

Church of Scotland

ST. ANDREW'S CHURCH

MONTREAL.

PASTORAL LETTER.

The John Knox Quater-Centennial.

REPORT OF TRUSTEES.

LIST OF OFFICERS.

AND

CONGREGATIONAL ACCOUNTS FOR 1904.



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PASTORAL LETTER.

MY DEAR FRIENDS,

This annual report is later of issue than usual for several reasons which need not be stated. It is the twenty-second report which it has been my privilege to present to you; and it indicates as creditable a record of congregational life and work, all things considered, as any of its predecessors.

The various Church Societies have all performed their respective operations with lively interest and well-deserved success. The Sunday School teachers have been ever faithful and regular in the discharge of their labor of love; and so have the children generally in their conduct and attendance. The results in the prize-lists for attendance, good conduct and well-prepared lessons throughout the session, testify to the successful work of both teachers and pupils.

Our interest in the city charities has been as fruitful as ever: so has the zeal for missionary effort among the women of Gujrat. The Medical Mission and the Dow Memorial Hospital there, have also been handsomely supported by the men of the church, several ladies of the congregation, and two ladies in the country; as also by the congregation of Lochiel. Our centenary offerings for the British and Foreign Bible Society amounted to no less a sum than \$3,182.50. In the annual report of Montreal Auxiliary for 1904, reference is made to our contribution in the following terms:—"Canada undertook to raise \$50,000, of which your auxiliary became responsible for \$10,000. That this has been accomplished is largely due to the generosity of St. Andrew's Church of this city, which contributed nearly one-third of the whole amount."

Our Organist and Choir have sustained the Service of Praise at the highest pitch of efficiency; and our thanks are due to them for their very creditable rendering of this important part of our public devotion.

The ladies who arranged the Flower Service regularly, and those who carried through the decorations at Easter, Christmas and Harvest Thanksgiving days, deserve our highest commendation for the valuable services which they rendered so willingly.

Our obituary has, as usual, its tale of mourning, lamentation and woe. Several of the old, loyal, and liberal members of the church who departed this life, made last year one of exceptionally sad and trying experience. They were among the excellent of the earth for their simple piety, faithful waiting upon public worship, open hand for all church appeals, and fervent best wishes for the good of our Zion. We miss them much for the sympathy of their presence, the fellowship of their devotion, and the inspiration of their goodly example.

During the twenty-three years of my pastorate our church has cultivated the graces of unity and concord, peace and amity. No people could have been truer to their congregational trust and responsibility, or more forward to promote the practice of catholicity in the spirit of their worship, as well as in the beneficence of their philanthropic enterprise.

That we may by God's grace continue to abound in every Christian grace and virtue, is the earnest wish of

Your affectionate pastor,

*St. Andrew's Church,
Montreal, June 1, 1905.*

J. EDGAR HILL, D.D.

N.B.—The Quater-Centennial of John Knox falling at the moment when this report was in the press, it has been thought advisable to commemorate the great occasion by publishing the sermons preached that day.

Quater-Centennial of JOHN KNOX

May 21st, 1905.

Morning Sermon

"Who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt?"—*Exodus III.* 11.

The ancient prophet came always to the prophetic office, in the evolution of the Divine wisdom, by the call of the times in which he lived. He was, like the poet, born, not made—born with the ear to hear the call, and with the eye to see the great issues at stake, and out of which the call should arise. Primarily the prophet was the man for the time, and Heaven has never yet failed to bring the prophet just in time.

The call to John Knox came not otherwise than the call to Moses, though the medium through which it came was different. This was how it came. While shut up in the Castle of St. Andrew's, whither he had retired with his pupils (sons of East Lothian lairds) for security, a remarkable incident occurred which lets in a fine light on the true character of the coming reformer. One day the preacher to the small body of reformers who were standing siege there, after finishing his exhortation to those fighters in that forlorn hope, spoke out suddenly and unexpectedly, that there ought to be other speakers, that all men who had a priest's heart and gift in him were now needed and ought now to speak; which gift, said he, their brother John Knox had; and appealed to all present to say whether it were not so. The hearers answered with one voice in the affirmative. Poor Knox

was utterly astounded. His fellow-besieged had come to discern and appreciate his gifts, better than he did himself. He had to stand up and respond to such a cordial and outspoken appeal. He attempted to reply, but failed utterly. He could not utter a word; but burst into tears and fled to his chamber. For some days he was in grievous trouble, entirely misdoubting that he had any such faculty as his friends had so flatteringly alleged for the great work then urgent.

At this time Knox was at the ripe age of 41, and in the plenitude of his strength both mental and physical. In choosing his life-work at that age a man is not likely to undertake anything very rash or reckless; nor will he resolve, without a clear perception of the importance of the task he is undertaking, the responsibility involved, and the perils to be risked. Those days of heart searching and all-round contemplation were the scene of as deliberate and heroic purposing as ever engrossed the soul of man or woman born. The prophetic call had come and the prophet was there to obey.

This was not the beginning of deep pondering and grieving over the deplorable condition of his beloved country socially, morally and religiously, which had occupied the soul of Knox. The very year before (1546) he had been led to conscientiously identify himself so conspicuously with the work of George Wishart, that he accompanied the reformer in a preaching tour in Haddingtonshire, bearing, in token of his fidelity, a huge broadsword before him. And when Wishart departed for Edinburgh, Knox desired to accompany him and share his fortunes. But Wishart declined the well-meant and noble offer with these kindly but ominous words:—"Stay with your pupils John; one is enough for a sacrifice." In a few days the sacrifice was duly made when

Wishart was burned at the stake in St. Andrew's at the instance of Cardinal Beaton. As was to be expected the martyrdom of Wishart deeply impressed his heroic armour-bearer; and the call of the reformers in the Castle of St. Andrew's, a few months later, was but the spark needed to kindle in his soul the fire of a pious enthusiasm that could only be quenched in the cold waters of death.

