

justice to add that all the Churches of Christ are now moving more or less earnestly in this matter, and in the right direction. They are shaking themselves free of the abomination. Consciences are, in ever increasing numbers, becoming ill at ease on the subject. Light is breaking slowly and surely. Christian men and women, and Christian Churches as well, are beginning to realize more distinctly their responsibilities in the circumstances, and are acting accordingly. It is becoming increasingly evident that the Church of Christ must kill the liquor traffic or the liquor traffic will kill the Church. Every day, every year, the two are standing forth in more direct and deadly antagonism to reach each other, and the issue is becoming always more clearly and more generally recognised. Earnest, devout, well-meaning men have been long trying to find some *via media*—some compromise method which would leave the whole world "moderate drinkers," and not a single son or daughter of Adam a drunkard, or anything like it. But they are one after another discovering their mistake, and are honestly and manfully, though sometimes with a feeling of sorrowful regret, acknowledging it. They say in the language of the late Dr. Guthrie, "Let us no longer try either to muffle or muzzle the monster, but let us pass the knife of Total Abstinence at once and directly to his heart." The liquor interest may fancy (indeed seems to do so) that it is possible for it to regain all the ground it has lost and more; to have the taverns again opened till eleven or twelve o'clock on Saturday night, and perhaps to get a few hours on Sabbath, legally to prosecute the business of making drunkards; but we venture to say that in such expectations it makes a very great mistake. The current sets far more strongly than is frequently supposed in the opposite direction, and any changes in the liquor laws will be in the way of increased restriction, not of restored freedom. In a late article on the subject, such a paper even as the "Pall Mall Gazette" had to say: "Temperance reform, varying from the mere propagandism of total abstinence to the absolute prohibition of all intoxicants, seems destined to be to the great English-speaking communities what the abolition of slavery was to the preceding generation—a test of moral earnestness and an incentive to social and political exertion." And its witness is true. Everyone that can at all discern the signs of the times, cannot fail to see this. In short, the day is not far distant when it will be thought as monstrously inconsistent for any professed Christian to say a word in palliation even of the drinking usages of society, as it is now to hint at anything in defence of slavery.

MISSION WORK IN MANITOBA.

MR. EDITOR,—In a recent issue you strongly invited contributions regarding the mission work of our Church in this country, and it is in response to that invitation that I venture on this communication. It is the desire of men now, just as it was of the Athenians in the days of Paul—"to tell or to hear some *new* thing," and when a thing has become somewhat customary and thus lost its novelty to ourselves, we naturally think it too commonplace to be worth telling to others. It is true here as elsewhere that custom soon makes and smoothes the grooves in which daily and weekly duties run, and, almost before one is aware, they have become so familiar that the novelty of the situation is gone. However, if anything that can be said about the ordinary work of a somewhat settled mission field can be of interest to your readers, or of use in promoting in any way the cause of our Church, you are welcome to it.

My present field of labour is Burnside, which as things go here is a comparatively old settlement, embracing a very moderate extent of territory, and with but one place of worship. The "pioneers" came into this district about twelve years ago, and at that time had for their neighbours none but Indians and half-breeds. Now all these have disappeared except as transient visitors, and the pale-faced Canadians possess the soil. The spiritual wants of the settlement are provided for by our own Church and the Methodists. The Presbyterians have about twenty-five families in connection with Burnside church, the Methodists not nearly so many. Burnside is not by itself considered sufficient to occupy the whole time and attention of one man, but there is no other station in the neighbourhood that can be conveniently wrought with it. It was supposed that a new station could be

established at West Portage with which it could be joined, but on trial that has proved impracticable for want of population, and at last meeting of Presbytery it was agreed to discontinue it in the meantime. The difficulty of providing supply for Burnside alone was happily solved by the people themselves. They proposed to increase their contributions so as to raise by themselves, in the absence of another station, the amount required to make up the salary along with the Home Mission grant, on condition that I should be allowed to remain with them; and in this they succeeded even beyond their expectations. As their movement was in the right direction, the Presbytery, in response to their laudable liberality, agreed to their request. Burnside, while perhaps the smallest in extent, occupies the enviable position at present of being the best contributing congregation in the Province for ministerial support. According to the subscription list for the current year the rate is rather over *sixteen dollars* per member and *twenty eight* dollars per family—a rate seldom reached in Ontario. Nor are they contributing at all beyond their ability or their duty. God has blessed them with a fertile soil and an abundant harvest, which has been all safely gathered in, and their increased liberality is no more than in proportion to their increased material prosperity. This congregation illustrates what may be expected all over the country in a very few years. Until the land gets into good bearing condition many of the settlers have little to save. But after they have reaped two or three harvests they are generally in a good position, and can afford to be more liberal.

With regard to the work in general, of course it is extending and developing rapidly with the rapid settlement of the country. So much is this the case that the present arrangements are manifestly insufficient for the carrying on the work in the most efficient and satisfactory manner. The present Presbytery of Manitoba is too extensive to be conducted altogether in accordance with the spirit and principle of Presbyterianism; but, as this matter will no doubt soon be considered with the view to dividing the field into two or three separate Presbyteries, I will not refer to it further in the meantime, but may on some future occasion.

