

devised for securing stipends for them, so as to place them a little more upon an equality; as it would hardly be fair to move a clergyman from the position which he holds to one which was less lucrative.

It is probable that this system would not be adopted in larger towns. In these there is more movement in the population, and greater choice of churches for the people. But in smaller places the system might have great advantages; and there would be no great difficulty in working out a scheme that should be adapted to our circumstances and our needs. The subject came before the Synod of Toronto some years ago, but it was allowed to drop. It would be well that it should receive fresh consideration.

OVER THE MOUNTAINS.

BY REV. RURAL DEAN LANGTRY, D.C.L.

I am quite aware that so many people have written accounts of their trips "Across the Lone Land," or "Over the Rockies," or "To the Pacific Coast," &c, that the subject is justly regarded as an exhausted one. Yet, as it has lately been my unexpected privilege to make the journey, I will, at your request, give my impressions of the land and the people as briefly as I can. I will not dwell upon the character of the wooded land stretching from the southern borders of Muskoka to within a few miles of Winnipeg. It is a vast territory, more than twelve hundred miles in length, and I believe the accepted opinion about it is that it will never be of any use except for lumbering and mining purposes, and as a covert for wild animals. People tell us that it will be the great mining district of the future, and that teeming populations engaged in extracting and refining the various ores of the earth, will yet occupy its solitary wastes. For agricultural purposes, however, men who have passed through the district tell us, pretty well with one voice, that this vast territory has no future. As to the mining prospects I am not qualified to speak. I only know that the people who live in and around the 600 miles of mountains through which you have to pass before reaching the Pacific coast, assert with still greater assurance that that is unquestionably the metallic territory of the future, and that the teeming populations will be gathered on its plateaus and valleys instead of on the shores of the Northern Lakes. I must leave this dispute to the arbitrament of the ages to come. But as to the agricultural future I do not altogether agree with the general sentiment. There are wide stretches of rich arable land, as for instance in the neighbourhood of Prince Arthur. There are long valleys around the rivers, there are low-lying stretches of rich land between the rocky ridges, and there are vast swamps and beds of shallow lakes which are evidently capable of being drained and turned into the richest of meadowland. And in the far-off future they will, no doubt, be reclaimed and so used.

As we were whirled out of the rocky region into the prairie lands of Manitoba, I was made to feel that it would be a far-off future before any general attempt would be made to cultivate the fertile patches of that rock-bound region. Those who have once seen the western prairies will never think of settling in this wooded, rocky land, while an acre of the prairie is left. In spite of all that I have read and heard, the sight of that land filled me with amazement. I never saw such land. It is literally black in its richness. Its boundless expanse awakened new emotions. The mind struggled to grasp the greatness of this good land

which is ours, which stretched, we were told, for 900 miles towards the setting sun, and measured from 500 to 800 miles of territory from north to south, free enough from frost to produce the hardier grains in teeming abundance. What vast possibilities for the future! What millions of men will yet inhabit these now lonely lands! If the entire population of Europe were transferred to these plains there would still be abundance of room for expansion.

It was raining when we reached Winnipeg, and so we had a fair experience of the far-famed Manitoba mud—I don't think there is any other mud in the world like it. It really needed no little practice to keep one's feet on the sidewalk. In a little while the rain ceased, and in less than a day the mud disappeared and the roads became hard as a pavement. Winnipeg is already a great place. It is manifestly destined to become, in the near future, one of the great cities of the world. Its principal streets are very wide—too wide, I think. Its public buildings and business blocks would do credit to any city in the world. It is needless to say that it is scattered over a vast space of ground. And many of its dwelling houses look altogether too frail for the climate.