There was everything, as I have said, in the condition of affairs religiously in Scotland at that moment, to arouse the indignant zeal of a generous and true soul to the highest pitch. The corruption of the church dignitaries, and the vices of the religious houses were notorious, and unsurpassed for grossness in any European country. For fifty years the cry of an oppressed and betrayed nation had been swelling in pathos and intensity to a righteous God. Heaven's answer came when John Knox realized it to be his duty to accept the call to preach. His first appearance in the pulpit of the Town Church of St. Andrew's sounded like a tocsin to broad Scotland, that the man and the time had met. Defying the fierce vengeance of the Cardinal, he found the popular mind singularly sensitive and receptive even where the Church should have been strong and the Cardinal popular. The citizens of St. Andrew's thronged to their huge parish church. Knox's success was phenomenal. He thundered against the abuses of the church, and the vices of the bishops and clergy; and the people who knew best applauded the preacher. Like the Baptist he laid the axe to the root of the upas-tree all-poisonous and corrupting. He was not content merely to sned the branches. Hundreds were converted by his bold, heroic method to the side of the reformers.

Shut up in the Castle of St. Andrew's the power of his presence could not penetrate beyond the city; but the fame of his preaching spread like wildfire through the land.

Very shortly, however, his great work was interrupted by the arrival of French troops in the bay prepared to take the Castle by storm. The defenders made a good defence for a time, but by and by finding further resistance unwise; the besieged reformers agreed to capitulate on promise of their liberty. But the promise was broken by the besiegers, and Knox with his companions spent the next nineteen months as galley-slaves in France. In that merciless and unwholesome imprisonment the prophet, who was to call the peasantry and the peerage of Scotland to vindicate their manhood and their right to live, and make them follow in his train, spent those weary months. Still faith and hope never deserted him: nor could the cruel miseries of his lot break the indomitable spirit of the man. One day an image of the Blessed Virgin was sent through the galley to be kissed in adoration by all the prisoners. When it came to Knox's turn to adore, he seized the image saying: "That is no Holy Mother; it is only a painted board." Whereupon he threw it overboard. So, at great personal risk, rose the heroic soul of the prophet in indignant revolt.

When released from the galleys, at the intervention of King Edward VI. of England, he judged it wiser to continue his work as a preacher in England; and till the death of King Edward, five years later, he continued to take a leading part in the good work there. He was sufficiently near to keep in touch with the movements of the reformers in Scotland, and he was ready to go north at the fitting moment. For just then the Bishops and the Queen mother, Mary of Guise, were busy terror-

ising the souls of the reformers, as is the pet method of all obscurantists, by threats of fire and stake. In England, Knox rose rapidly to high distinction and dignity. He preached from Berwick to London, in all the great centres of population. He was created a royal chaplain, and, in that capacity, was one of six appointed to revise the Articles of Religion drawn up by Archbishop Cranmer, which became the basis of the thirty-nine Articles of the Church of England. King Edward urged him to accept the Bishopric of Rochester and later, the Cure of All Hallows, London. But his heart was in Scotland where he believed his work lay, and he respectfully declined both. So much for Anglican appreciation of the Scottish Reformer.

King Edward died in 1554, and the succession of Mary (commonly called, because of the violent persecution which stained her reign, "Bloody Mary") arrested for the time the progress of the Reformation there. Looking northwards Knox did not think the time ripe for action in Scotland. So he spent the next five years ministering to English congregations at Dieppe, Frankfurt on the Main, and Geneva. It was at Geneva that he met Calvin, with whose name, because of their fellow-feeling and agreement in thinking, Knox and his Church have ever been associated.

In 1559 just eleven years after the capitulation of the Castle of St. Andrew's and the transportation of the prisoners to the French galleys, Knox appeared in Edinburgh to assume the leadership of the great movement which had been fast a-ripening, and for which, by the common consent of high and low, he was the only man in sight. His arrival spread dismay in the bosoms of the clergy and their friends. His name had become a

power to conjure with, and the people responded jubilantly to the charm. For a couple of months he perambulated the country with the other reformed leaders preaching to immense congregations in such places as Perth, Dundee, St. Andrew's and Edinburgh. There was no talk of burning heretics now. The Queen-Regent might outlaw and threaten as she pleased. Those weapons were broken now; whatever terror these inspired once was now a spent force. Another flame had burst out all over the land. The heather was on fire.

In July of that same year Knox was settled minister of Edinburgh, and twelve months thereafter, so readily did the nation respond to the appeals of the prophet, that the Scottish Parliament on August 1st, 1560, on the petition of the nobles and the people, declared that the old order should pass away and give place to a new. The Reformation had become an accomplished fact.

It was a remarkable triumph for pure religion in the land—a magnificent testimony to the power of the prophet's voice. As I have hinted, the forces of righteousness and truth had been mustering their array for many years before. The soul of the people had been rising steadily to striking point. Only the man was needed with the arm long enough and strong enough to strike to the heart of the glaring falsehood which posed in the guise of religion. John Knox was that man; and never had prophet in ancient or modern times a stronger personality to inspire followers, or a finer sagacity to know the times and the seasons. Knox stood with both feet in his time, and the people instinctively recognized him as the man for the time. He understood the people he had to lead; and they entered into the spirit of their leader. He trusted them, and they repaid the trust by trusting him implicitly.

Nothing better indicates the deplorably discredited plight of the clergy of the old order than the spontaneous uprising of the Scottish people at the call of Knox. They had trusted the Church as their friend, which was natural; the Church had woefully betrayed the trust, which was suicidal. The soul of the nation rose in the fury of bitter disappointment because its heart was sore. Whenever a people realize that the Christian Church, from being their best friend is in reality their worst foe, then cometh the deluge for that church. Just as in France to-day, where the people are turned against their church because she has been living on the vicious principle that the nation is made for her and not she for the nation, so in the Reformation-time the people cast off the corrupt and oppressive system which no longer represented her Lord and Master. It is to me one of the most appalling spectacles of history—that of a cruelly deceived people, outraged in their most sacred susceptibilities by those who have sworn at the altar to be their true friends and helpers, turning upon the traitors, and wreaking the wildest vengeance in their utter disgust and disappointment. Woe betide the church against whom the people rise! Her true bulwark against all assailing foes in the day of her ministry of service; but no foe so bitter and desperate in the day of her unfaithfulness. Such was the well-deserved fate of the Pre-reformation Church of Scotland, as it will ever be the fate of the church which does not justify her right to live by her life-giving ministries and her progressive inspirations. That old church thought that its wealth, its court influence, its material strength, would be able to resist every pressure from without. Yet in the day of battle it made no defence. It fell, unwept, unhonored and therefore unmissed. Those who should have owed

her the most were the first to desert. Sinful heart in the bosom made feeble hand in the battle.

