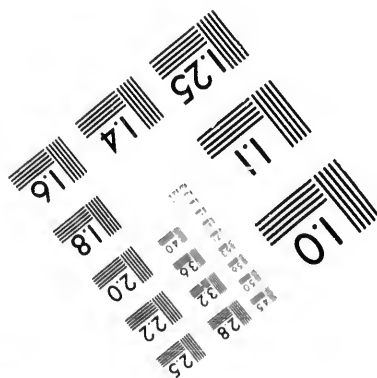
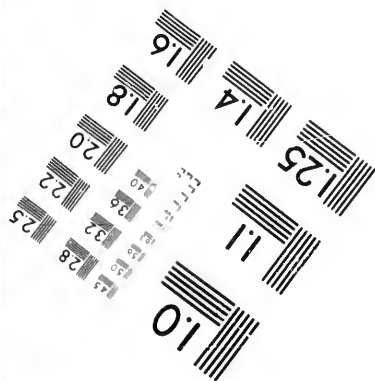
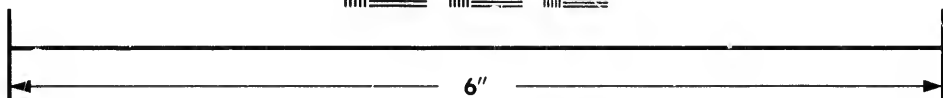
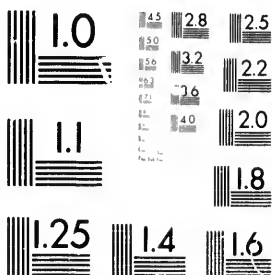


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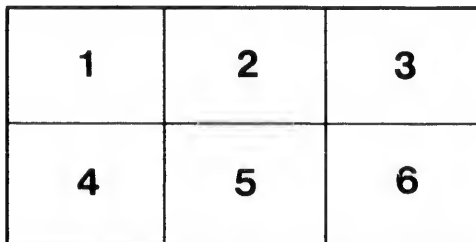
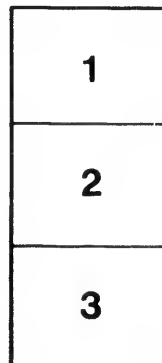
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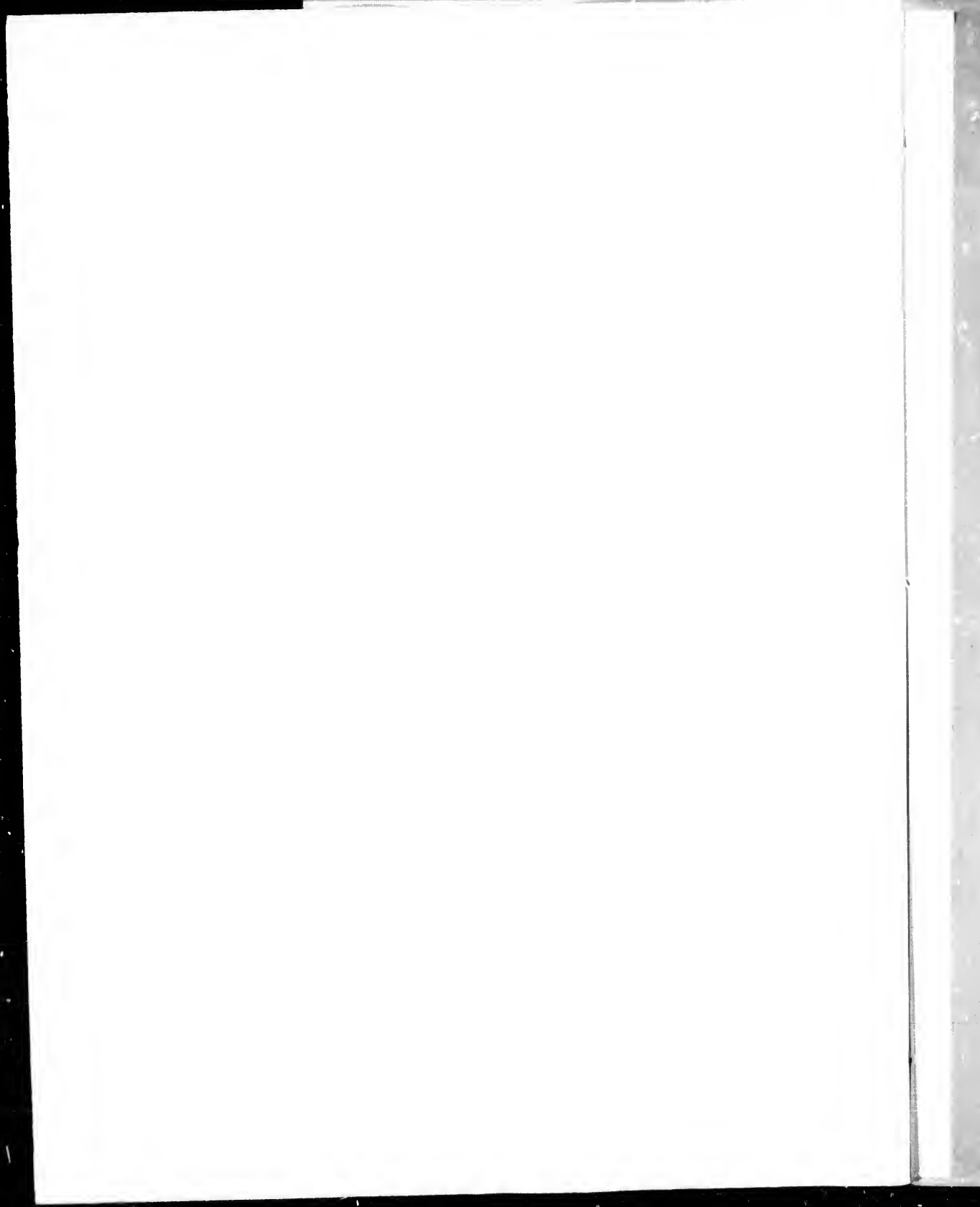
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PASTORAL ADDRESS

OF

THE REV. GAVIN LANG,

ON THE OCCASION OF THE CLOSE

OF A

TEN + YEARS' + MINISTRY

IN

ST. ANDREW'S CHURCH,

(CHURCH OF SCOTLAND.)

MONTREAL.

1881.

1881

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PASTORAL ADDRESS.

