comparison with Churches in Canada or on this continent, but with churches the world over.

While, however, it is true that, comparing ourselves with others, the contributions of our people are creditable, it is none the less true that many of us are only beginning to learn how to give for the furtherance of the Lord's work. How varied are the views of Christian men regarding the matter of giving. One says, "All I have is mine, and I will give the Lord what I please. It is entirely voluntary on my part." Another, with somewhat clearer, but still hazy conception, says, "Part of what I have is mine, and part belongs to the Lord. I will try to deal fairly with Him and give Him what is His due—one-tenth, nay even more than one-tenth." While another, who has learned more of the Master's spirit, says, "Nothing that I possess is really mine. All I have belongs to Christ. I must use it faithfully and well for Him." How few of us realize aright our stewardship; that all we have and are,—our health, our strength, our ability to earn money comes from God.

Our giving should be systematic, not spasmodic. It should be according to the New Testament rule, "As the Lord prospers," not the continuance of the same amount, year after year, as is the case with many, no matter how greatly their ability to give may have increased. Our giving should be cheerful—"Freely ye have received, freely give." It should not be confined to the head of the household, but should be enjoyed by all; by all to whom God gives the ability—the poor as well as the rich, the young as well as the old. No one was exempt under the Old Testament

law, and so, under the New Testament, every one should give, for giving is an act of worship, in which every one should participate. Our giving should be as under the eye of Christ. Let us lean upon His breast and seek to regulate our heart beats by His, and as we sometimes rise and look up into His loving face, we shall be constrained to say, "Yea, all I am and all I have is Thine." And we ministers and elders should be ensamples in this, as well as in other graces. We should let our light shine here, and if only in this matter we are faithful, I believe that we would so stimulate the liberality of our people as to increase, beyond the most sanguine expectation, their givings for Christian work. And let me here say in passing, that while it is far better that men should enjoy the privilege of giving in their lifetime, and see the good accomplished by their beneficence, yet some are so situated as to be unable to give largely in their lifetime. It is well, therefore, that such should make liberal bequests in their will, for Christian work. I go further than this, and think that every man whose heart beats true to Christ, should remember Him in his will. In arranging our affairs in view of death, we think of loved ones whom we expect to leave behind, and we make provision for their comfort and well-being. Shall we then forget Him to whom we owe all, and the cause for which He gave His life?

I desire to make a practical suggestion that can easily be put into execution if only our ministers and sessions will co-operate. The suggestion is that in every congregation of our Church, we aim this year, at contributing an average of one cent per member, each day of the year, for the

Schemes of the Church. Is there a single congregation in the whole Church where this could not be accomplished—7 cents per member per week, \$3.65 per annum? If accomplished it would nearly double the contributions of last year.

Seven cents per week distributed according to the following table would mean:—

Home Mission Fund ...	2 cents per week	...	\$230,000
Augmentation Fund . . .	$\frac{1}{2}$ cent	" " ...	57,500
French Evangelization .	$\frac{1}{2}$ " "	" " ...	57,500
Colleges	$\frac{1}{2}$ " "	" " ...	57,500
Widows' & Orphan's F'd	$\frac{1}{4}$ " "	" " ...	28,750
Aged & Infirm Ministers'	$\frac{1}{4}$ " "	" " ...	28,750
Assembly & Sundry F'd	$\frac{1}{4}$ " "	" " ...	28,750
Foreign Mission Fund	$2\frac{3}{4}$ " "	" " ...	314,250
			<hr/>
			\$803,000

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We would thus have ample for the maintenance of the benevolent funds of the Church, and Colleges, and be able to double the number of our missionaries under the French Evangelization Board; to increase the number of augmented congregations from 203 to 360; to overtake all the settlers coming in such large numbers into New Ontario, Manitoba and the Northwest, and to double the number of our missionaries in the Foreign field. Is the suggestion Utopian, or rather, I should say, is there any reasonable doubt of our being able practically to carry it out were our ministers and sessions of one mind and of one heart in regard to it? The Church Missionary Society trebled its missionary force in 12 years, and in that

period its receipts went up from one million to one million and a half dollars, and during the last 15 years the Society has never, on financial grounds, had to refuse any candidate who seemed to be called of God. Cannot the Presbyterian Church in Canada raise for its Missionary and Educational work one cent a day per member?

