

their Father." Am I wrong in saying that this teaches that the kingdom is in existence during the age and will be at its end when the Son of Man comes; and consequently is not to be begun or set up first *after* He comes? (2) that in the kingdom there are *now* and will be when He comes those that do iniquity? (3) that there will be a separation when He comes of the wicked from the righteous? (4) that the separation will be made by taking the wicked from among the righteous, not by catching up the saints out from among the wicked? (5) that after the wicked have been removed, the kingdom will *continue* with the righteous alone in it; not that a *new* kingdom shall be formed for or by the righteous who shall have dominion over the wicked? (6) that after the coming the wicked shall not be on earth, but shall perish in the fire of judgment? This being my way of understanding the explicit teaching of our Lord, I scarcely know how to characterize the use made of this passage on p. 153, where I read: "So our Lord said that at the time of the harvest, 'the end of the age,' the returning Son of Man 'shall send forth His angels, and gather the wheat into His garner; . . . and then shall the righteous shine forth as the sun in the kingdom of their Fathers.'" The quotation marks and the italics are in the book as if it were Scripture; but it will be seen that the passage is made to teach the very opposite from what our Lord taught, viz., that at the coming *the righteous are to be taken* from among the wicked, and that *then* the kingdom of the righteous shall *for the first time* come into existence. Is this not to handle the word of God deceitfully? L.

MISSIONARY WORK ON THE MOUNTAIN DIVISION OF THE C. P. R.

(Concluded.)

There is another class of men one is brought in contact with in such work, which it would be in place here to refer to, viz.: Those who are to be found at times at the professional gambling table and who, as a rule, are addicted to the use of spirituous liquors, but as yet this has not become a business with them, they still serve in the more legitimate spheres of life. We cannot but think of them as those who have entered the paths that lead directly to the life that has been described. As from the moderate drinkers the ranks of the drunkards are filled, so from the occasional gambler comes the professional. A more genial and talented class of individuals than those who are found gradually drifting into these ranks is seldom met with. Not a few of these young men are to be found in such fields. They always have a hearty welcome for you and a bed for the night if necessary. The kindness shown by many of them will not soon be forgotten. As a type of incidents to be met with in the work the following conversation may be related, and should it come to the hands of the only other individual who is acquainted with it no offence will be taken.

I was saluted one day with, "See here, R—," and turning to the one who spoke he held a purse well filled. "That was last night's work, and I also paid up some old scores." "Had you not best say quits now that you have a stake," said I, "although it is not equal to what you have lost there, or it will in all probability be smaller before it is greater." But *luck* seemed to be with him and he had no idea of stopping with so small a stake; seldom they will when they are winning. We parted. About a week after this, meeting me, he said: "It is all gone, and four hundred more. I shall quit now, and give us your hand on it." When one calls to mind the many who are to be found in such fields on the road to ruin, surrounded by so much that is evil, with little to influence them for good, who welcome one who speaks to them kindly of a truer and nobler life and who, while confessing the folly of their present course, ask is there hope for those who have lived as they have, the question comes as a burning question, are these fields to be occupied? shall the way of life be made known to those who are in the way of death? Who among those who are consecrating themselves to the cause of Christ are ready to say I will stand for a season in the breach for the Master and the Church?

The Farwell that has been described was the Farwell of the past. Its future is not likely to be the same; but even if it should, the more need to occupy and till the ground that is by no means barren but bearing fruit that tends not to the glory of God or the good of humanity. Farwell's prospects as the central

point in the mountains are the finest of any city at least from this end of the line. It is situated in the valley of the Columbia River, at the foot of the west slope of the Selkirk range. Here is the second crossing of the Columbia River by the C. P. R., which is likely to be the terminus of a division on the same. The valley here is larger than at the first crossing, and the timber land more extensive. Navigation is good this far up the river. The boats rendered valuable service to the construction company last season. The mining interests are promising at Big Bend, which will draw its supplies from this point, and, if equal to expectation, will no doubt have a branch line up the river from Farwell. The prospects for a branch line from this point down the river are good.* The mines are of some importance here. The Kootenay District has a bright future. It may take time to develop all these resources, more time than some count on; but they are there and will ultimately be utilized, which will make Farwell the city of this mountain pass.

Donald, Farwell and the next terminus west of Farwell, with the mining camps within reach, would form a group of stations which it would be desirable to have under the charge of a missionary.

Work in the camps now comes in for attention. Starting from Donald the supply train is taken to the end of the track. If the readers have never travelled on a construction train they would find here a new experience, and would need to possess themselves with patience, for they have not yet learned what it is to *wait for a train*. Everything seems ready for the front, yet a day may pass without the train pulling out. All this time you sit on a flat car or amuse yourself as best you can near by. Being on hand and ready for anything that turns up is the only satisfactory way of travelling by construction trains. Some camps are reached before the end of the track; these are visited in turn. The large bulk of them will be found scattered along the unfinished bridges, trestle-works and grades.

