

Our Contributors.

NOTES BY THE WAY—PORT ARTHUR, FORT WILLIAM, AND WINNIPEG.

BY KNOXIAN.

Some of the readers of THE PRESBYTERIAN will remember the Port Arthur of fifteen or twenty years ago. In those days the locality had several names. It was called Lake Superior, Thunder Bay, Port Arthur, or Fort William, and people who had never been there were often puzzled to know which name was the right one. The clergyman who went to Thunder Bay for his holidays was supposed to have done a marvellous thing. When he came home he told wondrous stories about the vastness of Lake Superior, the grandeur of the scenery, and the height of McKay Mountain. Men who fished out there told fish stories that had more truth in them than most fish stories have. I spent two or three weeks in Port Arthur when the population numbered about three hundred and a good many of the leading citizens were engaged in the saloon industry. There were about half-a-dozen families at Fort William in those days. Now Port Arthur is a large town and Fort William is catching up. Both seem to be growing fast. The "annotated" time-table of the Canadian Pacific Railway says Port Arthur has a population of 5,500, and that Fort William has 2,500. There is not much use in saying anything about the population of any new town or city. The figures generally vary according to the imagination, the feelings, or the interests of the person you ask. One of these days the Dominion census returns for '91 will be published and then we may have fairly trustworthy statistics. The one thing clear is that Port Arthur and Fort William have grown amazingly during the last few years. Of course, the Canadian Pacific Railway has been the main factor in the prosperity of these places. One of the elevators at Fort William is perhaps worth ten times as much as all Fort William and Port Arthur were worth fifteen years ago. The mineral and lumber products of the region also add to the prosperity, and some day Port Arthur and the Fort may be united in one city. Meantime, however, they must fight each other as all towns do that are only five miles apart. Near the old wharf at Port Arthur there stands a splendid looking hotel which awakens peculiar memories in the mind of a man who years ago tramped the hamlet, grip-sack in hand, in search of a place to board in.

The country between Fort William and Winnipeg is a good place to snooze in. When you become tired of looking at the rocks and scrubby timber and lakes, when you have tried to read and find yourself too lazy, when you have told the man on the next seat all you know and he has told you perhaps a good deal more than he knows, about the best thing you can do is lay down that part of your anatomy which is supposed to contain brains and take a sleep. Rat Portage is said to be a pretty place and is noted for its lumber products, but as we passed it at five o'clock in the morning I did not see either the scenery or the lumber piles. Between Port Arthur and Rat Portage the country is said to abound in timber and minerals with here and there a tract of good arable land. Some day the resources of this immense region will be developed and the North-West angle of Ontario will yield not thirty-five bushels of wheat per acre but something else that will pay just as well. Near Rat Portage we cross the western boundary of Ontario and are reminded that Ontario is a goodly-sized province. From the point on which we are getting ready for breakfast Ontario stretches eastward almost to Montreal. And taking it all in all the sun does not rise and set on a better country.

After breakfast an occasional house and other evidences of civilization begin to appear. A run of two or three hours brings us up to a large station. There is a crowd on the platform and all the usual signs of a big city. Officials in Canadian Pacific Railway uniform are moving quickly about. A row of cabs and "busses" line one end and part of the platform. The buzz and din of city civilization sound fearfully loud after the quiet of a thousand miles of forest. The explanation of all this noise and bustle is that we are in

WINNIPEG.

Winnipeg is a marvel. I had almost said a miracle. Twenty years ago the place was called Fort Garry and had a population of about a hundred. Now there is a splendid city of about 30,000 people—a city of magnificent business blocks, large churches and good school houses, fine public buildings, and, what is more and better than all, a city of intelligent, progressive, generous, kindly people. The typical Winnipeg citizen has a heart as large and generous as the prairie that surrounds his abode. I thought Halifax was the most hospitable city in the Dominion with St. John well up, but for broad, generous, prairie hospitality Winnipeg takes the palm. There is no nonsense about the Winnipegger in the matter of hospitality. If he wants you to lunch or dinner he says so in a manner that makes you feel he means it. If you cannot go he shows his kindness by willingly allowing you to attend to whatever has to be attended to. If he wants you to go and see something he orders a conveyance on the spot. If you have any work to do he lets you alone until you do it and then moves you around at a lively gait. A man who cannot enjoy a few days in Winnipeg must either be a total stranger to every body there or he must have no capacity for enjoyment.

