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TEMPTATION NOT FROM GOD.

WHEN we investigate the answer which the first man, overthrown by temptation and darkened in his consciousness by sin, gives to the question of his Maker, "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat," we find that it contains an insinuation that he was led to sin by the very perfection of a divine gift. "The woman," he replies, "whom Thou gavest to be with me, she gave me of the tree and I did eat." He virtually says: "I would have refrained from eating the forbidden tree if Thou hadst not given me the woman to be with me." It was the woman, not the serpent, who seduced Adam from his faithfulness. He sinned at her instigation with his eyes open; he was fully aware of the evil he was about to venture upon. "The man was not deceived but the woman." He loved the creature beautiful, and lost more than the Creator, and for her sake sinned. When the horrors of spiritual disorder seized him and the terrors of an impending doom agitated him he tried to extricate his guilt by charging God with having bestowed a gift upon him whose perfections became irresistible seductions. He converted the very goodness of God into an apology for sin. He virtually said to his Maker: "If Thy gift had not been so replete with attractions I should have been able to stand, but Thy hand lavished such per-

fections upon it that I was unable to resist the temptation." Thus he charges God with having by His very goodness led him into sin.

Adam is human nature, and therefore, the disposition that led him—the evil instinct that moved him—to cast the blame of his guilt on God is still found animating mankind. Men are at all times prone to make hard charges against their Maker when they find themselves in circumstances similar to those in which their type and progenitor found himself. We find these remarkable words in Scripture, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth He any man." Unless men were liable in certain contingencies to harbour the opinion and give expression to it, that God has a hand in their guilt, His word would not so emphatically and explicitly disown the charge. God never charges human nature with imaginary sins.

Circumstances in which such imputations are thrown on the hand and character of God are the common conditions in which men often find themselves suffering the painful consequences of sinful excess. Misery stirs up the deep, and in many respects, unfathomable abyss of human nature as with a storm-swell. Instincts and sentiments that lay out of view and experience in days of ease and free life come to the surface, emerge into consciousness, when suffering tempests the soul. Men will then actually charge God with being concerned in their sins and miseries. "Why are things made so alluring that I cannot escape being drawn by their sweetness into transgression? If the object that seduced my soul and senses had been less bewitching I would not have transgressed. Why do so bitter pains follow practices and indulgences so enticing and delightful?" Rebellious interrogations of this kind, questioning the righteousness of God's ways and implicitly charging Him with tempting, arise in the hearts of men when the stings of remorse and the bitter disappointments of excessive courses disquiet them with vexing pain. In such circumstances man will not shrink from the daring falsehood of charging his Maker with tempting him by the very perfection of His gifts. It is thus, in these circumstances and seasons, that he lays the sufferings which embitter his existence to the account of his Creator.

What meaning can we attach to the accusation so made but this: that God has conferred gifts upon us capable of yielding

pleasures so powerful in their influence upon our natures that we are irresistibly led to a sinful excess. These gifts of nature, if we may so call them, are unquestionably made with the intention of communicating enjoyment and attracting us to the use of them. The food by which life in all living creatures is fed and prolonged is of a varied and abundant kind, beneficial to existence and delightful to appetite. Our Creator might have annexed to the use of the abundant food, which His bounty has conferred, none of the varied and renewed pleasures which we experience in appropriating it—satisfying the cravings of hunger and thirst might have been secured by the necessity of ridding ourselves of pain without the additional incentive of pleasure ; but our Maker in His benevolence has made that which is necessary to our existence, pleasant to our taste. What is predicable of food and drink is predicable of most, if not of all other sources from which desire and appetite are appeased. They are endued with an intrinsic power of communicating enjoyment ; we apply to them accordingly, because they yield delight as well as because they are essential to existence. Inasmuch then as they yield enjoyment we go to an excess in the use of them. We are so enamoured of the joys which the objects of desire and appetite communicate as to set no bounds to the use of them. Excess is outrage of a law of Nature and Nature's God ; all excess is in the strictest sense transgression, that is, going beyond natural and moral limits, and as such is sin—not only sin, but suffering. When we fall into an immoderate employment of the materials of desire and appetite, suffering is the sure consequence. Sooner or later habits of indulgence engender misery. The natural sufferings following sinful excess are poverty, shattered health, wretchedness, disgrace, remorse. When those miseries are embittering his life, man is prone to charge God with having a hand in leading him into them on the ground that His gifts are so sweet and desirable as to prove a seduction to excessive indulgence and resulting sin and misery. Thus the very benevolence of God is with singular unreasonableness accused of being the occasion of temptation. Now "God cannot be tempted of evil, neither tempteth He any man." To tempt is to allure to evil ; to seduce the understanding by false views and corrupt the affections by the enticements of sinful pleasures. To say that God tempts is a grave aggravation of guilt ; to think that He has any, the most remote connection

with our fall into sin, is a malignant form of the terrible disease that defiles and devours our souls.

In order that we may see and understand that God does not tempt men by the attractions of His creatures and the delights of His gifts and bounties let us consider what the real meaning and intention of the pain attending the excessive pursuit of them are. A man who enters on a course of undue living does not proceed far till he feels retributive sufferings. Unless he retraces his steps they will inevitably bring him to a state of wasted strength, innumerable sicknesses, ruin of means, loss of reputation ; he will, in fact, become a wreck in soul and body. This train and issue of evils do not come on him at once but gradually, as the outcome of a course of excess. Before he is fully submerged in the flood of retribution, he has to pass through many intermediate stages of admonitory pains. Now these pains which attend every act of excess, warn him that he is on a dangerous and forbidden path, and by their very sharpness counsel and command him to turn back and seek for safety in the forsaken course of moderation and virtue. By the very sufferings then which accompany sinful excess in all its stages the Author of our being seeks to put an arrest on our advancement in transgression, just as truly as by the pain which undue contact with fire excites He drives us away from being consumed. He is so far, therefore from tempting, that on the contrary He has put the sharp dissuasives of pain in the paths of transgression to stop the destructive progress of the transgressor.

The temperate use of divine gifts is the way to experience the perfection of them ; it cannot, therefore, surely be true that God tempts us to sin and excess by that perfection. The temperate man enjoys pleasures which in quantity and quality and duration exceed the quickly spent raptures of intemperance. Health, of which the main preservation is temperance, is a daily fountain of enjoyment, rendering a man capable of using all the good gifts of God with a relish that excess destroys. In a life of purity there are satisfactions, lasting and delightful, that cannot be found in habits of licentiousness. No dark memories haunt the pure, no legion of foul desires and lawless passions, grown powerful through indulgence, tyrannize over the soul. Honorable industry is accompanied with satisfactions and benefits that are entirely unknown to a life of idleness. The respect of our fellow men, their trust in our integ-

riety, the society and esteem of all good citizens, the sympathy and friendly offices which well-doing even in this life secures, the provision of means honourably acquired for the support of life, the exercise of body and mind, and freedom from the temptations and vices of idleness, are some of the invaluable benefits which honourable industry confers. We might adduce many other illustrations to show that a life of virtue, that is to say, a life conformable to the laws of temperance and righteousness confers pleasures which in quantity, quality and duration exceed all enjoyments of excess and wrong. What other meaning can we attach to such a constitution of things than this, so far as its bearing on our thesis is concerned : That God has placed the solid and natural enjoyment of life in temperance and virtue. Such a constitution of things, therefore, tells us, as if by an articulate voice, that so far is the Author of our being from tempting us to evil by the enjoyments derivable from His gifts, that on the contrary His design is to lead us by these enjoyments to holiness, since the only way to obtain the real pleasures of His bestowments is a temperate or holy use of them. The only persuasives then which God addresses to the inclinations and understanding of man are intended to attract him to a lawful, that is to say, a holy use or temperate enjoyment of natural pleasures. By the motives of His own real and lasting happiness our Maker incites us to temperance and virtue. From all this it follows that it is incomparable folly for man to persist in seeking happiness in sinful excesses from which God warns him off by the sting of retributive pain. Before the deluded man who lives in sinful excess, who transgresses material and moral law, can be happy, the constitution of divine and human nature and all the ordinances of the spiritual and material universe will have to be overthrown and reversed. We have another proof in the constitution of conscience that God does not tempt men by the attractions of His gifts. If we saw a watchman standing at the entrance to a path that led to scenes and circumstances replete with terrible perils and lifting up a warning voice to every man who sought to enter, and if he did enter, remonstrating loudly with him against proceeding farther, we could not surely say that he was tempting men to dangerous steps and ruinous issues. On the contrary we would say that he was doing all in his power to prevent their steps from peril or destruction. This is but an imperfect emblem of the

function which conscience discharges in our souls. Who does not know by personal experience what watchman's voice of warning it lifts up to deter and prevent men from entering on a sinful course? From the course of seeking enjoyment in excesses or of attempting to obtain happiness in the indulgence of excessive desire or appetite it warns men away with a voice which although it does not strike on the external ear in articulate tones, is nevertheless, inwardly intelligible and as distinctly audible as the most terrible thunderings. Let it be especially noted too, that the warnings of conscience are loudest at those very points where prevention is most important. In youth, when the paths of pleasure are most flowery and enticing, it is just at that period most sensitive and active. At the commencement, too, of a wrong course, when we are meditating our first step into an evil path, is it not a well-known experience that this witness for God within us is most urgent in plying its remonstrance and deterring testimony? Now conscience is really the voice of God. The remonstrances of an awakened conscience are as surely the warning of God Himself as if He were to assume a visible form and utter articulate words. It cannot then, with any show of reason, be credited that He who so urgently warns us against sinful excess and all unrighteousness can at the same time tempt us. The very supposition that He has anything to do even in the remotest degree with tempting us leads to confusion. Therefore, "let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth He any man."

When we review the field of evidence which the divine Being has expanded to our thought in the constitution of Nature, in the drift of Providence and the voice of conscience, the proof is conclusive that it is not from Him in any way conceivable that temptation comes. When man accordingly in the bitterness of retributive pain charges Him with being in any way associated with the temptation that leads him to guilt and misery, he is but uttering falsehood and wronging infinite goodness and righteousness; he is really trying to shift his own folly and guilt to the government and conduct of his Maker. No doubt there are insoluble intricacies and impenetrable problems in the region of truth overhung with darkness where lies the secret that reconciles divine working with human freedom. It is doubtless in the pained and evil heart of the transgressor to question God's ways saying:

“Why hast thou not put forth Thine infinite power to prevent sin and misery from entering into the world at all? Why have I come into existence—into a sinful existence at the best, and into a miserable one in so many great and endless issues?” Now, although we cannot fully understand the reasons for our creation, nor solve in any satisfactory manner the entrance and spread of evil and its bitter fruits among intelligent and responsible creatures, we are not left in darkness as to our Creator’s relation to that awful event. We have in the constitution of things significant facts—a few of which we have tried to point out—that disprove the charge which the sinful and suffering spirit of man makes against Him of being a Tempter. Those who receive Scripture as His word find therein an abiding emphatic denial on His part of having had any hand in the origination of evil and its fearful consequences, baffling any thought save His own to fathom or meet. He distinctly and implicitly disowns any connection with it, as cause or occasion. He has probably evidence by-and-by to show that will fully clear His ways and convince an emancipated, redeemed mind that every thing which can be, or could be done has been done to prevent temptation and sin. There are necessities in the moral world—impossibilities we cannot comprehend. One of them most likely is the prevention of temptation. Can there be a spiritual and responsible creature without it? an intellectual and moral universe without it? At any rate all that we can understand from His work and Word goes to prove that He has nothing to do with our temptations; they are outside of His will, and for all we know, outside His power, for there are things He cannot do. As far, then, as we are able to see and judge His character and His ways we find nothing to connect Him with our temptations, and to do so on ground which we cannot see nor comprehend is to divest our minds of common fairness and common sense. All good comes from Him, because He is only good and righteous. With evil, with temptation to evil, He has not the remotest association. He is absolutely apart, eternally separate from them. When we fully and intelligently seize and entertain this conviction, we shall be more grateful for “the exceeding riches of His grace.” It is the lurking suspicion that He could have prevented our downfall that makes us so thankless.

D. M. MACKINTOSH.

## NORTH-WEST INDIANS.

OUR Indian Missions have completed this year the first quarter-century of their history. It is a history that exhibits many signs of incompleteness, both because twenty-five years is a comparatively brief period in the lifetime of a people, and missionary history is life-history in a very real sense, and because it is only within the last five or six years that we have come in any general way to realize the main principle as to method laid down by the first man in our Church who gave his life for Indian Missions. He said in 1869, "I am perfectly convinced that the plan we have laid out for the mission is the proper one if we seek for permanency to our work—educate the young, and do what we can to induce families to settle; hence it is that I am pushing building and farming as much as I can, satisfied for the present to dig away at the rough foundation work that we may all the sooner be able to lodge and feed a number of these little wanderers, and to assist families in their first efforts to become settlers." Here is the germ of the industrial school system which is now proving so valuable a factor in Indian mission work everywhere.

It is necessary to make prominent at the beginning, the fact that the relations in which we stand to the Indians are different from those which connect us with any other heathen. We owe the Gospel to them as to others, but in addition they live within the bounds of our land, they are the wards of our Government, and the moral and social ideals that prevail among them must have a bearing, by no means remote, on the political and social life of Canada. It is therefore incumbent upon us as citizens no less than as Christians, to save and build up this people. It is, our only safety no less than our plain duty. This emphasizes the necessity of aiming at civilization in Indian mission work. In China or Hindostan it is of minor consequence whether the native Christians are taught English or not. With the Indian it is a necessity, not only that he may be prepared for the duties of



citizenship which lie before him in the near future, but that he may be the better fortified to meet the peculiar temptations which assail him in a civilized land.

It will be appropriate to give an account, as nearly chronological as may be, of the missions maintained by the Presbyterian Church among the Indians, dwelling with a little detail on the lives of those who carried on the work while it was in its infancy.

James Nisbet was a native of Glasgow, and came with his father and other members of the family to Canada in 1844. In the same year he began his attendance on classes in Knox College and continued to attend for four years, completing his course in 1849. Immediately thereafter he spent some time as agent of the Sabbath School Society of Montreal, but he was, in 1850, ordained as minister of Oakville, between Toronto and Hamilton, and continued in that charge a laborious and successful minister till the date of his removal to the North-west twelve years afterwards. Missionary interests had already taken a firm hold upon him. His brother Henry was a missionary in Samoa, and he himself, during the latter years of his ministry in Oakville, was in the habit of spending a considerable part of every winter in visiting spiritually destitute parts of Ontario, lying within what are now the bounds of the counties of Simcoe, Grey and Bruce. Such was his aptitude for this work and such his success in it that it was more than once proposed to set him free from his pastoral charge, that he might give his whole time to mission work on the frontier.

During these years the Presbyterian Church of Canada was feeling its way towards the establishment of its first foreign mission. The slowness and caution exhibited by the Synod (then the supreme court of the church), and the manifest absence of enthusiasm read somewhat strangely now, although these events belong to the same half-century in which we are now living. Urged on by appeals from the Rev. John Black, of Kildonan, the Synod in 1857, in response to an overture from the Presbytery of Toronto, approved the establishment of a mission among the American Indians, and thereafter, for the next ten years, each synod endorsed the proposal, but it was only in 1866 that the actual beginning was made, and Mr Nisbet, who had already for four years been helping Mr. Black in the Red River settlement, carried his headquarters five hundred miles farther westward along "the course

of empire." If the interest taken in the mission by the Canadian Church as a whole needed a good deal of urging, the interest shown by the Red River people was keen. The settlement gathered at the Kildonan church to bid him good bye, with many prayers for him, his companions, and his work. An address was presented to him and contributions amounting to about £100 to assist in establishing the mission. Elaborate preparations had been made and the caravan set out for the prairies of the Saskatchewan, prepared to build houses and kill game for food, as well as to teach and preach. The mission party consisted of ten persons, and included, besides. Mr. and Mrs. Nisbet and their child, helpers of various degrees, the two chief being Messrs. George Flett (who joined the party at a latter stage) and John McKay. Mr. McKay was to be farm manager and superintendent of buildings for the mission. Mr. Flett was to be interpreter and was at this time on his way eastward from Edmonton to meet the party at Carlton. They set out with eleven carts and a light wagon on the 6th of June, 1866, and after the many vicissitudes and delays that are inevitable in a country where the carts have to be formed into rafts at the crossing of every considerable stream, and where the horses have to be turned loose every night to forage for themselves, they reached Carlton in 39 days. After a good deal of deliberation, and after visiting several places they fixed on what is now Prince Albert as the site of the mission. The Indians were by no means anxious to have them, but the tables were cleverly turned upon them by Mr. Flett, who had been born on the Saskatchewan, and who claimed on that account a right to a share in the land by the same argument that they themselves did. The plan in Mr. Nisbet's mind was to found an industrial mission with farming and other industries to help to maintain the institution, and to assist in surrounding with good influences any Indian children that might be intrusted to him for education and up-bringing. The place selected was to be the headquarters of the mission, but a great deal of the work planned was to be done, not at this place but by the missionary and his interpreter visiting the scattered Indian tribes in their encampments on the plains or when they visited the posts of the Hudson's Bay Company for trading purposes. This itinerating system was inaugurated by a visit paid during the first autumn as far west as Edmonton, a distance of about 450 miles.