The work of Knox as the great prophet of his time was in great measure fulfilled when the Scottish Parliament passed the Act of August 1st, 1560, which must ever be regarded as the most impressive and expressive day of the Reformation-movement. For the consolidation of the new order a work as important in the sequel as that other was in the start, a different set of gifts were necessary in the consolidator. It may have been doubted, whether the great preacher, who had rendered such unique service in exposing the corruptions of the old order, and arousing the Lords of the Congregation and the people at large to demand the great change, was quite the man to build wisely on the foundation so well laid. Knox, however, proved as efficient in statesmanship as he had been mighty in preaching. His first step in reconstruction was the preparation of a basis of doctrine for the Reformed Church. To him and five others was this duty entrusted, and in four days he who had helped in the revision of the Articles of Religion for the Church of England was able to lay on the table of Parliament a Confession of Faith for the Church of Scotland, which thereupon was declared to be the creed of the National Church reformed. The Confession was a remarkable document, all things considered, and did great credit to its authors. I will only quote the 18th Article which is but an echo of the watchwords continually on the lips of the reforming leaders in the struggle that had been proceeding for thirty years. It deals with the marks by which the true Church is to be discerned from the false, and its substance might well be laid to heart by not a few in all the churches to-day. These marks are, "neither antiquity, title

usurped, lineal descent, place appointed, nor multitude of men approving an error; but are these (1) the true preaching of the Word, (2) the right administration of the sacraments of Jesus Christ, and (3) ecclesiastical discipline uprightly administered as God's word prescribeth, whereby vice is repressed and virtue nourished." These were just the points at which the old order had manifestly broken down. Speaking generally there was no preaching of the Word of God. Many of the bishops and clergy had never seen the scriptures, and what was unknown to them was little likely to be known by their parishioners. The sacrifice of the Mass was specially obnoxious to the reformers; and they went all lengths, sometimes to an unjustifiable extent as we should say, in condemnation of what they termed the idolatry of it. Discipline there was none.

The writings of Dunbar and Sir David Lyndsay indicate all too grossly the utter laxity of morals in the church and among the people. What the reformers therefore had pled for so strenuously, and preached so earnestly before the Reformation, they emphasized in their creed, and enjoined in their discipline, now that the Reformation was an accomplished fact. In the preface to this wise and statesmanlike confession there is a remarkable clause, which, so far as I know, is not to be found in any other ancient confession of faith. It reads thus:—"We conjure you, if any man will note in this our confession, any article or sentence repugnant to God's Holy Word, that it would please him of his gentleness, and for Christian charity's sake to admonish us of the same in writing; and here upon our honour and fidelity we do promise him satisfaction from the Holy Scriptures, or due reformation of that which he shall prove to be amiss." Men who could regard their creed as fallible and

changeable were far ahead of many who succeeded them in the service of the church; and I may venture to say of many who are to-day in honour in the churches, which claim to join in this commemoration. A sentence like that goes far to commend to all good men in every church the dominant spirit of the Scottish Reformation for liberality and toleration.

The conduct of Knox and his collaborateurs was quite in accordance with their creed. Though in some measure ill-deserved, they made things as easy as possible for the bishops and clergy of the old order. All whose lives were worthy, and who were able and willing to discharge the duties of the ministry faithfully and loyally to the new order of things, were left undisturbed in their parishes. No church was destroyed at Knox's instigation. That is a senseless calumny against his common sense, for the churches were needed more than ever. The religious houses which had long been hotbeds of indolence and infamy, both in England and Scotland, were in Scotland as in England, the special objects of popular dislike. They were pulled down as a necessary precaution on the principle that when the nests are destroyed the rooks fly away. The inmates of those institutions had a very black reputation, from which to cleanse the land, only their destruction could satisfy the popular mind. They stood condemned by the nation then, just as France condemns them now; and they had to go then, as they have had to go to-day.

In church discipline and the education of the people the reformers started with noble ideals. Taking the old parochial system as they found it, they committed the oversight of the morals of the parish to the minister and elders who constituted a legal ecclesiastical court called the Kirk-Session. This court was charged to call before

it all offenders against good morals and religion, and to deal with them as they thought wise as Christian men, for the maintenance of virtue and the furtherance of religion. This was Knox's substitute for the Confessional with its nameless abuses.

Beside every church the reformers planted a school to be maintained out of the same revenues as the church. It was also part of their design to provide for high schools and colleges. The property of the church which, through the accretions of centuries, had grown to very large dimensions, they proposed to divide into three parts. One-third was to be set aside for the building and up-keep of the churches and manses, and the payment of ministers' stipends: one-third was for the building and up-keep of schools and colleges, and the salaries of the teachers; and the other third was to make provision for the poor. These wise and worthy plans were unfortunately never fully carried out owing to the avarice and rapacity of the nobles. Nevertheless the church and manse maintenance and the payment of the ministers' stipend, also the parochial school system, and the care of the poor by the church continued unimpaired down to the middle of last century.

The spiritual jurisdiction of Knox and the reformers remains generally in form, and in some respects in reality, as it was instituted, in the Church of Scotland, which alone by reason of its being a National Church can claim to fulfil the essential principles of the Reformation. The reformers did not disturb the church system as national and established: they deliberately reaffirmed it. They recognized that the maintenance of religion and education were the greatest national obligations for the promotion of good citizenship; so in all the contentings of the time that question was never discussed; it was

simply taken for granted and acted on accordingly. The Covenanters, who followed a century later, bled and died in loyalty to an established church, national in its organization, and catholic in its spirit. All the Presbyterian dissenters in Scotland never questioned, to begin with, the value and importance of a national and an established church. In these last days they have chosen to assume an attitude of hostility to all church establishments, frequently going the length of characterizing such institutions as unchristian. But that has been an afterthought. None of them ever left the Church of Scotland because she was a national church as Knox and the reformers left her.

