

would be not only personally painful and disappointing, but it would necessarily interfere seriously with any effort which might be made to reduce the existing indebtedness, as well as be unjust to those who have already contributed so liberally for this purpose. I have received, however, so many encouraging assurances, and from such various quarters, unsolicited contributions, that I look forward with more hope than fear to an appeal, on the response to which throughout the Church, the future well being of the College, of which, at the request of the General Assembly, I have undertaken the Presidency, is so largely dependent.

JOHN M. KINO.

Winnipeg, Jan. 11th, 1884

PRESBYTERIANISM IN THE NORTH-WEST.

The Rev Mr Robertson, superintendent of Home Missions in the North-West, contributes the following details concerning the field under his supervision.

At Broadview, where the Rev. P. S. Livingston is stationed, there has been erected a building to be used as a church and manse at a cost of about \$1,500. At Cadurcis, an important mission field, where Mr. G. F. Smith was stationed during the past summer, a very commodious church was erected. At Calgary, which is rapidly becoming a most important centre, where the Rev. A. Robertson is pastor, a church with a seating capacity of about 150, was built in October last.

About thirteen miles west of the west end of Turtle Mountain, a neat frame church with a seating capacity for nearly one hundred and twenty-five persons has been constructed. The Rev. John Mowat is the resident minister at this place. The church at Gladstone has been considerably enlarged and a manse for the pastor erected. The minister at this point is Rev. D. Sialker. The Rev. A. McFarlane is the minister at Greenwood, and in that locality a very neat and comfortable frame church was built during the past summer. The people at Indian Head, more ambitious than most of congregations along the line of railway, have erected a very fine brick church this year with a seating capacity of fully 300. The Rev. D. M. Ramsay laboured there during the summer. At Moose Jaw, under the charge of Mr. S. J. Taylor, a very neat and capacious church with seating accommodation of about 200, was built.

Through the untiring energy of Rev. Mr. Steveright three serviceable churches were erected in the neighbourhood of Prince Albert, namely, at Flett's, the Ridge and Willoughby. In the town of Prince Albert itself, a fine brick manse, costing about \$5,000, was constructed last fall. Moosomin, another rapidly growing town, is under the charge of Rev. Mr. Nicholl. A very comfortable church was erected there last summer. At Rat Portage, which has suffered so much recently through fire, a frame church and a frame manse were built. The Rev. J. C. Tibb is the pastor at this point. Owing to the crowded state of the building for church purposes at Regina, the same was converted into a manse for the use of the minister. The services are now held in the McCusker Hall. Rev. A. M. Urquhart, formerly assistant pastor to the Rev. C. B. Pitblado, of St. Andrew's Church, Winnipeg, laboured at this station during the summer. Stonewall is under the pastoral care of Rev. Mr. Lawrence. A very commodious frame church was erected there last summer, which was only recently opened.

The thriving little town of Virden promises to become an important point on the C. P. R., and provision was made there for a minister by the erection of a church and manse. Mr. Dow laboured there last summer. The congregation at Dominion City finished a church there this season. Mr. Z. F. Langui was the missionary at this station during the summer. Humesville forms one of the mission stations in the Chatter field, and there a very neat and comfortable frame church was built this past summer.

Mr. R. C. Murray was the missionary at Grenfell, and the people erected a commodious church at that place. The congregation of Union Point purchased a comfortable frame church at that place belonging to the Methodist Episcopal Church. This summary would indeed be incomplete were no mention made of the very fine church erected by the congregation of Knox Church, Winnipeg, which, when completed, will undoubtedly be one of the finest in the North-West; and also of the commodious manse built by the congregation at Kildonan for the Rev. Mr. Priagie.

The Church and Manse Building Board have rendered

very material aid in connection with the erection of all of the above structures. In fact, without the loans and grants from this fund, many of those buildings could not have been attempted at all. The congregations of Manitou, Birtle, Greenridge, Minnedosa and Qu'Appelle have taken steps to build, and consequently, applied to the Church and Manse Building Fund for aid. Their applications have been favourably entertained, and as soon as the board are in funds the necessary money will be advanced. The board will have dispensed about \$12,000 when the entire work of the season is all wound up. Notwithstanding the stringency of the times in the money market the prospects are that building operations will be executed on a more extensive scale next season than ever during the past or any previous. The want of suitable places in which to meet compel congregations to take action early. The high rents and the utter absence of suitable accommodation at many points compel congregations and the Board of Church Erection to build manses. Several places were mentioned by Mr. Robertson along the lines of railway now projected and also along the main line of the C. P. R., where steps must be taken early in the season in order to build suitable churches. Mr. Robertson stated that the North-West Land Co. and several private individuals had dealt very generously with congregations in the matter of church sites. The C. P. R. Co. and H. B. Co. granted sites for half the prices charged others. While fully appreciating the liberal concessions (made by the two latter corporations, Mr. Robertson was decidedly of opinion that they should have been equally as liberal as the North-West Land Co. His opinion is that the country is rendered much more attractive to settlers by the erection of churches and the maintenance of missionaries, and that no property holders in the whole North-West derive so much benefit from the inflow of settlers as the C. P. R. Co. and H. B. Co. Mr. Robertson expressed his appreciation of the action of the C. P. R. in carrying all material for the construction of churches at half the usual rates. Where lumber has to be carried a considerable distance the contribution made by the company towards the erection of churches in this way is not inconsiderable.

MESSRS. MOODY AND SANKEY IN LONDON.

THE STEPNEY MEETINGS.