Services were held with such Indians as were met, and invitations given to them to come for further instruction to the missionary establishment. Two small houses were built the first year, and a large one the next summer; the place came to be favourably known among the Indians, and the missionary had many visitors. At first it was the helpless and the infirm that were brought, but the kindness shown to these, and the way in which the mission house was opened to become a home for several destitute orphan children, melted the hearts of not a few who paid occasional visits to the mission, and there gradually grew up about it as a centre, a little band of Christians who looked to Mr. Nisbet and his helpers for spiritual guidance. From the first Mr. Nisbet had in contemplation the establishment of a boarding and industrial school, partly to train such Indian children as might be intrusted to him and partly in response to urgent requests of officers of the Hudson's Bay Company, that they might have some place not too far away to which to send their children for an education. Accordingly in the course of the summer succeeding the establishment of the mission, such a school was opened, with Mr. Adam McBeath, also from Kildonan, as teacher. Even before it opened there was guaranteed a sufficient number of paying pupils (*i.e.*, of pupils other than Indians), to relieve it from being chargeable upon the mission funds.

The winter of 1868-9 was very severe and the Indians suffered greatly from cold and hunger. A number of families made their way to the mission utterly destitute, and would have starved but for what the mission families could spare for them. The young men and women belonging to these families could not be induced to attend school. It was the kitchen, not the school-room that attracted them. So Mr. Nisbet caught them with guile by himself opening a night-school in the kitchen, and treating everyone who came to a lesson in English and a Bible exercise as well as a satisfying supper and a comfortable room.

In the summer of 1870, the Saskatchewan plains were devastated by the small-pox scourge. In some cases whole bands of Indians died, and hunters in the autumn found groups of *teepees* standing over skeletons; there had not been a single survivor to bury the dead or to carry the news. Mr. Nisbet by his promptness in vaccinating several hundreds of the Indians within reach, saved

Prince Albert from the plague, but many that had been in the habit of visiting the mission were carried off.

During this year the statistics of the mission show that Prince Albert had a population of 106, some settled permanently and some not. There were seventeen baptisms during the year six of those receiving the rite being adults. There were 26 names on the communion roll, and the school had an attendance of 22. In 1871, a church, capable of accommodating 150 people, was built. It had an attendance of 100 in the morning and 80 in the afternoon.

The good judgment shown in choosing such a site for missionary headquarters was already beginning to bear fruit that had not been anticipated. White settlers were attracted by the soil, climate and location on a great river. All Mr. Nisbet's helpers had hitherto come from the Red River, and now settlers from the same locality, desiring to be near their friends, settled in the neighbourhood. The more numerous the white people became the less attraction had the place for the red men, and those who did come were of a class that was attracted more by the turnip and potato fields of the farmers than by the opportunities of religious instruction provided by the mission. The plan for itinerating, which had bulked largely in the original letters about the mission, had never been systematically carried out. The division of forces between home-guard and flying column, which such a scheme of operations implied, was in Mr. Nisbet's opinion beyond the reach of the small staff at his disposal, and accordingly he urged repeatedly that the Church should send an additional missionary. Much hesitation was felt about this, because the expense was already considerable on account of the necessity of maintaining an interpreter, a teacher, and a farm manager, and because, too, the increasing influx of white settlers seemed to indicate that some change of location might have to be made to secure the permanent success of the mission along the lines on which it was at first established. In the latter part of 1872 the Rev. E. Vincent was sent out as a second missionary, and in 1873 it was resolved to give up farming. Mr. Vincent resigned in 1874, and in the autumn of the same year, Mr. Nisbet, much worried by the failure of some of his plans about the mission and harrassed with anxiety as to its future, died at the residence of Mrs. Nisbet's father, Mr. Robert McBeath, in Kildonan. He had just

completed the long and toilsome journey from Prince Albert, and his taking-off had the more pathetic interest in that it was preceded some eleven days by the death of his wife, the partner of all his work among the Indians. Thus ended the life and work of our first Indian missionary, a man for whom the Church has since shown her esteem by providing by special contribution for the education of his children, by erecting a monument in the Kildonan churchyard to perpetuate his memory and by declaring in her records that he was "a singularly unselfish and devoted missionary."

For the four years following, *i.e.*, 1874-1878, the field at Prince Albert was manned by temporary substitutes, who, like Mr. Nisbet, had served an apprenticeship in the home mission field, and were ready to go wherever their services were required. They were the Rev. Hugh McKellar, now of Woodland, Ont., (1874-6); the Rev. D. C. Johnson, now of Beaverton, who went as mission teacher, but for part of his time was the only minister in the field, and conducted services in addition to his work as teacher, (1876-9); and the Rev. A. Stewart, B.A., now of Clinton, (winter of 1876-7). Towards the close of 1879, Miss L. M. Baker succeeded the Rev. D. C. Johnson as teacher, in which capacity she still serves the church. In 1877, Prince Albert, which had by this time grown to be a flourishing village, with high hopes for the future, was transferred from the Foreign to the Home Mission list, and other arrangements began to be contemplated for the supply of the Indians who were then being settled by the Government on reserves and who had retired altogether from the immediate neighborhood of Prince Albert.

In 1876, permission was given to the Presbytery of Manitoba, by the General Assembly to ordain Mr. John McKay as missionary to the Indians, but it was not till 1878, and after a good deal of hesitation on Mr. McKay's part, that action was taken by the Presbytery, and he received ordination and was settled over the Indians who had formerly been under the care of Mr. Nisbet. Their circumstances were very different now, however, from what they had been when the pioneer missionary went to break to them the bread of life. Then they were the monarchs of the West, proud and haughty, making ordinarily an easy living from the buffalo and the beaver; and the first mission band sued as suppliants for a place in which to build their houses and make a home. But now the case was changed. The buffalo were gone and the beaver yearly

diminishing, and those to whom a few years before supplication had been made, were now themselves the suppliants. Hunger and nakedness beset them and they had to trust to the Government and the missionaries to take pity on them. The Government bought their title to the lands, promising in payment annuities, schools, implements, food in times of scarcity, etc. ; one part of the treaty was that the Indians were to settle on reserves which they were to choose and which the Government was to set apart for them. In accordance with this part of the compact the Indians that had been formerly tributary to Prince Albert were now scattered, some to the south and some to the north. For two years Mr. McKay held services at two places on the south branch of the Saskatchewan some twenty or thirty miles south of Prince Albert, and at Sturgeon Lake, twenty miles north. It was his intention to make Sturgeon Lake his headquarters, and measures were initiated for the building of a church when a remarkable and unanimous invitation came to Mr. McKay to establish himself on a reserve some seventy miles west of Prince Albert, with Chief Mistawasis (Great child), who fourteen years before had fallen in with Mr. Nisbet and Mr. McKay on the plains, and heard from them for the first time an explanation of the way of life. So deep an impression had been made that he and his band were anxious now to have the services of a resident missionary, and after consultation Mr. McKay accepted their invitation and became their missionary. This left the reserve at Sturgeon Lake and the two on the South Branch without a missionary. These were the direct descendants of the original mission, the Mistawasis band having had but a remote connection with the Prince Albert mission, but the work, hopeful as it was in these places, was dropped, and has since been taken up by another Church, and the two on the South Branch especially are in a flourishing condition. The difficulty of getting a suitable man for such a place, the expense of carrying on work in a country where living was so costly and the difficulties that had already fallen to the lot of the Prince Albert mission seem to have discouraged the Church from carrying on the work of which a beginning had been made in Prince Albert.

Mr. McKay's services were highly appreciated by the people among whom he had cast in his lot. He had been born on the

banks of their own river, the Saskatchewan; he had a strain of Indian blood in his veins; he spoke their language with perfect mastery and he had passed his life on the far-reaching plains on which their happiest and easiest days had also been spent; there was therefore great community of sympathy and interest between him and his people. On the other hand he had a firm grasp of the word of God and its saving doctrines, having been taught first in the Presbyterian parish school of Kildonan and then under the preaching of such men as John Black and James Nisbet; he was a fluent and indeed, eloquent speaker in the Cree tongue, and so wielded a great influence not only over the band with which in his later years his name was associated, but also over others scattered throughout the whole country, many of whom continued to the last to look up to him as their spiritual father. His influence received abundant proof when in the year of the rebellion, 1885, the band not only remained loyal, although they were only a few miles away from Riel's headquarters, but accompanied their minister to Prince Albert and put their services as scouts, etc., at the disposal of the loyalists. In the early days of the mission, his daughter, Miss Christie B. McKay, opened a school in connection with the mission altogether at her own expense. At a later date it was adopted by the Church and she has continued to be its faithful teacher until in the month of October of the present year, when she retired on the eve of her marriage, to be succeeded by Mr. D. H. McVicar, B.A., himself an Indian, a fruit of the Prince Albert mission in Mr. Nisbet's days, a graduate and medallist of the University of Manitoba and a teacher in several of the Indian mission schools under the care of the Church.

Mr. McKay continued his work till the spring of the present year, when he died in his 60th year, leaving behind him a band of Christian Indians as a monument to his fidelity. He has been succeeded by the Rev. F. O. Nichol, a graduate of Knox College, who entered upon his work in the month of August of this year and who looks forward to reap an abundant harvest from the labors of those who preceded him, as well as from his own.

Besides Mr. John McKay, the other principal helper the Rev. Jas. Nisbet had, when he went to Prince Albert, was Mr. Geo. Flett. Mr. Flett was born on the Saskatchewan, but removed at an early age to the Red River Settlement, where he obtained his education,

which includes a good working knowledge of English, French and Cree. He has a name (it is a pleasure to be able to speak of him still in the present tense) that shows he has something of the Scotchman in him, and a complexion that shows he has something of the native. He was trained in the parish school and pushed his way on till he became a trusted employee of the Hudson's Bay Company. He married Miss Ross, a sister of the wife of Dr. Black, of Kildonan, and at the time when he entered the service of the Presbyterian Church, as interpreter for Mr. Nisbet, he was in the employ of the Company at Edmonton. He helped to choose the site for the new mission at Prince Albert, and he has performed a like service for most of the missions we have since established. The advantageous and, in most cases, beautiful sites, on which are erected the mission buildings at Okanase, the Crowstand, Round Lake, Muscowpetung's, and Piapot's, all owe their selection in some measure to the good judgment of Mr. Flett and his knowledge of the needs of a missionary establishment. Mr. Flett retired from the service of Prince Albert Mission in 1869, mainly on account of the health of Mrs. Flett who needed to come to the Red River for medical treatment. In 1874, Mr. Flett undertook mission work again and was sent to the Indians in the neighbourhood of Fort Pelly, about 300 miles north-west of Winnipeg. He held a roving commission and endeavoured to carry on work among several widely scattered bands—especially among two groups of reserves—one near the head-waters of the Assiniboine River, about Fort Pelly; and the other west and south of the Riding Mountain, 150 miles south-east of the former. This was evidently too wide an area for one man to overtake satisfactorily, and accordingly Mr. Flett was ordained in 1875, and established at Okanase with oversight of that and two other reserves, and with instructions to pay occasional visits to the Fort Pelly reserves, which were put under the care of Mr. Cuthbert McKay, a young Christian half-breed, as school teacher. Mr. Flett has continued ever since in charge of Okanase, and is now surrounded by a body of Christian Indians, who reflect credit on the training they have had. The old chief, the father of a grown-up family of twelve children, saw them all, with his wife, become Christians and still remained a heathen; but two years ago, after listening to Mr. Flett's pleas for fourteen years, his heart yielded and the whole family is now united in the Lord's service. A



mission day-school has been maintained since 1882 on this reserve; it is now under the management of Miss M. S. Cameron.

Mr. Cuthbert McKay's untimely death from consumption, in the spring of 1887, left the Fort Pelly reserves without spiritual oversight, and during the summer of the same year the Rev. Geo. A. Laird, B.A., a graduate in Arts, of Dalhousie, and in Theology, of Manitoba College, was appointed to what has since become better known as the Crowstand Mission. In his hands it has developed remarkably. There is now a communion roll with more than thirty names, and an industrial boarding-school with an average attendance of fifty-five. Mr. Laird enjoys the assistance of Mr. W. J. Wright as instructor in trades, the Misses Armstrong as teachers, and Miss Florence McLean as assistant to Mrs. Laird in the matron's department.

Immediately after the Minnesota massacre, in 1862, many of the Sioux Indians implicated in it took refuge in Canadian territory. Among these have been established the missions on the Bird Tail, at Portage la Prairie, and the new mission at Prince Albert.

On the Bird Tail creek, near Fort Ellice, is a band of Sioux to which the Mission Board of the American Presbyterian Church sent one of its native Sioux ministers in the summer of 1875 to pay a missionary visit. This minister was the Rev. Solomon Tun-kan-sui-ci-ye, (his own grandfather), more familiarly and with more facility called the Rev. Solomon; and many of the people to whom he came were his own relatives. His visit made a deep impression, and Enoch Returning-Cloud, a leading man among the Indians, taught school during the following winter, and conducted religious meetings because "he wanted the Word of God to grow." With a simplicity that ought to be a rebuke to our carelessness in improving better opportunities, he wrote: "Although I am poor and often starving, I keep my heart just as though I were rich. When I read again in the Sacred Book what Jesus, the Lord, has promised us, my heart is glad. I am thinking if a minister will come this summer, and stay with us a little while our hearts will rejoice. If he comes to stay with us a long time we will rejoice more. But as we are so often in a starving condition, I know it will be hard for any one to come." The Canadian Church had not money enough to answer an appeal even of this kind at once, but in 1877 the way was opened, and the Rev. Solomon became the

pastor of a people that had eagerly awaited his coming. Besides conducting services among them he visited once or twice each year nearly all the other Sioux bands in the country, and usually in company with the faithful Enoch, who became his elder. Here is an extract from their account of a tour in February, 1879: "Then I started with Mr. Enoch, my elder. The first night we came to the *teepees* of our own people at Large Lake and held a meeting with them. The next morning we started and slept four nights. On the fifth day we came to a large encampment on Elm River. There were a great number of tents which we visited, and prayed with the n, being well received. But as I came to where there were two men, and prayed with them, I told them about him whose name was Jesus—that he was the Helper Man, because the Son of God; that he came to earth, made a sacrifice of himself and died, that he might reconcile all men to God; that he made himself alive again; that although men have destroyed themselves before God, whosoever knows the meaning of the name of Jesus, and fears for his own soul and prays, he shall find mercy and be brought near to God. That is the Name. And he is the Saviour of men and so will be your Saviour also, I said." Then follow objections from the men and further discussion too lengthy to be reproduced here.

The Rev. Solomon continued in charge of this work till 1887, when he was obliged by failing health to give up and return to his old home in Dakota, where he still lives. Since then the mission has been in the care of the Rev. John McArthur, who has charge of it in addition to an adjoining home mission field. In 1883 a day-school was opened, with Mr. J. G. Burgess as teacher; it was kept up till 1888, when it was merged in the boarding and industrial school established at Birtle, 12 miles distant, under Mr. G. G. and Miss McLaren for the benefit of this reserve and also of those under the care of Mr. Flett. The little Sioux congregation has two weekly prayer meetings in the church, and maintains a live missionary association. Almost every household has family worship.

The ladies of Portage la Prairie established an independent missionary society among themselves some six years ago to care for the neglected Sioux Indians about the town. This was in course of time placed under the care of the Presbyterian Church, and in the hands of its present teachers, Miss Walker and Miss Fraser, has done excellent work. Religious services, in which the

Indians themselves engage with great heartiness, are carried on during the summer in a tent near where the Indians have their summer camping-ground and during the winter in a little church which the Indians themselves built.

The Cree Indians retreated from Prince Albert long ago, but recently a band of Sioux has been hovering about the place, and in the summer of 1890 a school was opened among them under the charge of Miss Baker.

In February, 1884, the Rev. Hugh McKay was designated a missionary to the Indians of the North-West. Mr. McKay is a Canadian, and a graduate of Knox College. He spent several years as a student and as an ordained missionary on Manitoulin Island, and there saw something of the Indians and became interested in them. He volunteered for service among the Indians of the West, and after some exploring found an opening among the Crees in the Qu'Appelle Valley at Round Lake. He began in a small way to take a few starving and half-naked Indian children into the little log house that served him for bachelor quarters. He fed them, clothed them, and taught them, and from this modest beginning has grown the circle of eight boarding industrial schools under the care of the Presbyterian Church. Of Mr. McKay's school the Superintendent General of Indian Affairs declared, in 1888, that he believed more good had been accomplished in that year by it than by all the day-schools put together. The primitive log building in which Mr. McKay began his work has been superseded by a substantial stone building, which is used as a residence for the children, and a frame building which serves as a school-room. Services are held at seven places, and Mr. McKay has become so proficient in the use of the Cree language that he is able to conduct a service without the aid of an interpreter.

