

human race became dead in Adam in its threefold sense, temporal, spiritual and, if not made spiritually alive or born again or made partakers of the first resurrection, death eternal, the second death. In verse 22 there is a limitation. "For as in Adam all die, even so in Christ shall all be made alive." Now all whom Adam represented became dead in all the aspects now mentioned, so all whom Christ represents as members of His mystical body shall be made alive in all these aspects. It cannot be said that all are made alive in Christ to the same extent that they died in Adam, for then none could be lost. I think this must be plain. We have the order in verse 25, but after verse 21 we have only one class referred to—those that are Christ's. He is the first fruits, afterward they that are Christ's, and that at His coming; it does not say a part, or some; the whole are meant or there is no meaning to language. I am aware that our opponents endeavour to make a break of a thousand years. There is one thing clear; we have no mention of more than one coming, nor more than one voice that the dead shall hear without distinction, for in John v. 28-29, "All that are in their graves shall hear, and shall come forth." Then two great parties are distinctly described: those that have done good and those that have done evil, and their final destination is settled. It does appear most surprising that good, intelligent and educated men should be so blinded by preconceived opinion. God does not speak to us so indefinitely as to be misunderstood. So plainly does He speak that wayfaring men, though fools, may not err. The text says, "They that are Christ's at His coming" and "all that are in their graves." I cannot see how any should say only "some." BEREAN.

(To be continued.)

COLPORTAGE IN MANITOBA.

MR. EDITOR, During the present summer, having spent the earlier part of it in Regina district, and the last few weeks breathing the "caller" air of the Riding Mountains at Minnedosa, assisting ministerial brethren, the social condition of our new settlements has pressed itself upon me. Taking up this evening a copy of the *Maritime Presbyterian*, which, by the way, is a most lively missionary monthly, I was struck with a remark, with which I quite agree, that "there is one kind of work needed in our great North-West to which very little attention has yet been given, viz., Colportage." Probably there never was a new country settled up by so many people who may be called intelligent as the North-West. There are families whose members know the value of books, and all read books if they can be had, scattered all over the North-West. And yet the long distance from the east and the heavy expense of freight over our long railway in most cases led to libraries and books being left behind, when the settlers came to the West to improve their fortunes. Perhaps there never was a new country settled where for a time the settler experiences such great loneliness as on our great prairies. The ease of travelling leads to a very sparse settlement. The women in the houses, sadly musing over former days, suffer most. The prairie, with its sea-like vastness, is so different from the hill and dale to which most of the settlers have been accustomed, that for a considerable time there seems something incompatible in the new environments. The occasional letter from the old home comes to the prairie cabin like a messenger of mercy. The passing stranger or the itinerant missionary is welcomed as bringing some item of news. In many of the settlements, of which we have so large a number on our mission list, services are not held more frequently than once in two or four weeks. The bond of connection and acquaintanceship that we call society has hardly been formed. The country is strange; the neighbours are from different directions, even coming in some cases from Iceland, Sweden or Hungary; the cabins are small and rough, and the accustomed comforts of life have in many cases to be done without. Now all these are conditions in which lively and interesting books and magazines will be valued. I have been struck with the large number of "Seasides" and "Franklin Square" cheap publications scattered all through the country districts in the North-West. A Regina bookseller informed me that he rarely sells bound books. So that what is needed is a supply of the standard books, religious and moral, which are now published at such cheap rates on ac-

count of their enormous sale. These would have a wide sale in the North-West. The question then is that raised by an observing friend from New Glasgow, How can such books be got into the hands of the Manitoban settlers? Some of us who have been for a long time connected with the Bible Society work in Manitoba would like the Bible Society colporteurs to be allowed to take out a good stock of Christian literature over the prairies. There seems an unnecessary stiffness about Bible Society regulations for some of us who breathe the free air of the prairies. But if the work cannot be done in that way what is to hinder us adopting the suggestion made. "One of the best measures that our Church could inaugurate in her great Home Mission field would be a system of colportage." Two good elders, who have gifts in the direction of visiting and speaking a word in season might be fitted at once with a horse and colporteur's waggon. Each, directed by a committee knowing the country, might work in different parts of our great Synod in spreading good literature. They might be well supplied with the capital books of the Tract Society, and I don't suppose we need object if they took the good books issued by the American Presbyterian Board of Publication. These elders with the power to teach might often, in small settlements of three or four families, where we cannot afford to have a minister visit frequently, gather together an evening meeting and have an interesting service. It would not be difficult with the right kind of men to make the scheme partly pay itself. God seems to have blessed Manitoba with the most bounteous harvest of any part of America this year, and if the people have plenty there is no more liberal or free-hearted people than our Nor'-Westers. From looking at past experience with the Bible colporteurs, I can confidently assert that the enterprise if properly managed seems to have in it the elements of success. Shall we not be found capable of adapting our Home Mission Scheme to the ever-widening requirements of our North-Western work? Yours truly,

GEORGE BRYCE.

Minnedosa, Aug. 19, 1887.

OUR CHINESE.