I have not forgotten, I never can forget, the series of most gratifying surprises which came upon me on the evening of Thursday, 3 March 1881, and whose occurrence, as will be afterwards seen, has had most to do with the issue of this Pastoral Address. With the object of giving the proceedings of that evening a more lasting record, I here reproduce the substance of the newspaper accounts of these :—

At the Lecture Room of St. Andrew's Church last evening, Mr. R. D. McGibbon B.C.L., the President of the Young Men's Association, in behalf of that Association and also of the Ladies' Aid Society, read the following Address :—

To the
Reverend Gavin Lang :

REV. AND DEAR SIR,—The Congregation of St. Andrew's Church, as well as the several Associations connected with it, desire to take advantage of the present opportunity to extend to you their warmest felicitations upon your completion of the tenth year of your Pastorate of the Church.

On such occasions, it is usual to refer to the years that have passed, and we can with pleasure recall the invariably pleasant relations between yourself and the Congregation. You have won by your tender solicitude for their temporal and spiritual welfare, your kindly interest in the various movements undertaken by them, and by your courteous and genial watchfulness over them all, an affection, an esteem and love, the possession of which can, we think, be regarded as the truest measure of real pastoral success. Permit us then, on behalf of the Congregation, to convey to you the assurance of our warmest regard and affection, and at the same time to give expression to the hope that, in the years to come, your work may be blessed by a kind Providence with even better results than in the past. We all earnestly pray that yourself, Mrs. Lang and family may long be spared.

Young Men's Association.
President, R. D. MCGIBBON.
Secretary, W. H. CROSS.

Ladies' Aid Society.
President, ELEANOR M. PERKINS.
Secretary, S. CHARLOTTE OGILVIE.

This address, which was most artistically and beautifully written and ornamented—the engrossing, we believe, of Mr. Stansfield Blaiklock, one of the Young Men's Association, and worthy of an expert—was richly framed and accompanied by a well filled purse, the presentation of which latter was made by A. Laphorn Smith M.D., M.R.C.S. Eng. The Rev. Mr. Lang made an appropriate reply.

The Rev. S. Massey then stepped forward, and on behalf of the East End Mission presented Mr. Lang with three handsome volumes, accompanied with the following address, full of kindly greetings and, like the former address, well executed in penmanship and handsomely framed :—

To the Reverend Gavin Lang,
Minister of Saint Andrew's Church.

REVEREND AND DEAR SIR,

We the undersigned representing the East End Mission and Sunday School in connection with St. Andrew's Church, of which you are the honoured Pastor, beg permission on this interesting occasion to present to you our most sincere and heartfelt thanks (accompanied with these books as a small token of our gratitude and appreciation) for your unvarying kindness, as well as for the deep practical interest you have always taken in the work of our Mission. Its prosperity and usefulness are largely due to your kind interest, and we earnestly pray that God in His All-Wise Providence may long spare you, and greatly bless you in your work of Faith and labour of Love.

Montreal,
March 3d } Signed
1881.

HENRY GOODRICK.
JOHN ROLLO.
ROBERT GREEN.
SAMUEL MASSEY.

To this address also, with its accompanying gifts, the Rev. Mr. Lang, who was completely taken by surprise, feelingly replied.

I need scarcely say that I endeavoured to convey, as I now take the opportunity of repeating, my warmest thanks for these tokens of love. My wife, equally with myself, shares my gratitude for the gifts themselves and, even more, for the spirit which prompted the Ladies' Aid Society, the Young Men's Association, and the kind friends of the East End Mission to tender them. Those who were present on that happy evening will remember that, in the course of my necessarily very brief acknowledgments, I stated that, for several months past, I had been thinking of referring, from the pulpit or in some other way calculated to reach the whole Congregation, to the fact of my having now been for more than ten years your Minister, and venturing some remarks about our Church life—what it has been since I knew it, what it is at present, and what it might be in the future. For several reasons, I prefer embodying my thoughts and suggestions in this form to giving utterance to them on the Lord's Day, and I think it will be conceded by all that so considerable a term of ministerial labour and experience entitles any Clergyman to speak with some little authority upon a subject so important to others as well as to himself.

Every life has days and events in its earlier stages which stand out with peculiarly marked prominence, and have a more than ordinary influence upon and connection with the future. I will be pardoned if, as a kind of preface and in order to give greater completeness to the narrative, I mention those of a leading character, relating to former scenes and circumstances and having a bearing upon that portion of my life which I have spent in Canada. To save space, I merely tabulate these as follows :—

- 1864. Nov. 30. Licensed, took holy orders, to preach ; acting as Assistant to the Rev. J. R. Macduff D.D., Minister of Sandyford Parish, Glasgow, Scotland.
- 1865. April 20. Ordained Minister of the Parish of Fyvie, Aberdeenshire, Scotland, on Presentation by Colonel W. Cosmo Gordon of Fyvie, the Patron.
- 1870. Feby. 4. Inducted Minister of the Parish of Glasford, Lanarkshire, Scotland, on Presentation by the Right Hon. the Earl of Eglinton and Winton, the Patron, and on the death of my Father, who had been Minister of that Parish for upwards of 40 years.
- " Sept. 21. Received the offer of Presentation to St. Andrew's Church, Montreal, from Rev. Norman Macleod D.D. of the Barony Parish, Glasgow, one of Her Majesty's Chaplains for Scotland and a Dean of the Chapel-Royal of Holyrood ; Rev. J. R. Macduff D.D. of Sandyford Parish, Glasgow ; and James A. Campbell Esquire, LL.D. of Stracathro and M.P. for the Universities of Glasgow and Aberdeen, as Commissioners requested and empowered to nominate a Successor to the late Rev. Alexander Mathieson D.D.
- " Sept. 25. Accepted the Presentation to St. Andrew's Church, Montreal, and Process of Translation to that charge from the Parish of Glasford immediately thereafter begun and prosecuted by the Presbytery of Hamilton, Scotland.
- " Nov. 3. Embarked at Liverpool for Canada on board the S.S. Moravian, Captain Robert Brown, Commander.