Further up the Qu'Appelle Valley, in which are situated the reserves ministered to by Mr. McKay, there are three other reserves—those of Piapot, Muscowpetung and Pasqua—which are under the missionary oversight of the Rev. W. S. Moore, B.A., a son of the manse, a graduate in Arts of Queen's College, Belfast, and a graduate in Theology of Manitoba College. Ground was broken on Piapot's reserve in 1885, by Miss Isabella Ross, who for nearly four years carried on a school amid very trying surroundings.

Mr. Moore was appointed to these reserves in 1887, and established a boarding school, which has since grown into the Lakesend School and now occupies a substantial stone building on a site adjoining Pasqua's reserve. Sabbath services are held regularly in four places and many of the Indians are evidently living devout Christian lives.

The rebellion in the North-West Territories deepened interest in the condition of the Indians to such an extent that the Church was able to open two new missions. One of these was on the Stoney Plain reserve near Edmonton, in the remoter part of the North-West, where a mission day-school was opened under the care of Mr. Magnus Anderson, a former employee of the Hudson's Bay Company, who had spent most of his life among the Indians. Mr. Anderson began work in 1885, and continued till October, 1891, the school having been converted into an industrial boarding school in 1890. Mr. Anderson's successor is Mr. Geo. J. Wellbourn, of Oshawa, Ont., who writes thus of some of his first impressions: "On Sunday we had a change which resulted in what was to me the most impressive meeting I ever attended. We sang four hymns during the meeting—three of them by the Indians themselves in Cree. I read to them from the Bible and then asked them to speak. Two of them, Lazarus and Four-Souls, spoke at considerable length and with great earnestness. Five of them took part in the prayers which followed, and the fervour and deep feeling shown by them was most touching and I trust was heard with favour by the Hearer and Answerer of prayer."

The other mission which was established about the same time was that at the File Hills, eighteen miles north-east of Fort Qu'Appelle. Mr. R. N. Toms, the Rev. Alex. Campbell, B.A., and Mr. Alex. Skene have successively been in charge of this mission, which is housed in a substantial stone building, and adds to its evangelistic work the care of a small boarding school for Indian children.

In April of the current year, a Government Industrial School was opened in Regina, under the care of the Presbyterian Church—the Government paying all the expenses of the institution. The Rev. A. J. McLeod, B.A., a Canadian, a graduate of the University of Toronto, and of Knox College, has been chosen as principal. Before taking charge of this work Mr. McLeod was a successful home missionary in the West. The school has at present about fifty pupils, but it

is intended to increase this number gradually to a maximum of two hundred.

In July of the present year the Rev. John A. McDonald, B.A., a graduate of Queen's College, who had already won his spurs as a student missionary in British Columbia, went to Vancouver Island to establish a mission among the Indians of its west coast and has begun work at Alberni.

In two instances in the history of our work in the West, schools have been closed. In 1875, a school-house was built, and a school opened at the Rosseau River, which is an affluent entering the Red River from the east, near the international boundary line. Mr. Cuthbert McKay, who was afterwards associated with the Fort Pelly Mission, was the teacher, and after him Mr. James McPherson. For a time the mission prospered and the school had an average attendance of twenty-five, but it gradually decreased until, in 1881, the Committee closed it, and it was re-opened and has since been carried on by Roman Catholics with, however, no larger attendance than during the latter years of Presbyterian management.

A mission and a day-school associated with it were opened on the Assiniboine reserve, south of Indian Head. It was under the charge first of Mr. Jas. Scott and afterwards of Mr. John McLean. The Indians were very hard to influence, and on Mr. McLean's resignation the school was closed on recommendation of the Indian Department with a view to encouraging the transfer of the children to industrial schools, and especially to that at Regina. The reserve is still nominally under our care; it is occasionally visited by our missionaries, and the Foreign Mission Committee has in contemplation the re-establishment of a resident missionary among these Indians, who need his services none the less, however little they may welcome him.

In all these missions there are two departments, the evangelistic and the educational. In the line of the former work the minister preaches at first through an interpreter, but as soon as he has mastered the language even imperfectly by direct communication, he visits the people and talks with them in their homes; prescribes for their maladies the simple remedies with which the Government provides him; warms their shivering bodies with the clothing sent by kind-hearted ladies; feeds them often from his own table, and in all

ways endeavours to set before them the attractiveness of the Gospel of the grace of God. In the schools the children are gathered and weaned away as much as possible from the filthy and debasing influences of their *teepee* life. They are taught, besides the elements of Christian truth, to read and write ; the girls to knit and sew and keep house ; and the boys to care for cattle, till the ground, and in some cases they are trained in the elements of a trade. All these schools receive government grants, the day schools to the amount of \$300 per year, the boarding schools to the amount of \$60 per pupil per year, and in the Government School at Regina no expense falls upon the Church.

This review of our Indian work shows that we have under our care thirteen missions, with eight ordained missionaries, and assistants such as teachers, matrons of industrial schools and the like, to the number of 21. The communion rolls contain the names of 196 Indian church members, an increase of 27 over the previous year ; 66 infants were baptized in 1890, and 55 adults. There are eight industrial schools, with 290 names on the roll, and 213 of an average attendance ; and there are three day schools which have 66 names on the roll, and an average attendance of 45.

The management of Indian mission affairs is under the care of a Winnipeg sub-committee of the General Assembly's Foreign Mission Committee. The names of Dr. Black and Prof. Hart deserve to be held in grateful remembrance for their long continued and unselfish labors in promoting a work, the need of which was pressed upon them by the sight of the red men about them.

During recent years the hands of the missionaries have been much strengthened, and the sufferings of the Indians in winter have been much alleviated by the liberal gifts of clothing and other useful articles sent out under the auspices of the Women's Foreign Missionary Society, which also provides most of the money for carrying on that part of the Church's work which aims especially at improving the condition of women and children.

The last few years have witnessed a most encouraging growth in our Indian missions. During the first eighteen years of this missionary history only four missions were established ; during the last seven years nine new beginnings have been made. Less than ten years ago one of the fathers of the Church declared in a missionary speech that the Presbyterian Church did not need to do

anything further among the Indians — that the Episcopal and Methodist Churches had practically overtaken the work and there was nothing more for us to do. What I believe is a more correct opinion prevails now ; we have this year sent one missionary to British Columbia, and there are yet 10,000 aborigines in that province who are not only not evangelized but have no missionary among them. From another point of view too we are far from our goal ; indeed we are but at the beginning, or worse, instead of gaining ground for the last twenty-five years, we have been losing. The Hon. Richard Hardisty, who spent his life among the Indians and whose point of view was certainly not that of a cowboy or whiskey smuggler used to say that the Indians had deteriorated in honesty, in purity, and in manly independence, from what he as a young man had known of them. How could it be otherwise ? One does not develop peace or honesty, or, for the matter of that, any other virtue in a band of 500 savages, by herding them together, mounted and armed, supplied with almost enough food and clothing, and with only such a spice of hunger in their lives as affords a plausible excuse for engaging in an imitation buffalo hunt among a neighbouring ranchman's cattle. One does not christianize Indians at a rapid rate by surrounding a reserve with twenty-five rough frontiersmen to one missionary—frontiersmen, who, having for the most part no Christian services of their own, come to regard the Indians as "pizen," and not the kind of "pizen" that one touches not, more's the pity.

The fact is, although we are able to point to some noble examples of simple Christian faith among our Indian converts we have not held our own in the maintenance of morality among the average red men of the West. Our only hope is in using our influence as citizens, to promote legislation and form public opinion to save the Indian, in keeping our home missions advancing *pari passu* with Indian missions, so that we may not let slip from one hand what we grasp with the other, and in pushing forward rapidly the entire front so that we may conquer our whole land for Christ.

## UNDERGROUND PALACES.

IT was by mere chance, that we saw the "Grottoes" of Virginia. We had been at the famous Natural Bridge and were speeding northward upon the train, which passes up the beautiful Shenandoah Valley. On the way we decided to see the "Grottoes," that, of late years, have been a centre of attraction to tourists. In a former communication to the MONTHLY the writer described the Mammoth Cave, which for the length of its avenues and magnitude of its chambers stands without a rival. Its formation and general appearance are widely different from that of the "Grottoes." The chambers and avenues of the former have been worked out of sub-carboniferous limestone, chiefly by the solvent action of the water of a nameless underground river, while those of the latter are beautiful chambers in silurian limestone, that has been considerably disturbed, at some time or other, by subterranean forces. Consequently we observe at the very outset two caverns of a widely different type, the one consisting of several chambers near one another with short connecting passages; the other having regular avenues miles long and at certain points widening out into vast chambers. In the "Grottoes" the stalactites are exceedingly numerous and beautiful, varying in size, form, and colour. Every chamber is a spectacle, and every portion of it will stand examination. This is not the case in the great caves such as the Mammoth and Wyandot, where sometimes the walls and roof show little of interest, the chief attraction being their immensity rather than beauty; but there are places in each of these where words fail to express the marvellous beauty of the deposits. Such is the difference between so-called caves and grottoes.

The caverns that we propose now describing are usually referred to as the "Grottoes of Shendun," a small town on the railroad passing up the Shenandoah Valley to Hagerstown, 126 miles distant. A more attractive place could not be imagined. The valley at this point is about five miles wide, and each side bounded by a mountain range. Looking over this beautiful plain, a restful



influence comes over an observer, and a panorama of striking beauty lies before him. Shendun is located in a district of great historical interest.

It is but a few miles to where Stonewall Jackson fought the battles of Port Republic and Cross Keys, and directly in front of the hotel, but a short distance away, is "Brown's Gap," where that general passed through to join Lee's forces near Richmond. Skirting the ridge in which we find the caves, is seen the beautiful Shenandoah River, threading its way by a tortuous course through the Valley. Shendun is thus admirably situated for the tourist, and presents an extensive series of attractions, some historic, some scientific, and others such as fishing, boating, bathing and mountain climbing, and mineral springs in the neighbourhood well suited to interest any visitor.

The "Grottoes" comprise two caves, usually spoken of as "The Fountains" and "Weyer's Cave." Of late these wonderful spots have become the property of a company, which spares no expense or trouble to make their caverns a source of delight and instruction to visitors. A magnificent hotel is near; the caves are lighted by electricity, and in many of the chambers the guide shows their marvellous beauty to the best advantage by burning magnesian wire.

In describing these underground palaces we shall endeavour to follow the course much as our guide led us on the occasion of our visit. After a delightful walk of about half a mile to the west, we began to climb up and along the side of the ridge in the rocks of which the palaces "not built by hands" are found. A few minutes and we are at the entrance to the "Fountains." Having entered, we soon observe that the pathway quickly descends; as we stand looking down the path, we are struck with a fairy scene that presents itself before us. At the bottom of the apparent hill, candles have been put on every stalagmite. Some are right from the floor, others low, but their varying heights add to the novelty of the scene. Among these many candles you see beautiful stalactites hanging from the roof. This chamber is certainly very attractive, and the observer seems to never weary looking at it with its hundred burning lights.

Down the slope we go, and passing through this fairy palace enter "Panel Hall," where stalactites are so arranged as to give the

roof the appearance of being made up of panels ; from this we pass into "Canopy Hall," where the ceiling at certain points appears as if hung with curtains. A small body of water indicates the presence of "Crystal Lake," and not far from this, we reach the "Ruins of Pompeii," a most peculiar collection of rock fragments. Passing from this we reach the "Chasm," a weird and gloomy looking spot.

Our next halt is in the "Cathedral," which is especially grand. Stalactites of every form and size, and varying, too, in colour, hang from the roof, while stalagmites as beautiful appear on the floor.

"Terrace Hall," with its peculiar sides made up of terraces, is passed, as we thread our way into "Statuary Hall," one of the most wonderful places in the cavern. Some of the structures are perfectly white, others of a rusty colour, but all presenting a most unique collection, so peculiar in their form and size, that it does not require a very imaginative mind to see before him a group of statuary illustrating human figures in many attitudes. Many of these grotesque structures are pure white, while others have a somewhat reddish colour, a common hue upon many of the stalactites of the cave. A short distance from this, projecting portions of the wall present the appearance of lava flowing over them, and on this account the part of the "grotto" has been called "Vesuvius' Lava." A narrow pass is now entered, and after a somewhat tortuous course, in which the observer is forced to assume a very humble position, he finally reaches the fountains from which the grotto takes its name. They are exquisitely beautiful, forming three rectangular basins, end to end, and surrounded by beaded structures of the most complicated nature. Their appearance resembles the beautiful coral-like formations seen upon some of the craters of geysers in the Yellowstone Park. Each fountain is about three feet long and two wide, filled with clear cool water. They certainly may be considered one of the chief attractions of the cave. We were now at the summit of the so-called Vesuvius and had pointed to us the "Lonely Sentinel," keeping guard amid the gloom and mystery of this place. Standing upon a parapet, this stalagmite so peculiar in form and position, presented an appearance which entitled it to the name by which it is called.

At many points on our route magnificent transformations were effected by burning magnesian wire. When these beams of intense

light flashed upon the varied structures, suspended from the ceiling and projecting from the floor, the effect was of the most startling and beautiful character. In some parts the path is damp and even wet, which slightly detracts from comfort under foot. We next proceeded to Weyer's Cave, said to have been discovered in 1806; of late much has been done to improve its attractions for visitors. It is situated only a short distance from the "Fountains," and may be considered as consisting of a series of chambers, in each of which some striking objects are observed. The following will give an idea of these divisions and a more detailed description will follow :

1st Group embraces an area 300 feet long, 100 feet wide ; contains "Gallery of Art" and "Solomon's Temple."

2nd. 400 feet by 150 feet ; embraces "Tapestry Chamber" and the "Ball Room."

3rd. 500 feet by 100 feet ; contains the "Grand Cathedral" and the "Tower of Babel."

4th. 200 feet by 150 feet. Here you see "Glacial Hall" and the wonderful "Oyster Shells."

A small house at the entrance serves as an office and general waiting room for tourists.

After a short rest, we followed our guide and soon found ourselves entering the realms of endless night. This cave is dry and the walking exceedingly pleasant. We had got in only a short distance when we were told we had reached the "Guard Room," where, with a little imagination, the *stone guards* could be seen watching in silence the entrance to this underground palace. We had gone but a short distance, when we were in the "Gallery of Art," surrounded by grotesque and wonderful shapes. It presents many strange structures, formed by a combination of stalactites and stalagmites, varying in size, form and colour. A circular opening above, 15 feet in diameter, exhibits a curtained dome, fringed with stalactites.

Proceeding through a narrow passage and down a flight of steps, we entered "Solomon's Temple." Massive and richly fluted columns rise from the floor to the ceiling, and glittering stalactites hang in clusters.

A lively imagination can discern all sorts of wonderful imitations upon the walls. At one place many terraces of alabaster arc

pointed at as "Niagara Falls" in stone. A strange opening (the "Bake Oven") occurs not far from this. It seems to be a small apartment at the side of the path, with an opening just sufficient to let a person get in. Here, we were told, the early guides had a boy secreted. When tourists came along they were told this was "Satan's Bake Oven" and requested to put in their hands and feel the heat. Of course the boy knew his duty, and the result was that it terrified the unfortunate tourist, whose hand had been seized. This trick has been abandoned of late years and the place merely pointed at as you pass on.

You now enter the "Tapestry Chamber," where masses hanging from the roof resemble curtains woven in stone. Here may be seen the "Angel and Parasol" in stone, and close by the "Frozen Cascade," represented in pure white carbonate of lime. Three peculiar stalagmites represent the "Virginian Lady and Her Two Maids." Behind this apartment you pass into the "Theatre," which adjoins the "Ball-room," the roof of which in some places is pure white. In one part of this chamber (100 feet long, 36 wide and 25 high), there is a structure in the form of a thin sheet, extending from the roof to the floor, called the "Drum." This, struck, reverberates and gives forth a sound not unlike that produced by the beating of a drum. The "Giant Toad" is in this room, and adjoining it another chamber containing stalactites forming beautiful forms of drapery. An intricate passage is entered before we reach the "Diamond Cave," and we can easily understand why it is called "Fat Man's Misery." As we pass along, we are struck with the beautiful colouring upon the stone, which in some parts takes on a distinct blue. We soon find ourselves entering "Cathedral Hall," to one of the most impressive places ever seen underground. Extending before us was a magnificent sight; 250 feet by 40 feet wide, varying in height from 30 feet upwards, rich beyond description in the innumerable stalactites of every size, hanging from the roof. Some appear but a few inches long, others several feet. The floor is smooth and dry and as you pass along a feeling of awe possesses you. Standing in the centre is the "Veiled Nun," certainly well named. The sides are wonderful in their grotesque forms and rich drapery in stone. At one point a "Sunflower" is pointed out: passing on we observe a large crock, into which water has been dropping for fourteen

years. The jar has become encrusted with quite a coating, somewhat translucent. In other parts of the cave we found this same experiment being carried on, with a view to learn at what rate the waters deposit lime. Some tumblers were completely covered and presented a very beautiful appearance indeed. In a small recess at one side the "Donkey" appears, if the guide has succeeded in getting the proper shadow cast upon the wall. A "Possum coming down the tree" is pointed out. "Ajax's Shield," "Democles' Sword," and many other objects of striking interest are seen.