MR. EDITOR.—No insignificant element of the population of British Columbia is Chinese. From Revelstoke, at the second crossing of the Columbia westward to Vancouver City, 382 miles, they are everywhere to be seen, as well also as on Vancouver Island. The city of Victoria alone, the capital of the Province, has between two and three thousand of them. They are all men, with the exception of a mere handful of women and children. They have come to America to make money, and even those who hate and despise them acknowledge that they are industrious, frugal, peaceable and law abiding. Some of the merchant and "boss" class are men of fine appearance and polished address and are evidently prospering. Below these there is every grade, down to the wretched coolie, who is more slave than labourer, and on the profit of whose toil the "bosses" grow rich. Placer-mining in the mountains, wood-chopping and land-clearing, market-gardening are in the hands almost wholly of the Chinamen. They monopolize the laundry business of the towns and cities, and are largely employed as servants in hotels and private houses; they are shoemakers, tailors, shirtmakers, etc.; while their tea and chinaware stores do some trade with the English-speaking people, as well as some entirely their own countrymen. The opium trade is largely done by them.

While it is true that many, doubtless the majority, reckon to remain only five or ten years—simply long enough to make a little "pile," on which they may spend the rest of their days in comfort in China, it is also a fact, that some remain for much longer periods, and even permanently.

These Chinamen are pagans. The "joss-house," with its hideous images and grotesque rites and ceremonies, is kept up. They are in black darkness in regard to the way of life, "without God and without hope in the world." The writer, after exploring "Chinatown" in Victoria, somewhat minutely by daylight, made an extended night tour under police guidance. He must say, in candour, that the rioting of drunken men and women, which a similar tour among the alleys and "dives" of one of our large eastern cities would have brought to light, was conspicuous by its absence. All was quiet. But how they are

huddled together! Old tumble-down houses are partitioned and repartitioned till the rooms are mere pens, into each of which a half a dozen or more men pack themselves, cooking, eating, smoking, sleeping, all in the same chamber. Cleanliness, even decency, is out of the question. As for family life, there can be no such thing. The wives and children have been left behind in China. The few women that are found—what forlorn-looking creatures they are!—are for immoral purposes. Some poor wretches, emaciated to a shadow, were seen busy with their opium pipes or slumbering in the opium stupor. The gamblers were familiar enough with the policeman's visit to whisk their apparatus swiftly out of sight at our approach, or to lock the doors of their little cabins against us.

No needier mission field can well be conceived. The presence of these heathen in our very midst is in itself a pathetic appeal. *What is being done for them?* Some earnest Christians here and there are giving them the Gospel through instruction in English, which language "John" is very willing to learn for its commercial value. So far as I could ascertain, no mission work in their own language is attempted anywhere in the Province, except by one layman, the son of a missionary to China, and who is employed as interpreter in the custom house at Victoria. He is under the direction of the Methodist Missionary Society, but can, of course, give only a small part of his time to the mission. This is all that is being done for the Chinese, while the various Churches are spending large sums on Home Mission work. This, of course, they ought to do, and right cheerfully, but should not leave the other undone. It is understood that the Methodist Church is now endeavouring to secure an ordained missionary from China; but what will one be among so many? There could be nothing but hearty welcome and co-operation on the part of the Methodists if our Church were also to enter the field. No one of our foreign missions has a stronger claim upon us. It will be to our shame if we continue to stand by and do nothing.

A mission to these home heathen need not necessarily be expensive. Station the missionary at Victoria, where there is the largest Chinese population. His salary and house rent and the rent of a mission building would not be a very heavy charge on the funds. Doubtless our churches in the Province would feel a special interest in the mission, and would seek to aid it accordingly. The missionary could have an eye to the Chinese in the smaller places as well, both island and mainland, and perhaps prepare the way for additional labourers. He could also direct the efforts made to give Christian instruction through the learning of English.

There is no reason why such a mission should not be directly fruitful. The Methodist Mission in San Francisco has given instruction to 3,000 Chinese, has received 250 into the membership of the Church, and has rescued 185 Chinese women and girls from domestic and brothel slavery. The Presbyterian Mission there has a like record. Five thousand miles away from his native country, the Chinaman is likely to be more accessible and more amenable to the influences of the Gospel than at home. The power for good of those who might return home Christians can scarcely be overestimated. But if for nothing else than to show these keen-witted strangers that we believe in our own Gospel, and respect the divine injunction to preach it to every creature, something should be undertaken.

The attention of the Foreign Mission Committee might well be given to this matter. Might it be suggested that the Presbytery of Columbia, who are on the spot and familiar with all the facts, lay them before the Foreign Mission Committee at an early day? None can speak with such knowledge as they, or with the same likelihood of securing a practical outcome. What say the brethren there? And what says the Foreign Mission Committee? R. D. FRASER.

Bowmanville, August 15, 1887.

A UNIVERSAL competitive exhibition of science and industry will open at Brussels, Belgium, May 1, 1888, and continue six months. Fifty-six committees, representing all industries and various specialties, have framed questions whose solution forms the basis of competition. Medals, diplomas and \$100,000 in cash will be awarded to exhibitors, who were given special inducements by the Belgian Government in the way of transportation, management and duties.