

tried for high treason. It was a state trial, and there was a formidable array of legal talent engaged, the only one now in Regina, being Mr. T. C. Johnstone, the present Crown Prosecutor, who appeared for the defence. Riel was found guilty, and was hanged at the barracks on November 16th, 1885.

The first sod of what is now known as the Prince Albert line of the C.P.R. was cut in 1889, making an important step towards making Regina the railway centre that it is to-day.

If more prosaic than the history of its early days, the record of the progress of the city since 1898 is nevertheless a wonderful chapter in its history. In that year there was but one bank in the city, and land in the district could be purchased for one dollar an acre. To-day there are branches of five of the largest chartered banks in the Dominion. While land fetches anything from \$15 to \$250 per acre, according to its nearness to the city limits. The city has become within the last three years a very important distributing and commercial centre, all the great implement firms of Canada and the United States having erected ware-

houses and selected it as the distributing point for their territorial trade. In the year that the present Collector of Customs started on his duties the duty collected amounted to less than \$2,500, the amount collected last year was \$89,734. The source of all Regina's wealth and prosperity is, of course, the marvellous agricultural resources of the country around it, with an average wheat crop for the district of 20.96 bushels to the acre. Regina very rightly claims to hold as advantageous a commercial position as any city in the American wheat belt. Some idea of the wheat resources of the district may be gathered from the fact that it contains 170 elevators with a total capacity of 6,000,000 bushels, and new ones are being continually added to the number in order to cope with the country's continually increasing wheat output.

But not only along the commercial and purely material lines has the city of Regina prospered. From the day that the Gospel tent was pitched in the midst of the little prairie community, right up to the present, the moral and spiritual needs of the city have been a matter of primary interest and accounted as of first importance.—*East and West.*

The Torrey-Alexander Meetings

THE evangelistic services held by Dr. Torrey and Mr. Alexander in Massey Hall, Toronto, during the past month have been designated as a "mission," but have been in reality old-fashioned revival services, such as Methodists have been familiar with for many years.

It has been once more demonstrated that there is nothing like the gospel to draw multitudes of people together night after night. The spacious Massey Hall, which holds four thousand, has been crowded to its utmost capacity, and on some evenings another hall of similar size might have been filled.

The methods adopted by the revivalists are not at all sensational, and their meetings have been quite free from excitement. Dr. Torrey is not in any sense a remarkable preacher, in fact it has frequently been remarked that there are many better preachers in Toronto pulpits, but he is intensely evangelistic and makes strong appeals to the conscience and the will, summoning men and women to surrender to God on the spot. He does not boast of the great success of his services in other places and seldom refers to them except to occasionally use an illustration concerning some remarkable case that has come under his own observation in Chicago or elsewhere.

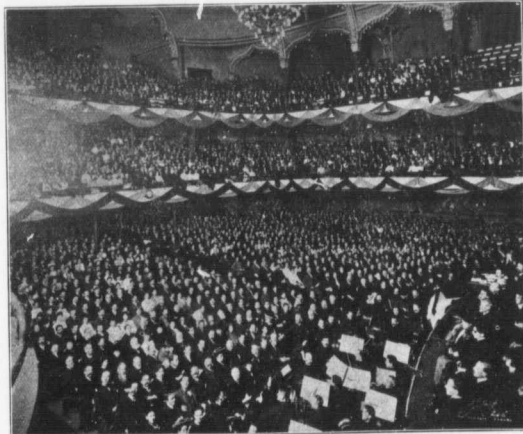
In his exhortations to the unconverted, Dr. Torrey does not seek to clear the way of all difficulties and make the conditions of salvation as easy as possible. No one is asked to raise the hand for prayer or to indicate a desire for salvation, but the unsaved are urged to decide definitely at once to take Christ as their Saviour, and all who will do so are requested to stand up. A hymn and prayer follow and the enquirers are then asked to stand a second time, and then a third step is suggested which is to come forward. At the present writing no announcement has been made concerning the number of converts, but from twenty to fifty have gone forward each evening.

Dr. Torrey explains the way of life even in almost identical language, and then gets the enquirers on their feet again making open declaration of their determination to "take Christ as their Saviour, Lord and King." Then he tells them to join some church, and his advice is to go to some church where the Bible is preached, and "lots of it."

The singing is a wonderful source of attraction to many people. Such stirring gospel music has rarely been heard in Toronto. The hymns were a strange medley of such standard hymns as "All hail the power of Jesus' name," "Rock of

Ages," etc., and light jingling melodies like "The Glory Song," "The old time religion," etc. The words of the songs were not always first-class poetry, yet they were sung with great enthusiasm and doubtless many received blessing from them.

Mr. Alexander is a marvellous conductor who knows how to get the best results out of a miscellaneous crowd. When he tells the people to "Sing it out," they respond instantly, and the result of his good-natured exhortations is seen in an immediate improvement. The captious critic could, of course, find some things to find fault with in these meetings, but there was much to approve, and many people were greatly



MASSEY HALL AT AN EVENING MEETING

blessed and helped by them, although the work was evidently not as widespread nor the awakening as deep as in the old land.

Such great movements as this do much toward directing the attention of the thoughtless to the subject of religion, and the reports in the daily papers reach many who do not usually go to church, but the actual work of harvesting souls must still be done largely by the churches themselves, and in this work the Epworth League has an important part, as it is a declared evangelistic agency.