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THE FIRST AND THE SECOND ADAM.

IN that remarkable passage in Romans v. 14, the Apostle Paul declared that Adam, our first parent, was a "figure," or rather "type" (Gr. *τύπος*) of Jesus Christ. That is, he affirms between Adam and Christ such a resemblance or analogy as that the former prophetically foreshadowed and set forth the latter. This, however, is not a doctrine which rests upon a single text; its truth is everywhere in the Scripture assumed, so that Christ is explicitly called "the last Adam," or "the second man," in contrast with the first. We need not, therefore, have any hesitation in asserting that there is between Adam and Christ a close resemblance; a resemblance not fancied but real; not superficial and apparent, but inward and essential; not accidental and fortuitous, but designed and prophetic in its nature. And it is plain that if this be so, we may then hope, by studying what Scripture teaches of the type, to gain a clearer knowledge of the Anti-type; just as by looking at a stamp we may learn, not indeed the essential substance and material, but the very form and character of the die which struck it.

In what respects then did Adam typify the Lord Jesus Christ? Doubtless we may rightly trace the analogy between these two in many particulars. Adam was, for example, a type of Christ in his supernatural origin. This is intimated by the evangelist Luke, who, in his genealogy of Christ, calls Adam "the son of God." Unlike all other men, both the first and the second Adam owed their existence directly to the immediate power of God. The first Adam, formed, as to his body, of the dust of the earth by the breath of God, "became a living soul"; the second Adam, conceived by the power of the Holy Ghost in the womb of the virgin Mary, became "a life-giving spirit." So also, Adam was a type of Him that was to come, in his headship over the earth. As Adam, in the first creation, was made its lord and head, so is Christ the Head of the new creation, both in its present elementary state, and conspicuously in "the new heavens and the new earth," that "habitable earth to come whereof we speak." (Heb. ii. 5 : Greek). This is distinctly intimated in that apostolic comment in Heb. ii., on the second Psalm, which psalm was no doubt originally written concerning Adam and the honor given him, but is justly cited by the writer of that epistle as pertinent to the supreme Headship of Christ. So also, did space permit, numerous other typical resemblances between Adam and the Lord Jesus might be mentioned. But in such resemblances and correspondences as those referred to, we do not reach the bottom of the mystery. All such analogies rest upon a likeness, far more inward, deep and essential, in which alone these find their explanation, and the reason of their existence. And it is this inward and essential analogy, which, beyond doubt, was before the mind of Paul when he wrote the fifth chapter of the epistle to the Romans, and to that we shall confine our attention in the present essay.

It is the special thought of Paul, in the passage cited, that Adam was, pre-eminently and fundamentally, a type of Christ, in respect of the relation which he sustained to the human race. So also we are taught in several other passages of Scripture, as here, that Adam bore precisely the same relation to the human race, who are all his seed by nature, that Christ sustains to His believing people, who are His seed, supernaturally, by grace. This relation is elsewhere expressed in Scripture by the words,

"in Adam." We are, or were, by nature *in* Adam : we are by grace *in* Christ. And this, the Scripture teaches, comprehens two particulars. Adam, according to the Word of God, sustained to our race a two-fold relation, namely, a representative relation and a natural or vital relation.

First, there was the *representative* relation. Adam was a type of Christ, in that, before God, he legally represented the entire human family, just as a surety represents in law his client, or an ambassador the nation whose ambassador he is. The surety represents his client, and the ambassador the nation, in that all their public acts as such, alike in event of success or failure, are regarded in law as the acts of those whom they represent. In like manner, and for the same reason, the act of Adam was held, in Divine law, as the act of his family, the human race; his apostacy was their apostacy, so that his condemnation became their condemnation. For we read, "By one man [Adam] sin entered into the world ; and death by sin ; and so death passed upon all men," for that all sinned, i.e., "*in* him" (the Greek tense (aor.) refers to a single past act) ; "so that death reigned," and still reigns, "from Adam," from the day that Adam sinned until now ; "even over them who," like infants, "have not sinned after the similitude of Adam's transgression," that is, by personal and voluntary act. And again, "Through the offence of one, many died;" and again, "By the offence of one man, judgment came upon all men to condemnation," so that in the broadest sense of the words used elsewhere, "*in* Adam all died."

