

desirous of coming to B. C., with the view of planting a colony of farmers and fishermen in some part of the province where such persons might reasonably expect to better their conditions along the lines of their usual avocations. Incidentally the writer asked that he might be assisted in this project by supplying for the two pastorless churches in Victoria. As a Baptist enterprise the officers of the Church resolved to aid in the matter to the best of their ability and appointed Alderman P. C. MacGregor and myself as a committee for this purpose. We accordingly waited upon the Premier of the Province Hon. Chas. A. Semlin, M. P. P., Chief Commissioner of Lands and Works, who promised very cordially the full assistance of his Government. In addition thereto the committee obtained through the generosity of the C. P. R. Co., free transportation for Rev. C. S. Stearns to and fro, and further arranged for the supply of the pulpit of Emmanuel Church for two Sundays, paying the usual fee therefor.

Rev. C. S. Stearns came in May last, waited upon the Premier and received all needed information regarding lands, harbor, fishing, etc., from the officials of the Government, and on his behalf I organized a party for the purpose of exploring the West Coast of Vancouver Island, especially that portion of it which had been previously considered by experts to be a most desirable place of settlement for the Crofters of Scotland. The party returned, and, as far as we can gather, were thoroughly satisfied with the opportunities presented. Magnificent lands in 40 acre blocks are to be obtained at the nominal price set upon them by the Government, lands already surveyed, adjacent to a harbor suitable for fishing and in close proximity to possibly the most prolific deep sea fishing to be found in the world. Halibut, herring and sardines abound near the harbor whilst farther away abundance of black cod is to be obtained, and comparatively near, salmon can be procured for canning purposes. Singular to relate, but few persons of our own nationality have entered this field of industry. Those engaging in the deep sea fishing being mainly large companies from the United States, or some few Greek fishermen. There are of course numbers of canneries, putting up salmon in cans for exporting all over the world, so that this branch of fishing is sufficiently exploited. I cannot advise any to come here for this purpose, although there is still an abundance of both supply and demand, yet the competition is very keen and the work mostly done by Chinese, who work more cheaply than the white population. There appeared to be only one drawback, viz., that all water frontage suitable for a townsite had been already appropriated, but this difficulty has been overcome by the Tutton Trading Co., who, by an agreement with myself have set aside a portion of their water frontage in all about 100 acres for the purpose of a townsite, selling it in half acre lots at the nominal rate of \$5 per acre. The Government of B. C. have also assured me of their willingness to provide schools, medical assistance, roads, police, and all the usual necessities of civilization.

I understand that Sir Louis Davies in behalf of the Government of Canada, will also co-operate in the matter of harbor lights, beacons, and buoys, as well as a kindly watch care by the Canadian Government boat, S. S. Quadra.

There remains therefore only the acceptance of the proposals by intending colonists. It is strongly urged by all here having knowledge of the business that not less than 20 able bodied men emigrate at one time. Two or three settling in a heavily lumbered district, with poor means of communication, will but invite disaster and disappointment. But, on the other hand, to settle with sufficient means and numbers, to form homes, and work in unison for the clearing of land, building of houses, the catching, curing and exporting of fish is to expect success.

Let me further say that while this is intended to be a Baptist colony, and the Government will place a reasonable reservation upon the land, yet it will only be reserved for a limited time, the land then being open for general settlement.

There is one fly upon this otherwise box of good ointment. The committee were informed by Rev. C. S. Stearns that for the purpose of the exploration of the land, the sum of \$40 had been voted. As the fitting out of an expedition of three or four persons from Nova Scotia to the place where the colony was to be settled would cost at least \$300, and as we could by judicious arrangement, greatly minimize this cost, we strongly advised Mr. Stearns to himself undertake the work with others with whom we could arrange relying upon the payment of the \$40 towards the cost. You will naturally judge of our surprise when we discovered that the \$40 was only voted, and not paid, and of our greater surprise to find that the committee is personally liable for the greater portion of the costs incurred. I trust for the credit of the Baptist people of Nova Scotia in whose name and for whose sakes the committee gave much toil and thought, that the debts incurred will be promptly sent. The Baptists of B. C. do not want the fair name of our denomination trailed in the dust by—unless promises are redeemed—the spectacle of grocery bills, hotel bills, and wages being left unpaid.