Men Wanted

Great as is the need of the Church of Christ for money wherewith to extend the interests of the Saviour's kingdom, a greater need is men,—men thoroughly consecrated to the service of Christ and willing to endure hardness as good soldiers, and to go wherever the Church may call them to proclaim the unsearchable riches. Account for it as we may, it is an unquestioned fact that the number of men looking forward to the work of the ministry has greatly fallen off. In the University of Edinburgh, the number in all the faculties is greatly reduced. Last year the number in Arts was 100 less than the preceding year; the number in medicine had gone down from 2,000 to 1,368; in law, from 470 to 365, and in Divinity from 124 to 47. In Germany, out of every 1,000 Protestant students, 206 had the ministry of the Church in view ten years ago. Now, only 102. In Princeton, there has been a large reduction in the number of students both in the College and Theological Seminary. In our own Church there has been some falling off, although not nearly to so great an extent as in other lands, yet, from the number of undergraduates in the several colleges in Canada, having the ministry of the Presbyterian Church in view, there is

almost certain to be a decrease in attendance in our Theological Colleges in the next few years. Because of death, retirement from service and other causes, the number of our ministers is reduced by 48 every year. The number of students graduating from the various colleges of the Church last year was 46, a number insufficient to make good the loss sustained, leaving the Church without any men with which to take possession of new openings in the home field or to increase the staff of missionaries abroad. Last year, in order to meet the requirements of our Home Mission work, upwards of 40 men were brought from the Motherlands. While many of these have rendered splendid service, it is not in the best interests of our work that we should be compelled to go abroad for men. Experience has abundantly shewn that the men best fitted for the mission field in Canada are the men who have been brought up in the homes of our own people, and whose training has been received in the Colleges of our own Church.

At a meeting of the Foreign Mission Committee last month only 4 suitable candidates were available, whereas there is urgent need for 9, and the Committee were prepared to appoint the full number. In times of great business prosperity, avenues are open to many young men, at other times closed, and this doubtless is one cause of the lessened number of students for the ministry of the Church, and other professions. The abolition of the preparatory course in our Theological Seminaries has affected the number of students. Whatever the reason, it behooves us to put forth every effort to secure from our own families a greatly

increased number of men for the work of the ministry. This matter should rest heavily upon the hearts of our ministers, as well as upon the hearts of Christian parents. Whatever the influence exercised in other directions, godly parents can do more than all others to turn the hearts of their children to the great need of the Church and of the world of missionaries of the Cross, and it behooves ministers to keep this need prominently before their people. There is no way, in our judgment, by which the spiritual life of a congregation can be better gauged than by the number of men and women connected with it who are engaged in actual, personal service for Christ. When we find a congregation where the minister and only one or two others are working, we find one where spiritual life is at a low ebb. The computation has been made that only 15 per cent. of nominally Christian people are engaged in any kind of Christian work, and of these, a very large proportion are women. How few men are there in our congregations who give much thought or time to the work of Christ. Our aim should be, every member a worker; every member a missionary. One of the most successful missions of modern days is the mission in Uganda. Ten years ago, there were only 300 baptized Christians; to-day there are 30,000. Ten years ago, only one church; to-day there are 700. Ten years ago, there were only 20 native evangelists; to-day there are 2,000, every one of whom is supported by native Christians. You ask, what has been the means of this wondrous success? Under God, it is attributable to the fact that nearly every member of that church is a working member, not simply nominally connected with the

mission, but engaged in some definite, personal work for the Saviour. Were the 220,000 members of the Presbyterian Church in Canada to-day likeminded, and actuated by the same spirit, it would be difficult to over-estimate the transformation in our Church and country; and this brings us to notice the main requirement, the primary, essential requirement of our Church.

A Fresh Baptism of the Spirit Needed

The life and growth of all our schemes and of all our congregations depends on this. We have machinery enough. What is wanted is power—power from on high. We sometimes see on large buildings the sign: "A flat to let, with or without power." The electric current is laid along the street and it is available for work if desired. So with the Church. The Pentecostal power is available, is at hand, if really wanted.

The vast resources of electric power in the Falls of Niagara have only of recent years been utilized for service. Some one has said that there is power in that one mighty water fall sufficient to light the streets and drive the cars, and turn the mill wheels of this whole continent, and, until a few years ago, it was nearly all wasted and lost. Have we not to-day, inside of the Church, and waiting to be turned to account, enough latent, unused spiritual power, sufficient for the evangelization, not of this Dominion only, but of the whole world? All that is necessary is a living connection; the baptism of fire; the unction from the Holy One—"Unction,"—a word more familiar to some of us in earlier years than now.

a word difficult to define. It is something sympathetic, magnetic, human, but it is far more than this. It is supernatural, spiritual, Divine, God's own anointing, and when this really comes to the preacher; when the Spirit fills him and thrills him, those in the pew come to understand what this unction means, in "thoughts that breathe and words that burn." This is the great need of the Church, this unction from the Holy One.

