

## Our Contributors.

### ANOTHER GOOD FOUNDATION MAN.

BY KNOXIAN.

In September, 1871, two first class foundation men were ordained in the old Gould St. Church, Toronto. One of them has laid the foundation of our work in Formosa and is now Moderator of the General Assembly, the other has laid the foundation of our college in Manitoba and ought to be Moderator of the Supreme Court before long.

In the summer of 1871, while acting as assistant pastor in Chalmers Church, Quebec, THE REV. GEORGE BRYCE, LL. D. received a commission from the Home Mission Committee, acting for the General Assembly, to go to Red River and found a college. He started for the great "lone land" in the following October and after travelling 400 miles by stage reached his destination. Everybody knows that the Presbyterian Church has a college in Winnipeg but everybody does not know that the College was started in Kildonan and that Prof. Bryce, Prof. Hart and the Rev. John Black taught there for two or three years before the institution was moved into Winnipeg. For over twenty years the Parish school of Kildonan had been the chief educational institution of the North West, but the Highlandmen of the Red River settlement, like Highlandmen the world over, wanted to give their sons a good education and they decided to have a college. Probably in the whole history of the Adam family a college never was founded in a more unlikely place than the bank of the Red River was a quarter of a century ago. But there it stands in Winnipeg to-day one of the most flourishing institutions of the North-west.

Dr. Bryce opened the first session on the tenth of November, 1871, with seventeen students. The settlers had been preparing a building but it was not quite ready and the students met upstairs in the house of Mr. Donald Murray. The new professor was Senate, faculty, College Board and everything else himself. He was monarch of all he surveyed, though, with so many Highlandmen around, it might be assuming too much to say "his right there was none to dispute." The Rev. John Black gave valuable assistance, but before the session was over the faculty was convinced that more help was needed. The following year the Kirk wing of Canadian Presbyterianism sent Prof. Hart to Manitoba as a missionary and also to take part with Prof. Bryce in the work of the college. Thus it was that the union of the two churches actually began on the bank of the Red River three years before it was consummated in Montreal. The session of 1872 was opened in the new building and there the two professors, along with Dr. Black and one or two tutors, worked with vigour and success. A change, however, had to be made at this time which, in the nature of the case, could hardly be made without more or less friction. Winnipeg was growing quickly but Kildonan was stationary. Winnipeg promised to become the splendid city that it now is and Kildonan seemed to have no future as a city. But then Kildonan was, and for half a century had been, the headquarters of Presbyterianism in the North-west. And the college had been built mainly by Kildonan money and labour. Remembering all this, and remembering, too, that Kildonan was Highland Scotch, can anyone wonder that moving the college caused some friction. But moved it was into Winnipeg, and the session of 1874-75 was held in that city. The number of students increased rapidly, and the teaching staff was strengthened by Mr. Robertson, who had become pastor of Knox Church, and who gave lectures in mental and moral philosophy. Dr. Black also rendered most effective service. Several young professional men in the city took classes in classics and mathematics, and, as George Brown used to say, the work went

bravely on. Of three young men who taught at that time one was a graduate of Cambridge, another of Trinity College Dublin and a third of University College Toronto.

In 1881, ten years from the time Dr. Bryce opened the institution in Donald Murray's upper chamber in Kildonan, the present splendid property, owned and occupied by the college, was secured. The new building was opened the following year and the institution has grown by "leaps and bounds" ever since. Dr. King was appointed principal in 1883, and the money came in, or rather he brought it in, freely. In 1891 the new building was renovated, and enlarged, and—strange to say—it is almost paid for. The staff was further strengthened in '91 by the appointment of Prof. Baird, and now the college that began in Donald Murray's house in '71 is just about as well equipped as any of them.

Considered as an educator, Manitoba College—by the way we forget to mention that Dr. Bryce christened the institution has always been far and away ahead of everything in the same line in the North-west. Out of a total of 197 B. A. degrees conferred by the University of Manitoba between 1878 and 1893 our college secured 128. Of the medals awarded by the University during the same period our college won a larger number than all the other affiliated colleges put together. In '93 the number of graduates was 38. We do not know what the exact number is up to date, but as they study Theology there now summer and winter the number will soon be greatly increased.

