

which gilds the hill-tops with the coming light, and tells that the sun in on his march to fill the hemisphere with his glory. Her day gone! She is but just entering upon her great career. Declining? Far from this. She is struggling up into a nobler life. There are no wrinkles on her brow; her steps do not totter among the nations; kindling her eyes in the light of God, and drinking deep of the inspiration of heaven, she lifts her head high among the rulers of the earth, and is spreading her commerce on the waters of every sea; is carrying the fame of her science to the ends of the world, and is diffusing the rich influence of her laws to remotest provinces. And, what is to us more than all, she bears in her hand the cross of Christ, which she will plant on all the islands of the sea, in the heart of the great kingdoms of the east, and on the remotest shores. She will plant it so that the missionaries of Christ, like watchmen on their lofty towers, shall shout to one another all round the world: "The morning cometh."

(To be continued.)

BRITISH COLUMBIA AND THE NORTH-WEST.

BY REV. DR. COCHRANE.

The following hastily written notes of a hurried visit to the North-West and Pacific Coast, I submit at your request, although I feel that very little can be added to the reports submitted by Dr. Robertson and our missionaries as to the state of matters in these remote fields. When asked by Rev. Mr. Fraser to re-open his Church in Victoria, I hesitated to take a journey of three thousand miles, unless I could be of some other service at the same time. Accordingly, I arranged to see as many of our missionaries on the journey to and fro, and visit as many of the fields as was possible within the space of three weeks. For the past seventeen years, during repeated visits to the North-West, I have spoken or written on the subject, but every new visit impresses me more with the vast Home Mission field opened up to our Church, and the great possibilities of the future, if the men and the means are only placed at our disposal by the members and adherents of our Zion.

Leaving Toronto on Wednesday evening, October 29, we hurried along during the night, reaching

NORTH BAY

at nine a.m. on Thursday morning. This pleasant little town, which is fast becoming a summer resort, as well as a centre for business, is one of the direct results of the Canadian Pacific Railway. I was met at the station by the Rev. Mr. Goodwillie, our zealous missionary at that point, and hospitably entertained by him, until the arrival of the train from Montreal three hours later. North Bay is rapidly increasing in population, and the prospects for our cause there, under the present supply, are exceedingly good. The church building, however, is entirely unfit to accommodate the large congregation, and we cannot make any great headway until a larger building is erected. The place is, I understand, uncomfortably crowded at the evening services, and the building altogether unsuited, in many respects, for increased attendance and successful work.

Leaving North Bay, in company with a student missionary, who has been occupying adjacent stations for the past summer months, the next point of importance reached was

SUDBURY,

noted for its mines, which are now attracting both Canadian and American capital. It appears to be a second Denver or Leadville, for every train brings speculators or miners to the now far-famed diggings. The number of hotels, as seen from the railway station, indicates a rush of business, and the wonderful activity of the place. That this is no passing boom, and that the mines are all that they are claimed to be, is the opinion of all capable judges, and the reports of deputations sent there by the Ontario Government during the last few months. The output of nickel is simply marvellous, and competent scientific authorities state that there is abundance of the precious metal for years to come, however diligently and skilfully worked the mines may be. The Rev. Mr. Griffiths has occupied this point since January, 1890, with great success. A church has been built and opened, and arrangements are now being made for the building of a manse. I regret very much to say that, since my visit, Mr. Griffiths has felt compelled to resign the charge, and has returned to Wales. For the present, the Presbytery of Barrie have secured temporary supply, but it is of the utmost importance that an active minister, and one of superior gifts, should be settled there permanently, and that without delay.

SCHRIEBER

is the next place of importance along this part of the line. It is a divisional terminus of the C. P. R. and the centre of mechanical operations. It is pleasantly situated, although without such possibilities of growth as North Bay or Sudbury. The Rev. Mr. Neeley is our missionary at this point, and, in addition, teaches in the school part of each day. He told me that the work was fairly prosperous, and the attendance on ordinances good. He seems admirably fitted for his position, and has gained the confidence of the people. Without taking up time to speak of the scenery all along the route as we approach Nepigon and Lake Superior, which is simply indescribable, we hurry on until we reach

PORT ARTHUR,

beautifully situated on Thunder Bay. Here we met Rev. Mr.