Eastern people often speak of Winnipeg as a rough kind of a city, a city of booms and reckless business, a wicked city in which drunkenness, Sabbath-breaking, and other vices prevail. I believe the reverse is the truth. I stayed three days in one of the leading hotels and saw no outward and visible sign that there was a bar in the house. During these days I never heard a man swear or saw a man in any part of the city that gave the slightest evidence that there is a drop of liquor on the prairie. I suppose a man can get liquor in Winnipeg if he wants it, and, no doubt, he can find bad company there too if he likes it, but unfortunately he can find both in any part of the Dominion.

Would you be astonished if I said that Winnipeg is the best church going city in the Dominion? I think probably it is. I met a young Irishman, a Presbyterian from Montreal, a commercial man of fine intelligence and ability, who travels the country from Montreal to Vancouver and knows every town on his route, and he told me that a larger proportion of people go to church in Winnipeg than in any other place between Montreal and the Pacific coast. I believe him. I saw two splendid congregations in Knox Church, and was told that the other churches were equally full. The Sabbath was very quiet. The street cars do not run; I saw no street-corner loafing; I saw far less driving than one often sees on Sabbath afternoon in many an Ontario town. Judging from what I saw, and that is all a traveller can judge by, I came to the conclusion that Winnipeg is one of the most orderly and well-conducted cities in the Dominion. The churches in Winnipeg have done and are doing noble work. The massing of 30,000 people in one place—many of them away from home restraints—must have made the work difficult, but it has been well done or Winnipeg never would have impressed a visitor as a church-going city.

KILDONAN.

On Saturday afternoon a kind friend drove me out to see the historic church at Kildonan. The cemetery in which the church stands is hallowed ground. Beautiful monuments mark the last resting places of Nesbit and Black, while around them sleeps the dust of the Polsons, Sutherlands, Rosses, Murrays, McBeths, Mathesons, Munroes, Gunns, McIvors, McKays, Bannermans, McDonalds, and others who landed on the banks of the Red River in 1812. The love of the Highlander for his Church is seen by the fact that though inducements were offered by another religious body these men kept together and held meetings among themselves from 1812 until Dr. Black was sent out in 1851! They built the church with their own hands and made the walls two and a-half feet thick of solid stone. The walls around the cemetery are also of stone and the grounds are kept much more carefully than some I know in Ontario. Only two of the number sent out by Lord Selkirk are now alive. A considerable number left soon after their arrival, and making their way down through the forests and lakes to the foot of Lake Simcoe settled in the township of West Gwillimbury near Bradford. I have never seen a history of that expedition but the story would be a thrilling one. It is all very well to talk about Highlanders as being behind the age and to laugh at the Gaelic, but if you want a man to paddle his own canoe from the Red River to the foot of Lake Simcoe or to stand up in the thin red line topped with steel that hurled back the Russian horse at Balaklava you must get a man who wears kilts and knows the Shorter Catechism.

PRESBYTERIANISM AND CONGREGATIONALISM.

SPECIAL CORRESPONDENCE.

One good result from the International Congregational Council that has just closed in London will be closer relationships between two denominations which at the present time are separated mainly by polity. The feeling among Presbyterians and Congregationalists in London is unusually warm and betokens good things. The readers of THE CANADA PRESBYTERIAN might like to know some of the words uttered by Presbyterian visitors in the Council. Throughout the Sessions in the New Weigh House Church as well as in the City Temple, Presbyterian ministers from Canada and Britain and the United States were to be seen. Some of these, by invitation, were heard.

Dr. Donald Fraser, formerly a Canadian minister, now among the senior ministers in the English Presbyterian Church, said among other things: "I remember that St. Paul wrote to the Philippians, 'Salute every saint in Christ Jesus. All the saints salute you.' Pray mark the order. Do not wait till the saints salute you and then begin your salutations in response, but happy is the man that begins. I do not know who began the mutual salutations of the Presbyterians and Congregationalists, but I trust that these will go on and increase in cordiality, until such time as the Lord may show us how to merge into one. . . . I rejoice to think that we are all coming to this, that we are not afraid of combination. I honour your horror of anything like tyrannical government, but the combination of spirit-guided and divinely-taught Christians is surely for wisdom and for strength. Combination is to my mind a mark of civilization itself, and it is certainly one of the powerful factors in moral and social problems. Let me hope that all this is just one of many signs of the enlargement of the sympathy of modern evangelical Christendom and of the wiser way of looking at men and things and possibilities that is becoming a habitual charac-

teristic of this age. We do not want the wiggling particularism of past times which has separated so many who should never have been separated, and which has had such a tendency—though there have been great men in it—to make great men small. What we want is, may I say it, some larger sympathy, some wider arm, some nobler horizon, that may make even small men great, and that may help to make us all, under God's blessing, wiser and kinder, more loving, more fitted to serve the great objects that are rising every day before our eyes."