Dr. Bryce was born at Mount Pleasant, County of Brant, about 30 years ago, educated at Mount Pleasant Public School, Brantford Collegiate Institute, Toronto University and Knox College. He began his college career by taking honors at matriculation in the University and closed it by winning five out of six possible scholarships in Knox College. He was Ensign of the University company and like his neighbour, Robertson, smelt powder and heard bullets whiz at Ridgeway. A bare catalogue of the positions he has held in Winnipeg in connection with education, in connection with the Presbyterian Church as well as in connection with Knox Church, of which he is an elder, would be much too long for a newspaper sketch. Dr. Bryce has written much and here again we may say that a mere list of his productions would be too long for our present purpose. For a quarter of a century he has been a central figure in the capital of our prairie Province, and it is not too much to say that there are few if any citizens there more influential or more highly esteemed. He is a genial, kindly, hospitable gentleman who makes friends and retains them. We happen to know families with whom he was, as a student, associated in Home Mission work thirty years ago, and the friendship is as strong to-day as it ever was. It has not been given to many men in the Church to see as much good work done in their own sphere as Dr. Bryce has taken part in during the last twenty-four years. After all it is not a bad thing for a young man, to begin in a new place and build from the foundation.

### IN SAN FRANCISCO.

BY REV. J. CAMIBELL, M.A.

There has been no lack of stirring events in this occidental region, yet not many of special interest to your readers. A few, for the lessons involved, may be noticed very briefly:

The great railway strike of last summer is not settled here yet. The strikers are being tried in the civil courts, and whole companies of the militia—National Guard—have been mustered out of the force, for refusing to fire on the strikers at the capital city. The strike was more wide-spread, more popular, longer, and, hence, more injurious to business than in any part of the Union. This general popular sympathy with the strikers was owing to the dislike of the grinding monopoly known as the South-

ern Pacific Railroad which controls all the travel and dictates its own terms. Deceptions:

- (1) The folly of the strikers.
- (2) The tyranny of capital over labour.
- (3) The absurdity of the varied remedies proposed by reformers—one and all—from the tear-down-all-anarchist to the utopian dreamer Altruist, or the thread-bare theorizing of the kid-gloved pulpiteer, prating about the gospel as the panacea, as if it was a "charm" to work in some mystic way. The clergy were in all these lines of reformers, and were on both sides, astride the fence, and silent or neutral in a few cases.
- (4) That anarchy or revolution may blaze forth in a day, upturning the established order of things.

This city has its Parkhurst in Rev. J. Q. A. Henry, of First Baptist Church. The agitation was forced by the Roman Catholic Archbishop trying to remove an impartial text book on history from the public schools, because of some unpleasant references to Romanism.

Mr. Henry began weekly mass meetings early last year, which continue still. The result has been that other pastors aided and all classes of non-Catholics helped, so that on the crest of the wave of enthusiasm, powerful branches of the American Protective Association have been formed in the city and over the State. As a result, not only was the text book matter adjusted, but there has been a cyclone in the late election, breaking all "slates" and upsetting all calculations of the bosses, e.g., electing a Jew for mayor of this city, a Democratic Governor, and a Republican Lieut-Governor.

Just now there is a general uprising of all shades of religion and politics in mass meetings, "protesting" and passing resolutions appointing committees to investigate corruption in all directions—in all sorts of officials including the highest court judges. But it will all end as the endless train of similar spasms of reform, heretofore, have done—viz., in smoke, farce, zero, nil—less than nothing, chagrin and disappointment. Why so? Because the great bulk of the press, pulpit, people, home and foreign born, rich and poor, men and women, "are without God or conscience." A temporary check might be given to the avalanche of moral, social and religious rottenness, by a return to the heroic methods of early times when the Vigilants acted as judge, jury and sheriff, double quick lynching officials as well as other rascals without ceremony.