Pringle, who has for several years most ably discharged the duties of pastor, not only of his own congregation, but to others in the neighbourhood when destitute of Gospel ordinances. He reported to me an accession, on the previous Sabbath, of some eighty-two members as the result of a series of evangelistic meetings. The church at Port Arthur is a handsome building, beautifully situated, and filled with a highly influential congregation. Passing on to

FORT WILLIAM,

which is very likely to be made a divisional terminus of the C. P. R., and where railway shops and elevators have been erected, we met Rev. Mr. Simpson, who reports favourably of his work at East and West Fort William. The brethren in this neighbourhood seem to feel the necessity of having another Presbytery, as the distance from this point to Winnipeg, with which they are now connected, prevents attendance. That there are difficulties in the way is recognized by all, but, on the other hand, the success of our cause in these new fields depends, to a great extent, upon the efforts of the ministers and missionaries on the ground. The Presbytery of Winnipeg, distant twenty or twenty-four hours' journey from the stations along North Bay and Lake Superior, cannot possibly take the oversight that is necessary, and the non-attendance of ministers at Presbytery meetings, proportionately lessens their interest in Church work.

From Port Arthur and Fort William on to Winnipeg, if we except Rat Portage and the Lake of the Woods, there is little to interest the tourist. Rat Portage, Keewatin and other points have been supplied by our Church for a considerable time, but settlements are comparatively few, and while there are patches of good fertile land here and there, the muskeg predominates. At Rat Portage we were joined by the well known evangelists Messrs. Crossley and Hunter, who had just finished a series of successful meetings at different places along the line and were now on their way to Portage La Prairie. Arriving in

WINNIPEG

on the Saturday following, we were met at the station by the Rev. Dr. Duval, and shortly afterwards, by the Rev. Joseph Hogg, in whose churches we preached on the following Sabbath, morning and evening, to large congregations. Presbyterianism in Winnipeg is making rapid strides. On our first visit in 1873, Knox Church was a small frame building—that now forms part of a livery stable—capable of accommodating about 100 people, and receiving at that time \$400 a year from the Home Mission Committee; now we have a magnificent building in which the congregation of Knox Church worship, and the large congregation of St. Andrew's. These two congregations are situated at considerable distance one from the other but within easy reach of the people residing in these neighbourhoods. Still further west we have the North Church under the pastoral care of the Rev. John Hogg. A very neat and comfortable building has been erected, and the attendance is exceedingly encouraging. Across the Assiniboine we have Augustine Church, under the care of the Rev. A. B. Baird, who also lectures in Manitoba College. Mr. Baird is one of our most useful ministers, and, from his long experience in the North-West, takes the deepest interest in the advancement of our work. One cannot be long in Winnipeg without seeing the vast advantage our Church reaps from Manitoba College. New churches in the neighbourhood are being constantly opened, and Dr. King, Dr. Bryce, and Professor Hart have, in addition to their professorial duties, a large amount of this work on hand. The students, also, every Sunday, are engaged in supplying stations near the city, that could not possibly have Gospel Ordinances were it not for the College. On my return to Winnipeg an opportunity was given me to address the students, and meeting again with many of the brethren there. When the Church can see its way clear, it ought to relieve Dr. King and his colleagues, as far as possible, by providing additional assistance for the carrying on of the College work.

On the Sabbath afternoon of our stay in Winnipeg, we had the pleasure of visiting a Chinese school, under the care of Mrs. Watt (Dr. King's sister), assisted by other ladies. The pupils were examined most minutely by Mrs. Watt, on the lesson of the previous Sabbath, and the answers given by them showed a thorough knowledge of what they had been taught. Just at this point, we may say what we have stated elsewhere, that something ought to be done by the Christian Churches of the Dominion, for the Chinese in the North-West and British Columbia. In Winnipeg they are comparatively few in number, but as we go west to Kamloops, Vancouver, Victoria, and New Westminster, they are to be found in large numbers. The Chinese question all over British Columbia, as in San Francisco, is a burning one. Many of the British Columbians, like the Californians, denounce them, and would have them excluded, but what they could do without them is a problem. Servants, who in the East are not plentiful, are here rarely found, and those who come, are not likely to do the menial offices of the Chinaman. With many disagreeable peculiarities, when crowded together as they are in some localities, they are, in the main, a quiet, inoffensive class of people. That they are in Canada to remain, may at once be accepted as a fact, and the sooner the Churches expend some of their missionary zeal in sending missionaries to such centres as Victoria, Vancouver, and New Westminster, the better it will be for the country. It seems the veriest folly and inconsistency to be sending men to China, and refuse to evangelize those who are at our doors.

