

THE CANADA EDUCATIONAL MONTHLY.

JANUARY, 1902.

THE EVOLUTION OF CANADA.*

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On this day of general thanksgiving we shall take one short pointed sentence out of the Old Testament, which we should like to fasten as a nail in a sure place in memory. That sentence is found in Leviticus, 22 : 23, and contains this sharp claim on the part of God, "The land is mine." The words are abrupt and emphatic, and their demand sheer and decisive. They leave no room for parley or question of any kind. There may be subsequent arrangements about life, rights and tenure, and about the letting of it out generally, but this fact is primary and essential, and the basis of all conditions—The Land is Mine.

The bystander is said to see most of the game; the man who is not in it, the most of the battle. If I may be allowed to say one word of only personal reference and moment, I would say that, with something of the open-eyed interest and surprise of an outsid-

er, I have been awhile in Canada and amongst her people; I have crossed the land from sea to sea and have intently watched the nation and its ways. And I am clear to confess a strong conviction that since time began a greater trust was never committed to a capable people than that which has been put into the hands of Canada by God. The trust is vast, and the times for executing it are ripe. At the beginning of a century, throbbing with a life of splendid purpose and enterprise, this vast Dominion, much of it not even explored yet, is put for possession first, and for shaping and making afterwards, into the power of a handful of people. A handful of people, we say, for Canada will not be populated until her inhabitants are increased sevenfold or tenfold, and even at that she will not be populous. The last great open area of the wide world, rich in all that human life demands for sustenance and comfort, is thus in your hands to-day. No enemy is there to dispossess; no deep-root-

*Thanksgiving Discourse, Saint Andrew's Church, 28th Nov. 1901.