Meanwhile, under splendid auspices, a Baptist colony may be at once planted with excellent prospects, if only the right men and women with reasonable means are sent as pioneers in the settlement.

I shall be pleased to furnish inquirers with all information in my power.

W. MARCHANT,
Chairman of the Baptist Home Mission Board.

Intercession as Knowledge.

The connection between prayer and self-knowledge is one of the first discoveries of the spiritual life. What mere self-examination, item by item, can never reveal, shines out through prayer. And yet, clarifying as it is, prayer for one's self has other results than clearness, as deeply prayerful lives sooner or later discover.

Why is it that those who have never neglected prayer will so often find things growing confused again, and prayer becoming hard and dry and discouraging and such as to yield no increase of knowledge? Our first explanation is likely to be that it is some sickness in our own spirit; but this is not sufficient. The more reasonable answer is that there is such a thing as extravagant self-knowledge, and that, pursuing this too eagerly, too exclusively, prayer declines from its greatest functions, and becomes a mere "luxury of devotion." There is no spiritual power which cannot become the minister of selfishness if it be wrongly used. When, therefore, prayer has been pressed too long in one direction, it reacts by its own laws; and these stops in prayer which are so astonishing and humiliating mean, oftentimes that we have learned enough in one direction, and prayer has a wider knowledge and greater enrichment to give. If one prays only for himself there is a speedy limit to what he can learn that way.

It is with prayer as it is with reading. We fall in with some writer whose message and personality completely sway us for a time. We cannot get enough of him, and for weeks or months we live in his standpoint. Here, apparently, stretch out endless opportunities of growth. And then, slowly or suddenly, we are surprised to find that there steals over us a languidness as to his message. Fight it off as we will, the feeling has its way, the influence withdraws, and we have to seek other fields. It seems but a fresh disclosure of our mental sickness, until reading in a widely different train of thought, there leaps forth some sudden word which instantly carries us back to the message we considered lost, and seems in a moment to square and crystallize for us its whole meaning so that we come into a re-possession of the whole message. Without this second writer we should never really have known the first.

Such is the vast and perpetual expediency of going away. For the disciples, seeing Jesus from only one standpoint, it was expedient that they should see him from another to learn what the first really meant. When he was gone, all the loose and wandering remembrances of the past rectified and straightened, and took a new and powerful meaning.

Nowhere is it more expedient that we "go away" than in prayer, and to go away from one's self into prayer for others is the only certainty of any fresh knowledge concerning one's self. Like some metals which are never found pure, but only in combination, so the truth of God exists in combination with our lives. It does not shine upon us clear and straight and alone from heaven, and we have to go and separate it out of the thousand mixtures in which God has placed it. Let prayer be as earnest as possible, yet, if it be prayer exclusively for one's self, life will again and again become meaningless, not to be straightened or cleared again until we look away or be led into some holy curiosity or desire for another. By long looking at a single word on a page the word becomes totally meaningless and vacant, and will not come back into its right use till you have looked away. Prayer has a social character, and earnest souls are sometimes brought to know that God has nothing more to teach them concerning themselves save in connection with others.

It is a great and enlightening experience for us when we become dissatisfied with our knowledge of men, and begin to wonder whether we have ever really known them to any purpose. We begin to wonder whether their not shining may not be due to the fact that we have set them in the low-candle power of our own wishes and feelings and conveniences and expectations. And it steals over us as a renovating suspicion that, as we have always looked nobler to ourselves in prayer, perhaps they might also, were they stood in that light. How long it is before we begin to think of sharing with some one else the light which has so often transfigured our own lives when they were at their very worst, and made them seem worth fighting for and believing on again!

This knowledge comes late. It is only after long and frequent disappointments, after many a social contact which offended and disgusted and lowered our faith, that we begin to wonder whether there is not a light in which men might be looked at which will make them worth loving and working for as Christ found them, an inspiration as well as a depression.