It was on 13 Nov. 1870 that my family and I arrived in Montreal, from which date our life here begins. It may not be out of place to, at the outset and also in tabulated form, give the leading incidents at the commencement of this period of my Ministry :—

- 1870. Nov. 20. Officiated for the first time in St. Andrew's Church, Montreal, on the occasion of its re-opening and re-consecration, after having been destroyed by fire in October 1869 and restored according to the original plan.
- " " 28. Formally inducted Minister of St. Andrew's Church.
- " " 29. Attended for the first time a meeting of St. Andrew's Church Young Men's Association, at which received an address offering welcome and promising loyal support in the promotion of the work of the Church.
- " " 30. Solemnized first Marriage as Minister of St. Andrew's Church.
- " Dec. 1. " " Burial " " Church.
- " " 15. " " Baptism " " " "
- 1871. Mar. 5. First Administration of the Holy Communion " "

Fully ten years have thus passed since the occurrence of these beginnings of my professional career in Canada.

Before touching upon our own Congregational experience, I may be allowed to indulge in one or two general remarks upon what has transpired during the past decade in the Church life of the City. To day I find that, out of about 40 Clergymen who were in charge amongst us at the close of 1870, only 3 besides myself remain so situated—only 3! One or two of the 40, having retired from active duty, are still living in the City and enjoying well-earned honour and respect in the pursuit of more reposeful clerical avocations. But the great majority have altogether gone from us, their places being supplied by others; and in several instances twice or thrice over. I am thus one of 4 who have witnessed these many changes. Did it lie within our province, it would be profitable to examine, as it is not difficult to state, what were the causes which led to this dispersion on so alarming a scale. The responsibility of the evil involved by the continual coming and going on the part of ministers, so manifestly out of all proportion to what is either necessary or desirable, must rest somewhere. In some cases, as in those of Methodist brethren, the periodical disturbance of pastoral relations, whether wise or unwise, is inevitable. In a few cases, it arose from the transference of younger ministers of power and promise to more important fields of usefulness. But, in most cases, the circumstances which led to a revolution so sweeping were such as to make all lovers of "order and stedfastness" wish that the Christian conscience of the community might be roused from the apathy with which it too often regards the departure to other spheres of so many whom the invitation of one or other of its Churches brought here. I for one feel that the removal of Clergymen, which has become so continual and common, is a fact sufficiently serious in both its character and consequences to justify one in my position in commenting freely, and I might without presumption go the further length of pronouncing an opinion, upon it. The workings of the system, of which each religious body forms a part, may indeed be fairly criticised by any and all of us. But one like myself who, for so comparatively long a period, has been a close observer of these would not need to offer any apology for expressing his views upon a matter of such moment to all who "profess and call themselves Christians." But I refrain. The selfishness is surely of a very pardonable kind which moves me rather to allude, in this Pastoral Address, to things and events more nearly affecting ourselves in the review of these ten years.

Turning to our Church Registers, I find there, as performed between 20 November 1870 and the close of 1880, a tale of

333 Baptisms
176 Burials
143 Marriages

652 Entries in Church Registers.

The largest number of such ministerial acts in any one year was 42 Baptisms in 1876, 23 Burials in 1874 and 1877 respectively, and 19 Marriages in 1877. The smallest number was 28 Baptisms in 1874, 5 Burials in 1871, and 9 Marriages in 1875. The average, which is wonderfully steady, can be struck by any one at a glance.

During the ten years under review, there have been 28 Administrations of the Holy Communion, not including those in private to the infirm, sick and dying. As nearly as I can trace, upwards of 250 have been received by me for the first time into the fellowship of that most blessed of the Sacraments. It might have been interesting to have been able to give a minute account of the numbers of, not only those who so began, but also all who continued from time to time, at these sacred seasons, to openly pledge their discipleship with Christ—in the Reports of some Churches, the aggregate of the acts of participation in the Lord's Supper, not the numbers of individual partakers, are given. But, while the names of all Communicants appear among the 585, of which the Communion Roll of St. Andrew's Church is made up, I have always recoiled from the, to me, hateful practice of parading the numbers of what is so often, but so erroneously, called the membership of a Church—a body to which, in reality, all baptised persons as well as communicants belong. I

live in hope of seeing the day when neither of the Sacraments, least of both that of the Holy Communion, will be ever spoken of in a merely statistical way—when they will be identified with nothing but the spiritual purposes for which they were instituted by Christ, and when heart-desire, voluntarily manifested, will be the only passport to their privileges. Let me not, however, be misunderstood. When I speak of greater freedom of access to sacramental rites, less hedging round of these by mere ecclesiastical regulations, I do not mean to belittle the importance of the helps which Ministers are enjoined or expected, by private interviews or in meetings for the purpose, to render to Candidates for admission to the Lord's table. I would be utterly misrepresenting my own deepest convictions and feelings if I did. I do not believe in, I never have, what go by the name of preparatory examinations, and I utterly abhor the very idea of taking advantage of such a time to impart instruction or awake enthusiasm about particular forms of Church government or pet theories touching ritual or doctrine. But I should be sorry to say anything which would have the effect of preventing those who have longings after the virtue and nourishment of the Holy Communion from coming to me to exchange, with all frankness and confidence, thoughts and sentiments upon what so intimately concerns the higher life. The thousands of conversations which I have had in these circumstances are among the most pleasing of the memories which gather around my entire ministry in both Scotland and Canada, and I cannot speak too warmly of the times of refreshing which they have been, if not to others, at least to myself. Instead of discouraging these, I wish I could find terms in which to more strongly commend them.

A reference to pastoral visitation is here naturally suggested. The vocabulary of language fails to supply words in which to fittingly acknowledge my indebtedness to this part of my parochial work. Some one once observed, that "next to the Word of God the best book Clergymen can read is the Book of human nature." I exceedingly regret that, with calls on the sick of such a large and scattered congregation, so numerous and often urgent, little time is left for general visitation. I cannot say I have much faith in the value of that kind of it which is more like the rounds of a census-taker, or, still more objectionable, is pursued with the design of recruiting for the observance of an approaching Holy Communion. I should like to have a greater amount of leisure for the cultivation of more kindly and social, less professional and formal, intercourse with my people. Ministers, quite as much as other men, are too apt to get into a rut in both ideas and habits; and many, in trying to escape from what they are accustomed to denounce as "the world," sacrifice much of wholesome influence for good which they might wield, and, living in a world too narrow as perhaps the other is too broad, become separate in aim and sympathy from the great majority of those to whom they minister. I have endeavoured to avoid this, in my humble judgment, great error; and I do not care who or how many know that there should be no place to which my parishioners go where I could not consistently be, nor any entertainment they have which I could not share with them. Some of you may have thought that there has been too little of the systematic, house-to-house and street-by-street visitation, such as prevailed in olden time when it was heralded by imposing announcements from the pulpit and accompanied by catechising and exhortation or hurried exposition of Scripture and as hurried prayer. I am so constituted that I cannot, comfortably or profitably, do any duty for form's sake or go through a cold routine of set tasks or services, while I am always ready and happy, when special circumstances call for it or a request to that effect is made, to offer such counsel as I can give or be the mouth-piece of families or persons at the footstool of the heavenly throne. Besides, it is simply impossible, even leaving out of view the tax of public engagements, to devote the same proportion of time to both the sick and healthful, the sad and glad, without neglecting those who are the most needful of comfort or guidance; and I am satisfied that the common sense and Christian feeling of the Congregation will recognise the force of this remark and approve of my, for the most part, confining my regular visits to those who are invalided or in distress. For the rest, may I flatter myself that there are few, if any, houses to which I go, in which my presence is looked upon as an intrusion to be dreaded or a bugbear and bar to rational enjoyment? I should be sorry if it should ever or anywhere be so.