At this moment, not a few beyond the pale of the national church are in sympathy with the proposal which has been mooted recently, that the claims of the country socially and religiously, for worship and discipline, can only be fully met by a reconstructed national church embracing all the Presbyterians of Scotland. I am glad to say that many of our best men will hail with satisfaction any movement in that direction for the inauguration of which no fitter moment could be than the Quater-Centennial of John Knox. The belief is gaining favour in influential dissenting quarters in England and Scotland, and also among our Canadian people, that no church organization which is not territorial or parochial can ever meet the pressing claims of a country in any adequate degree. The supervision of the masses cannot be accomplished on any other plan. For the sake of the lapsed and the erring, the education of the young religiously, the due care of the poor who are always with us, and the elevation of the people at large, in virtue, piety and christian charity, it is incumbent on the christian hurches to husband all their resources, to utilize call

their forces, and to give themselves with business-like efficiency to fulfil wisely the great mission of Christianity. Christian charity and good-fellowship are being constantly strained by church rivalries and divisions. Sectarianism is never the soil in which the graces of the spirit can flourish gracefully. It will only be when christians generally realize that the good of all the churches must be the good of every one of them, and that the misfortune of any church is the misfortune of all the rest that our Lord's ideal will be fulfilled in the unity of spirit in His Church which St. Paul says is the bond of perfectness. That is my ideal more strongly as the years pass over me; and it has developed in my mind from a careful consideration of the great work before the Christian churches, and a growing conviction that the churches are incurring a terrible responsibility in refraining from such concerted action as will secure by the proper distribution of the available ministerial power the utmost extension of every Christian agency. That is surely a consummation devoutly to be wished by every patriot as by every Christian. It must be a sin against the Master that any corner of Christendom should be starving for religious ministrations while in hundreds of places ministries are overlapping in rank profusion. In my preparatory study for this celebration I have been more than ever convinced that the ideal of Knox and his friends, and their method of operations are the best in sight. The soul of the world calls for such wise dispensation of Christian agency to uplift its social, municipal, political and religious life. God forbid that it should call in vain to the enlightened Christianity of the twentieth century.

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

Evening Sermon.

"The Lord stood with me and strengthened me; that
by me the preaching might be fully known: and I
was delivered out of the mouth of the lion."—

II. Tim. IV. 17.

John Knox has been about the best abused man of Scottish history. The great force of the Scottish Reformation (undoubtedly the greatest event in our national annals) no national monument in the capital of the kingdom, and amid the scenes of his eventful ministry has ever been erected to his memory by a grateful country, nor does sepulchral slab even mark his last resting place. Only a paving-stone about ten inches square let-in to the open space between St. Giles Cathedral and the Parliament House in Edinburgh, with the capitals J. K. carved on it, remains to indicate that the strongest man in all the kingdom once lived and laboured there. So passeth the glory of the world.

I am not sure, however, but that that piece of paving stone, by its very simplicity and pettiness as a memorial, testifies better to the greatness of the reformer than the most costly and elaborate structure ever raised by Scottish hands. There have been some great world benefactors too big for a monument of stone and lime, or even of enduring brass, as society delights to honour its popular heroes with. John Knox was one of those. The Scottish Church and Nation are Knox's best monument, and the civilized world to-day knows that better than ever before. Besides, after all there can be only one J. K. to intelligent Scottish men and women.

Singularly enough, his great friend and fellow-worker in shaping the religious thought of Protestantism has shared a similar fate in the monumental line. No

monument adorns Genevan soil in honour of the strongest and greatest man Geneva ever had. Only a cube of sandstone a foot square and rising eight inches above the surface of the ground, in a humble and unattractive graveyard, with the letters J. C. carved upon it, is believed to mark the spot where sleep the mortal remains of John Calvin.

Knox has been frequently stigmatised as the wild and reckless iconoclast who revelled in the defacement and desecration of church interiors, and encouraged the rabble to wreck some of the finest examples of mediæval architecture. About thirty years ago some zealous Scottish churchmen desirous of paying long deferred homage to Knox initiated a movement, which came to nothing I may say, for the erection of a worthy national memorial to the great Scottish reformer amid the scenes of his masterly authority and influence. Among other noblemen appealed to for their patronage was Lord Elcho at the time member of parliament for the County of Haddington. He refused, adding contemptuously that Knox's best monument was to be seen in the ruined abbeys of Kelso and Melrose. It was the foolish taunt of one from whom, by reason of his birth and education, better things might have been expected. Had he read Scottish history carefully he should have learned that the deplorable destruction of those exquisite examples of ecclesiastical architecture was the work of English soldiers in the year 1545, in that absurd and ill-fated expedition under command of the Earl of Hertford to compel the Scots to marry their young Queen to her cousin Prince Edward of England. At that time Knox was living quietly as tutor in the family of an East Lothian laird, not even dreaming of the remarkable

place he was to fill in the reformation of religion in his native land.