Our Colleges need it. Shall I say, it is the essential, primary thing they need, a sacred altar at which the torch of every student shall be kindled and the lip of every student touched with the living coal. This unction from the Holy One, the administrators of our Churchwork, our Secretaries and Superintendents, and Committees need. Shall I say, this is the primary, essential thing they need, that they may so administer the affairs of His kingdom that His blessing may accompany their every act.

This unction from the Holy One, our ministers need. It is the primary, essential thing for them. God often uses men who do not possess it, and that in various ways, but when it comes to the true interpretation of His own Word, the inspiration of the Spirit is needed. The Bible cannot possibly be understood aright by those who have no spiritual fellowship with its authors. The study of lexicon and books of criticism, helpful as this is, may tend to weaken faith. To preach aright, the minister must live in communion with God. Not the use of grammar or commentaries merely or mainly, but conference with God in the closet. I care not how scholarly or cultured a man may be, he can only live in

the atmosphere of the New Testament as he lives in the atmosphere of prayer, and, brethren, I verily believe, had we more of this unction—this anointing of the Holy One, there would be little complaint of the failure to attract by our ministrations, but, in place of that, there would be a longing, even upon the part of outsiders to come into close contact with men who had been in the secret place of the Most High. We all instinctively feel that the Foreign missionary must have this unction, this passion of the Christ-like love, but the minister at home needs it, and needs it equally with the missionary abroad. He needs it that he may have the right view of Christ and of his work; that he may educate the Church intelligently; that he may awaken the attention of the apathetic and lead them to realize that the very reason for the Church's existence is to bring the whole world to the feet of Christ. Oh, that the ministry of our Church were a Spirit-filled ministry, beholding the glory of God in the face of Jesus Christ, worshipping Him with the enthusiasm of a whole-souled personal affection, and presenting Him as the only name under Heaven whereby men can be saved.

Our elders and deacons and managers need this unction. Our Christian parents, our Sabbath school teachers, our whole membership needs it, this indwelling of the Spirit of God. What our Church, what the Church of Christ needs to-day is not simply or mainly a great increase in money gifts, not simply or mainly a great increase in the number of men consecrating themselves to the gospel ministry, but a living membership, every member a missionary—every member filled with the passion of the Christ-like love, telling

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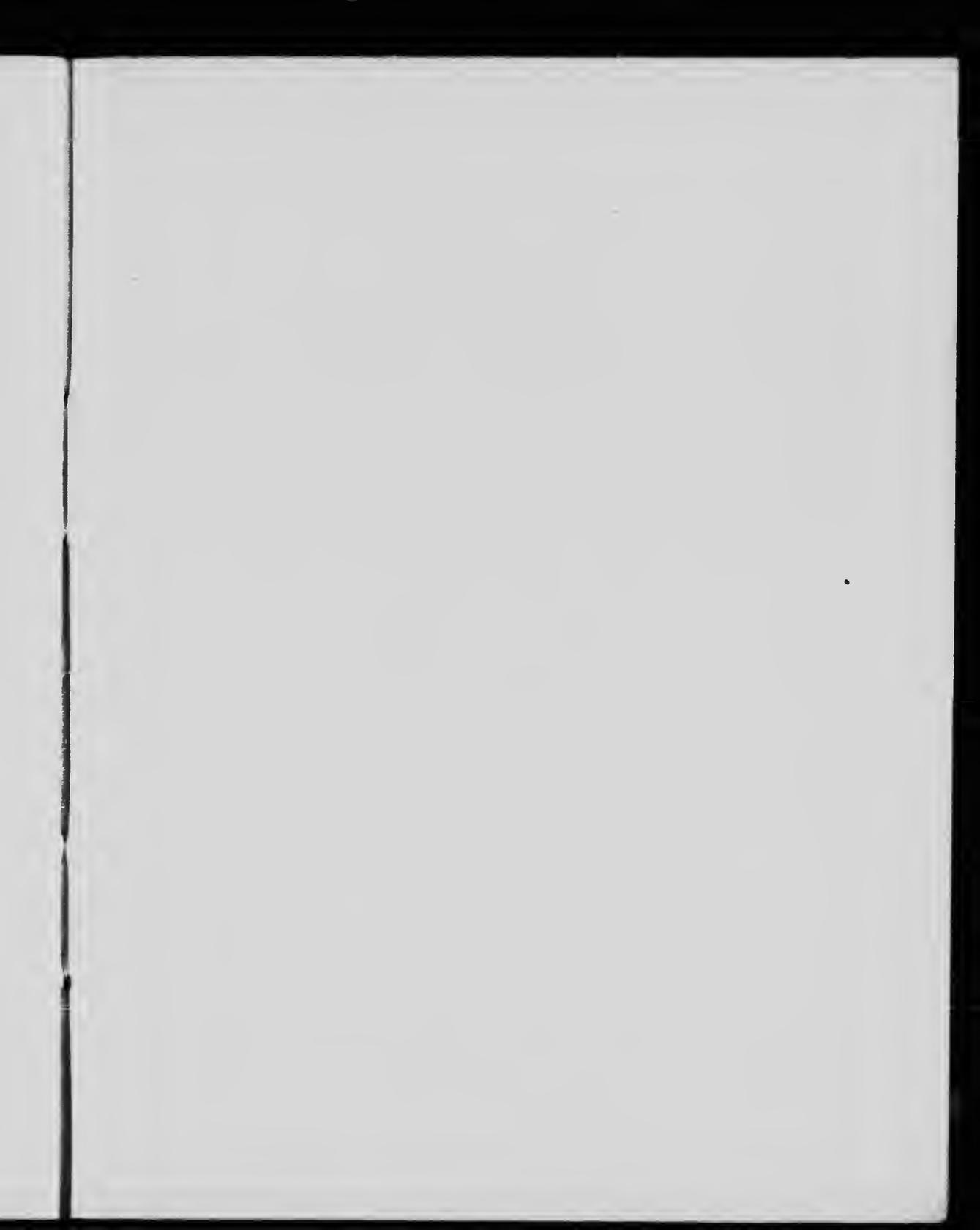
out by lip, and especially by life, the story of the cross.