It is with some degree of pride that I now turn to our record of Christian Work during these ten years.

In one not unimportant sense, the management of even the purely Temporal affairs of the Church comes under that head; and it is right that it should be so classed as well as regarded. According to the Annual Statements issued by the Board of Trustees and Kirk-Session, the following sums, chiefly arising from Pew Rents, Ordinary Collections, Donations, &c., passed through the hands of the Treasurers of these bodies :—

1871.....	\$10,274.47
1872.....	9,260.06
1873.....	11,088.22
1874.....	9,791.43
1875.....	11,148.94
1876.....	10,781.50
1877.....	10,271.87
1878.....	13,651.93
1879.....	11,971.30
1880.....	12,652.70
	<u>\$110,892.42</u>

A considerable part of this Revenue, I am glad to say, found its way into the support of objects other than the mere provision for ordinances or, in plainer words, defraying the current expenditure of the Church. It is only fair to mention that, by special collections or contributions, we were enabled in the course of years, from 1871 to 1880, and in the proportions stated below, to testify to the practical sympathy of St. Andrew's Church with the following Ecclesiastical and Charitable enterprises, besides handing over, as will appear under their proper headings, several sums to the Ladies' Aid Society for it to dispense :—

Sustentation Fund.....	\$2830.00
Montreal General Hospital.....	1740.53
Ministers' Widows' and Orphans' Fund.....	1291.00
East End Mission.....	1244.94
Sabbath School.....	1138.20
Manitoba Mission.....	490.00
Synod and Presbytery Fund.....	468.05
Synod's French Mission.....	250.00
House of Industry and Refuge.....	250.00
Yellow Fever Sufferers in Southern States.....	203.55
Presbytery's Home Mission.....	180.00
Sabbath School Association.....	140.00
Dominion Evangelical Alliance.....	120.00
Chinese Mission at Hong Kong.....	75.00
German Mission at Berlin, Ont.....	60.00
British Columbia Mission.....	50.00
Bursary Fund, Queen's College.....	50.00
Home and School of Industry.....	50.00
St. Andrew's Home.....	50.00
Evangelistic Services in Theatre Royal.....	40.00
Ladies' Benevolent Institution.....	25.00
Colored Mission at Crockett, Texas.....	15.00
Sunday School Union.....	10.00
	<u>\$10,771.27</u>

The above amounts were disbursed, as well as raised, under the sanction and supervision of the Kirk-Session, and the sum total represents a zeal and success, as also liberality, deserving commendation. But others in the Congregation, especially in the decade now closed, have shown that it is open to unofficial as well as official Churchmen to do effective service for the Master; and it will be in order to give a brief summary of what has been accomplished by such valuable helpers.

Perhaps the longest-established body of Christian workers among us is the Dorcas Society. Its mission is confined to the supply of clothing, &c., to the poor and needy of the Congregation itself, so that, in neither the scope nor magnitude of its operations, does it so largely bulk as do some sister Societies. It will give an idea of, on the one hand, the extent of these operations and, on the other hand, the small number of our fellow-parishioners who may be described as in want, when I

mention that \$1338.80 were raised by subscription for Dorcas purposes between 1870 and 1880. Of this sum, a goodly portion went, each year, to the Hervey Institute, the children of which, for the most part, both worship in our Church and attend our Sunday School. I am the more anxious to emphasise this statement, as the Reports of that excellent Institute, while chronicling many other smaller benefactions, have seldom, if ever, given any notice or prominence to the contributions of our Dorcas Society, not to speak of the generosity of our Trustees in setting apart very desirable pews for the accommodation of its children or their enjoyment of the full share of advantages and entertainments which the Sunday School has to offer.

