

prize of an Oxford Bible to its young people for a high standard of accuracy in the knowledge of the Shorter Catechism. Many successful competitors secured the prize. That prize is still offered, so that all over the metropolis and provinces the Catechism is being diligently studied. The student of Church history knows what the Shorter Catechism accomplished in Scotland and Ireland. It is doing the same in England, and Presbyterianism of a most pronounced type will be the result amongst the rising generation.

The pulpit of the Presbyterian Church in London has always been an influential one. Regent Square Church for many years enjoyed the ministry of Rev. Dr. J. Hamilton, so full of consecrated eloquence, a man after the pattern of Barnabas, full of the Holy Ghost and of faith. To-day this church has for its pastor Dr. Oswald Dykes, whose ministry for culture and unction is unexcelled in London. Rev. Dr. Edmond, at Highbury, for a quarter of a century, has with rare pulpit power and great executive ability contributed largely to the success of the Church. At Clapham we find Dr. McEwan, the present Moderator, at Marylebone Dr. Donald Fraser, a name well known in Canada; in Belgravia, Dr. Adolph Saphir, in Kensington, Dr. Verner White with a large contingent of other names not so well known. But the Presbyterian pulpit of the metropolis is unrivalled by any sister Church. In passing, let me say the Canadian Church has left its impress upon the English pulpit. No more successful pastors than Dr. Fraser, Dr. Munro Gibson, of St. John's Wood, and Rev. R. M. Thornton, of Camden Town, can be found in London. Two, if not the whole, of these gentlemen received their theological training at the hands of the honoured professors of our Church.

This pulpit, like the Canadian pulpit, owes much to its colleges. The English Presbyterian Theological College stands in Guildford Street, Russel Square. For eighteen years the Rev. William Chalmers, M.A., D.D., has been the principal and professor of theology. The Church honoured him by celebrating his ministerial jubilee last month. For seven years Dr. Chalmers was parish minister at Aberdour and Dallic in Scotland. He marched in the procession at the Disruption, and became a Free Church minister. Coming to London, for twenty-five years he ministered to the Marylebone congregation, and for eighteen years was professor and subsequently principal of the College. The full extent of Dr. Chalmers' influence upon the Church in this position cannot be measured. A London paper says of him: "A living epistle of all that is charitable in spirit, cultured in intelligence, and genial in demeanour." As the name of Chalmers is woven into the memory of the Church north of the Tweed, so in England the same name will be kept green for generations.

Another factor in the success of the Presbyterian Church in London is the eldership. In the sessions may be found many men of apostolic spirit, who not only take deep interest in the welfare of the congregations with which they are identified, but they are ever ready to assist in the formation of new churches, and by service, influence and consecrated wealth help to lay the foundations broad and deep of these new organizations. As a result there are districts in London where a few years ago Presbyterianism was unknown, yet to-day a fine edifice, a settled pastor, a large and influential congregation register the progress of the Church.

In concluding this article, we may quote from Dr. McEwan's speech in the Synod. He says: "A true Church will be always known by reflecting the true light which is both old and new, the light of Christ that brings life and healing to the souls of men." In commenting upon this sentence a religious journal says: "Yes, and into such a Church Englishmen will press." And to that we say, Amen.

THE INDIANS OF THE NORTH-WEST.

At the Synod of Manitoba the Rev. James Robertson, Superintendent of Missions, the retiring Moderator, delivered a very able sermon on Romans i. 14. The following is the part relating to the condition of the Indians in the North-West, and the duty of the Church in relation to them:

The rebellion of last summer has brought out in bolder relief the material and moral state of our Indian population, and the latent danger that their presence may prove to the peace and progress of the country.

Let us understand their position. First.—There are said to be 60,000 Indians between Lake Superior and the Rocky Mountains. Of these about 31,000 are south of the North Saskatchewan and under treaty. Second.—By the treaties made the Indians surrendered for ever any right or claim they had to the land. The Government stipulated to grant them 160 acres to each family, to provide them with cattle and implements with which to cultivate the soil, to maintain schools on their reserves, to pay annually to their chiefs \$25, to their headmen \$15, and to the rank and file \$5. When the treaties were made large herds of buffalo pastured on the prairie, and supplied the Indians with the means of living. The flesh, whether fresh, dried or as pemmican, furnished nutritious food. The hides were converted into tents or harness. The skins, when tanned, provided the people with clothing and bedding. What was not required for use, whether of robes or pemmican, had always a market value, and was exchanged for tea and sugar, tobacco and ammunition. These people had rude plenty and were contented. To the stipulations of the treaties they consequently paid little attention. The Indians knew but little of the value of the concessions made to them, and, even if they did, circumstances have wholly changed since and we must deal with them accordingly. And this is rendered all the more necessary since the rapid disappearance of the buffalo is in no small degree owing to the presence and destructive weapons of the white man. In any case plenty has with them given place to poverty, contentment to restlessness, and hence we had an Indian problem clamouring for solution. Of this problem several solutions are offered. On this side of the boundary line have been found advocates of the policy of extermination. If it costs \$100,000 to kill an Indian the policy is too expensive. The Dominion treasury could not bear its strain. The policy is barbarous, and would make barbarians of us. It is wholly foreign to the spirit of Christianity, and we are not yet prepared to part with our faith.