Dr. Alexander Henderson, of Scotland, in seconding a resolution which had been proposed by Dr. Blaikie, who is President of the Executive Council of the Pan-Presbyterian Alliance, said at one of the Congregational Councils extra meetings. "I do not know that there is very great difference after all between us Presbyterians and you Congregationalists. I remember a story told in connection with the past history of my own Church. When negotiations for union were going on (between the Burghers and Anti-Burghers) the two parties happened to dine at the same hotel in Edinburgh, but in separate rooms. In the room where the Anti-Burghers were there was a large mirror at one end, and a country brother not having seen such a large mirror before, believed he was looking into the other room, and, gazing forward, he said to a neighbour, 'Well, these Burghers are not very different from ourselves'; and after what I have seen of you, I am very much disposed to say, 'Well, these Congregationalists are not very different from us after all.' There is no very great gulf between us. I heard last night of one of your own number who has also been a Presbyterian. I have had the pleasure of sitting in the same Presbytery with another one who was for many years a Congregational minister, first in this country and then in America. A minister of the Church to which I belong has gone over to you in America and I had the testimony of an American Congregationalist yesterday that he makes an excellent Congregationalist. I refer to the well-known Dr. Wm. M. Taylor, of New York."

The paper prepared and presented by Dr. Taylor, of New York, to which repeated reference was made after its delivery and which was one of the best and most practical deliverances given at the International Congregational Council was on the subject, "The unity of the Church. How far does the desire to discover some means of outwardly expressing this unity prevail? How far is it possible to gratify the desire, especially in co-operative work?" The closing part of Dr. Taylor's paper I should like your Canadian readers to peruse. This coming from a member of the Council is significant—

"For the realization of external union among the denominations we must have a recognition by them all of the difference between the essential and the non-essential in matters of Christian faith and polity. Truth is always important, but all truths are not of equal importance. Some are central, others are merely circumferential, and when the latter are insisted upon, as being of as much moment as the former, organic union is made impossible. This is especially true when forms of external polity or organization are placed on the same level as the deity of Christ or the reality of His atonement. I cannot see, for my own part, that any form of external organization in particular is prescribed to the Christian Church in the New Testament. In my judgment, even the appointment of the deacons, as described in the Book of the Acts of the Apostles, is not so much a precedent set for all churches to follow, as an evidence that the Spirit is in and with every true Church, giving its members the liberty, nay, the right, to meet every emergency as it may arise, with any new expedient to the adoption of which, in the use of the appointed means for seeking His guidance, He may lead them. Now, holding these views regarding polity, it seems to me a grievous mistake to put among the essentials to union the historic episcopate, whatever that phrase may mean, side by side with the great truths embodied in the Nicene Creed. We are grateful for such recognition as the Lambeth Conference has given us, in proposing terms of union with us at all. We see in that a very long step of progress on the part of our Episcopalian brethren, for which, as a sign of the times, we are profoundly thankful to God; but all the more because of that, their proposal ought to receive from us the most fraternal, but at the same time also the frankest reply. We must tell them that we regard our ministry as being as truly apostolic as they regard theirs to be; that while we do believe in order, we do not believe in orders; and that to seek for union with us on such a basis is absolutely hopeless. Even for union we are not willing to become Episcopalians of that sort; just as even for union we do not ask them to become Congregationalists. In matters of mere polity, we must all be ready to give up something so as to adjust ourselves to each other; while on matters of doctrine, we should restrict ourselves to the great central verities avoiding metaphysical subtleties and philosophical explanations; for if any of us should insist on matters of ritual or polity, as of the essence of the faith the result is foredoomed.

"What should prevent the Free Churches? But why should not the non-Episcopal denominations in this and other lands approximate to each other? What should hinder the coming together of the Congregationalists and the Baptists, especially in this country? There might be some difficulties in America, but here the union has already been effected in many congregations, and what the union has done the denominations surely as denominations may do. What again should prevent the Congregationalists and the Presbyterians from joining in one alliance? They have been shoulder to shoulder in many an earnest struggle for truth