Others again have described Knox as the uncouth boor, who knew not how to treat womankind properly, when he could gloat over the tears of a fascinating young queen, and try to bully her into his way of thinking. His own reply to Queen Mary when she demanded imperiously, "Who are you that presume to school the nobles and the sovereign of this realm?" is the best refutation of that charge. Modestly and politely, yet proudly, he replied, "Madam, a subject born within the same." If the Queen did not know how to be queenly, Knox knew how to be loyal. But his interviews with Queen Mary have been, by his enemies, used greatly to his disfavor; and even his friends have frequently adopted an apologetic strain in defending him. Let it not be forgotten that Knox, as I said this morning, was one of the royal chaplains of King Edward the Sixth of England, and that he rose so high in royal favour as to be offered a bishopric. Think you that such preferment would have been thrust upon a foreigner and a Scotchman had he been lacking in the manners of a gentleman and a courtier, or been without the culture of the scholar for such high distinction. It must be remembered that Queen Mary returned from France, a widow, just a year after the Reformation had been enacted by Act of Parliament, and that the friends of the old order had high hopes of a reactionary movement in the sunshine of her royal presence and patronage. Moreover, it cannot be denied that she foolishly lent countenance to that hope. It needed a firm stand, therefore, to be taken by one in Knox's place. The other side could not be expected to like the man who championed the reformed cause. Human beings see just as they are, and the friends of the old

order could see and judge Knox only through the distorting media of their own prejudices and passions. Firm Knox undoubtedly was, and unbending even before his Queen; but then the life of Scotland was in peril, and the honour of his Divine Master; and concerning these he could not compromise.

Then he has been vituperated as intolerant and overbearing. Now, in these days toleration is a most popular virtue, and on the lips of the intolerant it is probably the most popular of all the virtues. But the deeper one goes into their policy the greater the conviction grows that toleration with them works only one way. It means toleration of their follies and vices. Let them have their way and you are tolerant; criticise their principles and you are intolerant. Carlyle has a wise word to say on this subject: "Tolerance" he says, "is only of unessentials. It must be noble, measured, just in its very wrath, when it can tolerate no longer. We are here to resist, control and vanquish withal. We do not tolerate falsehoods, thieveries, iniquities when these fasten on us. We say to them: "Thou art false, thou art not tolerable." We are here to extinguish falsehoods and put an end to them in some wise way; the doing of the thing is our great concern. In this sense Knox was full surely intolerant." It comes very badly from those whose own ways are radically intolerant to accuse Knox of the same failing. Those against whom Knox had to make a resolute stand were the most intolerant when they had the power of all who ever trod broad Scotland. He could not be tolerant with those who had been using the stake as the natural weapon of their intolerance. An old Trappist who showed me through the Catacomb of St. Calixtus at Rome, on discovering in conversation that I came from Scotland, suddenly broke out, "Ah Knox,

Knox;" and then, by sundry well defined dramatic movements, indicated that the proper fate for Knox and his followers was decapitation. The kindly old man was facetious no doubt; but I could easily perceive what toleration meant to his mind. I do not quote this to insinuate that Protestants have a monopoly of toleration, or Catholics of intolerance. I have met Protestants as intolerant as any Catholic could be. I refer to toleration as the product of a certain mental state; and given that state a man will be tolerant whether he be a Catholic or a Protestant. On the other hand intolerance is also the product of a mental state; and by that an individual's action will be regulated whether he be a Catholic or a Protestant. Knox had to deal with the mental state which produced intolerance of the worst kind; and he had to face it and be brave. He had certainly a plain way of speaking of things. He called them by their plain names. He called a fig a fig, and a spade a spade. He might have called a spade an oblong agricultural implement, and pleased the intolerant: but he would never have reformed the Scottish Church could he have been capable of such folly.

Others again have accused him of being rude, untutored and severe in aspect, insensitive to the amenities of life and inappreciative of the aesthetic in worship. All that is known of the man in his private intercourse or in his public ministry gives no countenance to such a charge. That he was a man of high principle and sensitive conscience is unquestionable. In his official capacity as minister of Edinburgh he bore many responsibilities. He was the mouth-piece of the Reformed Church of Scotland, and he had to act in that capacity free from any personal bias. I do not know that any one has ever impugned his official character. The good of the Church

and people of Scotland was his unselfish care; and if, as their champion, he had to use strong language or take strong measures, we may be sure that the circumstances of the case demanded both at his hands. The great mistake some critics have dropped into is in attempting to drag Knox up to the bar of our present day tribunals, and to apply our modern tests to the life and conduct of a public man four centuries dead. The Earl of Morton by the grave-side of Knox pronounced judgment on the man in a form which may be regarded as perfectly impartial. He was Regent of the Kingdom and no special friend of Knox; and this is his certificate of Knox's worth and of his reputation among the men of his time:—"Here lieth a man who in his life never feared the face of man; who hath been often threatened with dagge and dagger, but yet hath ended his days in peace and honour." I am satisfied with that. It is the verdict of the Scottish people voiced by their representative head who knew Knox well and followed him loyally. One who could reach the soul and conscience of his countrymen in troublous, critical times, and procure such a certificate of character was no sour ascetic or disgruntled misanthrope. The best that can be said for any man is, that he is the man for his time—the man who gives himself to the work of his time—the man who uplifts his time or at least points out clearly the pathway of uplift. By the common consent of the civilized world Knox fulfilled these conditions of greatness in the highest degree and under exceptional exigencies. How he did his duty is a secondary affair. The great and important fact is that he did the work, and did it at his best.

Brave to be the armour-bearer of the martyr Wishart when such a function made him a man marked for doom, he was braver far in one of the last acts of his official

career. It was in September 1572, and the tidings had just reached the City of Edinburgh that on the 25th of August, had been perpetrated in France the most frightful massacre of modern times. On St. Bartholomew's day many thousands upon thousands of the flower of French men and women were cruelly butchered because they claimed the right to worship God in spirit and in truth. The old man eloquent was equal to the dreadful occasion. He was so frail that he had to be assisted to the pulpit, but once there, there was soon no sign of weakness nor of the infirmity of years. He was on his watch-tower, and no king ever spoke with greater dignity from his throne, nor in words of finer feeling, force, and pungency. Summoning up all his remaining strength for a supreme effort he thundered forth, as in the old days in St. Andrew's, the vengeance of Heaven against that cruel murderer and false traitor the King of France. Then turning to the French ambassador, who was present, he desired him to tell his master that sentence was pronounced against him in Scotland, that the Divine vengeance would never depart from him nor from his house if that repentance did not ensue; but that his name would remain an execration to posterity, and none proceeding from his loins should enjoy his kingdom in peace. Brave and noble words, well befitting the good heart and courageous spirit of him who is to-day receiving higher honour from posterity than ever before. Where is the student of history who will question the justice of that sentence? or hesitate to verify the fulfilment of that prophecy? Where is the dynasty whose ancestor perpetrated that atrocious outrage on humanity, and for which a guilty and corrupt church rewarded him by going in solemn procession, headed by the "Vicar" of Christ to St. Peter's, to chant a *Te Deum* with a profanity

