

DR. ROBERTSON'S MISSION TO THE BRITISH CHURCHES.

He has been eminently successful, as he always has been in whatever he has undertaken, and we received \$10,000 in donations from congregations and friends in Britain and Ireland. But this is a result that in its very nature cannot be permanent. A very few years will exhaust this source of supply. Dr. Robertson may, more likely he may not, give the Church his experiences of this canvas he has made. But we know enough to impress us strongly that a mission of this kind is not likely to be repeated often, if at all. Those who attend our own Church courts know the kind of reception a stranger receives who comes asking leave to solicit money from our congregations. We must not dream that it is different in Great Britain. How would some of us feel to be limited to 15 minutes to address a Presbytery on the claims of Canadian Home Missions, and that at the close of the business, when fully half the members had left?

"Dr. Robertson's letters to the Convener show how indefatigably he has persevered in his advocacy of North-West Mission, often in the face of obstacles that would have discouraged a less courageous and zealous deputy. That he received a cordial welcome from the officials, the leading clergymen and brethren in the several Churches, need hardly be said, although in many cases, where he expected large and continuous contributions for a period of years, his expectations were not realized.

There are still to be found among the Churches in Britain not a few who do not realize the vastness of our Home Mission Territory, nor the claims which the Canadian Church has upon the Presbyterians in the mother-land. There are others, who, in view of our progress as a Church during the past 25 years, and our liberality in other directions, cannot understand why we should need help at all. And there are large and wealthy congregations, who, because of pressing obligations connected with Church building or schemes towards the support of which their Missionary contributions are pledged for years, are unable to assist us."

We raise no false alarm when we say that in a few years our own Church must be prepared to face this work for the most part herself. These gifts have been obtained—not to relieve us of our own responsibility, but to aid us in extending the work. But the opportunity for extending is greater yet than our available resources.

THE CRY FOR HELP.

This cry comes from the rapid influx of population, especially of the mining class, into districts that have never before been settled. It comes from those dens of iniquity—synagogues of Satan—that invariably infest such districts to the eternal ruin-

ation of thousands of innocent and well-promising young men who emigrate thither. And it comes from the untold possibilities of this great country God has given us, and from its claims upon the earnestness, zeal, and self-sacrifice of the Church at the present hour.

"The developments in British Columbia are of the most striking character; whole valleys that a few months ago were the home of the wild goat and the grizzly bear are dotted with prospectors' camps that rise rapidly into villages and towns. Where two years ago stood a lonely shack now stands the town of Rossland, with a population of 5,000, which is expected to become in fifteen months' 25,000. The same rapid development is true of the Lake of the Woods district. It is confidently expected that next spring settlers will pour in thousands in these districts. Can we meet them with the Gospel or must we see them drift past us? Now is the time—not a few years hence."

* * * "All this development of resources and extension of settlement calls for the earnest attention of the Church, for the development of resources means the increase of population. Those entering the Dauphin country are the respectable, steady-going, religiously-trained farmers of Eastern Canada, who bring with them all their traditions, moral and religious, and may be expected to become a power for good in the new country. The mining districts, on the other hand, draw to them men from all countries, and of all sorts; the young Englishman, with capital to invest and experience to gain; the American miner with no capital, but abundant experience; the lad from the Ontario Christian home, fresh from the influences of Church and Sabbath School and Christian training; and the hardened ruffian, fleeing from justice across the line.

All nationalities are represented, every European country has its children here. With these mingle men from China, from Japan, men from Australia and New Zealand, and every other English-speaking country in the world. All these kinds and classes meet in the mining camp in the mountains. They are possessed with the fever for gold, with the determination to get it at all hazards and at all costs.

Standing open to welcome them are the doors of low opera houses, saloons, gambling dens, houses of prostitution. The excitements of the camp are all tinged with vice. There is an absence of everything regenerating, preservative and elevating. Is it any wonder that the young men from the bright, clean, English home, or from the quiet, Christian Ontario family, should soon forget his faith, abandon his principles, and sink into a mire of vice? This is what is happening every day in the mining camps of the West.