The meaning of all this will become clear from a single illustration. To a thoughtful mind, it is, apart from revelation, one of the profoundest mysteries, that not only men and women who have consciously and voluntarily sinned experience, in this life, pain, and sorrow, and death, t^{l.} meet reward of their sin ; but even infants, who are certainly innocent of personal and voluntary sin, who do not even know the difference between moral good and evil, are yet, equally with others, subject to these evils. If we recognize the principle which is imbedded in the very consciousness of our race, that in a moral agent, sin and suffering are inseparably connected the one with the other, it is perfectly evident that, as a simple matter of fact, God does, through the arrangements of His Providence, treat all such infants, notwithstanding

standing their innocence of voluntary transgression, just as if they were personally sinners. This is a great mystery ; but no philosophy can justify ignore it or successfully explain it away. In the suffering of an infant, God is either just, or weak, or cruel ! There is no other alternative. The Brahman in his profound philosophy meets the difficulty by supposing that the soul thus suffering must have pre-existed and sinned in some other form, for which sin of a previous life it now justly suffers. We may not agree with him, but in this he shows himself wiser, in dealing with this mysterious problem, than some Christian theologians. The Bible explanation is, however, that the first man Adam represented the entire race, in such manner that the entire race shares in his condemnation, so that God deals with each soul as if it were personally a guilty soul from the moment of its birth.

To all this it is often strenuously objected that to make men suffer for sin which they have not committed, and hold them responsible for the action of a representative whom they had no voice in appointing, is the extreme of injustice. But it is strangely forgotten that precisely the same thing continually occurs in the social and political life of every nation of the world, and the justice of this principle of representative responsibility is everywhere tacitly admitted. The case of the human race as related to Adam, as stated in Scripture, is in no way abnormal or peculiar. No principle indeed is so intimately interwoven into the whole fabric of society as this of representative responsibility. Nor does any one, in matters of social and political life, imagine that the principle can be justly applied only in cases where the represented had a voice in or consented to the choice of their representative. For example, under the laws of this country, the people choose a certain representative to Parliament. His action, when elected, may involve a heavy state or national debt, and oppressive taxation of all his constituents to meet the liabilities which their representative, jointly with others, has incurred. He may have been elected only by a bare plurality ; nearly half of his constituents resisted his appointment by every means in their power ; but would that be held to justify their repudiation of the national debt ? Have they any legal or moral right, on the ground that they did not personally choose their representative or approve of him when chosen by others, to refuse to pay their taxes ? Or,

again ; minors in no country have a voice in the election of their representatives. Are they therefore in no sense bound by their action ? What would be thought of the justice of a proposition to exclude the property of minors from taxation on the ground that they had no voice in the election of the representatives whose action involved that taxation ? And if the principle of representative responsibility be held to apply in the forum of this world, even in this our land, where the rights of the person are so jealously guarded, without *necessary* reference to the voice and will of all the representatives, why may it not apply also in the court of heaven ? and how can any one consistently object to the plain statement of the Apostle that it does so apply ; that "by one man's offence" judgment came upon all men to condemnation : that God *has* dealt with our whole race on precisely this same principle, without which, we must admit, if we candidly consider the facts, national existence and human government were an impossibility ? Why call this injustice in the case of the Divine government, when it is not so of necessity even in the case of human government ? Nor, let it be observed, if we grant the objection and reject the Apostle's explanation or seek to explain it away, have we got rid of a great moral difficulty. We have, on the contrary, increased it. For if Adam thus represented us, then the suffering of the innocent is at least explicable upon the same principle which is so universally applied in human government. But if he did not represent us, then the suffering of the innocent remains an awful mystery, and our only alternatives, if we would explain it, apart from atheism, are found in Mr. Mill's doctrine of a God either weak or cruel, or the Brahminical doctrine of the pre-existence and the transmigration of souls. We prefer the Apostle Paul to either Kapila, Sakyā Muni, or Mr. Stuart Mill.

