

PASTOR AND PEOPLE.

THE GREAT NORTH-WEST.

[The following appeared in the "Church of Scotland Home and Foreign Missionary Record" as a communication from an elder of that Church who had just returned from a visit to Manitoba and the North-West Territory. Upon it the "Record" founds an appeal in behalf of Winnipeg College and the Presbyterians of the Canadian North-West.]

A visit to the Colonies is the best way to learn the value of the Colonial scheme. I would recommend the ministers and people who find an occasion to drop out this scheme from the list of their periodical contributions, to take a trip to the distant provinces of Manitoba, in the far West of Canada, and they will find, as I have done, that Colonial Missions are real things, not sheets of figures and statistics, but actual clusters of homes of Scotch men and women who have gone a long, long way from their native land, but whose hearts beat as warmly towards it as ever, and who desire as fondly as ever, nay more, because they need it more, to have one among them who can speak to them the glad news of the Gospel.

Canada, unlike some other of our Colonies, has been, and is being, to a large extent colonized by Scotchmen. Although I had heard this before, I must say I was surprised to see the number of Grants, and Frasers, and Gibsons, and Humes, and Macdonalds, whose names figure on sign-posts and stretch out in prominent advertisements. Here in Manitoba, from which I write this paper, we have the last great settlement which has taken place from our shores. Every steamer that leaves Glasgow or Liverpool for this continent brings with it many who have been drawn into the great tide of emigration from the rural or city parishes of our country. They come out here, they settle, perhaps they never think of returning, but still they and their children talk of home, by which they mean the home they left when they stepped on board the big ship that lay beside the Broomielaw. Their thoughts are often in "the old country," with the fields, and farms, and folks at home; but do the people at home ever think of them? I confess humbly, as a member of the Church of Scotland, that I never realised my duty in its true light till I came here and saw the whole thing for myself.

For two or three years back,

A GREAT STREAM OF IMMIGRANTS

has been pouring into this region. This is partly due to the recent discovery of the fertile resources of the land to the west, where immense tracts of country lie ready for the plough, and yield, year after year, rich harvests of wheat and other grain. It is also due to the rapid increase of Winnipeg and other towns, which are quietly springing up in places formerly the haunts of the Red Indian and the buffalo. And further, it is due to the construction of the Canada Pacific Railroad, which is intended to connect the Pacific and Atlantic Oceans, and will bring the rich soil and mineral resources of the North-West Provinces within the reach of Europe. This railway is being pushed on at the rate of a mile and a half a day, and employs a large number of labourers. It follows from these things, that men and women and children are rapidly pouring in and scattering over the extensive country. A large proportion, as I have said, are from Scotland, and all of them need the benefit of religion and the ministrations of the clergy. The burden is

TOO GREAT FOR THE PEOPLE OF CANADA

to bear alone. They are trying to meet the necessity, and have strained every effort in their praiseworthy ambition to help the immigrants. The Home Mission Scheme of the Presbyterian Church in Canada has given handsome grants towards this object; and as an example of the liberality of the people, I may mention that the congregation of the Presbyterian Church of Winnipeg have contributed during one year at the rate of £7 a family for religious purposes. They have founded a college for the instruction of the Presbyterian youth of Manitoba, situated in Winnipeg, superintended by two professors, and having six or seven lecturers, of whom four lecture in the department of literature, and two, who are clergymen in the neighbourhood, in that of theology. They have appointed one of their most valued and able ministers to go forth to the missions of the far West, and spend his time in visiting and encouraging them, and they have now

about 120 preaching-stations (not including special missions to the Indians), where earnest men are faithfully trying to bring the truth of the Word to the ears and hearts of distant settlers. But all this is more than a young Church such as the Canadian can bear. It is more than it ought fairly to bear. The immigrants come largely from Scotland, and have claims on Scotland which the mother country should not forget. It is a serious thought that the manner in which this young colony is planted will determine its future. If no attempt is made to engraft upon it the reverence of the Sabbath day, the responsibility of man before God for his discharge of duty, the value of truth and honesty and Christian principle in the dealings of business and daily life—if our latest colony is to be allowed to drift from the

GRAND OLD MOORINGS OF A SCRIPTURE EDUCATION,

and a noble faith, fixed in the heart of the country from which they sprang, and endeared still to her wandering children from old associations, then there may come, and will shortly come, a time when it will be hard to create feelings that have died out, and to make Christians of those who will have lapsed into heathenism.

