

now," said he "you believe in faith and works." To which Mr. Ross replied, we do believe in faith and works. We have hold of these two oars and by God's grace intend to pull and push to the shining shore, with our boat laden with saved souls. The speaker then called attention to Manitoba, a little garden which we have in the far-west, a most interesting field of missionary labor. It was my privilege, (said he), to visit that distant Province last summer, and I must say that my expectations were more than realized, as to soil, character of its inhabitants, and the vigour and energy displayed by our missionaries, in common with the missionaries of other denominations, in giving the Gospel to the scattered settlers in the newly formed districts. It was my privilege to meet with the Presbytery of Manitoba the first day after my arrival in the Province, and here I must say, because duty demands it, we have not as far as my knowledge goes a better Presbytery for its numbers than the Presbytery of Manitoba. It numbers 21 ministers, the great majority of whom were present on that day, a joyous, hearty, earnest, loyal band of men, animated with one spirit, devoted to one enterprise—the spread of the Redeemer's Kingdom in that great lone land. Referring to the difficulties with which the missionaries have had to contend, and their adventures incidentally like the following, which were very amusing, were related: A missionary sitting in his buggy all night, afraid to move lest he might be swallowed up in a "muskeg;" another burrowing into a hay-stack to escape the tempest, better known in the North-West as a "blizzard." In short he paid a very high compliment to their missionaries, as well as to those of other denominations who were equally zealous, and between whom there was a friendly spirit of earnest and holy rivalry. The speaker was also pleased to make this statement, as one given from different reliable sources, that the emigration of Presbyterians to that country was more than that of any other denomination. This fact (said he) while it cheers, entails upon you a deep responsibility. Men and money are wanted. The colleges are busy preparing the men—a noble class of men; will you not give the money—furnish the material to cultivate this God-given glorious heritage? I know you will. I have been asked my impressions of the country. All I have to say is that it has exceeded my expectations. I am thoroughly convinced of its future greatness—that millions will ere long people its fertile prairies and develop its vast mines and minerals; but of these and the productiveness of the country I do not now speak, because I know you would not believe me, and hence I would say to all desirous of knowing the whole truth, Go and see for yourselves. The distance now is greatly shortened. My friend, Mr. Galloway, returned to your city yesterday in seventy-six hours from Winnipeg. As you are aware, the Home Mission Committee have appointed me to Prince Albert, a point on the North Saskatchewan, about 600 miles west of Winnipeg, and about 2,200 miles, in a bee line, west of this city, and about 500 miles north-half-way to Greenland. Do you not pity the sorrows of a poor old man going 500 miles to the north of you! My future parish will be the furthest north of our Church; and, hence, in summer I will have this advantage over you, I need not rise for about one-and-a-half hours after you have, in order to see the sun rise, and still my day will have about four hours more sunshine than yours. My parish will extend north-ward to the pole, west-ward to the Pacific, and south-ward as far as I can win. Prospectively, this point is deemed very important—situated near the junction of the two great Saskatchewans, and where a river from the north joins. Here, Professor Hind says, the Chicago of the North-West will arise. Here is where the pious and devoted missionary of our Church, Mr. Nesbit, began his labors among the Indians twelve years ago.

Of his labors, perseverance and triumph over difficulties, I don't need to speak. You are all familiar with his name, memory and worth. That faithful servant of God has gone to his rest and reward, and others have entered upon his labors. Here is where the lad, Donald MacVicar, namesake of the worthy Principal of the Presbyterian College, Montreal, was born and baptized, who gives promise, in the near future, of becoming Principal of the Theological Institute of the North-West. Coming events cast their shadows much further ahead as you approach the north pole. Here we have a church, wooden, capable of seating 160 to 200 persons, which serves the

double capacity of church and school-house. For the past two years the Rev. D. C. Johnson has conducted the school with efficiency, and also the work of the mission with great acceptance. He is at present assisted by the Rev. J. Duncan, a zealous and able missionary, a licentiate, first-fruits of Manitoba College. All that I have heard said justifies the wisdom of Mr. Nesbit's choice of Prince Albert as a point of missionary effort, and as the centre of large undeveloped industries. Here I expect to see ere long many of your sons princely merchants, and not a few of your daughters adorning their stations by their grace, beauty and accomplishments.

The Saskatchewan from that point are navigable about 800 and 500 miles west-ward, to the Hudson Bay about 600 miles, and to Winnipeg about 900 miles; which, with good land, coal, and wood in abundance, indicates future greatness.

Thus I have answered all the questions that I have been asked. I have obeyed the command "be short." By and by I hope to see you up there, and then I will take pleasure in showing you the "lion."

In the meantime be content to remain where you are, diligent at your post, while I go and look out a place for your sons and daughters. Remember me and my family in all your prayers, with the whole band of missionaries—in this and other fields. Contribute of your means freely for the spread of the Gospel. Do it now. Let the poor give; let the rich give, let all give; this is an investment that pays—a bank that never breaks, but will keep yielding its large and yet larger returns in eternity. The cause of God must and shall succeed. The gold of Sheba shall be given to Him. The heathen and the uttermost part of the earth for His possession.