Coming at them directly, our fellow-men yield us but little encouragement. The shortest way to the knowledge of another soul is around by the way of God. Prayer furnishes the paradox that two sides of a triangle are shorter than the third side; out to God and from there to another man, is always shorter than going straight. As wisdom increases, we wonder at the tremor by which we have so long gone straight at people, without once standing beside them in prayer, the light they were all entitled to. One is softened toward the

world when he realizes what little opportunity he has given it to pass through the fairest paths of his own soul, that, though he may even have gone unto the house of God with men, he never walked with them in those places where he was alone with God.

Not all the external knowledge we can obtain can ever take the place of the knowledge that comes by intercession. The thing that will most surprise us in heaven will perhaps be the radiance of some one else. According as men are able to borrow and anticipate that radiance here, and put it around the men they know, are they major minor prophets. Men will not long hearken to the report or judgment of one who has judged only with his own light.

Intercession delivers us from the penalties of looking at men with unsacred eyes, and from the unspeakable miseries of contempt. It gives us a knowledge which sends us back to our fellows with a new heart and courage. Having prayed for a man, or even prayed with him in our own minds, he may seem darker to us, he may seem brighter, but he can never seem quite the same again. We go back to life feeling as never before that we have the strength of new knowledge.

And the same is true of one's work. There are years when industry and determination seem enough. We will do almost anything for our work except pray for it, and so, without knowing the reason, life becomes hard, and the surroundings dry and faded. This may be one reason why so many men are always wishing to change places, that they have stood their own unaided look at them just as long as they can. Ungenerated surroundings are sure to pall, and this incessant moving here and there may be a symptom of unbelief. When a man begins to intercede for his work, he begins to come into a new knowledge of it. God looks regeneration into it; the look of God is the regeneration of the matter. Intercession is new knowledge. "Call thou unto me, and I will answer thee, and shew thee great and mighty things that thou knowest not."—(The S. S. Times.)

The Man with a Muck-Rake.

Mr. Edwin Markham's remarkable poem, "The Man with the Hoe," which almost everybody has read, has been, we think, very unjustly criticised. It has been said that he slanders the farmers in general, and portrays farm-labor as degrading. We doubt much if any such thought was in his mind. He had Millet's wonderful picture before him, and sought to repaint that picture in words. That he has done so, with marvellous effect, can hardly be called in question, so that poem and picture will hereafter be thought of together, as interpreting each other. Poem and picture, therefore, deal not with the farm-laborer as we know him—free, independent, well paid, educated; but with the peasant of continental Europe, "bowed by the weight of centuries." This is the creature, "dead to rapture and despair," who never grieves and never hopes, "stolid and stunned, a brother to the ox." No wonder the poet asks:

"Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of eternity?"

There are, indeed, "gulfs between him and seraphim!" But the poet's fine indignation and questioning awaken thoughts concerning others. He does, indeed, call upon the "masters, lords, and rulers, in all lands," to explain how this creature has missed his high heritage, and what they will answer in the inexorable day of reckoning. These masters, lords and rulers, are in many cases quite as far from the image of God, quite as distorted and stolid, as this "brother of the ox."

Bunyan has portrayed for us "The Man with the Muck-Rake," who was so eager in raking together the worthless things that alone seemed to him of any value, that he could not see the resplendent crown that hung above him. He, too, had his gaze fixed upon the ground, and the "emptiness of ages" was in his face. Perhaps Mr. Markham can give us something like an adequate interpretation to this companion picture, and put the man with the muck-rake beside the man with the hoe. They belong together and their destinies are found in the same bundle. We do not often enough think of the hardening influence of worldly prosperity upon those who are controlled by worldliness in any of its portents forms. Christ very plainly teaches that the social outcast may be nearer his kingdom than those who hold the loftiest positions of wealth, honor, and power. Grace is as freely offered to the one as to the other, and are all equally welcomed to the love of God, but pride is a mighty barrier to divine fellowship than even social rudeness and stolidity. All culture, and excellence, and elegance may fitly adorn the humblest and most unselfish Christian life, and yet, as a serious fact, the man with the muck-rake is farther from God than the man with the hoe.—Commonwealth.

God never places us in any position in which we cannot grow. We may fancy that he does. We may fear we are so impeded by fretting petty cares that we are gaining nothing. Perhaps in the time of our humiliation when everything seems a failure, we are making the best kind of progress.—Elizabeth Prentiss.