The noblest band of missionaries our Church and country, or any country, can possibly have, are the men and women who profess to love Christ, living their religion, and the purer and holier and more Christ-like the life, the more will they shine as lights in the world, holding forth the Word of Life. Truth lived is a thousand fold more powerful than truth merely taught. You remember the incident told by Henry Drummond, of a young girl whose perfect grace of character was the wonder of every one who knew her. She wore upon her neck a locket which no one was ever permitted to open. One day, in a moment of unusual confidence, a companion was allowed to touch the spring and learned its secret. She saw written these words: "Whom, having not seen, I love." This was the secret of her beautiful life; and, what the Church needs to-day more than anything else, is men and women so indwelt by the Spirit of God, that every one with whom they come in contact will be constrained to realize that they have been with Jesus.

With Jesus! Yes, we remind you—we desire to remind ourselves—of Him who came from the far distant land in mercy for us, and what did He give for us? Not silver or gold, for we were not redeemed with such corruptible things as these but He gave Himself, poured out the very blood of His heart upon Calvary's cross, from love for you and me; and now, from yonder throne above, as His compassionate eye ranges over the spiritually dead in our

own homes, the gospel-hardened in our own land, and the morally degraded among the heathen, says to you and to me: "Love them as I have loved you." Thus Hé speaks to every one of us here to-night, and we will each have something to say to Him. What shall it be? "The love of Christ constraineth me, because I thus judge that if one died for all, then were all dead, and that He died for all that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again."

There is no life worth living but that of devotion to Him, and to the furtherance of His kingdom. Let me seek to have the centre of my life shifted off self on to Him. Let me plan and give, and work and pray, assured of His presence, depending on His help, and confidently expecting the fulfilment of His promise.





FORM OF BEQUEST

I GIVE and bequeath to the Treasurer for the time being of
the _____ Fund,
(_____ Section) of the Presbyterian Church in
Canada, in trust for the said Fund, the sum of _____
dollars,
to be paid out of my personal estate without any deduc-
tion whatever, and I direct that the receipt of the Treasurer of
the said Fund shall constitute and be sufficient discharge
therefor.

THE FOLLOWING ARE THE FUNDS OF THE PRESBYTERIAN
CHURCH IN CANADA:

Home Mission Fund (Western and Eastern Sections)
Augmentation Fund (Western and Eastern Sections)
Foreign Mission Fund (Western and Eastern Sections)
Widows' and Orphans' Fund (Western and Eastern Sections)
Aged and Infirm Ministers' Fund (Western and Eastern Sections)
French Evangelization Fund
Pointe aux Trembles School Fund
Assembly Fund
Church and Manse Building Fund, for Manitoba and North-West
Territories
Presbyterian College, Halifax
Presbyterian College, Montreal
Queen's University and College, Kingston
Knox College, Toronto
Manitoba College, Winnipeg

Where a fund has both an Eastern and Western Section,
the section for which the bequest is intended should be named
in the will.

The Eastern Section includes the Maritime Provinces and
Newfoundland. The Western Section includes Quebec, Ontario,
Manitoba, the North-West Territories, British Columbia and
the Yukon Territory.