A chamber showing a beautiful "Calla Lily" in stone is soon entered, and, quite near, the "Bridal Chamber" is located. The great Bridal Comb and Veil were certainly objects of much interest. The "Diamond Cascade," glittering in the electric light flashed upon it, explains at once the origin of its name. The "Entrance Hall" to the "Garden of Eden" and the Garden itself, a secluded grotto, are not surpassed in the beauty and delicacy of their formations. We could linger long here and gaze upon the exquisite beauty of these places adorned by so many wonderful structures, but time forces us to move on to other scenes of attraction.

A "Solemn Chamber" comes next. The avenue adjoining this is well worthy a longer stay than we can make. In this vicinity you observe the "Leaning Tower," 60 feet high and 30 feet from the ceiling. The "Chamber of Pillars" presents an interesting sight. Near this is one of the most beautiful objects we saw in the whole cave, the "Golden-Haired Child." This was seen by passing up to one side of the cave, and on looking down an avenue, in the distance was a most remarkable representation of a beautiful child in night-dress. The light seems to cast such a glow upon this object that a more surprising result could scarcely be imagined, and yet it is simply a small stalagmite, presenting but little attraction when viewed from another standpoint.

A "Natural Bridge" is now crossed and we soon arrive at the "Tower of Babel," 120 feet in diameter and 40 feet high. It shows massive flutings and appears more like the work of Art than Nature. "Cleopatra's Needle" is next pointed out and we reach a most remarkable chamber in which no two of the innumerable structures in it are at the same angle from the roof or floor. How to account for this irregular condition of affairs is no easy matter. We are next directed to observe a "Winter Scene" represented by

the white deposits before us. Even a "Toboggan Slide" is there, and all around the white structures are in striking contrast to the common rusty colour of the deposits in the cave. The next chamber of importance, and to us, one of the most marvellous of all, is the "Blanket Room." Here immense stalactites, 15 to 20 feet long, several feet wide, and only about a quarter of an inch in thickness hang suspended from the roof. A light put behind any one, for there are several, makes a marvellous revelation. The stony blankets have been woven by Nature according to various patterns; some have a deep dark border, others a narrow, and stripes of varying width are clearly revealed in the almost transparent stone. Another peculiarity is seen in the edge of the blanket; it is quite wavy. How has Nature woven these variegated blankets? and does she still ply her shuttle day and night? are questions which the observer finds himself trying to answer. It is likely upon the slanting roof the water charged with lime trickled along, leaving a deposit which formed a starting point for the blanket stalactite. As the years rolled on, that silent shuttle unceasingly moved along the border of the blanket, almost touching the floor, weaving it in the silence and gloom of that chamber where no ray of sunlight has ever entered. Nor has Nature stopped yet. On some of the borders the water may be seen trickling along, and no doubt a minute addition of lime is being added each year. The stripes of a rusty colour, varying in width, mark times, when the water was charged with iron, and for a time continued until the bar was woven we see coloured to-day.

We were conducted from this strange room to "Glacial Hall," which receives its name from the frozen-like appearance its deposits present. Here, as in several parts of the grotto, white deposits are mixed with those of dark shades and in some respects represent deposits of ice and snow. Near this is a room which shows some very peculiar structures, resembling immense shells. One is open, the valves of which are about three feet in diameter. The others shut; certainly they might be called "Oyster Shells."

We are now at the extremity, where we see "Hidden Lake," about 550 yards from the entrance, but we have walked about one-and-a-quarter miles along the tortuous path we have followed, and feel bewildered as we try to remember the innumerable chambers through which we have passed. The uniform temperature of the

cave, 54 degrees, makes the clear, pure air bracing and invigorating while the dry pathways make the travelling pleasant. We have given a fair outline of the "Grottoes," in which we wandered for five hours, observing many marvellous sights, in a comparatively limited area. As this place can be readily reached from Washington, to which cheap trips are frequently made from Canada, it is within reach of any one to see the "Grottoes" without great expense, and at the same time a visit may be made to the celebrated Luray Cavern, situated in the Shenandoah Valley, about 40 miles north of Shenandoah. Our guide, Mr. Mohler, is a thorough adept at his work, and we shall always remember with pleasure his attentions during our visit to the "Grottoes."

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## THE JEWISH QUESTION.\*

THE Jewish race, God's ancient covenant people, possesses an interest unequalled among all the families of Earth. They connect modern times with those ancient ages when God spoke with men, and angels visited this world. They are representative of the spiritual element in man, whereby he communes with God. They are the trustees of tradition, and have conserved for mankind the idea of revealed authority for truth and duty. They are witnesses to the aristocracy of intellect and spirituality. They present a mighty barrier to the dangerous revolutionary tendency of a gross, sensual, materialism that denies God, favours anarchy and debases humanity. They have given us that religion of Jehovah Jesus which is now blessing the nations and is destined at length to dominate the world. In addition to this interest attaching to their character, at the present time attention has been directed to them by the persecutions to which they are subject through Russian oppression and by the praiseworthy efforts made by Baron Hirsch and others to find for them a temporary refuge or a permanent home. Further, current events lead to considering the question of the return of the Jews to Palestine, which some interpreters think the Holy Scriptures lead us to expect. The Presbyterian Church in Canada also has resolved to enter on a Jewish Mission in Palestine, and this naturally awakens attention among the members of that communion. I may then assume that the present time is opportune for our looking closely into this subject.

By Jews or Israelites, we understand the natural descendants of Jacob and his twelve sons, to the exclusion of the other descendants of Abraham, of Ishmael, the Bene-Keturah and Esau, although these also worship the God of Abraham. The distinguishing feature of the Jew is his religion. This keeps him separate alike from the Heathen, the Mohammedan, and the Christian. The

\*For the title of this paper, as well as for many of the leading ideas, I am indebted to a most interesting paper written by the Earl of Beaconsfield; found in his *Life of Lord George Bentinck*. Vol. II, pp. 482-507.



distinctive tenets of Judaism, as summarized by Maimonides and generally approved for five centuries, are found in the Thirteen Articles, (1) A belief in the Creator and Governor of all things, (2) The Creator is only one and our God, (3) He is not corporal and there is nothing like Him in the universe, (4) He is the first and the last, (5) He alone is to be adored and worshipped, (6) the words of the prophets are true, (7) particularly the prophecies of Moses, who is the father of all the wise men, (8) the whole law, as in our hands at this day, was delivered by Moses, (9) this law will never be changed and no other law will be given, (10) the Creator knows all the thoughts and actions of men, (11) He rewards those who obey and punishes those who transgress His commandments, (12) the Messiah will come, and we will expect Him till He comes, (13) the dead will be restored to life when it shall be ordained by the decree of the Creator.

These articles do not embrace the distinctive tenets of Christianity, nevertheless, with two exceptions, viz., the ninth and twelfth, a Christian can say with the Jew, "I believe them with a perfect faith." The difference between Jew and Christian may be summed up in the words of Christ Jesus, "I came to fulfil the law and the prophets"; and in the teaching of the epistle to the Hebrews, "there has been a change in the law, a disannulling of the foregoing commandment." The covenant made by Moses has given place to the New Covenant brought in by one greater than Moses, which is a better covenant founded on better promises, with the better hope of eternal life. The Jew stops with Moses, the Christian "goes on to perfection" or completion. As D'Israeli puts it "A great portion of the Jewish race do not believe in the most important portion of the Jewish religion." The other portion of Israel, who acknowledge in Jesus the Messiah, and the fulfilment of the law and the prophets, are Christians; that is, are no longer Jews, notwithstanding their natural descent from Jacob. This, then, is the difference: the Christian believes the Messiah has come and has fulfilled the law of Moses; the Jew says He has not come and Moses' law will never be superseded.

The Jewish race is found in all lands. They number in Europe about 5,000,000; in Asia, 200,000; in Africa, 700,000; in America, 300,000; in Australia, 200,000, giving a total of at least six millions-and-a-quarter. Scattered among the nations and differing widely

among themselves in language, customs, even religious rites and usages ; some enjoying a high degree of liberty and privilege, and others a lower degree ; some prosperous and influential, others impoverished and degraded ; they nevertheless worship the same Jehovah, the God of Abraham, Isaac, and Jacob ; and by this are separated from the nations.

That the Jews of our day are descended from the Jews who dwelt in Palestine in the days of our Lord, and that their present oppressed condition is punishment inflicted by God for rejecting and crucifying Jesus Christ, is a mistake which, however popular and venerable, may be corrected by a few plain considerations. D'Israeli says, " this opinion is neither historically true nor dogmatically sound." At our Lord's advent and for centuries before that time, the Jews were as widely scattered as they are to-day. During the first century there was in Alexandria a colony of Jews probably as numerous as the entire population of Judea, very prosperous and influential. In Rome there was a densely populated Jewish quarter, which once and again required special attention from the Imperial authorities. In every city and centre of trade or commerce, Jews had long been settled and formed a very important element of the business community. Luke, in describing the events of Pentecost, tells us that on that occasion there were at Jerusalem " devout men from every nation under heaven." These were " the sojourners of the Diaspora," as Peter calls them. For centuries after the establishment of Christianity these Jews in their several places of abode probably never heard of Jesus of Nazareth. If they did, it was not as the Messiah they learned His name, but as a Mezzith whom the Sanhedrim had branded as a deceiver of the people and a blasphemer of God and Moses, and who was put to death by the Romans as a dangerous fanatic. Of the claim he put forth to be the Son of God they knew nothing. How, then, could they be charged with the crime of crucifying the Lord of Glory, the crime of which a priest-led mob of Jerusalem had been guilty in the distant past ? Further it seems beyond question that very few of the Jews who inhabited the Holy Land in the time of our Lord survived as Jews, the fall of Jerusalem. Myriads of them embraced the faith of Christ and formed the first Churches ; millions perished in the bloody wars of the period or were sold as slaves and scattered among Gentiles. The present afflicted condition of the

Jews cannot therefore be regarded as the consequence, the penalty, of a crime which was committed by a very small fraction of the great race some eighteen hundred years ago.

According to D'Israeli, the race of Israel, as now existing, belongs to three great families. (1) The Spanish Jews. In the time of Cicero, the period of their settlement in Spain was beyond the memory of man. When in the time of Constantine they were first subjected to persecution as enemies of Christ, they were to a large extent owners and cultivators of the soil, highly respected, wealthy and influential. In the fourteenth century, according to a report made to Torquemada, the Inquisitor, two-thirds of the nobility in Arragon were Israelites, and they were equally powerful in other provinces. Driven at length, by Christian intolerance out of Spain, they found their way among the neighbouring nations, where their descendants are now, in Germany, the Netherlands, Italy, Africa, Great Britain and America; and where they constitute a most important element of the population, wielding a power utterly disproportionate to their relative numbers. (2) The second family is the Sarmatian branch. These amount in number to three millions; some make the number much greater. They are found in Poland, Russia, Bulgaria, etc., where they have dwelt for ages. Probably they are the descendants of the ten tribes, who moved westward and lived among the heathen nations undisturbed for centuries; until the emissaries of an apostate Church found them out and began to persecute in order to force them to accept the new religion of Christ. (3) The third family is found in the East; Mesopotamia, Armenia, Persia, Asia Minor, India and even China. These undoubtedly are descended chiefly from those who were carried away by Nebuchadnezzar into Babylon and the surrounding region. The greater number of these exiles did not return with Ezra and Nehemiah, but preferred to remain where they enjoyed peace and prosperity. Thus diversified in origin, the Jews of our day are found in every land and clime, having but one bond in common, viz., the religion of Jehovah, the God of Abraham, as revealed by Moses and the prophets. They might live happily among the nations but for their religion. It is only when required to accept Christianity and to conform to its usages that through their refusal trouble arises. But can we wonder that the idolatrous worship of the Greek and Roman churches is a stumbling-block to

the Jew? or that they refuse to worship the Christ presented to and forced on them by violence and blood? To the Jews, the Christ of the Greek church is not the God of Abraham, but a Gentile God before whom to bow the knee is rank idolatry. Rather than do this, they have suffered, fought and died.

For more than two thousand years this marvelously endowed race has endured ; dwelling among the nations, but not of them, downtrodden but not destroyed, degraded but not demoralized, subjugated, but ever asserting an innate superiority and oftimes taking the lead in the very van of advancing civilization. During the present century France, Germany, Britain and America have removed the civil disabilities under which Jews formerly suffered, so that now more than ever the influence of the Jews is being felt, by the control they are exercising throughout the civilized world on finance, commerce, literature, the arts, etc., and the valuable services they render in matters political and social, and even as soldiers. When then the eyes of thoughtful men are directed to this wonderful people and their sacred books are studied with care, such questions as these naturally arise, what is to be the future of this persistent, indestructible, peculiar, superior race? Why in God's providence are they still a separate people even among the nations where they enjoy the privilege of full citizenship? Will they at some future time accept Jesus as the Christ of their holy books, become Christians and disappear, merged in the Church of Christ? Or are they to be gathered again from all lands into Palestine, there once more to become a kingdom of the world, like other organized nations, with dominion over the whole earth? Are we to look for the restoration of the civil and ecclesiastical administration laid down in the law of Moses, with Jerusalem as metropolis, the rebuilt temple as the center of worship and the Aaronic Priesthood and David's dynasty re-established? To find an answer for such questions is my present object and this I purpose to endeavor not by detailed investigation but by considering the more general aspects of the subject.

I. Are the Jews, while still rejecting the Messiah, to be restored to Palestine? And are they thereafter to be converted to Christ? Our answer is ; that as we read the scriptures such an expectation is contrary to many clear statements, such as Deuteronomy xxx, 1-3 ; 1 Kings viii, 47. In these and parallel passages " returning to

Jehovah thy God and obeying his voice" are made the condition of "turning their captivity and gathering them from all peoples." Only to penitent men are promises made : and no interpretation of particular scripture texts can be satisfactory which favours the bestowal of "covenant blessings" on men who continue by unbelief to violate God's covenant.

Again, to expect that the entire six millions of Israel now scattered over the world are to leave their happy abodes and prosperous vocations, and go back to cultivate the plains of Sharon and Esdraelon and reclaim the waste hills of Judea and Samaria, seems absurd. In the days of Ezra only a moiety returned to Canaan, the rest preferred the rich settlements of Chaldea and active business life. Still more unlikely is it that Israelites who hold first places in Europe and America, and the successful business men of our cities will leave their present abodes and comforts to form struggling colonies in Palestine. The *whole* Jewish race restored to little Palestine is not impossible, but so improbable that perhaps no one will say he expects it. And yet the literal fulfilment of Deut. xxx, 3, and parallel passages, would require this.

Further, if the Jews, being still unconverted, should return to Palestine, will they be again organized as a nation, either under a king as in the time of David, or as a tributary province as under Zerubabel? Will the temple be rebuilt on Mount Moriah and worship according to the Mosaic rite be re-established? Will priests and Levites, having made good their genealogic connection with Aaron and Levi, again stand before the altar and offer sacrifices for the sins of the people? Are we to expect all this before the so-called return of the Lord with His Saints, to reign in the New Jerusalem over the nations of the earth? Such statements may be regarded as extreme, nevertheless there is a class of interpreters who assert that all this shall come to pass. If we are to interpret the chapters xxxvii, xxxviii and xxxix of Ezekiel literally and so expect Israel to be restored to Palestine, then also we must interpret literally the following chapters regarding the temple restored and the Levites, the sons of Zadok ; and those regarding the land and its systematic division among the twelve tribes with the central reservations for the sanctuary of the Lord, for the Prince and for the Levites. To us such a system of interpretation seems to rest on a misconception of the nature of prophecy and of the typical char-

acter of Israel and the Mosaic institutions, to set back the wheels of time ; to restore the type after it has been perfected in the anti-type, and to make the shadow return after the substance irradiated with the light of heaven has appeared. But more of this hereafter.

II. Are then the Jews to be converted to christianity in the countries where they now are, and thereafter to be restored to Palestine? In support of this view we do not find any argument founded on scripture and we need not say very much regarding it. There is nothing now to prevent converted Jews from returning to the Holy Land ; but for some reason or other they do not think of doing so. They prefer remaining as christians in the different countries of which they are citizens. Nor does there seem any reason, beyond sentiment, why christian Israelites should prefer the hills of Judea and the plains of Sharon to the fertile slopes, vine-clad hills, and rich prairies of America, or the deserted cities of Galilee to the thriving towns of this Western world. "The earth is the Lord's"; Canada or Brazil as well as Judea ; and God in Christ is as really present to his humble disciple in Toronto or on Mount Royal as he would be in Jerusalem or on Mount Zion.