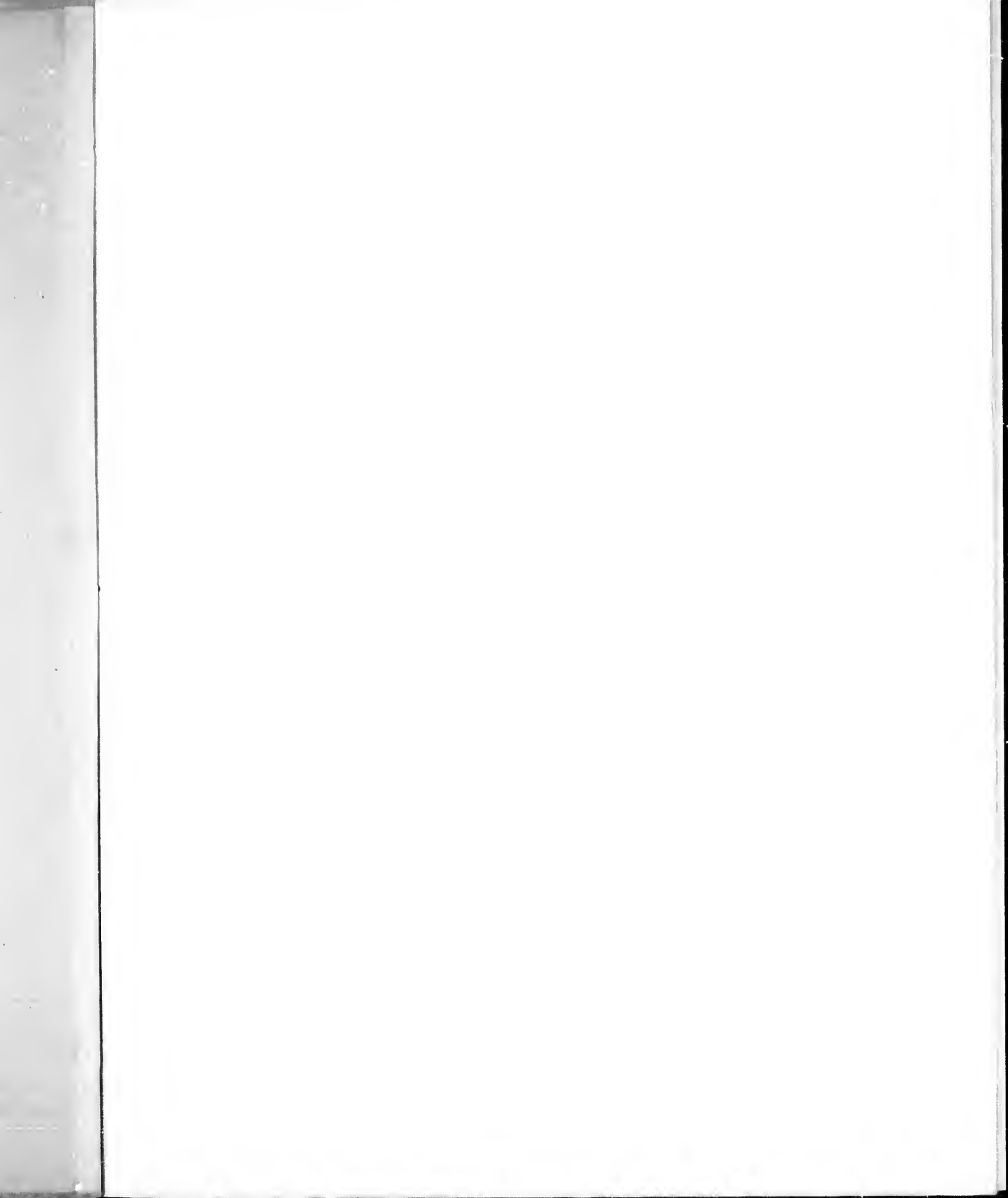
The next agency for the promotion of Christian work which, as regards the duration of its existence, claims the respect due to age, is the Young Men's Association. It has always been the double aim of that Association to combine with mutual improvement the prosecution of some undertaking which it was thought would conduce to the greater usefulness of the Church to the world lying around it. Many of its members have been most earnest in assisting, by visitation and S. School teaching etc., the missionary efforts in which, from time to time, we have become interested. Latterly, it has also been largely instrumental in creating and fostering a fuller social life among the adherents of the Congregation, by means of Lectures, Conversaciones and Concerts. It is one of its boasts that it has been the means of culling forth talent from within the Church itself; one memorable proof of which is, that it was under its auspices that, among others, Sir Hugh Allan of Ravenscrag spoke weightily as well as encouraging words to his fellow-parishioners and citizens of Montreal from a remarkable personal experience, the results of which have been more beneficial to Canada than even to himself. The Treasurer's books of the Young Men's Association show, as the Receipts of the past 10 years, the sum of \$971.16.

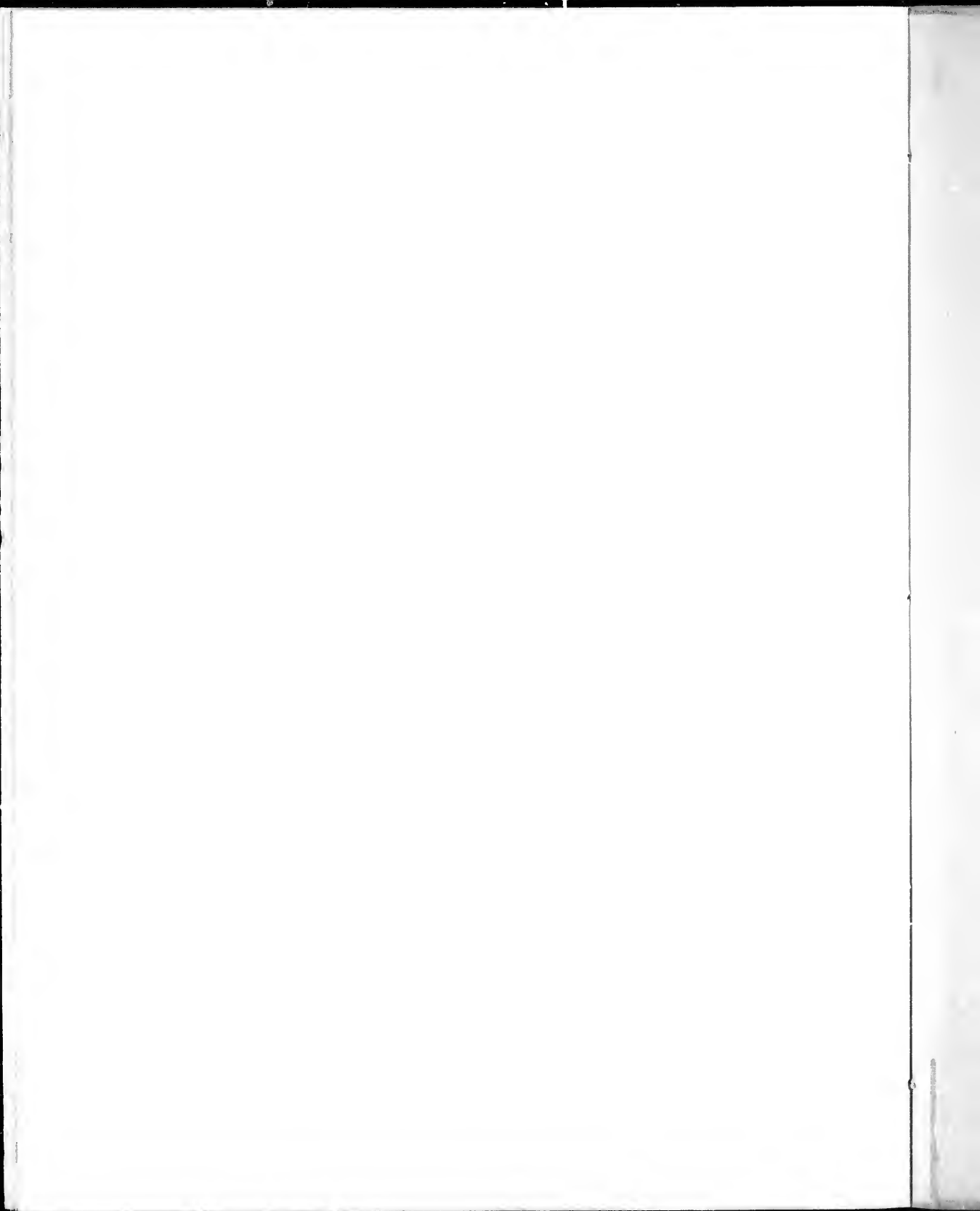
The Ladies' Aid Society calls now for recognition. It was previously known as the Young Women's Association and was formed in June 1873. It has, therefore, not been in existence during all the ten years embraced in this Review, while it was among the first, if not the first, Association of the kind established in Montreal. A Bazaar on a large scale, and yielding a result only surpassed, in the history of such Sales, by another also connected with St. Andrew's Church many years before, was the earliest of its undertakings. It was held on the 20th and 21st November 1873 and realised \$3122.98. Since then, the Ladies' Aid Society has gone on increasing in the volume of its activities, and today it is stronger than it has ever been. It is with a gratification I can neither conceal nor express that I point to the conspicuous Catholicity of its work, devoting itself as it does to assisting in the advancement of efforts outside our own Church. No Congregation will long or truly live, does not deserve to live, which governs not itself according to the injunction contained in Hebrews 13: 16: "to do good and to communicate forget not, for with such sacrifices God is well pleased." "Ready to distribute, willing to communicate," memorable words of St. Paul in his first Epistle to Timothy, might well be the motto of our Ladies' Aid Society. I believe no appeal for co-operation has ever been made to it in vain. The following summarised list will show what objects it has been enabled to help, at different times, during not much more than seven years:—