that has seldom been equalled and never surpassed? The fate of the victims of St. Bartholomew's Day was that which Mary of Guise and her allies had prepared for the reformers and the people of Scotland had not Knox been there to champion the right. That awful day wrecked the fortunes of France. The dynasty that lent itself to be so willing a tool of fiery intolerance is gone in dishonour, and its name is now a byword in every capital of Europe. The France that refused the Reformation so tragically had to take the Revolution with its horrors of the Reign of Terror, and its thousand and one infamies. The Church which had the accursed audacity to insult High Heaven by singing a thanksgiving over such a crime is to-day despised and rejected, by the children of those who proved to be her too faithful and obedient slaves in that carnival of shame.

It was in such a foul atmosphere that Mary Stuart was reared; and under such baneful auspices that she ascended the throne of Scotland. What a brief tragic day was hers in the land which, but for her unprincipled folly, had been her happy home! In seven short years to have run her regal course, and then, without a friend whom she could trust among her subjects, to cross the Border in disgrace, fain to cast herself, in her misfortunes, on the hospitality of her royal cousin, who treated her with most uncousinly royalty. Had she known it she could have had no truer friend in all the land than John Knox. But she knew not the day of her merciful visitation: and fell the victim of ill-example, of lacking principle, of foolish counsel and misguided trust. Oceans of tears have been shed over her hard, sad fate; and acres of paper covered with her censure or defence. But, after all is said and done, one comes continually back to

a very old test of righteousness and truth so often applied, and so often demonstrated in the tragedies or victories of the centuries :—" If thou doest well shalt thou not be accepted ? and if thou doest not well, sin lieth at the door." Behind all sickly sentimentalism and diluted compassion lies that great law of God ; and His chariot wheels ride very roughly over all maudlin sympathy and warped judgment. The longer Mary's case is contemplated the worse is it for her memory. Petty details may have to be considered afresh, but the leading principles of her life and conduct were what brought her to ruin, and these are better known to-day than ever. Peace be with her ashes. Nothing in her life became her like the leaving it.

What better testimony to a man's greatness can there be than the survival of the centuries ! That searching test has been applied a thousand times to Knox's life-work, and to-day the soul of humanity is less willing than ever that his name should perish. Because humanity never knew so well as now that the great vital principles for which Knox lived and laboured are eternal. His truth, constancy and courage, will, wherever truth-lovers and good-doers are, weave for John Knox a chaplet of glory. For he made the whole human race his debtor, which debt can be liquidated only in one way. The method of Knox may, or may not, be adaptable to the circumstances of any age. But Knox cared little for that. The essential study for us is the spirit of Knox. The modesty, which like Moses and many another great man besides, made him shrink from leadership ; the heroism which once enlisted in the good cause dare not back down ; the resolution which no temptations could seduce and no trials break ; and the devotion which was being constantly refreshed and replenished

at the fountain of all grace by the spirit of the Lord—these were the elements of the true man, John Knox. And I have yet to hear or read of the truly great man on any other terms. It was because Knox had these in heavenly lustre that his will forever be a name of honour.

Knox's great bequest to his native land was an open bible and a preached gospel. These have been the sources of Scotland's greatness. Through these Scottish men and women, with God's grace, have achieved all that they have accomplished, and for these the best among them have considered no sacrifice too great to testify their appreciation of so rich a treasure.

Knox died in 1572, after the comparatively brief ministry as a reformer of 13 years. But those were years of anxious, searching, crowded life, in which one day may be as a hundred years. They were years of live, burning personality; and success goes by personality rather than by length of days. His achievements in those few years were stupendous. He taught a nation to live; and living to enter upon a career of unexampled honour and dignity. He put into Scotia's hands the tools of that mental, moral, and religious culture which have made her people great wheresoever their lot has been cast. By the Scottish Church he developed the strength of the national character; and the Scottish people have not been slow to acknowledge the honour due to her fostering care. Under her championship of freedom of thought, and constitutional liberty the civilized world owes more to her than tongue can tell.

For all this we are proud to cast the honours at the feet of the great Scottish Reformer. He was the Scottish man of the sixteenth century with a vision; and for his fidelity to it, in good report and in bad report, the

Scottish nation can never be too grateful. This celebration to-day, glowing and world-wide, is the grandest monument that the soul of a people can ever plan.

The closing scene of this great man's life should never be forgotten. When he could no longer speak, they asked him: "Have you hope?" He replied by pointing upwards to the sky. Yes! He had not done his great work without the pleasures of hope; and he was not closing his career without the assurance of hope. He had hope of the ultimate victory of the blessed evangel, hope in the nation into which by it he had breathed the breath of a new life. He had hope in the reign of King Jesus, and in the conquest of the Spirit which giveth life and that ever more abundantly. Noble testimony! Fitting climax to one of the noblest lives!

Shakspeare gives in his Henry VI. another picture of a death-bed scene which I quote, by way of contrast to the death-bed scene of Knox. Cardinal Beaufort, the unprincipled, guilty intriguer lay dying when he was visited by the king. As his majesty approached the bed-side, the dying man seemed to think that this was death come to claim him for his own. His terror was heart-freezing as he tried to bribe off the arch-enemy with every gift he could promise. The pathos of the scene moved the monarch to tears.

The King moralising says:—

Ah, what a sign of evil life

When death's approach is seen so terrible!

And then he prayed lifting his eyes to heaven:—

O, thou eternal mover of the heavens

Look with a gentle eye upon this wretch!

O beat away the busy meddling fiend

That lays strong siege unto this wretch's soul,

And from his bosom purge this black despair!

Again turning to the unhappy Cardinal, he appealed :

Lord Cardinal, if thou thinks't on heaven's bliss,
Hold up thy hand, make signal of thy hope.
He dies, and makes no sign. O God forgive him !