III. But we are told that already there are thousands of Jews dwelling in Jerusalem ; that more than one colony of Jews have been established in Palestine ; that numbers of Jews live at Joppa, Hebron and other towns ; that statesmen as well as christian philanthropists are interesting themselves in getting Palestine for the Jews ; and that there is the likelihood of an increased immigration. These things may all be ; but surely the presence in the Holy city of a large number of ignorant, superstitious, fanatical Jews who have gone thither so that their bones may rest on holy ground ; the existence of agricultural colonies which fail to retain their young men ; numbers of Jews in a few obscure towns ; and the movement of crowds of poverty-stricken refugees from Russian persecution directed towards Palestine, form a very slim foundation on which to build the expectation that the Jews as a nation are to leave their present homes and return to the land of promise where their forefathers once dwelt. That country is changing before the advance of western civilization ; railways and telegraphs will soon connect it with other nations and will so modify the character of the inhabitants that the existence in the twentieth century of a people "that dwelleth alone," and excludes uncircumcised strangers from

the citizenship of the people of God would seem almost an impossibility. A multitude of Jews may return and may possess the land ; perhaps the land may be bought from the Turk with the abundant wealth which the Jews possess by some enterprising company ; the people may even be organized under the protectorate of the Turk or some Christian nation. But it is scarcely necessary to consider such a state of things, for even then we should not have all Israel restored to their land, but Palestine restored to a handful of Jews : a very different thing and one concerning which Scripture prophecy has nothing to say. Thousands of Jews may yet find settlement in the land ; but as a whole the Jewish millions will remain sown among all nations (Hosea ii, 22-23) to be in God's own time to them the seed of blessing. We conclude then that there is no ground for expecting that the Jews, reorganized as a nation on Jewish principles, will ever re-appear in the land of Canaan.

IV. Are we then warranted from Scripture to affirm that there will be a restoration of Israel? The answer of any Bible student must be : Yes. What, then, are we to understand by restoration? To the answer we are about to give it may be objected, that it does away with the literal fulfilment of prophecy and substitutes a spiritual fulfilment. This, however, we hope to show is a misconception. There are predictions in Scripture regarding external matters which were literally fulfilled in the natural sphere. Such are those regarding Tyrus, the death of Ahab, the Babylonish captivity, the coming of Cyrus, the rebuilding of Jerusalem, etc. But all these had reference to the natural sphere, or "things temporal," and do not properly belong to the spiritual sphere or the Kingdom of God, *i. e.*, "things eternal." The prophecies with which we are now dealing belong properly to the Kingdom of God, the spiritual dominion which, although formerly adumbrated by external symbols and types, had at the same time a reality independent of these. Of such prophecies the proper fulfilment is to be found, not in the external events, but in the spiritual issues. "The testimony of Jesus is the spirit of prophecy." So that a mere external resemblance between an event and a prediction does not constitute the former, in the sphere of spiritual reality, a fulfilment of the latter. A fulfilment in the type is not a fulfilment by anti-type. There may be a literal fulfilment, while the real, the spiritual fulfilment, is wanting. Let us illustrate our meaning: Zechariah

ix, 9, was unquestionably fulfilled when Jesus, the Christ, entered Jerusalem, the Holy City, in triumph, as recorded in Matthew xxiv, 4. "Behold thy King cometh," said the prophet. But Jesus of Nazareth was not when he entered the city—never was—the literal, temporal King of the literal, natural nation of Israel. On the contrary, it repudiated his claim through its official representatives. "We have no king but Cæsar," they said, and they resented the putting over His cross the title, "This is Jesus, the Nazarene, the King of the Jews." He came "riding upon an ass, even upon a colt the foal of an ass." This was a literal fulfilment of a prediction regarding an external matter. But this might have happened with any pretender, say Bar-Cochebas, even had he not been of David's line. In such a case, although the prediction might be fulfilled literally and in the external sphere, the prophecy would not have its proper and real fulfilment.

The proper and real fulfilment consisted of the coming of the real King of the real Israel—God's covenant people—to the real daughter of Zion and Jerusalem—the Church of God—just, fulfilling all righteousness, having salvation, peaceful and lowly. The place, Jerusalem, the ass, the hosannas, the shouts were mere external matters connected with the coming of the true King to the external Church which for the time had its seat at Jerusalem—the Metropolis of the temporal Kingdom of Israel—to be followed by the destruction of the external Church and nation for their unbelief. But the fulfilment was that of the spiritual coming of the great Spiritual King to save his true people, the spiritual Israel, who were waiting for the promised salvation. Note it well: by Israel according to the flesh, the literal Jewish nation, the Messiah when He came was rejected; but by "the remnant according to the election of grace" he was received. He became their Lord and King and set up His kingdom then. Whereas, notwithstanding the hosannas of pilgrim hosts hailing a natural descendant of King David as he rode on the ass into Jerusalem, Israel, according to the flesh, rejected the true King without knowing it, and the kingdom was taken from them from that time forth. (Matt. xxi, 43.)

To generalize this statement: The promises of God's covenant belong to the seed of Abraham, *i. e.*, to Christ and His believing people, and to them exclusively. The descendants of Ishmael, of the sons of Keturah, of Esau, are not within the covenant, though



they are of Abraham's seed : according to the flesh. Nor "are all Israel who are of Israel." The disobedient unbelieving portion of Jacob's children have no interest in the Abrahamic covenant promises, they do not inherit the blessing, they are not Jews inwardly, though they are outwardly ; they are not the true circumcision, they are uncircumcised in heart, though circumcised in flesh ; they have the descent by nature and the external seal, but they are not the children by faith, the spiritual seed. To assert therefore as a canon of interpretation, "that as all the curses denounced against Israel according to the flesh have been literally and externally fulfilled on them, so all the blessings promised to God's true Israel shall be inherited by the natural Israel irrespective of the 'breach of God's covenant' and without repentance and submission to the Christ of God," is an assumption alike unwarranted by Scripture and subversive of the eternal principle of righteousness according to which God ever rules among men. "The promises are in Christ Jesus, Yea and Amen"; but they do not belong to those who are out of the Christ. The curses fell not on the faithful remnant, the seed of blessing, but on the disobedient nation, and are the inevitable result of the breach of God's covenant. The curse also is removed as soon as any Jew repents and accepts the covenant. Israel according to the flesh, now lying under the curse, is not the true Israel to whom God's covenant of promise has ever been fulfilled and ever will. The nation of Israel is but the shell which once contained the kernel—the election ; and while the latter has obtained the blessing, the former remain without blessing or promise under the curse until they repent.

How, then, it may be asked, shall Israel be restored ? In what sense are the prophecies which speak of a restoration to be understood ? Israel according to the flesh will indeed be restored to the privileges belonging to Abraham's seed, which by their unbelief they now forfeit. But their restoration is conditional on their not remaining in unbelief. Meanwhile the Kingdom of God has been taken from them and given to a nation bringing forth the fruits thereof. That nation is the Christian Church, as Peter said (1 Peter ii, 9) to the believing portion of Israel : "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession that ye may show forth the excellencies of

Him who called you out of darkness into His marvellous light ; which in time past were no people, but now are the people of God ; which had not obtained mercy, but now have obtained mercy." And when those now in unbelief accept the Christ, they will also be reinstated in God's Kingdom and privileges ; but not till then.

This certainly is the teaching of the Apostle Paul in the Epistles to the Romans and to the Galatians. He says that although God has cast off Israel according to the flesh, "He did not cast off His people whom He foreknew" (Rom. xi, 2 and 4). Although Israel according to the flesh "obtained not that which he seeketh for, the election obtained it, and the rest were hardened" (v. 7). The casting away of Israel according to the flesh "is the reconciling of the world, what shall the receiving of Him be but life from the dead?" (v. 15). Then (v. 17-26) he goes on to show how Israel according to the flesh is related to the Abrahamic covenant and to the Church of Christ. Under the dispensation of Moses the true seed of Abraham was found in the nation of Israel, and they together constituted the visible Jewish Church. It was an olive tree full of flourishing branches. When Christ came to this nation and Church and was not received by them, many of the branches were broken off by their unbelief and thus were separated from the stock or root, viz., the Abrahamic covenant ; thereby they lost their interest in Abraham and his seed and are no longer God's Church or nation. A goodly number, however, did believe the gospel, accepted the Christ and remained in the good stock of Abraham's seed and covenant. These formed God's visible Church and Holy Nation (1 Peter ii, 9). After a time a wild olive, the Gentiles with many branches, was grafted into the stock of Abraham among those remaining Jewish branches. So that now the original stock of Abrahamic seed and covenant bears a mixture of branches, some by nature Israelites, others by nature Gentiles, but all in the good olive tree. All distinction between the branches is done away ; they are all Christ's, in whom "there can be neither Jew nor Greek" (Gal. iii, 28). All who be of faith are "sons of Abraham" (v. 7), the seed to whom "the promises were spoken" (v. 16), "and if they are Christ's, then are they Abraham's seed and heirs according to promise." As the faithful among the Children of Israel constituted Abraham's seed and God's true Church under the old dispensation, so now

under the new dispensation these faithful ones of Jewish and Gentile origin constitute God's Church. From this Church and company of the faithful the great mass of Israel has been broken off by unbelief, and has now no part in the covenant and promises or privileges of the seed of Abraham. They are now under the curse and "know the revoking of God's promise" (Num. xiv, 34). But these branches may be restored to the olive tree from which they are now sundered and may again partake of its sap and fatness (Rom. xi, 23). "If they continue not in their unbelief they shall be grafted in; for God is able to graft them in again... And so all Israel shall be saved" (v. 26). But as faith is the act of an individual, not of a nation, so the restoration will be of individual Israelites to the Church of God, not of the nation to Palestine. When that event has come, restored Israel with the fulness of the Gentiles will complete the number of God's elect, and for the Church thus increased and glorified shall all the promises made by covenant to Abraham and David have their proper fulfilment.

This restoration is more commonly spoken of as the conversion of Israel. An unhappy expression which may produce an erroneous impression. The Jew must be born again as every son of man must, and the professed acceptance of Jesus as the Christ does not carry with it necessarily this new birth. Nevertheless, there must be a change on the part of Jews before they are re-united to the Church of God, a change in their intellectual attitude towards the Christ, with a professed acceptance of Him. The Jew must not stop with Moses, but "must go on to perfection," as the Epistle to Hebrews styles the advance. So far as belief in God, in Moses and the prophets is concerned, he is right now. But "God who in times past spoke to the fathers in the prophets has in these last times spoken unto us by His Son from heaven." There has been an additional and fuller revelation of God. The law of Moses also has been fulfilled and so has passed away. The prophecies have had their accomplishment in the person and work of Jesus of Nazareth; the Son of God; the servant of Jehovah; the one prophet like Moses but greater than he; the one High priest, greater than Aaron; the one King, David's Lord. He has "fulfilled the law and the prophets." This the Jew does not accept, he stops with Moses and the law: to use the words of D'Israeli "he refuses to

believe the greater and more glorious part of the revelation God has made in His Son from heaven." When any Jew does accept, however, he becomes a disciple of Christ, or a christian. What then of us Gentiles? Are not we the converts? Surely we have become converted to the religion of the Jew. All that the Jew believes we believe, and something further. The God of the Jews—the only living and true God—the God of Abraham, Isaac and Jacob is our God, and we Gentiles have turned from the Gods of our fathers, and the idols they worshipped to serve the God of the Jews. Their holy writings we have accepted as our rule of faith and life. Their law in the ten commandments is our law. Their psalms are our hymns of praise. Their philosophy and wisdom are our proverbs. Their prophets are received by us, foretelling the grace that shall come to us. In a word the christians of Gentile origin are the converts; we have become Jews, the Jews have not accepted the religion of Gentiles; nor are they required to do so. They are required only to go on in their own religion to completion, and to acknowledge in Christ and the dispensation of the spirit, the perfection of the revelation of the true God,—the God of Abraham, their God. It is well also for us to remember, that Jesus the Son of Mary, is a Jew, the apostles were Jews, the new testament was written by Jews, the christian church was first established by Jews. The christian's religion in every respect is of Jewish origin, it is only Judaism fully developed, the only religion of the one true God. Converts then as we are to their faith, our duty beyond all question is to approach the Jews as elder brothers who will not come into the gospel feast with us but stand without; to prove to them out of their scriptures that Jesus is the Christ and that in Him the law and prophets have their fulfilment; to beseech them to leave the "beggarly elements" of a past dispensation, and enter into the spiritual liberty of the new and better one. Call this conversion if you please, it is in reality enlightenment and restoration, and wherever this takes place the Jew, no matter where his dwelling may be, or of what nation he may be a citizen, is restored to the privileges of God's covenant with Abraham, which at present he forfeits by his unbelief.

This then is the solution of the question we have been considering shortly. God's church, *Ecclesia*, began when he called out Abraham for himself. God made a covenant promising blessing

to him and his seed, and in this seed to all the families of the earth. These promises were conditioned on faith and obedience on the part of the seed. When the seed had multiplied God formed them into a nation, which was the visible church in the wilderness, and contained the true seed, as a shell contains the kernel. God as their king gave them a law, that law had regard to external matters, while it embodied the higher matters of faith and obedience. "It was added because of transgressions until the seed should come to whom the promise had been made" (Gal. iii, 19). It was a temporary arrangement, intended from the first to give way to something better. For this nation God provided a land. Afterwards God in his anger gave them a visible human king, and the nation became a kingdom like other nations around them, a kingdom of this world. This also was a temporary arrangement, and proved a failure, the royal line of Solomon becoming extinct. Under this temporary arrangement spiritual realities were embodied in external institutions which were types of "good things to come." The nation was typical of the called of God, out of all the families of the earth, out of every people, kindred and tongue. The holy inheritance was typical of the whole world which will be given to the saints of the Most High. The king was typical of "the child which should be born on whose shoulder should be the government, of the increase of which there shall be no end" (Isa. ix, 6 and 7). The prophet was typical of *the* prophet that should come, the revealer of the Father. The priest was typical of the great sin-bearer, who should make peace between God and sinful man by the sacrifice of himself. The tabernacle and temple in which God's visible presence abode, were typical of the spiritual temple God is building for Himself to dwell in by the spirit. The offerings and other carnal ordinances "imposed until a time of reformation" were typical of spiritual offerings, forgiveness, cleansing and communion. Jerusalem, the holy city, was typical of the city of God, the bride of the lamb, the "Jerusalem which is from above," hereafter to be revealed. All these visible things were intended "as a copy and shadow of the heavenly things, which were to come, not the very image of the things," and when the seed should come and fulfil them they were intended to pass away. Christ is the seed, with his believing people—the christian church. Now that he has come and fulfilled the types by the realization of the antitype, the

types necessarily pass away. They disappear as the blossom does when the fruit appears; or as the caterpillar and chrysalis are no more, when the butterfly comes forth in glory. They all went to return no more for ever. They can never be restored. Nation, land, king, kingdom, prophet, priest, offerings, washings, temple, city, all fulfilled in the enduring reality of the Church of Christ, "the kingdom that cannot be moved" which a risen Saviour has established, and which is surely, if slowly, coming to fill the whole earth—"a dominion which is everlasting." In this kingdom penitent Israel shall find its restoration; but the restoration of carnal Jews to Palestine as a temporal kingdom with dominion over the nations, rebuilt Jerusalem as its metropolis, a son of David on the throne, and a temple with carnal ordinances and a human priesthood as the centre of worship, seems a dream devoid of spirituality, an idea inconsistent alike with the progress and development of the revelation of God, and with such express statements as "My Kingdom is not of this world," and "the time cometh when neither in this mountain nor in Jerusalem shall men worship the Father."

But what, then, it will be asked, becomes of prophecy? Is it not to be fulfilled? Let us answer this question by examining one or two passages of Scripture.

1. Isaiah ii, 2, "In the latter day the mountain of the Lord's house shall be exalted in the top of the mountains, etc." Do we expect a literal physical fulfilment of these words? Surely not. Lebanon and Hermon will still be higher than Moriah; the nations will not flow—immigrate—literally, to Palestine to go up to the house of the Lord in Jerusalem. How, then, will the prophecy be fulfilled? In the latter days God's true Israel, His Church will attain a spiritual superiority over all people; the law of Israel's God will be accepted by them, and they will worship Him. Is not the fulfilment fast taking place at the present time? Verse 4th is a prophecy of peace among the nations. But who looks for the literal beating of "swords into plowshares or spears into pruning hooks?" Nevertheless amid the gigantic armaments and murderous artillery of this age, armed for war, we find the prophecy being fulfilled in the potent influence of Christian civilization and religious sentiment which render war less and less probable; and if it should break out would make it short and terrible. Before the gospel of

the "Prince of Peace" the war-spirit of heathenism is gradually waning, and a higher standard of manhood and excellence is being established than the blood-stained hero of past ages.