East End Mission Work	\$3730.28
Industrial Rooms	1601.62
Hervey Institute	478.54
Canadian Woman's Board of Missions	414.00
Ladies Benevolent Institution	336.98
Infants' Home	336.18
Sufferers by Fire at St. John, N. B.	270.11
Montreal Young Women's Christian Association	208.85
Sufferers by Explosion at Stellarton, N. S.	160.00
Home for Friendless Women	126.57

\$7663.13

The sum raised by the Ladies' Aid Society last year alone was \$1198.86. This sum includes \$153.50 collected in cash, and in addition to work of the value of \$219.30 for the Bazaar, for the funds of the Industrial Rooms, and which I specially mention, because the Ladies conducting the affairs of that most worthy Charity, in pursuance of a policy whose wisdom I cannot see, do not





acknowledge the amount sent in by the different Churches in such a way as to meet the eye of those who subscribe so willingly. It ought also to be mentioned that the Ladies' Aid Society gave various donations in clothing etc. to the St. Nicholas Street Temperance Home, the Montreal General Hospital, the Hervey Institute, etc., which are not reckoned in the above statement. Nor, although almost entirely dedicating its energies and benefactions to assisting general Christian work, has it been unmindful of the fact that there are hundreds of young women, the Class in the Congregation from which its ranks were originally wholly recruited, who equally belong to the Church, but are doing little for it, and many of whom are not even known to myself. With the laudable design of drawing at least some of these into an active sympathy with their Society, the Office-Bearers repeatedly invited them to meet socially in the Lecture Room. There is much in which, by hand and head employed at leisure hours, the very busiest of that number might materially aid the Aid Society in their blessed exertions for common good.

I have hitherto only indirectly alluded to three Congregational agencies which are entitled to special and separate mention.

1. *The East End Mission.* It will be remembered that this Mission has been more or less under the wing of St. Andrew's Church for about nine years. It has had a chequered history, but I am happy to say that, under the unwearied ministry of the Rev. S. Massey, it has been, for upwards of three years, successful beyond the most sanguine expectations. I am all the more thankful for this, as I was not one of those who, at first, favoured the planting of our Mission so far from our own Church; and there can be no doubt that the Mission Church itself is not in the most central or suitable locality. But Mr. Massey is one who does not know what insuperable difficulties are, and neither situation nor opposition has prevented the perfect prosperity of his labours. He holds two Services each Sunday and a week day one on Thursday evening. As is generally the case, the chief congregation is on the Sunday evening, when the attendance is very large. The Sabbath School meets in the morning, and continues to be quite full; many of the Teachers being also Teachers in that of St. Andrew's Church, and going down from up-town with praiseworthy regularity. There is every reason to believe that the Mission has been a blessing to many who, but for it, would be without the means of grace. It always gives me great pleasure to dispense both the Sacraments of the Lord's Supper and Baptism in the Panet St. Church, and the sight of so many availing themselves of these most holy ordinances is unspeakably touching.

2. *The Sunday School.* It is not at all necessary, I trust, to unfold all the satisfaction I have had, more particularly for the last five years, in this part of our Congregational life. I could not, even though it were. My joy in being with the dear lambs of the flock from Sunday to Sunday, being identified with them in their pursuits and exercises, is simply unutterable. God, Who knows my heart, knows that I love the Sunday School with a deep and passionate love; and I never can or will think of it in any other light than as one of the most important departments of the work of the Church. The number of those belonging to it is about 400 with upwards of 30 Teachers, and the average attendance is close upon 240—taking in the Mission Sunday School, the roll of Sabbath Scholars in connection with St. Andrew's Church reaches beyond 600. For the last five years, I have had great happiness in conducting a general lesson for the whole School, chiefly upon the previous Sunday's passage, at the close of the exercises, which serves the double object of refreshing the memory of the Scholar and establishing a bond between myself and all in all the classes. Sunday School offerings have all along been taken up each Sunday, which, for the past ten years, aggregated the sum of \$1435.07 and were given partly for the support of native children in several of the Orphanages in India, and partly to the East End Mission, Hervey Institute, Ladies' Benevolent Institution, Canadian Woman's Board of Missions (Workers for Christ), Deaf and Dumb Institution, Canada Sunday School Union &c. &c. The library is being, every year or two, largely replenished, and is one of the best in the City. A new feature, introduced within the last four years, is the formation of a Band of Hope, composed of both those who do not see their way to take a pledge and those who do; and the fortnightly meetings of this Comprehensive Temperance Society

have been a source of much profit and entertainment to the members. A new room for the Young Men's Bible Class, which will also be useful as a Cloak and Reception Room for Social meetings, has been partitioned off from the Basement, the money to do this coming cheerfully from some of the Bachelors of the Church. I am sure it is the prayer of Mr. Osgood and the Teachers, as it is my own, that the Sunday School may more and more become a nursery of both the Church and Heaven.