The hall at Stepney stands on a waste piece of ground, known in past days, we believe, as "Pedlar's Orchard." It needs a considerable stretch of imagination to conceive of its ever having been such a pleasant and goodly place as a country or suburban orchard. No doubt the neighbourhood is still superior in many respects to other parts of the metropolis that have lately been figuring in the accounts of "outcast" and "horrible" London; to those who enjoy the comforts and amenities of well-ordered domestic life, the difference will seem only one of degree. The little personal knowledge we have gained of the conditions of life to be found among the dwellers around Pedlar's Orchard does not make us long to know more. Poverty, overcrowding, disease, drunkenness—all that makes up a London slum—are not far to seek. However much we may deplore the unspeakable ignorance, degradation, and misery to be found in such places, we can scarcely wonder at them, keeping in view the depressing and almost hopeless conditions of daily life that prevails. If the Gospel can reach and deliver and elevate those who live amid such surroundings, it is indeed what it professes to be—the very power of God unto salvation.

Everybody seems to agree that the audiences at Stepney Green Hall, especially in the evenings, have been "of the right sort." That is to say, they are those who, judging from outward appearance, do not usually cross the thresholds of our churches and chapels. The plan adopted at Wandsworth of reserving front seats for workmen has been considerably developed at Stepney. On most evenings during the past week there has been a solid square of nearly a thousand such men and youths seated right in front of the evangelists. The women have attended in considerable numbers at the afternoon Bible lectures. East-enders, however, have not much leisure during the working hours of the day, and the afternoon meetings have not been so large as in Islington, probably not quite so large as those at Wandsworth. Everything has been done to make the services known to the people. The band of workers connected with Stepney Church (Mr. Kutto's), we believe, have alone visited over 20,000 houses in the parish. Others have no doubt been equally assiduous in this branch of the work.

Mrs. G. S. Reaney says the "Bitter Cry of Outcast London" has brought blessings to the East-end. Christian thought has been more earnestly directed to our needs here. The prayer of God's remembrancers has become supplication in "making known" requests before but dimly understood. It came naturally to many to associate the visit of Messrs. Moody and Sankey with the answer of blessing which prayer supplicated. Special blessing was expected, and it has come.

Much has been said and written of empty east-end churches where in some exceptional instances the congregations were large, the small proportion of men in these gatherings has been remarked upon. One could therefore understand the frequent remark of strangers: "Mr. Moody has a wonderful power in attracting men." So it would seem, from the crowds of men who have thronged the meetings night after night, listening to Mr. Moody's pithy utterances—powerful, because often presented with a keen mother-wit which East-enders are particularly alive to appreciate. In these crowds there have been not a few who have confessed that, while regarding religion as good enough for women and children, it did not fit in with their turn of mind, so they "went nowhere of Sundays, but had come to the hall out of curiosity; to hear the man that talked and the chap that sang!" To get such persons there at all was a triumph; though we must not forget that the clergy, ministers, and Christian workers generally, would be the means directly or indirectly, of getting them to come. To keep them there was a greater triumph; for east-enders are independent in their ways, and prone to get up and walk out if not sufficiently interested to remain. To get them to come again was the greatest triumph of all.

This is the human side. What of the spiritual? Is this to be tabulated by names taken down in the inquiry-room? I venture to think, certainly not. Many a man has left the meeting with tears in his eyes, his heart tender, if not positively surrendered, who could not be persuaded to go into the inquiry-room. People might talk to him there as he sat, or as he slowly moved out with the crowd; but his heart was too full, and his nature too reserved, to make it possible for him to pass within the doors where others were flocking, to go through he knew not what beyond. When such were asked what has moved them so greatly, the answers would be various: "The hymn got hold of me;" "Mr. Moody made me think of mother, and the time when I was a youngster;" "I had a praying wife, but she's been dead years." In one or two cases it was, "I heard a sermon once, and it's stuck to me; Mr. Moody seemed to know all about me."

One man—a gentlemanly fellow, evidently a city clerk—when spoken with, said curiosity had brought him to the meeting. When asked if this was his first visit, replied, "No; I came yesterday." "What brought you then?" "Curiosity." "Ah! that is your way of putting it; doubtless there are some praying for you at home." "It is a matter of perfect indifference to me whether this be so or not." "You believe it to be so, but deep down in your heart you have an unsatisfied longing now, own to it." Further conversation drew forth the fact that a praying brother and sister at home, by their earnestness, prevented his sceptical views from utterly destroying all belief in religion. The following evening the same young man was seen hastening from the inquiry room with eyes from which the traces of tears had not been removed, with a strange light upon his face, which said plainly enough, "I have had a great surprise, I have found a secret joy."

The blessing has not been confined to the hitherto irreligious or undecided; many Christian people's hearts have been stirred, and numbers have rejoiced in the decision for Christ of members of their own families, over whom they have prayed and yearned, possibly for years. We are led to believe from personal contact and dealing with many, both inside and outside of the inquiry-room, that to a large extent the glorious work of the past ten days has been a harvest ingathering of labours which have gone on for years, on the part of the earnest clergymen and ministers, city missionaries, and Sunday school teachers. In saying this we do not detract from the greatness of the work done by these two God honoured men, Mr. Moody and Mr. Sankey; but it gives us hope for the future stability of each individual helped by them to decision. Many are already rejoicing in their homes over the work of this Mission, and many more will rejoice. Blessing was asked—was expected—and has come. If any lack blessing, will it not be those who neither asked, expected, nor looked for it?