JOHN ANDERSON.

Burnside, Manitoba, Oct. 30th, 1882.

ENDOWMENT OF KNOX COLLEGE.

MR. EDITOR,—It will be gratifying, to all who are interested in Knox College, to notice that the Church is beginning to waken up in regard to providing an endowment for this institution. Seeing what other Churches and other cities have done for colleges in which they are interested, it seems strange that the cities of the west and the wealthy men of this part of the Church, should not sooner have undertaken this work. Now that it has been entered upon, it is to be hoped it will not be allowed to fail. This is a work that peculiarly devolves upon the wealthy members of the Church. The other members are no doubt equally interested in it, but are not able to do much more than is required of them in carrying on the ordinary operations of the Church. Men, whom God has blessed with abundant means above the requirements of life, have here a noble opportunity of giving expression to their gratitude, and conferring a very great benefit upon their Church and country as well upon themselves. If individuals connected with our own and other Churches have in Montreal and Toronto nobly given their tens of thousands to the cause they feel honoured in advancing, are there not in the latter city a hundred who could and would give their thousand, for so necessitous and worthy a cause as this which now appeals to them? I believe there are, were the matter placed before them, and in the other cities of the west, the other hundred subscribers of a thousand could easily be found. This is a work our business men should take up and carry through at once. If they only would, they easily could. Why should ministers or professors be sent wandering over the land for a work like this, in a Church like ours, where the money that could do it lies in abundance? It should be done at once, for if it is allowed to become a matter of lingering begging from door to door, it is not likely to be successfully accomplished. Let our noble-hearted men of wealth take it in hand, and if entered on in a spirit of loyal and cordial devotion to the great interests at stake, the Church will be surprised at the ease with which it can be done.

We are too slow in our ways of doing such works as

this. We do them after delay, remonstrance and appeal, and the benefit of so good a work is largely lost to the Church. Within three months it might be done, and no one be the poorer, and our Church be honoured and encouraged by the doing of it. Surely we are not to be the one Church distinguished for this, that it lacks the Christian zeal, and patriotism, and enthusiasm, necessary to place one of its most honoured institutions above the wretchedness of a miserable poverty. I cannot believe this of our Church. In a recent letter of Dr. McKay, he tells of a converted heathen giving \$10,000 to a college in one of the cities of his country. Is our Christianity less potent than that which commands the resources of these noble heathen converts? No; what generous members of our Church have done, and are doing, proves that it is not.

This work, then, is not to be regarded as a painful task to be performed, but as a high privilege placed within the reach of the wealthy and the generous. And in this work will not some of these find the very opportunity they have been looking for, of doing some good work expressive of their gratitude to God, and that will greatly promote His cause, while it causes their own names to be remembered through many generations.

This work, then, can, and should be, done without the painful process of personal visitation and appeal by professors and ministers. They ought not to be subjected to such a task by generous and wealthy gentlemen. It is not their work. Let the gifts be sent in. No one can doubt for a moment that it is in the power of even a small number of our members to do this thing, and to do it in such a manner as would ennoble the generous donors, impart a fresh stimulus to all the workers in the College, and send out a thrill of encouragement and satisfaction to the remotest corner of the Church.

Let the work be entered on in this spirit. Let committees of business men in every city take it up, and before Christmas the happy announcement may be made to the Church that it is done. Every man who had a part in it would feel richer and happier. But I know men will not believe the Gospel, and many will think this too much to expect. Certainly, to expect generous deeds from some, is to expect too much, but to ask and expect from the servants of God, what is needed to carry on His work, is neither to ask nor expect too much. We believe that faith and generosity are not dead in the hearts of God's people, and that these will produce the necessary means in a manner fitted to shed new lustre upon our Church.

D. D. McLEOD.

THE result of the vote in St. Andrew's Church, London, was against the introduction of an organ.

A GOOD story is told of Agassiz, the great naturalist. His father destined him for a commercial life, and was impatient at his devotion to frogs, snakes, and fishes. The last, especially, were objects of the boy's attention. His vacations he spent in making journeys on foot through Europe, examining the different species of fresh-water fishes. He came to London with letters of introduction to Sir Roderick Murchison. "You have been studying nature," said the great man, bluntly. "What have you learned?" The lad was timid, not sure at that moment that he had learned anything. "I think," he said at last, "I know a little about fishes." "Very well. There will be a meeting of the Royal Society to-night; I will take you with me there." All of the great scientific men of England belong to this society. That evening, toward its close, Sir Roderick rose and said: "I have a young friend here from Switzerland, who thinks he knows something about fishes; how much, I have a fancy to try. There is, under this cloth, a perfect skeleton of a fish which existed long before man." He then gave the precise locality in which it had been found, with one or two other facts concerning it. The species to which the specimen belonged was, of course, extinct. "Can you sketch for me on the blackboard, your idea of this fish?" said Sir Roderick. Agassiz took up the chalk, hesitated a moment, and then sketched rapidly a skeleton fish. Sir Roderick held up the specimen. The portrait was correct in every bone and line. The grave old doctors burst into loud applause. "Sir," Agassiz said on telling the story, "that was the proudest moment of my life, and the happiest; for I knew, now, my father would consent that I should give my life to science."