Leaving Winnipeg on Monday November 2nd, we started for the coast, meeting at

BRANDON

Rev. Mr. Urquhart, pastor of Knox Church, and several members of his congregation. On our return we spent a very pleasant Sabbath in this prosperous city, preaching to crowded congregations, and fulfilling other appointments as far as could be crowded into our three days' visit. Under Mr. Urquhart's ministry, the Church is becoming thoroughly consolidated and in first class working order. The Sabbath school is largely attended and efficiently superintended, and the officers and people all have a heart to work. The district around Brandon, like that of Portage la Prairie, is exceedingly fertile, and the crops this year have been above the average so that the Brandon Presbyterian settlers, with others, are in good heart. The territory occupied by the Brandon Presbytery is a very wide one, and demands a good deal of supervision, which the members cheerfully render. Several of our missionaries came into Brandon on the Sabbath evening, and met with me at the close of the service.

Passing on from Brandon no lengthened stay was made until we reached

MEDICINE HAT

where we met the Rev. Mr. McLeod, both on our way coming and going. Medicine Hat, as known to most of our readers, was supplied for several years by the Rev. Mr. Herald, who died in the early months of the present year. They have a comfortable church and manse, and are steadily increasing, although perhaps not with such rapidity as some other points along the line. Up to this point the journey across the prairies was just what it must always be, so long as settlements are so sparse. Hour after hour you look out at the same apparently, infinite expanse, extending further than eye can reach. The monotony is somewhat broken by the stations and towns that are here and there dotted along the line, and the call of the dining-car conductor that the meals are ready. But beyond this, there is not much to interest the traveller. The Indian at the stations, with his polished Buffalo horns, still solicits your patronage, more woe-begone than ever. Buffalo and Indian alike appear fast disappearing, and but for the Government Industrial schools, they would very soon be extinct. At last

GALGARY

is reached three hours behind time, and then we begin the ascent of the Rockies, which continue without a break for some six hundred miles. Calgary, as seen from the window of the train in the darkness of the morning, is rather a pleasant and striking sight. It is beautifully illumined by electric light which is continued burning until day-break, and the shops are also kept brilliantly lighted up through the entire night. One is startled to see hundreds of reflectors on the prairie, long before reaching the station.

(To be continued.)

SHOULD CHRISTIANS DANCE?

MR. EDITOR,—In a recent issue of your paper I read a letter on the above subject, which grieved me; not that there was anything weighty or convincing in the letter itself, but it seemed deplorable that a Christian should put forth even a weak effort to advocate publicly a cause which must be acknowledged by all to be "of the world"—worldly. And, to be plain, Mr. Editor, there was also a feeling of disappointment that such a letter should appear in so worthy a paper as THE CANADA PRESBYTERIAN, because I have always looked upon it as a paper whose object is to accomplish good.

I think that if "A Christian Who Dances" would, instead of being guided by how she feels after dancing, conscientiously ask herself the question: What would Jesus do? or, What would my Saviour have me to do? she would never once be directed to attend a dance. But ideas are not worth much on matters of this kind if they are not founded on God's Word. If I am His child I must not be controlled by what others do, or how I feel, but I must learn for myself what His commands are for me. First, then, I hear Him say: "Come out from among them and be ye separate." Now in what sense are Christians separating themselves from the world when mingling in the giddy whirl of the dance? Then Jesus says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Let me ask if it is possible for any Christian to say: "Lord, I am going to glorify Thee to-night by dancing." Again I hear Him say: "Avoid the appearance of evil." And as dancing has certainly proved a great evil to many precious souls, it must be confessed that its appearance has the undesirable tinge. These, with many other passages which were written for our instruction, show clearly, at least to my mind, that I, as a Christian, should not dance. The fact is, too many of us Christians are influenced more by what we personally enjoy than by what Christ would have us do. I do not believe that God ever placed a man or woman in this world simply to be entertained or to partake in worldly amusements. He says to every Christian: "Go ye also into My vineyard," and to those who do not go He asks: "Why stand ye here all the day idle?" He expects us, instead of passing the time idly by, to be active labourers, and in the future will judge us according to what we have done for these "little ones."

A CHRISTIAN WHO DOES NOT DANCE.