We learn, then, from the inspired apostle that Adam represented the race, so that his condemnation was the condemnation of the race, and all come into this world "condemned already," on account of what he, their head and representative, did in the beginning. "By one man's offence judgment came upon all men unto condemnation."

Now it is just in this respect that the Apostle says, "Adam was a type of Him that was to come." As Adam represented

his people, so Christ represented His. How plainly it is stated! "As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life;" so that, as by one man's disobedience many were made sinners, by the obedience of one shall many be made righteous. That is, we are saved in the same way that we were lost ; we were ruined by the act of the one representative ; we are saved by the works of another representative, if we accept Him. The whole force of the Apostle's argument turns on this ; thus, "If by one man's offence death reigned by one, *much more* they which receive abundance of life * * * shall reign in life by one—Jesus Christ." That is, if, in God's arrangement, we were ruined by the action of one man, how much more is it reasonable and probable that we should be saved by the work of another ?

This, then, is the glorious and inspiriting truth which Adam, standing as the type of Christ, reveals,—Christ our Representative before God ! As we came into the world under condemnation not because of our works, but because of the works of the first Adam, so believing we are justified, not on account of our works, which were evil, but because of the work of the second Adam. Christ is related to us, as the second Adam, in such way, that just as, being the natural seed of the first Adam, we were condemned because of his unrighteousness, prior to and irrespective of any works of our own; even so, as Christ's spiritual seed, we are justified by His righteousness, independent of and without reference to any works of our own. As God dealt with the whole human race only in the first Adam, so he deals with his people only in the second Adam. Whatever Christ did, He did as representing His people ; whatever He suffered, He suffered as representing them. Thus we may truly say that with us *personally*, so to speak, God has nothing to do in the first instance, in this matter of our justification ; the whole business lies between God and Christ, the second Adam. In a deep sense, the dealings of God with mankind are primarily all in and through two men, the first Adam, the first man, and the second Adam, who is called "the second man." We count humanity by millions, God counts : one, two ! And in one of the two we all stand before Him.

But, in the second place, Adam was a type of Christ also in respect of the *natural* and *vital* relation which he sustained to our race, as the father of us all. There was a legal relation, and there was a vital relation, a relation of *law*, and a relation of *life*. In reckoning Adam as the representative of the human race, and dealing with him and us on this ground, God did not, as is often assumed and objected, act in an arbitrary way. There was a deep reason why Adam should represent us all. We are plainly taught this in the second chapter of the epistle to the Hebrews, whence it appears that an angel could not represent men; inasmuch as it was necessary that the representative and the represented should be of one nature; so that, when Christ undertook to assume the liabilities of sinful men, "forasmuch as the children were partakers of flesh and blood, he also himself took part of the same; because in all things it behooved him to be made like unto his brethren." Thus Adam also represented the race in virtue of his being the natural head of the race. We were all "in him," not only legally, but vitally, and legally, because vitally. The life of all humanity was derived from that one man; it is his one life and nature which has propagated and reproduced itself in all the millions of mankind. This is indeed a great mystery. We do not even understand what life is, much less how it reproduces and extends itself. But nothing less than this unity and community of life seems to satisfy those words of Scripture which refer to this matter. We are all said to have been "in Adam," even as Levi is said to have been "in the loins of his father Abraham" when Melchisedek met that patriarch, so that he, Levi, "paid tithes in Abraham." Again, we are told that "God hath made of *one blood* all the nations of the earth"; and what this means we may learn from Leviticus, where it is said, "the life of all flesh is in the blood." One life is by nature in all the nations of the earth, even the life of the first father of them all. We were, therefore, all in him, not indeed personally, but germinally; in such manner even generations of oaks, germinally and as to their principle of life, are contained in an acorn, so were we all in Adam in the beginning.