2. Isaiah, chapter lxvi, foretells the glory of restored Israel. Verse 20th indicates that the grand centre of universal worship shall be "The holy mountain of Jerusalem" restored, and the closing verses, 23 and 24, say, "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah." In Zechariah xiv, 10, etc., we find a parallel prophecy with minute details. Surely no one expects these to be literally fulfilled. *All* nations shall not literally go up every year, month and Sabbath to the literal Jerusalem "to worship the King, the Lord of hosts," and to keep the (literal) "feast of tabernacles." But there will be a real and far more glorious fulfilment of such passages when the nations hitherto opposed to and ignorant of Jehovah and His Christ, cease to oppose and persecute the true Israel, *i.e.*, God's Church, and join with them in the worship of the true God and Israel's Messiah according to the ordinances appointed under the dispensation of grace.

3. Another passage is Jeremiah, chapter xxx, where we find recorded "the word of the Lord concerning Israel and concerning Judah." In verse 5, "Jacob's trouble" is referred to; in verse 8, his deliverance from servitude; in verse 9, it is added "they shall serve Jehovah their God and David their king, whom I shall raise up unto them." Parallel passages are Hosea iii, 5, and Ezekiel xxxvii, 24, and xxxiv, 23. These passages are sometimes referred to as teaching beyond question the literal restoration of Israel to the land of Palestine. Let us then adhere to a literal interpretation and what have we? A literal Shepherd? But surely not so; it must mean a spiritual ruler or pastor. "A Prince among them"; the literal David for king? Surely no such meaning can be held; even our literalist friends say, Jesus Christ in His glorified body; and we believe Jesus the Christ is referred to in His spiritual presence and power (Acts ii, 25; xxxii, 34, 36). All agree that the king is not the literal David, but his greater Son and Lord. Now, if "King David" is not to be understood literally but as the type, put for the antitype, consistency requires that Jacob and Israel be interpreted as types put for the antitype, the true Church of Christ; and the land and mountains of Palestine as types

put for their antitype, the whole earth inherited by and ruled over by Christ Jesus and His saints (Rev. xi, 15 ; Dan. vii, 27). Then also the restoration of typical Israel to the typical land must mean the restoration of the converted portion of the Jews to the privileges of the Abrahamic covenant which they now forfeit by their unbelief. These privileges are set forth symbolically as being "quiet and at ease, and none shall make him afraid." This is what we may expect when under the gracious rule of our exalted Head, righteousness and peace shall bless the world—the antitype of happy Canaan.

We see then, that prophecies uttered in the language of Old Testament symbol and type are properly interpreted as fulfilled when, and only when, they are construed as referring to the spiritual realities of the latter days (1 Peter i, 12), to the spiritual reign of Jesus the Christ, and to that spiritual kingdom which began to come into power (Mark ix, 1 ; Luke ix, 27), under the apostles' ministry, has been coming ever since, and will continue to come and more widely and mightily to prevail until Christ has put every enemy under his feet (1 Cor. xv, 25), "and the kingdom of this world has become the kingdom of our Lord and of His Christ."

In confirmation of the above views we give the words of an English statesman well fitted to form an opinion on the subject, being himself a Jew by blood, but a professed believer in Jesus as Christ, the Son of God and the Saviour of man. After referring to the unjust, unchristian treatment which Jews have received through past centuries at the hands of the professed disciples of Christ, he says : "Is it therefore wonderful that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion ? As, however, the converted (Christian) races become more humane in their behaviour to the Jews, and the latter have opportunity fully to comprehend and deeply to ponder over true Christianity, it is difficult to suppose that the result will not be very different. Whether presented by a Roman, or an Anglo-Catholic or Genevan divine, by pope, bishop or presbyter, there is nothing one would suppose very repugnant to the feelings of a Jew when he learns that the redemption of the human race has been effected by the mediatorial agency of a child of Israel ; if the ineffable mystery of the incarnation be developed to Him, he will remember that the blood of Jacob is a chosen and peculiar blood ;



and if so transcendent a consummation is to occur he will scarcely deny that only one race could be deemed worthy of accomplishing it. There may be points of doctrine on which the northern and western races may perhaps never agree. The Jew like them may follow that path in those respects which reason and feeling alike dictate; but nevertheless it can hardly be maintained that there is anything revolting to a Jew to learn that a Jewess is the queen of heaven or that the flower of the Jewish race are now sitting on the right hand of the Lord God of Sabaoth.

- Perhaps, too, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that prince who was crucified on Calvary? Had it not been for Him the Jews would have been comparatively unknown, or known only as a high oriental caste which had lost its country. Has He not made their history the most famous in the world? Has He not hung up their laws in every temple? Has He not vindicated all their wrongs? Has He not avenged the victory of Titus and conquered the Cæsars? What success did they anticipate from their Messiah? The wildest dreams of their rabbi's have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the cross wither, while the whole of the new world is devoted to the Semitic principle and its most glorious offering, the Jewish faith. And the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, wondering how so small a space could have achieved such great deeds, will still find music in the songs of Zion and still seek solace in the parables of Galilee. These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews and Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the incarnate Son of God, is the eternal glory of the Jewish race?"

In view of what has been written, what is our duty? Undoubtedly to pray for Israel according to the flesh, to labour that the veil may be taken away "which lieth over their heart wherever Moses is read" (2 Cor. iii, 15 16). The veil is removed "when a man turns to the Lord" and enters into the liberty given by the

spirit of grace. A mission to the Jews is therefore in order, nay, many missions. No mission work is more hopeful or has been attended with more success in the past. The present age is presenting grand opportunities for reasoning with the Jews and proving to them out of their scriptures that Jesus is the Christ. Let us earnestly embrace these opportunities. But whether that work can be better prosecuted in the cities of Europe and America, where Jews enjoy equal rights with Christians, or among the impoverished, ignorant refugees and the bigoted pilgrims now found in Palestine, is a question that deserves consideration, but is not now before us for answer.

### THE LOST SHIP

At last the Master-Builder  
 Could build a ship of his own ;  
 By the earnings of years he filled her,  
 To trade with another zone.

One morn with white sails flowing  
 She gaily breasted the surge,  
 And with tears he watched her going  
 Beyond the horizon's verge.

Is it the South Seas hold her ?  
 Or a northern ice-field grips ?  
 Say the neighbours growing bolder,  
 " 'T is the harbour of all lost ships ! "

And the old, poor Master-Builder  
 Is a by-word among the men ;  
 His fancies, they say, bewilder,  
 For he saith, " She will come again ! "

*W. P. McKenzie.*

# Canadian Presbyterian Mission Fields.\*

SEVENTH PAPER.

## THE MARITIME PROVINCES

THE Provinces, commonly called "the Maritime Provinces," are Nova Scotia, New Brunswick and Prince Edward Island. The SYNOD of the Maritime Provinces, however, embraces not only these three Provinces, but also Newfoundland, Bermuda, Trinidad and the coast of Labrador. The Home Mission Committee, too, has oversight of all these fields, with the exception of Trinidad. In this paper, therefore, no field mentioned shall be overlooked altogether, although most attention shall be given to the Maritime Provinces proper. The story of Presbyterianism in "the East" is exceedingly interesting and cannot be too frequently told. *Here*, however, only a few points can be noted.

### I. THE FIRST PRESBYTERIAN SETTLERS.

The first *English* settlers in the Maritime Provinces, or Acadia, as called by the French, arrived in Halifax in 1749. Up to that time the entire population, with the exception of the garrison at Annapolis, was French and Roman Catholic. Great Britain obtained possession of the whole of Acadia, with the exception of Cape Breton and P. E. Island by the Treaty of Utrecht in 1713, but for thirty-six years little or nothing effective was done in the way of colonizing it. At length, however, the home authorities became convinced that the only way to neutralize the influence of the French and to prevent their repeated acts of hostility, was to settle in the country a large body of British subjects and Protestants from Germany and other countries who were willing to become British subjects. Accordingly, in 1749, thirteen transports, having on board 2,576 persons, in charge of Hon. Edward Cornwallis, arrived on the coast of Nova Scotia, and on the 21st June, the city of Halifax was founded. Shortly afterwards the colony was reinforced by two regiments from Louisburg, which had been captured by the British on 17th June, 1745, but had to be evacuated by them in accordance

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with the treaty of Aix-la-Chapelle in 1848. In the year 1850 about 350 immigrants arrived from Britain, who were located on the other side of the harbour, and founded Dartmouth. The majority of these colonists belonged to the English Church. They built St. Paul's in 1750. Many, however, were Dissenters—principally Congregationalists. They received a grant of land for a church, but they did not build till ten years afterwards. The church was called "the Protestant Dissenter's meeting house," and afterwards, about 1815, "St. Matthew's Church." How many of these Dissenters were Presbyterians cannot be determined. But they may well be called "the first Presbyterian settlers," for they received service from Presbyterian as well as Congregational ministers, and their first regularly settled pastor, Rev. Thomas Russell, was a licentiate of the Presbytery of Paisley, in connection with the Church of Scotland. After that they remained Presbyterian.

In 1751 and 1752 nearly 2,000 emigrants from Germany, Holland and Switzerland arrived. Most of them settled in Lunenburg, and the government built for them an Episcopal Church. A few of them settled in the north end of Halifax, and built "the old Dutch Church," which is still standing, and for many years has belonged to the Church of England. Of those who went to Lunenburg, many belonged to the *Reformed* faith. They were really Presbyterian in their doctrine and government, and their third minister, Rev. Donald A. Fraser, was connected with the Church of Scotland. The German settlers in Lunenburg, therefore, may well be considered as among "the first Presbyterians" in the Maritime Provinces.

In 1755 the Acadians were forcibly expelled from the country owing to their obstinate refusal to take the oath of allegiance, and their bitter hostility to the English. For a few years after that event the British population increased very slowly, and no wonder. From 1756 to 1762 Britain and France were at war, the battlefields being in Canada. Few settlers could be expected whilst the war raged. But with the capture of Louisburg in 1758, and of Quebec in 1759, the power of the French, both East and West, was really destroyed, and then, to use the words of Haliburton, "the tide of immigration began to flow in a steady and constant stream." In 1760 and 1761 several hundred arrived from the old American colonies, and several hundred more from the north of Ireland. They

settled in different parts of the west and centre of Nova Scotia. Many of them had always been Presbyterians, and perhaps it may be justly claimed that they were really "the *first* Presbyterian settlers" in the Maritime Provinces. One hundred and thirty years ago there were, besides the Dissenters in Halifax and Lunenburg, probably four or five hundred Presbyterians in this part of the Dominion.

From 1761 to the outbreak of the American war, the Presbyterian population increased steadily. Authorities differ as to the date of the arrival of the first settlers in Pictou. Dr. Patterson says it was in 1767. Six families arrived by vessel from Philadelphia. They were followed by a few more families during the next six years, and in 1773 the ship "Hector" arrived from Scotland with about 200 persons. From this time Dr. Patterson thinks "the actual settlement of the place may be dated." These first immigrants suffered terrible hardships. Some of them, discouraged, left for other places, but most of them manfully faced their difficulties, and with almost incredible toil and suffering, made for themselves comfortable homes in this new land.

The first Presbyterian settlers in *P. E. Island* arrived shortly after that Province was separated from Nova Scotia and obtained a government of its own in 1770. In his memoir of Dr. McGregor, Dr. Patterson says: "About the year 1771 some settlers arrived from Argyleshire, who settled on the west side of Richmond Bay. A year later a few more from the same quarter settled at Princetown. About the year 1774, and 1775, a number of others from Perthshire settled at Covehead, St. Peter's, etc., and a few from Morayshire at Cavendish, and a number from Dumfrieshire at Georgetown and other places in the neighborhood." In the year 1784 several Loyalist families arrived and settled at Bedeque. One hundred and twenty years have wrought a wonderful change in *P. E. Island*.

New Brunswick was first settled by the British in 1762. A few families arrived that year from Massachusetts and settled on the St. John River. According to the *Encyclopædia Britannica*, "in 1764 a body of Scottish farmers and labourers arrived in the country and took up their homes in the Miramichi and other districts." Most of these were, no doubt, Presbyterians. Very little progress, however, in the way of the settlement of New Brunswick, was made

till after the American war. As soon as it became evident that there would be war between the thirteen colonies and the Mother country, many loyalists determined to emigrate. Hundreds left before hostilities began, and thousands left after the declaration of peace in 1783. Governor Parr, in writing to Lord North in September, 1783, intimates that about 13,000 refugees arrived in different parts of Nova Scotia, New Brunswick and P. E. Island. On 18th May, 1783, twenty vessels with Loyalists arrived at St. John. Mr. Jack, in his "History of the city and county of St. John," tells us that in 1783 the Presbyterians then resident in St. John met for the purpose of organizing and taking such steps as might be necessary to secure a place of worship. They appointed a committee who applied to Government for a grant of land for a church. Their application was granted on 29th June, 1784. Thirty years, however, passed away and no church was built, and no regular Presbyterian services were held. There were many Scotchmen in St. John, for St. Andrew's Society was instituted in 1798 with quite a large membership. It is, therefore, marvellous that for thirty years no decided church action was taken by the Presbyterians. In 1814, however, another site was secured, (the old one being considered unsuitable), and the erection of a church was at once proceeded with. It was completed in 1816 and was called "St. Andrew's Church." It was opened by Rev. Dr. Burns, the first pastor of the church, on 25th May, 1817. Mr. Jack says it was opened by Rev. Dr. Waddell, on 27th May. It seems strange that the opening of the church should be delayed so long after its completion. This was the first and oldest Presbyterian Church in New Brunswick. It was burnt in the great fire of 1877.

The immigrants who came from New England after the war were almost all in poor circumstances. They lost everything because of their attachment to the British flag—but they came to the Province with brave hearts, and by honest, manly toil, they built for themselves homes and, in some cases, amassed fortunes in the land of their adoption. In addition to the Loyalists, a large number of disbanded soldiers, who served during the war, came and settled in different parts of the country. By these arrivals the Presbyterian population was very largely increased. During 1783 and 1784 it was still further increased by the arrival of quite a large number of Highlanders. But what the total Presbyterian population at this time

was I shall not attempt to estimate. It continued to grow and prosper from year to year. In 1827 there were in Nova Scotia 37,647 Presbyterians. In 1851 there were 72,924. In 1881 there were 112,488. In 1891 there ought to be at least 120,000. The growth in New Brunswick and P. E. I. has been steady also. In 1861 N. B. had 20,632 Presbyterians, and in 1881 it had 42,888. It ought to have now 50,000. In P. E. I. in 1851 there were 20,402 Presbyterians. In 1881 there were 33,835. There ought to be now between thirty-five and forty thousand. According to our own Blue Books the progress since 1881 has been as great as during previous decades, although the census returns make the total increase of the population very small. We find 19,204 families reported in 1881 and 21,356 in 1891, an increase of 2,152 families or over 10,000 persons. The returns are not complete, and therefore the above estimate should not be too liberal.

Looking back, therefore, over the past, and marking the progress of our Church from year to year to the present time—from 1761 to to 1891—our hearts glow with gratitude and hope. At the same time deep humiliation becomes us, for the Church has not made the progress which could and should have been made. We lament the fact, that, owing to being neglected for various reasons justifiable and otherwise, many of our people in different parts of the country and at different times, fell in with other denominations, and thus became lost to Presbyterianism. In one of his letters in 1805, Dr. McGregor tells us that during a visit to New Brunswick he saw several places where there was good hope of establishing Presbyterian congregations; but there were no acceptable ministers to be sent to them. The result was that they joined other denominations. The same thing was true of many other places throughout the Provinces.

## II. THE FIRST PRESBYTERIAN MINISTERS.

The first Presbyterian minister in Nova Scotia of whom we have any account was Rev. JAMES LYON. He was sent by the Presbytery of New Brunswick, New Jersey, about the end of 1764. or beginning of 1765. He laboured as a missionary in different parts of the Province for about seven years, when he returned to Maine.

The second Presbyterian minister who came to Nova Scotia was Rev. SAMUEL KINLOCH. He was sent out from Scotland by the Associate or Burgher Synod in response to an earnest appeal for a

minister from the people of Truro and vicinity. The early settlers did not forget their God and lay aside their religion. They had many hardships and difficulties to encounter. To cut down the mighty forests and make for themselves farms, to guard against wild animals and Indians, and to face the storms of severe winters, was a prospect terrible enough to make the stoutest heart quail, and grave enough to require their undivided attention and toil. But they remembered their God and feared not. Nor did they forget their beloved Church. They longed for ministers to preach to them the Gospel. They sent petition after petition to the churches of Scotland to send them ministers. And, when one after another arrived, they welcomed him as an angel of God. The Word of the Lord was indeed precious in those days! Mr. Kinloch arrived in Truro in 1766 and was most cordially received. A church was built the next year. This was the *first exclusively Presbyterian church erected* in the Province. St. Matthew's Church, Halifax, was built in 1760, but it was erected at the instance of the Dissenters from New England, who were principally Congregationalists. Mr. Kinloch received a hearty call from the people of Truro, but he declined it, and after nearly three year's labour he returned to Scotland.