3. *The Choir.* It is cause of deepest thankfulness that, throughout these ten years, there has never been anything worthy of being called a jar or serious difference among the members of this valuable auxiliary to the public worship of the Church. Discoursing harmony to others, they have been always harmonious among themselves. The importance of their services can hardly be over-estimated. I know they are thoroughly appreciated—they could not fail to be. There is no better or more efficient Choir in the city. But, will I be pardoned if I think that it is not everything to have good, rich and stirring music to which to listen? There should also be, there might be, even heartier and more universal Congregational singing than, with all our undoubted advancement in that way, we have. The Choir do not want even a partial monopoly of praising God—they are content to lead, and will be only too glad to be accompanied and followed by all the worshippers. The privilege of sanctuary-song was never meant for the few, but for the whole; and there are very many belonging to the Church who could turn their training and gifts in this direction to good account on the Lord's Day as well as on ordinary occasions. It is surely even more dignified and honourable employment to sing in the House of God than in the drawing-room or concert-hall. I cannot resist the impulse to ask the Congregation to bear this in mind, and, at the same time, to offer my congratulations and God-speed to our Organist, Mr. Maffre, and all associated with him in the Choir.

And now, I said at the outset that I would venture some remarks, not only about what our Church life has been since I knew it and what it is at present, but also about what it might be in the future. I am not writing a sermon, or I would, of course, speak of more spiritual aspirations which we all ought to set before us. I have an opportunity each Sunday, far better than obtains in this form, of dwelling upon the necessity of indulging and cultivating these for the nourishment and growth-in-grace of our souls. I will not be misunderstood if, in this Pastoral Address, I limit my view of the prospect we should contemplate to the more practical side of our Congregational requirements.

1. I have no hesitation in saying that, as a Congregation, we may well consider whether we are doing what God has a right to expect from us in the way of even building up the outward prosperity of our Church. St. Paul, in writing to the Corinthians, declares, "herein I give my advice, for this is expedient for you who have begun before, not only to do, but also to *be forward.*" Do we not a little, or much, lack this disposition? I would be the most ungrateful of mortals if I failed to warmly acknowledge your kindness to myself personally—it is not once or twice or thrice, but often, that I have tasted the sweets of your generosity. And I am quite aware that there are many among us who are ever ready, when called upon, to respond to appeals from the Pulpit or by the governing bodies of the Church. But what is wanting, I suppose more or less in all Congregations, is the spirit which does not wait till a pull, an urgent demand, is made upon the purse—the spirit which is so charged with interest, concern, *esprit de corps*, that it cannot rest until it has sought out objects requiring to be cared for, work pressing to be done, ways in which the well-being of the Church can be promoted. The *beau-ideal* of a loyal Churchman in such respects is that whose portrait is thus drawn in Isaiah 32—8:—"the liberal deviseth liberal things, and by liberal things shall he stand." The Prophet is not, there, referring to money only, but take him on even that score and how many, or how few, of us come up to the standard which, by the inspiration of the Holy Ghost, he lays down? To go no further than the mere support of ordinances, how small the proportion of our number who have returned the Subscription papers sent out nearly three months ago—only 45 out of upwards of 300! And yet the sum received from these is all for which we are, as it were, taxed besides Pew Rents and Ordinary Collections, while other Congregations around us have Special Collections almost

every fortnight for endless Ecclesiastical Schemes or other such objects, from which we are delivered. Then, we have still a debt upon the Church which might as well be paid as not. True, it is very insignificant compared with the wealth represented among us—perhaps if it had been larger more serious effort would have been provoked to get rid of it. I am not, however, going to be betrayed into interference with this or any other Church-debt. I hold very strongly that it is not a Clergyman's duty to meddle, any more than he cannot avoid, with such questions; and I would not insult those, whose province it is to look after the finances of the Church and who merit the thanks of the Congregation for their careful administration of these, by even proposing to do what, as laymen, they can do much better than any minister in the way of getting this incumbrance cleared off. My mission has most to do with "spiritual things," as little as may be with "carnal things."

But, in this connection, I do feel constrained to allude to one matter which has long been giving me anxious thought. There must be many of us who have noticed that the inside walls and roof of the Church are painfully in need of complete renovation. If any one will take the trouble to go near and touch them, they will be convinced that they are in a condition utterly unworthy of any Congregation, least of all one in the position of ours. We are all, very properly, particular about our homes, not allowing the accumulations of years' dust to engrain themselves on either wall or roof; and it is a sacred law of both health and morals, as well for the Church or house as for the body, that "cleanliness is next to godliness." Should we be any more fastidious about our own dwellings than about that of the great Father of all? I will not conceal that I have an irrepressible desire to have this most needful work, and the additional ornamentation of fresco-painting, done in the very best possible style of perfection; and I am persuaded that, even looking at it in a commercial light, it would pay to so do it. If only we are in earnest there can be no difficulty in defraying the cost of so manifest an improvement, which, in no case, could exceed \$1000 or \$1500. I may be met by those, if any there are, who are against all such expenditures, with a reminder about the debt. But, independently of the smallness of that burden, I submit that it would be very unreasonable if everything in the shape of comfort in worshipping God and attraction to others to come and join our Church is to stand until it is removed. Do we never beautify houses with mortgages upon them until these are removed? It will be a bitter disappointment to me if what I have now put so strongly bears no fruit, or action upon it be delayed. It could be so well done in summer, and, if only two or three to whom God has given abundant means would take it up, it is as good as done.