#### OUR COLLEGES.

MR. EDITOR,—Certain questions about our colleges recently touched on in your columns call for the earnest attention of our Church and specially of our General Assembly. That the time is not distant when it will be insisted on that all Theological Professors at least, if not all without exception, must be appointed directly by the General Assembly, I am fully persuaded. There is another question which must soon be dealt with, and that is the power of conferring degrees in divinity. Who that devotes a moment's reflection to the subject can fail to see that the colleges which have no power for conferring degrees are suffering, and must suffer, a species of disadvantage and loss which it is difficult to put in words without being too plain on a delicate point. The power of making any prominent minister of the Church a D.D. is a power fitted to draw forth active service for expected favours on the part of one class, and grateful service for favours received on the part of another; and the other colleges are by the present arrangement expected to admire, and, with all due gracefulness of manner, applaud all the parties concerned. Let me admit that the applause is well deserved and the power wisely exercised, the point remains, is the arrangement a fair one?

Another point, on which I hope some of the authorities of Knox College can give the needed information, is this: in the PRESBYTERIAN of Dec. 27th you have in your editorial columns the following sentence. "In the case of a permanent lectureship, like that of Dr. Proudfoot in Knox College, the General Assembly would be required to appoint some minister in due and regular form." From the fact that Dr. Proudfoot has during part of the present session been lecturing to the students on the art of preaching, and the additional fact that you speak of his lectureship as permanent, I infer that the Assembly has made it so; but I can find no trace of any such action in the Assembly Minutes. Can you, Mr. Editor, or any of the College Authorities, tell me where to find the record of such action?

That a course of lectures on homiletics is a permanent arrangement in Knox College is of course obvious enough, and I thought of this as probably your meaning, but this will not account for Dr. Proudfoot's being the lecturer this session, and of his permanent appointment I can find no trace, nor do the minutes of last Assembly say anything about who was to lecture on that subject during the present session. I am anxious to see the Yale College system introduced, and a course of lectures given to our students on the art of preaching by a few of the most vigorous and successful preachers in our Church, and we have a good list of such men to draw upon.

I am no friend of sensationalism in the pulpit, but the failure of those who prove failures is in nine cases out of ten due to intolerable and incomprehensible dullness. Any minister who could effectually guard our students against a prosy, sleepy, spiritless delivery, would be a good man to lecture on homiletics.

Jan. 3rd, 1879.

CLERICUS.

THINK of the consternation of "The Church Times," the English organ of Ritualism. It has been informed by several American correspondents that "The Princeton Review," in which Bishop Elliott printed his opinion of Ritualism, "is a Presbyterian organ, and not an organ of the American Church!" Presbyterian, to be sure; but how does "The Church Times" know but that "the American Church" is the Presbyterian Church?

THE N. Y. "Independent" pertinently says: "It would not be polite to call it a fatuity; but it is at least a mystery beyond explanation in common sense that so many people write to a paper seeking some information, and sign themselves 'A Subscriber,' 'An Enquirer,' instead of subscribing name and address to their notes. What right have they to assume that the editor can give space in the paper to an answer? And why should they refuse him the privilege of writing a courteous personal reply, as once in a while he might be inclined to do?"

BISHOP SIMPSON told in one of his Yale lectures that a great difficulty in the way of his determining to become a minister was the fact that he had no gift of speech. His fellow students told him this made it impossible for him either to become a preacher or a lawyer. But the call of God was strong upon his spirit, and he felt, "Woe is me if I preach not the Gospel." The way in which he overcame his defects was almost equal to the triumph of Demosthenes, and the success he has achieved remains to encourage many another young man who hesitates respecting a call which he has reason to believe is from God.

THE late secession of the Rev. Orby Shipley, from the English National Church to Romanism, has occasioned no little controversy. Evangelicals are blaming Ritualism for Shipley's change of base, while the Ritualists assert that "it has nothing whatever to do with Ritualism, but is the fault of the archbishops and bishops who have failed to vindicate the catholic character of the Church of England." The seceder himself lays it to the fact that he has discovered that "private judgment is a wrong principle." The controversialists continue their word-battle, and Rome smiles at the whole scene, having secured the person of the seceder.

THE Irish Presbyterian Church has been suddenly and sorely bereaved in the unexpected death of Professor Smyth, of Magee College, Derry. He was Member of Parliament for the County of Derry, and occupied the chair of Theology in the College. He visited Belfast to attend a banquet in honour of Lord Dufferin, and also the Lay Conference of his Church in reference to the Sustentation Fund. Soon after his arrival he was attacked by severe illness, and in a few days breathed his last. The immediate cause of death was congestion of the brain. He is another victim of overwork. For a number of years he was a distinguished minister of the Presbyterian Church of Ireland; he was twice Moderator of the General Assembly. He was only fifty-two years of age. He was one of the ablest theologians of his Church.

#### THE YOUNG MAN'S COURSE.

I saw him first at a social party. He took but a single glass of wine, and that in compliance with the request of a fair young lady with whom he conversed.

I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire formed by sordid indulgence. He thought there was no danger.

I saw him again with those of his own kind meeting at night to spend a short time in convivial pleasure. He said it was only innocent pleasure.

I saw him yet once more. He was pale, cold, and motionless, and was carried to his last resting-place.

I thought of his future state. The Bible teaches, "Drunkards shall not inherit the kingdom of heaven."