And when a friend broke out :—

So bad a death argues a monstrous life.

The king chode the speaker :—

Forbear to judge, for we are sinners all.—
Close up his eyes, and draw the curtain close,
And let us all to meditation.

Look, dearly beloved, on this picture and on that;
and who shall withhold the prayer?—"Let me die the
death of the righteous, and let my last end be like his."

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

TRUSTEES' REPORT.

The Trustees herewith submit the Treasurer's statement of the financial affairs of the Church, for the past year, together with a statement showing the assets, apart from real estate.

Statements of Accounts of the Trustees and Kirk-Session for the past year, are appended to this report.

The Accounts show that the total expenditure of the Trustees for the year was \$6,661.20.

The Kirk-Session Account shows an expenditure of \$2,175.98.

The Sunday collections were \$1,827.29.

The Special collection was \$3,149.00.

The assets of the Church, apart from real estate, were, at the close of the year represented by the following funds :—

Endowment	\$ 4,500.00
Property.....	6,321.02
Poor	3,300.00
Manse.	874.63
	<hr/>
	\$14,995.65

Of the above Funds there are invested on

1st mortgage	13,000.00
	<hr/>
	\$ 1,995.65

Two of the Trustees Messrs. A. E. Ogilvie and Donald Macmaster, under the Constitution of the Church, retire, and they, or two others, will require to be elected at the congregational meeting, Jan. 30th, 1905.

JOHN BEATTIE,
Secretary.

I. *Trustees.*

REV. J. EDGAR HILL, M.A., B.D., D.D.,
 HUGH PATON, A. A. WILSON,
 D. MACMASTER, K.C., A. E. OGILVIE,
 J. W. HICKSON, M.A. Ph. D.
 FARQUHAR ROBERTSON, *Treasurer.*
 JOHN BEATTIE, *Secretary.*
 J. M. C. MUIR, *Auditor.*

II. *Kirk-Session.*

REV. DR. HILL, *Moderator.*
 C. N. D. OSGOOD, FARQUHAR ROBERTSON,
 M. MACINTYRE SCLEATER.
Organist and Choir Master, FRED. H. BLAIR.
Church officer, MALCOLM MACDONALD.

III. *Committee of Management.*

A. E. OGILVIE, *Chairman.*
 J. W. HICKSON, DR. J. A. HUTCHISON,
 W. CURRIE, F. ROBERTSON,
 D. ANGEVINE, J. S. HORTON,
 A. W. OSGOOD, S. W. EWING,
 A. E. OGILVIE, A. H. CUSHING,
 J. A. BOYD, ALLAN STARKE.
 A. S. ROBERTSON, *Secretary.*
 REV. DR. HILL, *Representative of Trustees.*

IV. *Sunday School.*

Superintendent, REV. DR. HILL.
Infant Class, MISS MARY HICKSON.
 MISS JESSIE DOW, " MCILLOWIE,
 " EVA CURRIE, " POW,
 " HILL, " M. P. HILL,
 " MURIEL KAY, " BELLA BURNS,
 MISS MARION BLAICKLOCK.
Bible Class, REV. DR. HILL.
Librarians:
 JAMES A. BOYD, R. N. McMILLAN.

V. Musical Committee.

<i>Hon.-President,</i>	.. ..	REV. DR. HILL.
<i>President,</i>	.. ..	J. CLAUDE HICKSON, B.C.L.
<i>Sec.-Treasurer,</i>	.. ..	ROBERT STARKE.
		DR. MACPHAIL,
		JAMES HILL,
		W. H. BRYCE,
		J. W. HICKSON, Ph.D.
		S. W. EWING.

VI. Dorcas Society.

<i>Hon.-President,</i>	.. ..	MRS. HILL.
<i>President,</i>	.. ..	MRS. WILSON.
<i>Sec.-Treasurer,</i>	.. ..	MISS JESSIE DOW.

VII. Ladies' Aid Society.

<i>Hon.-President,</i>	.. ..	MRS. HILL.
<i>President,</i>	... ..	MISS OSGOOD.
<i>1st Vice-President,</i>	.. ..	MISS S. K. B. MACFARLAN.
<i>2nd Vice-President,</i>	.. ..	MISS L. BURNS.
<i>Secretary,</i>	.. ..	MISS M. EDITH CURRIE.
<i>Treasurer,</i>	.. ..	MISS N. GRAHAM.
<i>Convener—</i>	<i>Indust. Rooms Visiting—</i> MISS MACDONALD.	

VIII. Missionary Society.

<i>President,</i>	.. ..	REV. DR. HILL.
<i>Secretary,</i>	.. ..	MISS J. J. MACFARLAN.
<i>Treasurer,</i>	.. ..	MRS. MUIR.

Collectors:

DISTRICT NO. 1.	.. ..	Miss E. C. Burns.
" " 2.	.. ..	Mrs. Somerville.
" " 3.	.. ..	Miss Graham.
" " 4.	.. ..	Mrs. E. D. Smith.
" " 5.	.. ..	Mrs. F. Robertson.
" " 6.	.. ..	Miss Macdonald.
" " 7.	.. ..	Mrs. Scott Robertson.
" " 8.	.. ..	Miss Annabella Robertson.
" " 9.	.. ..	Mrs. McLea.
" " 10.	.. ..	Mrs. Thomas Cushing.
" " 11.	.. ..	Miss Eva Currie.
" " 12.	.. ..	Mrs. Hugh Paton.
" " 13.	.. ..	Mrs. McLean.
" " 14.	.. ..	{ Miss Perkins.
		{ Miss J. J. Macfarlan.