REMOVE THE INDIANS

north of the Saskatchewan, suggests another. They will not go, and if they did they would require to be fed. If expense would be saved we had better not put them there. Two dollars must be expended on freight for \$1 on food. If the Indians are to be taught to sustain themselves by agriculture they must be planted where their chances are as good as those of the settler. No; these suggestions afford no solution of the problem. In the providence of God these Indians are our wards. They have been given not to become food for powder or to be pushed into the inhospitable north, but to be Christianized and civilized. And if our boasted Christianity can find no solution for a problem comparatively simple, how is it to face social and other problems that threaten the stability of society? At the outset several questions meet us—Can the Indian be civilized? Can he be Christianized? Can he be made to support himself? Can he be made loyal? These questions must all be answered in the affirmative. Difficulties may arise from bringing the highest civilization and the lowest barbarism face to face suddenly. It may be difficult for the Indian to become the Canadian. But that he is an apt pupil is beyond doubt. The success of the Roman Catholic, Anglican and Methodist Missions in the North is the best proof that the Gospel is the power of God to the salvation of the Indian. The history of the missions of our own Church is also instructive. Thirteen years ago the Rev. G. Flett began to preach to the Riding Mountain Indians. They were pagans in religion and savages in their mode of life. To-day there are only two or three families at Okanase that are not Christian, and the people generally have adopted the habits of civilization. The band of Sioux Indians settled near Fort Ellice, on the Bird Tail Creek, took a part in the bloody massacres in Minnesota and Dakota in 1862. They came to us with their hands red with blood. They were fugitives from justice. One of their own number, who had assisted the whites during the massacre, came over to minister to their spiritual wants, and to-day there is scarcely a house on the reserve in which family worship is not kept up morning and evening. The record of our work north of Carleton and at other centres is equally encouraging. The success of Indian missions has been far more marked than that of many other missions where the expenditure of money has been greater.

THAT THE INDIAN CAN BE TAUGHT

to support himself is equally plain. It is not easy to change habits in a generation; it took several generations and the oppressive system of slavery to convert the herdsmen descendants of Abraham into the farming Israelites that took possession of Canaan. To convert hunters into farmers might be expected to be still more difficult. Any person, however, who has gone through the North-West, and has had an opportunity of seeing the progress made by the Indians in the matter of self-support must be much gratified and encouraged. At Okanase, on the Sioux Reserve, along the Rainy River, on the Oak River, near Battleford, and other points, the gain has been very considerable, and would have been greater had the circumstances been more favourable and the instructors more efficient. The spirit shown by the Christian Indians during the last rebellion is the best evidence of the effect of Christianity in making them loyal. The Indians north of Carleton, although strongly urged to join Riel, firmly refused, and came to the neighbourhood of Prince Albert to offer their services to the Government to suppress the rebellion. The peaceful disposition of the Indians in Manitoba under Christian teaching, and the control acquired by men like the Rev. H. McKay over the Broadview Indians, are indications of the perfect security we may expect when once all the Indians have embraced Christianity. To outline a policy that shall advance the material and religious welfare of the Indians I shall not attempt. One of the difficulties in discussing the subject arises from the fact that party politics have become so bitter. The subject should be removed from the sphere of politics, and discussed on its merits. A few things are plain. The Commissioner should be appointed for life, and his accumulating experience would be of increasing value. His subordinates should be selected for their competence and character, and not because of their politics or political services. These men should be liberally remunerated, be obliged to have their families with them, and so civilize the Indians by the example of good Christian homes. Men of spotted reputation should never be employed or retained. The department have, according to the last report, sixty-two schools, with an aggregate attendance of about 1,800. Few of the pupils, however, have passed the most elementary stages, and while their surroundings are so unfavourable it is clear that much of the money spent in education is wasted. The Indian leaves school to go back to his blanket and hunting. A change in the direction of boarding and industrial schools is required if any lasting good is to be done. Provision should be made for the varying tastes and likings of the Indian children and youths. Why might the teacher not give instruction in the use of tools? Men who might not like farming might take readily to carpentry or smithing. This is not

A QUESTION THAT CONCERNS THE STATE

wholly; it concerns the Church too. Much of the success or failure of Indian missions must depend on the policy of the Government and on the character of those employed as agents and instructors. The Bible should go with the plough, if not precede it; but the cause of religion and morals will be seriously helped or hindered by the character of the person handling the plough. It must be confessed that the Presbyterian Church has done less for Indian missions than its means and opportunities would warrant. It is true that we thought the wants of the Indian population were being better met by other Churches than seems to have been the case. Our ignorance in the past can scarcely be excused, and neglect for the future would be criminal. The census reveals the fact that there are about 20,000 south of the North Saskatchewan, west of Manitoba, and of these nearly 8,000 are still Pagan. It is not creditable that the spiritual wants of these people should be so long neglected. According to the reports received by the last General Assembly, the Foreign Mission Committee of our Church spent between \$60,000 and \$70,000 on foreign mission work, and of this sum only \$6,100 in cash on Indian missions, and a considerable percentage of the amount was for building. For the amount spent in India and China and the South Seas we are thankful; but surely more ought to have been devoted to these heathens at home. At present there are only four ordained ministers and nine teachers engaged in this work. It is to be hoped that the Synod may be able to make such representation