I will not speak now of the Conference which gathered us there, or of its results; I will reserve that for a future letter. My friend and former churchwarden, Mr. A. M. Patton, son of the late Archdeacon Patton, now an influential citizen of Winnipeg, took pains to show us the farming country in reach of the city. The country around the Red River and the Assinaboine is very well wooded with clumps of trees—not large but very beautiful—giving to the whole region very much the appearance of an old English park. The land is everywhere the same black soil, so rich that though cultivated, some of it, for 40 years, it has never needed manure—its only fault is that it hardens and cracks, as is usual with land of this character everywhere, during the heat and drought of summer. The wheat crop is the great staple of the country. It confronted us everywhere in teeming abundance. It is not an uncommon thing for farmers to have from one hundred to fifteen hundred acres of wheat. Mr. Patton's son, still a lad, has 100 acres of wheat besides other crops. He expects to clear \$1,500 off his farm this year. Mr. Denison, a son of the late Col. Richard Denison, of this city, has two hundred acres of wheat, besides oats and other grains. He reasonably expects to clear at least \$4,000 off his farm. Another gentleman, whose name I forget, living alongside Mr. Sanderson, has nine hundred acres of wheat at one stretch. And Mr. Sanderson, famed throughout the whole North-West for his successful farming, has 1,500 acres of wheat and an abundance of other grains. He expects to clear at least \$40,000 this year. The remarkable career of this gentleman is doubtless not known to many of your readers: it was unknown to me till related to me on my way to Winnipeg. He came to this country to learn farming. Engaged as an ordinary farm hand with the widely known Mr. Rennie, of Markham. During his year's residence an attachment grew up between him and one of Mr. Rennie's daughters. The old people, who occupied a distinguished social position in the neighbourhood, naturally enough opposed the marriage. And the young people, as is not unfrequently the case, disregarded their judgment and wishes. They went away without leave, were married, and betook themselves to the North-West. When they reached the lone land they had between them just two dollars to begin life with. Like sensible people they engaged with a farmer for a year. At the

end of that time they took up a section or half section, and began farming for themselves. They were prudent and prosperous. Section after section was added to their possessions, until this year they have an income of over \$40,000, in addition to all the comforts of a refined home. Mr. Sanderson's time is abundantly occupied in planning the work and in directing the operations of the numerous hands employed, and he no longer has time or need to work with his hands. He goes to England every winter and brings out with him a fresh batch of young men, whom, having trained in the farming operations of the country, he sends on to take up land for themselves; thus becoming a great benefactor to the country, to the young men and to himself. This is the story as recounted to me in the neighbourhood. It is needless to say that all the settlers in the North-West are not Mr. Sandersons, and that all are not getting rich or even prospering. I can only say that I did not talk to one man who wanted to get out of the country, or who was not full of hope for the future. They have their difficulties and dangers—grasshoppers, the plague of the past—they think of the forever past. Then the impending frost, which fills the land with great anxiety as the grain is ripening in the field. Then they suffer sometimes, as last year, from drought. The stories of frost that this year have been circulated in this Province are mere trade inventions. The grain was nearly all cut when we passed through the land, and there had been no frost whatever. There are no barns. The grain is threshed in the fields. And I hear the rains that have fallen since we returned have been causing no little anxiety. But all these difficulties, as the readers of Parkman know, are not to be compared with those encountered by the first settlers of these older Provinces, and will, doubtless, in a few years be overcome.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 16.

At this distance of time we can hardly realise the change which the Reformation made upon Church feeling and practice in England. The popular relation to Holy Communion was entirely altered. The former leading ideas were two: the sacrifice to make satisfaction for sins, and adoration of the Saviour then more specially present. The latter ideas were also two: those of communion and oneness with the Redeemer. The communion of the people had practically fallen into disuse: the rule was for them to communicate at least three times a year, but the practice acted upon was that they did not communicate at all, and little provision was made in the missals for their following the more ancient and better rule of communicating. A study of the present Roman Missal is interesting from this point of view: the chief feature is adoration of the Host and the carrying out of satisfaction by sacrifice. Another new feature of the Reformation was the restoration of the cup to the laity and thus the giving back of the balance of the Divine institution, which was ordained as a Sacrament of faith and not as an object to be mangled by human reasoning with regard to the "Whole Christ" by concomitance, and how He was to be received. But the idea of novelty pervades all this part of the earlier offices, as if both Priest and people had to be instructed. Thus in 1548 the Priest, in giving the cup, was to see that the laity drank "once and no more," and as the people would not be content with a small sip, it was provided in the same