Now, there are two ways in which these settlers may be assisted by our Church and our country. We may either send them missionaries who will go out from our shores, and, penetrating to the far West, will provide services of religion for them; or we may help the Canadians to raise and send missionaries themselves. Either of these ways will benefit the people; but let me say a word in favour of the latter, as being the cheaper and more efficient. I mentioned already that the Canadian Presbyterian Church had established a college at Winnipeg for the instruction of the Manitoba youth. There are now fifty-six young men attending this college, and of these ten or twelve are studying for the Church. Now, if young missionaries can be got, educated in the district under highly qualified teachers, it is evident that they will have a knowledge of the country and people, and an acquaintance with the duties for which they are being prepared, such as cannot be possessed, at least at first, by agents sent out from Scotland. It is also easily seen that the element of economy is on the side of those who prepare the young missionaries near the scene of their labours. The expense of sending them from even Queen's College is so great as nearly to equal an additional salary. Moreover, Canada is better off in one respect than our country, for she possesses a sufficient supply of young men willing and anxious to enter on this very kind of missionary work, and ready to fit themselves for the duty so soon as the means of education are placed within their reach. I might also add, if further argument were needed, that the wisest course in any case of the kind is to

ENCOURAGE LOCAL EFFORT,

by assisting and fostering the growth of native institutions. This is what our Church has already done at Halifax and Queen's College. The grants given to these colleges in the past have left an undying memorial of the affection with which Scotland follows the people who have left her. They have maintained these colleges when they were weak, raised them to a position of independence; and these colleges now no longer require the help of the mother country, but are able to walk alone—a source of blessing to the whole continent.

Before closing, I have one word for the Colonial Committee, and one word for the members of the Church. To the Colonial Committee I would most respectfully and earnestly suggest the importance of their allowing for a time a liberal grant towards the struggling college at Winnipeg. The committee have now nearly freed themselves of their obligation to the eastern colleges, and of some of the charges in the maritime provinces. The present is a good opportunity for devoting the funds thus set at liberty to an object on the same lines as that of their former wise policy. I have conversed with Principal Grant and Professor Hart on this subject. No men in Canada are better acquainted with the wants of settlers in the North-West, and both agree in recommending the course I have ventured to suggest.

May I also be permitted to offer a

FRIENDLY ADVICE TO CHURCH MEMBERS

at home? Some of us at least are indisposed to trouble ourselves about the Colonies or to interest

ourselves in Colonial Missions; else why should the funds of the scheme be at a standstill or falling off? I wish they would remember—1. That great numbers of our Scotch people are coming in here and spreading westward every day; 2. That these people long for a continuance of the religious privileges they enjoyed at home, and are in a frame of mind better suited to profit by them; 3. That the Canadian Church, with all the assistance of the Episcopalians and Wesleyans, is unable to bear alone the great and increasing burden which our country is throwing on her; and 4. That with a little help she may maintain an efficient college, situated in the district, attended by willing students, and capable of affording the much-needed supply of missionaries to the ever widening area of this vast mission field.

WHAT MUST I GIVE UP?

BY REV. WM. M. TAYLOR, D.D.

Frequently, when a young person is urged to make a public confession of Christ, the question presents itself to his mind "What must I give up if I connect myself with the Church?" He may not suffer it to cross his lips in speech, but still it is there, and it is one of the things which give him pause. Now, before dealing with that question, let us take note of the fact that the Christian's protest against the world is not the result of a compulsion exerted upon him from without, but of a conviction expressing itself from within. The man who bought the field for the treasure which he knew to be in it, went, and for joy of his discovery—not because somebody was forcing him—he sold all he had in order to make it his own. Paul says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." The nonconformity to the world is thus the result of the renewal of the mind. The Christian is not stopped in his course by any outward barrier which warns him to go no further, but he keeps back because he has something better to engage his mind, and because he no longer hankers after the world's things. Having Christ in his heart, he finds now no enjoyment in or drawing toward the pleasures that formerly delighted him. Hence that in his conduct which seems to others to be self-denial, is in his own heart felt to be the gratification of the new self which Christ has formed within him.

Still, as the question, "What must I give up?" is often pondered by many perplexed minds, it may be well to see whether we cannot find some principles by which to get at its solution. It is plain that everything sinful must be abandoned. That needs no argument. But when we turn our attention from things positively sinful to the consideration of the Christian's general intercourse with the world, and ask, "What is he, then, to do, or to avoid?" perplexity begins. In general, however, there are two extremes to be guarded against. On the one hand, we must not set ourselves to be the very opposite of the world in everything, for the opposite of wrong is not always right. On the other, we must not try how near we can approach, in everything, to the customs of the world, without committing positive sin. The safe mean is between these two extremes, and the following principles may help us to find where that mean lies.

In the first place, there are many departments of importance in which a Christian may, with perfect propriety, act with a worldly man. Such are the duties which we owe to our country and our kind. I am not to denude myself of my rights, or to shrink from the performance of my duties as a citizen, because I may thereby be brought into fellowship with ungodly men; neither am I to stand aloof from benevolent enterprises because some of those who are actively promoting them are unconverted. There is no compromise in working even with such men in these things, provided while I am with them I act always as a Christian man should act, and seek to do my part of the work for Christ. So again, in business life, a man must come into contact with every variety of human character. If he attempts to have transactions with those only who are Christians indeed, then must he needs go out of the world altogether. What he has to do is to see that he keeps himself unspotted from the world by bringing his Christian principle to bear on his methods of doing business.

All these departments occupy ground that is common both to the world and to the Church. The worldly man can meet the Christian there without being understood as making a Christian profession, and the Christian man can meet the worldly man there with