2. I am anxious to impress upon all the Parishioners of St. Andrew's Church, which can be done in a very few words, the power which they have in their hands to strengthen "our own line of things." The Rev. Charles Spurgeon was once asked 'how he managed to bring together under his ministry such a host of people?' The answer he gave is most instructive to us. Turning to his questioner, he replied, 'I did not bring these people—my Congregation made my Congregation.' I cannot tell how many I have met who informed me either that they would have come to our Church or, having come for a Sunday or two, would have settled down in it, if any one who knew them or was more frank than most had only gone a little out of their way to induce or encourage them to cast in their lot with us. I would deplore and deprecate the kind of "recruiting" resorted to by some too ardent people who make it their business to angle for those who live at some distance from, or are shaky in their attachment to, their Churches. I was not long in Montreal before a now venerable Clergyman assured me 'that I would find Ecclesiastical sheep-stealing a very common sin.' I scarcely know whether, at the moment, he meant to put me on or off my guard, but I have never lost sight of his assertion, and I should be sorry indeed if any human being was ever brought to St. Andrew's Church as the result of any such device. My remarks under this head, about what our Congregation can do to increase its numbers, only apply to those who have recently come to reside in the City or have no fixed Church-home. Of the latter class, even among well-to-do Christians, there are more than any of us imagine.

3. I would not be faithful in speaking of our future, and our duty as a Congregation, if I did not touch upon a subject, which I approach with some little reluctance. I have never, from the

pulpit, made any complaint about the comparatively small attendance at the Sunday Evening Service. I know that there are Churches all around us where the Congregations at that Service are even much thinner than ours. The people of St. Andrew's Church, with some honourable exceptions, have never been famous for their hunger after additional diets of worship, and there may be some force in what a worthy woman, who lived near one of my old Scottish Parishes, said, "one sermon is as much as anybody can digest." Moreover, I do not forget that many of our number live far away from the Church, nor have I ever hid my convictions that there is a great deal in what one sometimes hears about the higher duty of those who have families staying at home on the evening of the Lord's Day and spending the time with their children in some profitable, happy intercourse; for example, reading together and singing hymns and spiritual songs. There are those, however, who do go out to Evening Service but who are conspicuous by their absence from their own Church. I am not so unreasonable as to think that, no matter how distinguished strangers are who are preaching elsewhere, people should never go to hear them. But the appearance of such very illustrious Clergymen from a distance is a very rare event, and the large amount of wandering from the fold which goes on must be from some other cause than that. I am not inclined to altogether blame the wanderers, although it seems to me that the weakness which they show in allowing themselves to be led away by others is, to say the least, inconsiderate and unworthy. The fact is this, and I state it with all "holy boldness", more than half the mischief arises from the system, a vulgar one at best, which prevails among many of our Churches, of advertising sensational subjects of discourse. It would be amusing, if the practice were not damaging and demoralising, to run one's eye down the list of religious notices in our Saturday newspapers and, leaving out all the prosaic parts which give the names of Churches and hours of service, read in a string the announcements of topics on which this or that or the other Clergyman is going to orate, and thereby cater for the mental palate of the multitude of waifs who flit about from Church to Church with itching ears and in diligent emulation of the Athenians of Apostolic days, of whom it is written that they "spent their time in nothing else but either to tell or to hear some new thing." These announcements appear to me as so many flags of distress, and one melancholy peculiarity about them is that, as experience has proved, the great majority of those who use them come, in the long run, to grief. The very crowds who suffer themselves to be drawn by them are proverbially fickle, and the shrewdest of them sooner or later discover that, while tickled or solemnized for the time being, the soul does not feed on spasmodic outbursts of so-called popular preaching. I do not wish to plead, as I might do, that habitual attendance at either Sunday evening or week day services in Churches which have advertised these in public prints, when an intimation from the desk was sufficient to inform their own Congregations, and habitual non-attendance at either Sunday evening or week day services in their own Church, is not in accordance with the mutual obligations entered into at my Induction as your Minister—I am certain that those who so treat their Church, to say nothing of myself, have never thought of their action in this light. But I disclaim any personal feeling in the matter, and, if the truth must be told, I have never looked for more of an evening congregation than there is, and, realizing the history of St. Andrew's Church, I am sometimes even gratified at seeing, not only those of our own Parishioners who return to the second service so regularly, and the well-filled, often crowded galleries, but also so many strangers who, though we do not advertise, yet come of their own accord to unite with us in our Even-song. My regrets are chiefly on account of the absentees themselves, who miss, for one thing, the invariably good music of the Choir, than which there is no more artistic or thrilling in any of the other Churches. It may be undue partiality, but I sincerely believe that there is no Church in Montreal whose surroundings and character are so calculated to produce the calm of settled peace as ours. We have nothing extreme, everything rational and yet progressive, in the principles which underlie our ritual and polity. Our Church is the embodiment at once of charity and stability. We have a constant experience of the benefits of Christian union, and my official relations with the Dominion Evangelical Alliance, of which I continue to act as Hon. Secretary, makes very real to me the delights of Ministerial Communion. It gives me unbounded happiness to be on the best and most friendly terms, alike with Roman Catholics and Protestants in our community. We are more

National than denominational in our aims and attitude, and there is truth, I never deny it, in the statement often made that, as Notre Dame is the French Cathedral and Christ Church is the English Cathedral and St. Patrick's Church is the Irish Cathedral, so St. Andrew's Church is the Scottish Cathedral. At no Church, whether at morning or evening Service, should we feel so much at home as in our own.

But I must draw this Pastoral Address to a close. In it, the Past and Present have been reviewed at greater length than, when I began, I intended. It only remains for me to testify that, with the usual admixture of trial and discipline, my Ministry of the last ten years has been full of mercies, for which I thank God and at the remembrance of which I would take courage. When I came here it was with a retrospect of nearly seven happy years spent in the Pastorate of two of the sweetest of Parishes in Scotland, and now that is greatly enlarged and enhanced. What complexion the future may take, I am not careful to inquire, and, though I did, the horoscope would likely be little more than mere conjecture. There have been times during these ten years that, from strain of work or worry or both, I thought the bow, too tightly strung, would break. These times may come again and again, until the last puts its period to a life of less service to either God or man than it might be. My heart's desire and prayer to heaven is, that when that "ending which breedeth an infinite beginning" comes, it may find me so acceptable to God, in the midst of even human imperfections, as to justify the inscription on my tombstone of that grandest of epitaphs which the great British General in India caused to be placed upon his, "here lies one who tried to do his duty." Meanwhile, naturally buoyant and hopeful, I purpose to "go forward," rejoicing in the many proofs of Divine favour and your sympathy which I have received, and taking these as earnest of still greater blessings in store for both you and me in what of our pilgrimage we may yet travel together. May it please the Head of the Church to daily impart unto us, as a Congregation, His promised Holy Spirit's help, and ever to use us all for His own glory!

"The grace of our Lord Jesus Christ be with you! My love be with you all in Christ Jesus!" Amen.

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