I. TRUSTEES' ACCOUNT.

RECEIPTS.		DISBURSEMENTS.	
Pew Rents	\$2809.51	Balance Debt at Dec. 31st 1903	\$ 376.51
Special Collection	3149.00	Minister's Stipend,	4500.00
Bank Interest	20.63	Caretaker's Salary	450.00
Gas Stock (dividend)	8.00	Fuel	284.74
Interest on mortgage.	675.00	Gas, Auer and Electric Lights	168.75
Balance at Dec. 31st, 1904	375.57	Water	125 10
		Power for Organ, 15 months	50 10
		Ringin Bell	62.50
		Repairs	33.37
		Sundries	217.32
		Pulpit Supply	59.00
		Repairs and Tuning Old Organ, from April	
		17th, 1900 to April 21st, 1903	89.25
		Repairs and Tuning New Organ, from April	
		21st, 1903 to Nov. 1st, 1904	150.00
		Installing Electric Lights in basement	131.38
		Session Account	348.69
			\$7037.71
		F. ROBERTSON, <i>Treas.</i>	
	\$7037 71		

II. KIRK-SESSION.

RECEIPTS.		DISBURSEMENTS.	
Collections.....	\$1827.29	Musical Committee.....	\$1826.28
Interest on Poor Fund	115.00	Communion Expenses	36.00
Trustees' Account.	233.19	Allowance to Poor.	158.00
		Sundries.....	24.98
			<hr/> \$2045.27
		Sunday School.....	40.00
		Ladies' Aid	45.00
		Magazines	45.71
			<hr/> \$ 130.71
	<hr/> \$2175.98		<hr/> \$2175.98
		F. ROBERTSON, <i>Treas.</i>	

III. MUSICAL COMMITTEE.

RECEIPTS.		DISBURSEMENTS.	
Balance from 1903	\$ 46.22	F. H. Blair, Organist.....	\$ 900.00
Received from Trustees	1826.28	Choir.....	918.09
Organ Recital Collection	83.84	Canadian Foreign Music Co.....	77.60
		Mitchell & Wilson, printing	4.00
		Postage	1.20
		Organ Recital	55.45
	———— \$1956.34		———— \$1956.34
		ROBT. STARKE, <i>Treas.</i>	

IV. SABBATH SCHOOL.

MISSION ACCOUNT.

RECEIPTS.		DISBURSEMENTS.	
To Balance at 31st December, 1903.....	\$ 61.31	By Subscriptions paid to the	
S. S. Collections received:		Nepali Child.....	\$ 29.23
31st March.....	20.01	Hervey Institute.....	12.00
31st June.....	16.80	Ladies Benevolent.....	10.00
31st December.....	22.07	Boys' Home.....	10.00
	58.88		61.23
Interest.....	3.60	" Balance.....	62.56
	\$ 123.79		\$ 123.79

GENERAL ACCOUNT.

To Balance from Mission Account.....	\$ 62.56	By Sundry Accounts paid for	
" at 31st December 1903.....	36.76	Festival Expenses.....	61.29
	99.32	" Prizes for Sabbath School Scholars.....	20.20
" Amt Collected for Festival purposes by		" 500 Cards for S. S. Reports.....	4.75
Rev. J. Edgar Hill.....	30.00	" 1 Set Infant Class Pictures.....	8.61
Miss F. Evelyn Currie and		" Periodicals, Schemes, &c.....	35.69
Assistants.....	31.50	" 10 copies Acts of Apostles—Bible Class ...	10.00
	61.50		79.25
" Special Church Collections on		" Paid to Treasurer of Trustees.....	24.57
Good Friday.....	26.85	Mission Balance.....	62.56
Christmas Day.....	40.00		
	66.85		
	\$ 227.67	WM. CURRIE, Treasurer.	\$ 227.67

V. DORCAS SOCIETY.

RECEIPTS.		DISBURSEMENTS.	
Balance on hand.....	\$ 4.55	Expended as stated below.....	\$ 41.07
Subscriptions.....	41.00	Cash on hand.....	4.48
	———— \$ 45.55	J. DOW, <i>Treasurer.</i>	———— \$ 45.55

N.B—Clothing was distributed as follows: Hervey Institute, 18 yds. woollen material and 20 yds. print. Ladies' Benevolent Society, 18 garments. St. Andrews Home, 12 garments. Poor of the Congregation, 12 garments and \$3 for groceries. Industrial Rooms for clothing \$14.90.

VI. LADIES' AID SOCIETY.

RECEIPTS.		DISBURSEMENTS.	
Balance of the year 1903.....	\$ 7.76	Flannel at Greenshield's.....	\$ 12 30
Collection for Annual Social.....	21.15	Cotton at Ogilvie's.....	40
" for "Industrial Rooms".....	184.50	Garments at "Rooms".....	8.70
" at "Thanksgiving".....	36.16	Socks at Currie's.....	5.00
Balance from "Harvest"		Cotton at Morgan's.....	4.36
Decorations.....	8 00	Cotton at Liddell's.....	3.33
Members' Fees.....	13 50	Cotton " ".....	1.17
		Flannellette at Carsley's.....	50
		Garments at "Rooms".....	1.47
		Stationery for Miss Currie.....	50
		Collection for "Rooms".....	184.50
		Expenses for "Social".....	14.89
		Balance from "Social".....	6.26
		Fruit for Hospitals.....	6 75
		Balance from Fruit.....	.50
		Cartage of flowers from Harvest Service to Hospitals..	.76
		Balance.....	19.68
	<hr/> \$271.07		<hr/> \$271.07
		OLIVIA STEPHENS, <i>Treas.</i>	

VII. MISSIONARY SOCIETY.

RECEIPTS		DISBURSEMENTS	
Balance from last year	\$ 43.35	Missionary's Salary.....	\$ 551.73
Collections	551.50	Work party	10.00
		National Council of Women	2 00
		Sundries	1 15
		Balance on hand	29.97
	<hr/>		<hr/>
	\$594.85		594.85
		M. M. L. MUIR, <i>Treas.</i>	

SUMMARY OF ACCOUNTS.

Trustees'	\$7,037.71
Kirk-Session	2,175.98
Musical Committee	1 956.34
Sunday School	227.67
Dorcas Society	45.55
Missionary Society	594.85
Ladies' Aid Society	271.07
Medical Mission	490.58
Sums received by Dr. Hill for special purposes....	212.22
Bal. of Organ Restoration	464.00
Montreal Bible Society	3,182.50
Flower Service	60.00