The greatest event of interest for many a day was the coming of General Booth. The Salvation Army, which is stronger here than any place in the United States, made preparations worthy of the occasion. The largest halls were secured. His reception was in the Mechanic's Pavilion, holding many thousands. Every seat or place to stand, even beyond ear-shot, was packed. Mayor-elect Sutor welcomed him. Hundreds of S. A. officers, soldiers and friends came from all parts of the State, hence the enthusiasm ran high. It was a grand object lesson to clergy and Church workers, to see how a plain man, without genius or oratory, had been used of God to build up such a vast organization, under such perfect control and discipline, though drawn originally from the worst classes of society with rare exceptions. No society, church, sect, wealth, prestige to start with, only *faith in God*, while there was the opposition of churches, of worldly interests (such as the liquor traffic), and of the sins attacked, as well as the innate indifference and sin of the human heart, to overcome. He spoke in the power of the Holy Spirit, in three meetings daily, for four days. The effect on Christians and unconverted was more marked than that produced by the most eminent evangelists or preachers hitherto visiting this city. The uplift to Christians and conversion of sinners was much augmented by the host of red-hot officers and soldiers and friends at the meetings. He said the type of the Pacific Coast warrior came the nearest to his home veterans than any he had yet met in America. The Holy Spirit is the one need of

the Church for all work, as your own Knoxian so wisely urges, for the removal of deficits in mission funds. Never were words more true, applicable or needed.

There is another of the many waves of reform now rolling in that so characterize this Golden Metropolis of the Pacific slope. This time it takes the form of an agitation against unscriptural divorce, started by the Episcopalian clergy, some of the other sects chiming in. It will amount to nothing, not only because of the widespread loose divorce and re-marriages among the outsiders, but chiefly among leading Church members, even including the cloth itself. What Talmage said of New York and Brooklyn might be more safely affirmed of this city, viz.: "That there are more polygamists than in Salt Lake City, Utah." Second only in striking prominence to multifarious depravity in all lines is the varied array of new reform societies, leagues, guilds, clubs, etc., to remedy all manner of evils in the city. Some are started by the clergy, others by lay leaders, some by ladies. Each society thinks the evil it aims to remedy is the greatest or direst that afflicts the community. How strange that most fail to see that the *one fatal trouble* is a weak Church, with an attenuated gospel, no discipline, a dead, dry theology, i.e., preachers without the Holy Spirit to give courage to preach boldly the nature and effects of sin, to secure the conversion of souls to God by faith in Christ. All these reformers, even the temperance, are on the wrong track, because they deal with *effects* instead of *causes*. God's *one sole* remedy for the world in Jesus Christ crucified, as Paul preached Him, changing the heart and life by the miracle of the new birth or regeneration. Total depravity is the one cause of sin and misery. The atonement of Christ the only remedy. All else is white-wash, worse, a snare and delusion in trying to foist a quack panacea on misguided humanity. Dr. Gordon, of Boston, shows vividly that the plague of the age is the spurious teaching in so-called Christian pulpits, which uses all the terminology or phrases of the genuine gospel messages, but with another meaning than the true and usually accepted one, e.g., the death of Christ is preached, but as an *example* silently ignoring His atoning sacrifice, and so with all the essential virtues of redemption. The Holy Spirit alone can right this and all other evils, and He alone can give the orthodox message power and effect in human hearts and consciences. The Word and spirit must never be separated.

Ability, scholarship, training or experience cannot supply the place of either or effect any good without *both* the Word and Spirit of God. Professors Briggs, Drummond, Smith, *et al*, illustrate this clearly; Spurgeon, Moody, Whittle, Booth, etc., illustrate the opposite.

San Francisco, January, 1895.

### TO STUDENTS OF GRADUATING CLASSES.

GENTLEMEN:—No doubt you are concerned about your future field of labor. Let me bring before you the wants of Western Canada. It is said there are eight of you who wish to go to Foreign fields but cannot be sent because of the lack of funds. Why not volunteer for the Home field? Its wants are very pressing and its claims strong. Certain congregations want to call some of you. Likely, at least if no congregation in the East would have you, you would scarcely answer for the West. But these desirable congregations can get plenty of men, why not come and serve in a weak congregation or mission in the West for a few years, and so help to lengthen the cords and strengthen the tent-pegs of the Church here?

Do you know that some profane people have been saying that, judging from the way in which young men profess to be guided in the matter of settlements, it would seem as if the Lord did not concern himself much about missions or augmented congregations. If 25 or 30 of you were to volunteer for Home