The third Presbyterian minister was the Rev. JAMES MURDOCH. He came from the Anti-Burgher Synod of Scotland about the close of 1766. After preaching for a short time in St. Matthew's, Halifax, he proceeded to Horton, and for twenty years laboured faithfully there and in all the surrounding districts. During the last few years of his life he supplied Shubenacadie and Musquodoboit. In 1799 he was drowned in the Musquodoboit River. He was *the first regularly settled Presbyterian minister* in Nova Scotia.

The fourth minister connected with the Presbyterian Church in these Provinces was Rev. DANIEL COCK. He was sent out by the Burgher Synod of Scotland and arrived in Truro early in 1770. After preaching for a time, he received a call from the Truro congregation. He accepted it; but he had to visit Scotland, in order to be regularly loosed from the charge he had at Greenock, and to bring out his family. He returned to Nova Scotia, and was settled in Truro in 1771. He laboured faithfully till his death in 1805.

The fifth Presbyterian minister to arrive in Nova Scotia was Rev. DAVID SMITH. He came from the same Synod as Mr. Cock,



and although he did not arrive till 1771, he was settled in Londonderry before Mr. Cock was in Truro. He was the *first Burgher minister permanently settled* in Nova Scotia. He was a good minister of Jesus Christ for twenty-four years, and entered into his rest in 1795.

Both Mr. Cock and Mr. Smith made many missionary journeys to other parts of the Province, especially to Pictou county. They preached day after day in open air or in private houses, and dispensed the Sacraments, to the great joy and edification of the people. The difficulties of mission work at that time in every part of the Province were very trying, but they were always courageously met. Long journeys on foot over bad roads and through pathless forests were cheerfully undertaken. Discomforts and dangers of various kinds were met with wondrous calmness and fortitude. All honour to the noble pioneers of our Church! I do not believe that the ministry is degenerating in any respect. I am sure it is not. I believe that the men of the present day, educated in our own colleges, are in most respects the equals, and in some respects the superiors of the men who more than a century ago came from the Mother Land. I believe that, as a rule, our ministers now do more and harder work than our forefathers. No doubt *they* had hardships of different kinds to endure of which we know nothing now; but in these busy, bustling days, when all are on the rush—in these days of close determined competition, every minister must study and work hard, earnestly and constantly, or he will be a failure. I cannot admit that the former days were better than these—that there were greater men than now, men whose labours put us all to shame! Still, the pioneers of our Church were truly great and good men—most of them *mighty* men physically, intellectually and spiritually—men to be held in everlasting remembrance—men whom to copy is to make our lives sublime!

The sixth Presbyterian minister in Nova Scotia was Rev. THOMAS RUSSELL. He was a licentiate of the Presbytery of Paisley, in connection with the Church of Scotland. He was settled in St. Matthew's in 1783. For about twelve years no increase had been made to the ministerial ranks of the Province. This was no doubt owing mainly to the revolutionary war. Mr. Russell remained pastor of St. Matthew's for a little more than three years.

The seventh minister was Rev. GEORGE GILMORE. He was for some time Church of Scotland minister in Connecticut, but, taking the side of the Loyalists when the war broke out, he had to flee to Canada. He arrived in Nova Scotia in 1784 and laboured about Windsor and Horton till his death in 1811. He was the *second Church of Scotland* minister in Nova Scotia.

The eighth Presbyterian minister was the Rev. HUGH GRAHAM. He arrived in August, 1785, and was at once settled in Cornwallis. He remained there for fifteen years, and then took charge of the congregation of Stewiacke and Musquodoboit. He died in 1829.

The ninth Presbyterian minister in Nova Scotia was Rev. JAMES (afterwards Dr.) MCGREGOR. He left Scotland on 3rd May, 1786, and arrived in Halifax on 11th June. He came from the Antiburgher Synod. He proceeded at once to Pictou, where he laboured for many years with marvellous zeal and faithfulness, and was the means of greatly developing and strengthening the the Presbyterian Church and the cause of Christ. The inscription on his tombstone contains the following just tribute: "Neither toil nor privation deterred him from his Master's work, and the pleasure of the Lord prospered in his hand. He lived to witness the success of his labours in the erection of numerous churches and in the establishment of a seminary from which these churches could be provided with religious instructors." The name of Dr. McGregor will remain fragrant and will be highly honoured by the Presbyterian Church in all time to come.

The next additions to the ranks of the Presbyterian ministry in Nova Scotia were the following: Dr. Andrew Brown came to St. Matthew's, Halifax, in 1787; Rev. Dr. Fisher, of the Church of Scotland, ministered in Shelburne in 1787 or 1788; Rev. James Munro came to Truro Presbytery in 1792; Rev. Duncan Ross to Pictou in 1775; Rev. John Brown, 1795; Rev. Arch. Gray came to Halifax, 1796; Rev. John Waddell, to Truro, 1797; Rev. Matthew Dripps, 1797; Rev. Mr. Forsyth, of the Church of Scotland, settled in Cornwallis, about 1800; Rev. Thomas McCulloch arrived in Pictou in 1803; Rev. John Mitchell, in River John, 1809; Rev. James Robson came in 1811. All of these ministers laboured with almost apostolic zeal and consecration, and their names should be household words in every Presbyterian community in our land. A correspondent of the *Nova Scotian* in 1834 says of Mr. Dripps: "He

was one of the best men I ever knew. A hearer of his once drew his character when he said to me, 'our minister is all in heaven but his body.'" In 1827 Dr. McGregor wrote to a friend : "When I came to the Province there were only four Presbyterian ministers in Nova Scotia, New Brunswick, P. E. Island and Cape Breton ; now there are thirty." He must, however, have made some mistake. In 1786 there were at least six Presbyterian ministers, viz. : Messrs. Murdoch, Cock, Smith, Russell, Gilmore and Graham.

The first minister regularly settled in PRINCE EDWARD ISLAND was Rev. PETER GORDON. He arrived from Scotland in 1806 and was settled at Covehead. Before his time, however, Rev. Mr. Urquhart, of the Church of Scotland, laboured as a missionary in and around Princetown acceptably and successfully for about two years. Rev. Dr. McGregor and Messrs. Ross and Dripps also made several visits to the Island before 1806 and did much in the way of encouraging the people.

Mr. Gordon was followed by Rev. John Keir, who settled in Princetown in 1808, and by Rev. Edward Pidgeon in 1811. In 1821 Rev. Mr. Douglas, who had charge of Onslow, Nova Scotia, since 1816, was translated to St. Peter's ; and in the same year Rev. William McGregor was inducted into the pastoral charge of Richmond Bay and Bedeque. In 1823 Rev. John McLennan, of the Church of Scotland, was settled in Belfast, where he laboured faithfully for twenty-five years.

The first Presbyterian minister who visited New Brunswick seems to have been DR. MCGREGOR. He went to Miramichi in 1797 and preached and baptised in several localities. As a result of this visit, the people sent an urgent application to Scotland for a minister, but no one came. In 1802 Rev. Mr. Urquhart arrived in Miramichi from P. E. I., but his labours were soon ended by death. In 1815 Rev. Mr. Patrick, afterwards minister of Merigomishe, visited Miramichi, but the *first settled minister in New Brunswick* seems to have been Rev. JAMES THOMPSON, who was inducted on 22nd Sept., 1816, into the pastoral charge of Chatham and Newcastle. He laboured there for about twenty-four years. In 1817 Dr. George Burns was settled in St. Andrew's Church, St. John. He was the *first settled minister of the Church of Scotland in New Brunswick*. The next was the Rev. Alex McLean, who was settled in St. Andrews in 1824. According to the letter of Dr. McGregor,

already quoted, there were only two ministers in all New Brunswick connected with the Secession Church in 1822.

The first minister in connection with *the Reformed Presbyterian Church* in Nova Scotia was Rev. ALEXANDER CLARKE. He came from the Reformed Synod of Ireland, in 1827. He settled in Amherst and laboured faithfully and successfully over a widely extended field for nearly half a century. The next missionary of that Church was Rev. William Somerville, who arrived in 1831 and settled in Horton and Cornwallis.

In Newfoundland the first Presbyterian Church was organized in St. John's in 1842, by Scotch merchants and others. The first minister was the Rev. DONALD A. FRASER, who had laboured since 1817 with much acceptance, first in Pictou for twenty years, and then in Lunenburg. He died in 1845 at the early age of 52.

In Bermuda, Presbyterianism has always been very weak, although we have there one of the oldest congregations in the Dominion. Joshua Marsden, a Methodist minister, in his "Narrative of Missions" says that when he visited Bermuda in 1808 "a Presbyterian minister preached at a small church in Heron Bay." I am unable, however, to give the names of the first ministers and the dates of their settlement. At present, Warwick Church is in charge of Rev. W. R. Notman, who is connected with the Free Church of Scotland. St. Andrew's, which is connected with the Canadian Church, is vacant, but Rev. Dr. Burrowes is supplying it for the winter.

### III. THE FIRST PRESBYTERIES AND SYNODS.

The first Presbytery in Nova Scotia was formed at Truro on 2nd August, 1786. It was called "The Associate Presbytery of Truro." There were five ministers present, viz.:

- 1, Rev. Daniel Cock, of Truro.
- 2, " David Smith, of Londonderry.
- 3, " George Gilmore, of Windsor.
- 4, " Hugh Graham, of Cornwallis.
- 5, " James McGregor, of Pictou.

The only other Presbyterian ministers in the country at the time were Rev. Mr. Russell, of Halifax, and Rev. Mr. Murdock, of Musquodoboit. Some would add Rev. Mr. Comingo, of the Dutch Reformed Church in Lunenburg. All the ministers present took some part in conducting the interesting services of that memorable

day. Rev. Daniel Cock was chosen first moderator, and Rev. David Smith first clerk. Mr. Gilmore, however, sat only as a corresponding member. He remained in connection with the Church of Scotland. Mr. McGregor met with the Presbytery only once or twice, as he did not agree with the other members on the burgess oath and other matters. He remained in connection with the Antiburgher Synod of Scotland. Thus unhappily from the beginning, the divisions which existed in the mother country were transferred to this new land. Surely it is for a perpetual lamentation that when there were only seven, or at most eight Presbyterian ministers in this country, they belonged to three different bodies. But it is not for me to say upon whose shoulders the heaviest burden of blame should be laid.

The second Presbytery in Nova Scotia was formed at Pictou, on 7th July, 1795. It was in connection with the General Associate or Antiburgher Synod of Scotland, and was called "The Associate Presbytery of Pictou." Only three ministers belonged to it, viz.:

- 1, Rev. James McGregor, of East River, Pictou.
- 2, " Duncan Ross, of West River (settled in 1796).
- 3, " John Brown, of Londonderry (settled in 1796).

During the next few years the Presbytery received several additions, and a great deal of arduous missionary work was undertaken. Visits were made to the neighboring provinces, and everything possible was done to supply vacant congregations and destitute localities with gospel ordinances. But alas! then as now the cry from all quarters was "more men!"

The two Presbyteries of Truro and Pictou, after negotiations extending over several years, were united under the name of "The Presbyterian Church of Nova Scotia" on 3rd July 1817, at Truro, and a Synod was formed, consisting of three Presbyteries, Halifax, Truro and Pictou. The names of nineteen ministers appear on the roll of this

#### THE FIRST SYNOD IN CANADA.

Unfortunately the connection of two or three ministers of the Church of Scotland with the Synod, was merely formal and temporary, and the Presbyterians in the Maritime Provinces, were as yet far from becoming one body. The formation of this Synod, however, greatly strengthened the cause of Presbyterianism.

The next Presbytery formed—the first in P. E. Island—met by appointment of the Synod of Nova Scotia, on 11th Oct., 1821, at Richmond Bay. Only three ministers were present, viz.: Revds. John Keir, Robert Douglas, and Wm. McGregor. What a change has taken place in the Presbytery of Prince Edward Island during the past seventy years! *Now* there are thirty-three regular congregations, with twenty-nine settled ministers in that Presbytery.

The next Presbytery formed, met at Truro, on 28th Sept. 1823. It was *the first Presbytery in connection with the Church of Scotland*. Four ministers were present, viz.: Messrs. D. A. Fraser, John Martin, H. McLeod, and J. McLennan. It was called "the Scotch Presbytery of Halifax." During the next two years, half-a-dozen or more meetings were held. From 30th August, 1825, to Dec. 1st, 1829, however, no meetings were held. The Presbytery became defunct, but the reasons why, I have not been able to find out. It was agreed to meet again to reorganize, and on 1st Dec., 1829, at McLennan's mountain, The Presbytery of Pictou in connection with the Church of Scotland was formed. It met regularly till 29th Aug., 1833, when seven of the ministers in Nova Scotia and P. E. Island met at Halifax, and formed

#### THE FIRST SYNOD OF THE CHURCH OF SCOTLAND.

It was resolved to invite the New Brunswick brethren to join the Synod, and therefore it was called "the Synod of Nova Scotia, New Brunswick, and P. E. Island." On the 31st three Presbyteries were formed, viz.: Halifax, Pictou, and P. E. Island. The New Brunswick ministers afterwards declined to unite with the Synod.

The next Presbytery—the first in connection with the Reformed Church—was formed on 25th April, 1832, at Point De Bute, N.B. Only two ministers, Messrs Clarke and Somerville, were present. In after years the denomination increased in the number of its ministers, and members, and *two* Presbyteries existed at one time—but *now* the Church is very weak everywhere in the East, and, so far as I am aware, no Presbytery exists.

The first Presbytery in New Brunswick was organized by a commission of the Synod of Nova Scotia, which met at Truro, on 23rd May, 1820. Several ministers in the southern part of N.B., had petitioned the Synod for the formation of a Presbytery, and the commission organized the Presbytery of St. Andrews. For

some reason, however, the Synod refused to sustain the action of the commission, and consequently the Presbytery became defunct, or rather it never lived at all.

In June, 1832, "the Presbytery of Miramichi," in connection with the Synod of Nova Scotia, was organized, but it too had only a brief existence; only four ministers ever belonged to it, viz.: Messrs. John McLean, John McCurdy, James Waddell, and A. F. McCabe. All soon removed from the bounds, with the exception of Mr. McCurdy, and the Presbytery became defunct.

The *first* Presbytery of the Church of Scotland in *New Brunswick*, was formed on 30th January, 1833, and was called "the Presbytery of New Brunswick," the meeting was held at Fredericton, and five ministers were present. At a meeting of the Presbytery, held on 12th June, 1835, it was resolved to form a Synod—the first Synod of the Church of Scotland, in New Brunswick. It consisted of [two Presbyteries, viz.: St. John, and Miramichi. Rev. Alex McLean, of St. Andrews, was the first Moderator, and there were nine ministers connected with the Synod.

The *first* "Synod of Nova Scotia adhering to the Westminster Standards" was formed at Pictou on 11th July, 1844, when "the disruption," so called took place. This Synod on the 18th August, 1848, took the designation of "the Free Church of Nova Scotia." It consisted at first of three Presbyteries, viz.: Halifax, Pictou, and Cape Breton, and fourteen Ministers, two of whom afterwards withdrew.

The first Synod of "the Free Church" in New Brunswick was formed on 17th March, 1825. Only three ministers belonged to it at first, but additions were received from year to year.

#### IV. THE FIRST MISSIONS.

All the first ministers were really missionaries. They all of their own accord, did much valuable work beyond the bounds of their own congregations. The first Presbyteries, too, did what they could to provide Gospel ordinances for the destitute localities of the different provinces; but they sadly needed more men. They had to look to the mother country, alone for ministers, and comparatively few came, although one earnest appeal after another was sent. Noble men did come, brave, strong men, without whom our Church would have had little or no foothold in the country. But too few came, and Presbyterianism lost sadly in many localities for lack of labourers.

The *first Home Mission Committee*, was appointed in July, 1817. The union at that time of the two Presbyteries in Nova Scotia into one Synod, immediately increased missionary zeal. The Committee at once set to work to raise funds to support preachers in the most needy places. Many missionary tours were arranged for, and a noble work was done by this first committee, although of course it was small compared with the work of the H. M. Committee of the present day.