The end of the track reached and furnished in western style with a bed. The grade or road gives a choice as to where the staying powers are to be tried with this bed for a pack. After walking with this pack from ten to twenty miles a day over a *tole* road or unfinished grade in the mountains, at times going down into deep ravines, clinging to a rope and climbing hundreds of feet hand over hand, where to miss your hold of the rope means certain death on the rocks beneath. It is then one begins to consider whether or not one blanket less would not do for a bed even if the next night should be spent near the summit of one of the great mountain ranges in close proximity to glaciers and perpetual snow, and concludes to try it. Soon you are ready for something else, ready to give up the entire pack and take chances for a bed, and these chances are generally such that there is no reason to complain. The longer one travels in the mountains the less he is willing to pack what is not absolutely necessary for the journey. One will sleep alongside of a fire, lean against a tree, anything but pack day after day what is not essential to life. The contractors, as a rule, were very hospitable, foremen invariably did what they could to assist in the work, while the men, with few exceptions, made things as pleasant as possible. Insinuations which here and there were indulged in against Christianity were far from being approved by the men. To have regular service every time a camp was visited was impossible, as the men were working twelve and fifteen hours a day. Conversation, here and there a short service when possible, and visiting any who are sick in the camp often has to suffice for the present. Sunday in many camps was much like other days, only that time and a half was allowed for working *this* day, otherwise its return would not be known to many of them. All camps did not follow this rule, some worked on Sunday only when the track was pressing them, others always rested on Sunday. Thus it depended as much on the contractors as men whether they worked or not. If any refused to work, which some did on principle, they were not compelled to turn out; yet if they went out once there was no refusing after that, it was either work or *take your time*. As one gets acquainted with the camps he knows where to spend Sunday when possible. But work on Sunday alone would not take in all the camps in a season, so every evening it was possible to get a hearing services were held. Instead of making an appointment to meet at some settled place, the largest sleeping camp was entered, permission to hold service then

asked of those present, and this was never refused. Those in the surrounding camps were invited to attend. In this way many were reached who would not attend at an appointed place. One thing always observed at these services was brevity, singing, which was a great want, we were forced to omit, not being a singer, and those who were, so indifferent about starting that it became a hindrance. The order generally observed, although no set form was adhered to, was reading a passage of Scripture, a short discourse and prayer. In some camps the singers would come to the front after service, and hymns would be sung until far in the night. The attendance varied from about twelve up to one hundred and fifty, according to the size of the camp. The outstanding sins in the camps were profanity and gambling. The latter was strictly forbidden in some, and this rule closely observed. Others had only a few who were always ready for a game, while in some it was very prevalent. In coming to a camp and finding gambling going on, which was not an unusual occurrence, those engaged in the game were asked if they would close the game in a set time, which would be from five to fifteen minutes as the stakes seemed large or small. In this way a refusal was never given, and those who were gambling at the time of entering would join in the service. These sins were not openly attacked in the exercise. The way of life was presented, leaving the truth to do its work. In private conversation alone were individuals dealt with in regard to these prevailing evils. On one occasion I reached a camp on Sunday evening, with the intention of holding service. At that time I was a stranger to the camp, and the men in it were strangers to me. It had been pay day, and money being flush gambling was prevalent, and in some cases the stakes were large. Speaking with some of my desire to have a service, there was little encouragement given. Almost every one seemed desirous of winning or losing the money they had received. In view of this the matter was not pressed nor a general assent asked for, thinking it might be a refusal, and thus place a damper on all future prospects in this camp. Realizing that the turn would come when a more favourable opportunity to enter the camp would present itself, it was passed but afterwards visited with success equal to any camp. The rainy season came in September, and while it put back the finishing of the road, it opened up the way for more extensive work and allowed me to enter more camps. Two, three or four camps could be visited in a day, and services held as the men could not go out to work. After this ten hours covered about the length of the days, which gave the men longer evenings and thus a greater opportunity to carry on the mission work. The various opinions set forth and views taken by the men as to their duties to God and their fellow-beings cannot be here referred to. Yet this may be said: those who want to obtain practical experience as to the work of dealing with men will find it such a field, and the experience is worth more than the trials one has to endure in carrying on the work. You meet men there as they are: every one shows his colours in camp life; no restraints of society keep back the real life men lead. Humanity is seen as it exists in each one, and you soon see on what ground you must meet your man if you would influence him for good.

In the camps members of different churches were met with who were living Christians. When their principles were not respected at least their fidelity was. Their presence did much to encourage the work, and if benefited themselves by the visits of the missionary as he was benefited by them, this in itself was worthy of the time given to it.

In private conversation, at the camp services and around open graves that contained the remains of departed companions the Word of Life was spoken in the name of the Master, with what results eternity alone shall reveal.

In confidence in the promise, "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," the work was carried on.

In closing this letter, which has now, it may be, passed beyond all legitimate bounds, let me say to the young men of the Church, Take a similar field for a season if the opportunity is presented.

That those who in the future are called to labour in such fields may have as fine a class of men to work among as was found in connection with the mountain division of the C. P. R., and receive as cordial a welcome and as hearty assistance in the work as were given by the superintendent, engineers, contractors and employes, is the wish of the writer. R.

Lethbridge, N.-W. T., March 2, 1886.