

ministry of Christ. That ministry consists not in the possession of a comfortable brick manse and church, with a sure stipend, and a cultured congregation to listen to impressive oratory. The best laborer in the vineyard is he who can best use the spade, the hoe and the knife. In Christ's vineyard the humblest labor is the most glorious and the true minister is he who loves the lowliest service and uses to the utmost the simplest means at his disposal. The mining camps may be rough, the miners uncouth, but so much greater the need of consecrated talent. The more difficult the field, the more capable should be the Church's representative. Therefore, the work calls for the best possible men, and these ought to be forthcoming. No one knows this better than the Rev. Dr. Robertson, and the exact knowledge he possesses is the key to his piteous appeals for men and money, at Synod and Assembly, aye, and in the College halls too. He has accomplished much. His personality, high aims and incessant diligence have impressed and attracted men possessing rare gifts, and aptitude for special work, but alas how comparatively few. Dr. Robertson shows a splendid example himself, laboring and living for the frontier. Shall not a like zeal for God's glory and man's good inspire some of this year's graduates of our theological colleges? Will not some of them—of the prizemen, the medalists,—come forward and show some self-sacrifice?

The physical hardships of frontier work may be overrated. The Yukon and some other fields, undoubtedly, require health and strength of body above the average. But in other far away fields, the climate is bracing and health-giving, and the demand is greater on the mind than on the body. The knowledge of human nature, of character, is of the highest value. Common sense, also, is a quality indispensable to success. So are mental endowments of a high order. For it must not be supposed, that in those mining camps in the far reaches of the mountains, are to be found only men of rough exterior and neglected minds. The scholar, the gentleman by education and training, works alongside the prodigal son who escaped from the refinements of home for the ranch or the mine. The speculator versed in the ways of the world as well as the artisan congregate there, and no catechist, or half educated student-missionary can as a rule succeed in commanding the attention and respect, and ultimately the allegiance of such varied types of mankind as people these frontier fields. The young man, devoted to the Master's work, and specially qualified therefor, on the other hand, may build up the church in the neediest places, and may found self-sustaining congregations, where in other hands the work may hopelessly languish. Examples from experience might be cited.

At the present moment one of the great duties lying upon the church is to arouse an interest in the breasts of young ministers on behalf of the neglected, despised frontier fields.

CANADIAN LOYALTY.

NOT very long ago an interesting letter from the Rev. Dr. S. H. Kellogg (late of St. James' Square Presbyterian church, Toronto) appeared in our columns defending British Rule in India. It seems from the subjoined paragraph from the *Indian Standard* that the letter has caused considerable discussion in the native press.

"We are glad says the *Indian Standard* to see an appreciative article in the *Pioneer* on Dr. Kellogg's

admirable letter, in defence of the British Rule in India. Dr. Kellogg's letter first appeared in an American *i. e.* United States paper, in reply to an article in the same paper by a Professor who had evidently allowed himself to be misled by some of those Indian gentlemen who use their education as a weapon to stab its bestowers.

"But the writer of the *Pioneer* article was not careful to remember this, and as he read it in a Toronto paper he not only keeps on attributing to a "Toronto Professor" the article which Dr. Kellogg so effectually answers, but finally says that there must be many in Canada 'capable of swallowing anything so long as it is against the British Government!' He is amusingly hazy in his ideas about Canada."

The *Indian Standard* in touch with the Scottish and Canadian Missionaries in the field knows Canadian sentiment too well to fall into the mistake made by the *Pioneer* and we are obliged for the correct impression it gives.

PRINCIPAL CAIRD'S RETIREMENT.

THE retirement of the Very Rev. Principal Caird from the Principalship of Glasgow University attracts attention to an eminent personality, and to a man who while not a Church leader, has influenced the theological thought of Scotland very considerably for at least two generations. Dr. Caird was noted as a pulpit orator, a broad, liberal thinker, and a man of distinguished literary tastes. Of his work as a Professor, not much is now heard, and at all times his reputation as a thinker was more or less overshadowed by the profounder genius of his great brother, Edward Caird, the Hegelien. But as Principal of the University he has been on every hand allowed to have been a distinct success. He has been an able administrator and educationist, bringing to the duties of his position not only great knowledge of educational problems, but an academic dignity quite in keeping with the halo with which the national traditions have surrounded Scottish University life.

In the opinion of many he held the palm among pulpit orators for many years, attracting immense audiences whenever he appeared, which was not often, lately, his diminishing strength having been evidently reserved for great efforts. But in the hey-day of his career, no Scotch minister was more popular in town or country, and few were greater favorites indeed with her Majesty, the Queen. One of his sermons made an indelible impression on the late Prince Consort. It was entitled "Religion in Common Life" from the text: "Not slothful in business; fervent in spirit; serving the Lord," and ran through many editions. His sympathies were with the New School of broad theology, and was the natural leader of the band of scholarly preachers which included Mr. Parlan of Enzie, Dr. Service, and other contributors to the volume of "Scotch Sermons," which caused libel proceedings in the General Assembly. But he was not given to controversy and the influence he exerted came from his published essays and sermons, and from the great prestige his name gave to the school of thought he espoused. It is said his successor will be either Lord Kelvin or the Rev. Professor Story.

Bishop Brooks seldom put into smaller compass a weightier truth than when he said: "Prayer is not conquering God's reluctance, but laying hold upon God's willingness." Our own reluctance to accept God's will has often to be conquered before we can be brought into right relations with the Father, and we sometimes call this struggle prayer, but it is hardly the right name for it.