The *first Foreign Mission Committee* was appointed by the Synod of Nova Scotia, at Pictou, in July, 1844. Rev. John Geddie originated the movement. He was a quiet unassuming man, apparently weak, physically, but he was a man of strong convictions, a man of wondrous faith, courage, and patience,—and therefore though he had to overcome many difficulties, he began and carried out a movement, which has proved an untold blessing not only, to the heathen, but to the Church at home. Mr. Geddie himself was the *first missionary* of the Church, and the first mission field was the New Hebrides group of Islands in the South Pacific Ocean. This was a great undertaking for a poor Church of about thirty scattered congregations, and about 5,000 members. It was begun with fear and trembling on the part of many; but God gave His blessing, and the little sappling of 1846, has grown into a mighty tree in 1891.

#### V. THE FIRST COLLEGES.

There is always a close connection between the College, and the Home Mission Field. The success of Home Mission work depends very largely upon the prosperity of the College. Our fathers saw clearly that a native ministry was absolutely necessary to the continued existence and prosperity of the Presbyterian Church. Hence, the formation of the first Home Mission Committee was immediately followed by the opening of Pictou Academy, in the autumn of 1817. An Institution of learning had been projected by Dr. McCulloch as early as 1805, but the Pictou Academy was really the first-fruits of the union of the two Presbyteries in 1817. Dr. McCulloch, who had charge of the Pictou congregation, was the first Principal of the Academy. He was a man of marvellous ability and scholarship, eminently fitted for the position he occupied. His work at first was very heavy, far too heavy. He encountered powerful opposition for the greater part



of twenty years, and at last, in 1838 he became Principal of Dalhousie College, and the Academy was soon thereafter closed. During its existence it did a noble work for the Church and country.

In 1820 a number of young men finished their Arts course at the Pictou institution, and were ready to begin the study of theology. Where could they go? The Synod requested Dr. McCulloch to undertake the training of them. This tremendous amount of additional work he heroically resolved to attempt, and thus, the *first theological school* in the Maritime Provinces, was established at Pictou in the autumn of 1820. It opened with twelve students, and Dr. McCulloch as sole professor. When he removed to Halifax he still continued to discharge his duties as the Synod's professor of theology. After his lamented death in 1843, Rev. John Keir of P. E. Island was appointed to fill his place. He taught in his own manse at Princetown; but there were very few students, Dalhousie College did not succeed, and its classes were soon closed. An Arts College, therefore, was absolutely necessary in order to prepare students for theology. Consequently in 1848, "the West River Seminary" was established under the charge of Rev. James Ross. In 1858 this institution which increased in popularity year by year was removed to Truro.

In 1848, after two years of earnest and diligent preparation, the Free Church College was opened in Halifax, with Rev. Messrs. King, and McKenzie as professors. It began with fifteen students, three of whom were in the Theological department. The college continued to do admirable work in its two departments, during the twelve years of its separate existence, it gave about thirty ministers to the Presbyterian Church.

In 1860 the two colleges were united, the Arts department continuing at Truro, and the theological at Halifax. Both were thus greatly strengthened, and the cause of education was much advanced. In 1863, the Seminary at Truro was closed, and the Professors were transferred to Dalhousie College, which was re-organized at Halifax. Since that time, most of our literary students have received their training in Dalhousie; but now the Church supports only one professor in that institution. The Theological hall was removed from the old premises in Gerrish street to the present commodious and comfortable building at Pine

Hill, and under our excellent professors, Drs. McKnight, Pollock, and Currie, our students receive so good a training, that they are as a rule eagerly sought after by our vacant congregations. To our College much of the prosperity of our Church in these Provinces is due, and from it a large and noble band of missionaries has gone forth to proclaim the glad tidings of salvation to the perishing heathen.

#### VI. THE FIRST ORDINATIONS.

The first minister ordained in the Dominion was Bruin Romcas Comingo. He was a fisherman living at Chester in Lunenburg. He had never received a collegiate training, but he was well versed in Scripture and was an excellent speaker. In 1769 a church was erected by the Protestants of the Reformed faith in Lunenburg, but they failed to secure a minister. They, therefore, chose Mr. Comingo to be their pastor. But how was he to be ordained? There was no regular Presbytery in Nova Scotia; but there were two Presbyterian and two Congregational ministers, and to them a petition was sent asking them to ordain Mr. Comingo. This was done in St. Matthew's, Halifax, on 3rd July, 1770. Mr. Comingo was forty-six years old at the time, but his ministry lasted for fifty years. He preached wholly in German, and was eminently successful.

The *first* minister ordained by a *regular* Presbytery was Rev. Alex. Dick. He arrived in 1802 and was ordained by the Associate Presbytery of Pictou on the 21st June, 1803. He was settled in Douglas, Hants county.

The *second* regular ordination appears to have been that of John Cassels, in 1816, by the same Presbytery. Mr. Cassels was settled first at Windsor and Newport. The *third* regular ordination was that of Rev. John McKinlay, on 11th August, 1824, by the Presbytery of Pictou, in connection with the Synod of Nova Scotia. Mr. McKinlay succeeded Dr. McCulloch as minister of Pictou.

The first ministers ordained, who received their education in Nova Scotia were the following:

- (1) Angus McGillivray, ordained 1st September, 1824, settled at East River.
- (2) John McLean, ordained in 1825, settled at Richibucto, N.B.
- (3) John L. Murdoch, ordained in 1825, settled at Windsor, N.S.

- (4) R. S. Patterson, ordained 1826, settled at Bedeque, P.E.I.  
 (5) Hugh Ross, ordained in 1824, settled at Tatamagouche, N.S.  
 (6) Hugh Dunbar, ordained in 1824, settled in Cavendish, P.E.I.  
 Messrs. McLean, Murdoch, Patterson and Dunbar were born in Nova Scotia, and they were, therefore, our *first native ministers*.

## VII. THE UNIONS.

As already stated *the first Union* was that of the Burgher Presbytery of Truro, and the Antiburgher Presbytery of Pictou, forming the Synod of Nova Scotia, on 3rd July, 1817. After the Disruption there were *six* Presbyterian bodies in the Maritime Provinces, viz. : the Synod of Nova Scotia, the Reformed Presbytery of New Brunswick, the Synod of N.B. in connection with the Church of Scotland, the Synod of N.S. in connection with the Church of Scotland, the Free Church of Nova Scotia, and the Free Church of New Brunswick. This was a most lamentable state of matters ; but God had purposes of love with regard to the Church. Separation was not to be forever—nor for long. A divided Presbyterianism must be reunited, slowly, step by step, but surely reunited. For about fifteen years the six bodies continued to exist apart. But on the 4th October, 1860, at Pictou, the Synod of Nova Scotia and the Free Church were happily united under the name of the "*Presbyterian Church of the Lower Provinces of British North America*." There was not a single dissenting minister or congregation in connection with either body. There were sixty-seven ministers present, but the total number connected with the united Church, including missionaries and licentiates, was about ninety-one. The Synod was divided into nine Presbyteries. Times of prosperity followed. New zeal seemed to inspire every minister and member of the Church, and the Lord added to the Church daily.

The *next* union took place in 1866, between this body and the Free Church of New Brunswick. The united body was composed of 110 ministers. Thus, in 1866, there were only four separate Presbyterian organizations.

On 1st July, 1868, the *next* union took place. The two Synods in connection with the Church of Scotland were united under the name of "the Synod of the Maritime Provinces." There were between thirty-five and forty ministers and missionaries in the Synod. Thus, in 1868, there were only *three* separate bodies, with about 150 ministers in all.

But, in 1875, at Montreal, on the 15th June, a beautiful, bright day, took place the last and grandest union of all. After the necessary preliminaries, Dr. McGregor, still to memory dear, had the honour of declaring, amid loud applause, the formation of *The Presbyterian Church of Canada*. The vast assembly in Victoria Hall then joined hands and burst out with one accord in singing the 133rd Psalm. A thrill of joy passed through every soul, but alas! there was one note of sadness! A few of the Kirk ministers declined to enter the union! The Synod of the Maritime Provinces in 1875 consisted of eleven Presbyteries and about 145 ministers. This union has proved an unspeakable blessing. The healing of old breaches, the wiping out of old dividing lines, the burial of old strifes, and the consolidation of our forces, have already worked marvels in promoting the prosperity and extension of the Church.

#### VIII. THE PRESENT STATE OF PRESBYTERIANISM.

Outside of the Synod of the Maritime Provinces there are, in 1891, three or four small Reformed Presbyterian congregations, two Presbyteries in connection with the Church of Scotland in Pictou county, with eleven congregations and eight or nine settled ministers, one large congregation in P. E. Island, under the pastoral care of Rev. J. Goodwill, and one congregation in Bermuda connected with the Free Church of Scotland.

There are in connection with our own Synod 202 regularly organized congregations. Of these 158 have regularly settled pastors, 12 have ordained missionaries, and 32 are vacant. There are also 45 groups of mission stations. Some of these would be ranked ordained missionary congregations, if ordained missionaries could be secured for them. Of our regular congregations, 131 are self-supporting, and 59 receive aid from the Augmentation Fund.

COMPARISON	1876	1881	1891
(1) Churches and Mission Stations.....	358	483	622
(2) Ministers on Roll.....	148	156	196
(3) Families.....	16,545	19,204	22,520
(4) Communicants.....	23,073	27,016	36,539
(5) Elders.....	969	1,151	1,403
(6) Number in Sunday Schools.....	20,785	20,545	27,851
(7) Total contributions.....	\$200,679	\$231,937	\$349,222
(8) Contributions to Schemes.....	\$21,068	\$30,323	\$46,277

Of the 195 ministers on the roll, 26 are retired ministers, professors and foreign missionaries. We have from eight to ten probationers to supply vacant congregations. There were 55 catechists in the field last summer, but ten of these laboured in regular congregations or ordained mission stations. The amount required for Home Mission purposes annually is at least \$9,000, besides \$3,000 or more for the North-West. For the Augmentation Fund \$9,000 are required, and \$4,000 for the College Fund.

In Sydney Presbytery there are good prospects of growth. The mining districts are increasing steadily in population. There should be two or three new congregations ere long. The great need in this Presbytery and in that of Victoria and Richmond is a larger number of Gaelic speaking ministers. At least six more are required.

In Pictou, Lunenburg and Shelburne, and Wallace Presbyteries there is steady growth. Most of the old congregations have become larger and more liberal, and new and hopeful fields have been opened up. There has been an increase of two new congregations in Pictou Presbytery during the past few years. Truro Presbytery has gained one congregation and over 900 families in ten years.

Halifax Presbytery has an increase in ten years of 42 preaching stations, two congregations, and several mission stations. Its most interesting mission field is Labrador. Mr. W. J. McKenzie was our pioneer missionary. He began work in the spring of 1888. He remained the following winter and the summer of 1889. He was succeeded by Mr. F. W. Thompson in the summer of 1890, and by Mr. S. A. Fraser in 1890. Mr. Fraser was accompanied by Dr. Hare, who went at his own expense, and was a great assistance to the mission. Previous to 1890 the missionary travelled 300 miles along the coast, but since that time work has been confined to about 150 miles along the coast of the county of Saguenay, Quebec Province. There are about 100 permanent residents on that part of the coast, and during summer about the same number of a floating population, chiefly fishermen from Nova Scotia and Newfoundland. During the past summer Mr. Fraser was ordained, and for the first time the Sacrament of the Lord's Supper was dispensed. There were 31 communicants enrolled. There are two Presbyterian Churches, one Union Church, one Manse, and one

School House in the district. During this winter Mr. D. C. Ross, from Nova Scotia, is engaged in teaching school during the week, and conducts religious services on Sunday. This important mission is supported wholly by the students of the Presbyterian College, Halifax.

Presbyterianism in Newfoundland is very weak. Our people in St. John's and Harbour Grace are liberal and faithful to the Church, but there is no growth of the Presbyterian population in any quarter, and therefore there is no prospect of church extension.

In P. E. I. there has been in ten years a very cheering increase of six new congregations and fourteen preaching stations.

New Brunswick is the chief mission field of our Synod, and steady, if not very rapid progress is made from year to year. Both Presbyteries are enthusiastically striving to overtake the work of caring for their extensive fields.

For many years the parent churches afforded us very valuable aid in men and money. But now, we are not only independent so far as money is concerned, but we give about \$3,000 per annum to the North-West, and spend about \$30,000 on Foreign Mission Work. We still receive *men* from the parent churches, and they are heartily welcomed, but most of our ministers are trained in our own colleges, and as a rule they are eminently successful.

Looking backward we thank God for the progress of our Church in these Maritime Provinces. Looking forward we hope, we believe, that He will bless us still, and grant us even greater prosperity. The God, who was "our Help in ages past," must be "our Hope for years to come."

JOHN MCMILLAN.

*Halifax.*

## HERE AND AWAY.

“A chapter of Accidents!”

If this department were writing a novel that would be the heading of the next chapter.

And it would be an interesting chapter, full of incident, and accident, and changing scene. There would be the excitement of revolution, the anxiety of reconstruction, and the baleful influence of contending stars.

For the stars must have had something to do with the luck that has attended the MONTHLY during the past two months. No sooner had the November number reached its readers than changes began, and interruptions and delays. First with the editor, then with the publishers, then Her Majesty's Royal Mail proved but a human institution capable of mistake, and then the stars fought against all.

The stars evidently thought two months short enough time for readers to mark, learn, and inwardly digest the November MONTHLY, or else that another number of the same weight, following hard on the November, would prove fatal to Grippe-weakened constitutions, and so this long delay, though for the present it is worrying, aye maddening, to the luckless managers, may be a disguised blessing.

One thing made manifest by this delay is that there are numbers of readers, far and near, who watch for the MONTHLY as for an expected friend. The many anxious enquiries that have poured in on the helpless editor had each this grain of consolation: “the MONTHLY is due; we don't like to miss a number, and we are impatient to see it.” Very good! but some did not know how much the magazine was to them until it failed, for once, to reach them. “You never miss the water till the well runs dry.” The well is not dry now, only something wrong with the windlass. When the new machinery gets properly adjusted and running smoothly, the water, cool, and fresh, and sweet, will flow in one unbroken, musical, life-giving stream.

The Book Shelf asks for a hearing. It is a patient board, but there is a point where it thinks endurance ceases to be a virtue, and the Shelf has a real grievance. Nearly two months ago it stayed up late at nights proving the month's literature. It examined a full score of books and prepared a report, which, although meant for publication, has not yet reached the printer. The Shelf wishes to say if a roll marked “copy” should be discovered anywhere, it should not be sent to Knox College Museum, as it will be found on examination to belong to the nineteenth century and not to the first, and to be quite decipherable in the composing room of the MONTHLY's printer.

But lest the finder become curious and try to read the manuscript, as he would one of Prof. Campbell's Hittite inscriptions, the names of some

of the books noticed might be mentioned. There were about a dozen from the Willard Tract Depository, among them Stalker's Yale Lectures on "The Preacher and his Models," about which some very commendatory things were said. But this will not be missed as an article on the subject, by Rev. J. MacGillivray, is already in type, and will appear in the February MONTHLY. There was a new book by Andrew Murray, "The New Life," and one by F. B. Meyer, "The Life and Light of Men"; one by Archdeacon Farrar, "Social and Present-Day Problems" that is not unworthy of the author; one by W. M. Thayer, "The Way to Succeed," good of its kind, full of good advice, and not by any means uninteresting; a new volume of sermons by MacLaren, of Manchester, "The God of the Amen," in which the great preacher shows himself a man like unto his brethren, sometimes soaring like an eagle almost invisible against the blue, sometimes weak enough and scarcely out of reach of a third-rate preacher; a collection of helps for the S.S. Lessons for the current year, Peloubet, Pentecost, etc., the character of which is well known; and the latest addition to the "Expositor's Bible," a capital volume by Rev. James Denny, on the Epistles to the Thessalonians, should also be added to the Willard's list.

From Hart & Co. there were two books; one, Drummond's "Programme of Christianity"; the other, a new volume of poems by W. P. McKenzie. McKenzie is now settled in the pastoral charge of East Avon, N.Y., and this beautiful little volume proves that the pulpit is not the poet's grave. But we have no space to repeat one word of appreciation.

Through the Presbyterian News Co. we received from the Clarks of Edinburgh, "The Lord's Supper and the Passover Ritual," and two fine volumes have since come to hand: "The Early Church," being the late Prof. Duff's keenly analytic lectures on the first six centuries, and a substantial volume on apologetics, "The Apology of the Christian Religion," by Dr. James McGregor, of New Zealand, at one time a professor in New College, Edinburgh.

There were two volumes of sermons, by London preachers, from the Upper Canada Tract Society, one by Moinet, of Kensington; the other by Hugh Price Hughes. From Funk & Wagnalls there was "William Lloyd Garrison," one of their American Reformers Series, which will come under review again when Goldwin Smith's book on the same subject comes to hand.

The Book Shelf was feeling very badly about the loss of all this wise criticism. We tried to console it with the thought that this loss is in punishment for its too plain words in the November number about the MONTHLY, and the other magazines and newspapers representing Canadian Presbyterianism. Truth is a good thing but it is not always welcome either to ourselves or to others.