Herein, again, Adam was "a type of Him that was to come." As all human life was originally in Adam, so all the new life

of God's elect was originally in Christ. They were all in Him, not only legally but vitally, and in respect of that new life which in the fulness of time they severally receive. As we become personally partakers of the life of the first Adam, in our first and natural birth, so we became personally partakers of the life of the second Adam, in our second birth. The first life is ours naturally, by ordinary generation, the second, supernaturally, by regeneration. Hence that saying that He who made the first Adam a "living soul," made the second Adam "*a life-giving spirit.*" The whole New Testament is full of this great truth, that the new life of believers is the life of Christ. Once and again, Christ Himself reiterates, "I am the life." Says Paul, "I live, yet not I, but Christ liveth in me." To the same purport is the parable of the vine; the branches, the stem, and the root, all have one life. To the same purport is the apostolic illustration of the Body. The Church is the body of Christ, of which we who believe are severally members. Here again, community of life is the essential idea.

As all natural humanity was comprehended and summed up in the first Adam as the type, so all the regenerate were comprehended and summed up as to that life which is common to all, in the second Adam, the man Christ Jesus, as the Anti-type. For this reason, again, we doubt not, Christ is called "the second man." At the time the Holy Ghost thus spoke of our Lord, millions of men had been born and died; yet in God's sight, Christ was only the "*second man.*" All the intervening millions of mankind count with God as nothing; because all of them are reckoned as one in the first Adam, in whom they were all created as to their germ and life. All natural humanity before God was summed up in the first Adam who sinned and died; all regenerate humanity was summed up in like manner in Him who hung on Calvary, rose and ascended to the right hand of the Father.

Both as the legal representative, and as the natural head and fountain of the life of the race, then, was Adam in a unique and peculiar sense a type of Christ who was to come. And this is not a mere matter of metaphysical speculation. If not "milk for babes," the doctrine is at least "strong meat for men," such as is recommended in the Word of God to them that are

full age, even to those "who by reason of use have their senses exercised to discern both good and evil." And there is good reason for this.

For the understanding of this mystery is essential to clear and right views of certain most practical and important doctrines of the Gospel.

Thus, from the *legal* relation in which Adam prefigured his great Antitype, we may see most distinctly the ground of our justification and the way of our salvation. Look at that suffering, innocent babe! It is not guilty of personal sin; yet it is treated as if it were; it is not suffering because of any personal sin; but solely because of its relation to our first parent. So, also, if we accept the Lord Jesus Christ as our Head and Representative, although personally guilty of sins without number, God regards us as if we had personally done and suffered all that the second Adam did and suffered. Thus we are *freely* justified on account of what Christ did for us, when as our Representative He lived and died before God and unto God in our stead.

Again, the vital relation which we sustain to Adam by nature, and to Christ by grace, when understood, throws light upon the mystery of regeneration. The analogy is complete and Scriptural. In our birth we become, without any action on our part, personally participants in the life of the first Adam; in the new birth, without any action on our part, we become participants in the life of the second Adam. The life of the first Adam was corrupt, unholy; the life of the second Adam, perfect and holy. Yet although mystically in Adam from the beginning, we only became personally sharers in the condemnation, when in birth we first became persons animated with his life: so although mystically in Christ from the beginning, yet we only share in His justifying righteousness when in new birth we first become partakers of His life. And yet, let us observe, that boasting may be excluded, as we are not condemned *on the ground* that we share the life of Adam, but only on account of Adam's sin, so we are not justified *on account of* our sharing Christ's holy life, but on account of Christ's righteousness imputed to us and received by faith alone. Thus the regenerate man is not merely the old natural man improved,

but a man with a new life, and a new nature. Other men have one life and one nature ; he has two—the one of the first, the other of the second Adam. The difference between a true Christian and other men is far deeper than many imagine.

Finally, the analogy we have been considering throws light upon the matter of our sanctification. Life wherever it exists involves growth. This is true of the life, physical and psychical, which we derive from the first Adam ; it is equally true of that spiritual life which we derive from the second Adam ; and the growth of this life is sanctification. Now what is the process by which we grow in nature ? Not surely by any efforts, any immense straining, of our own. No, we eat and we drink, and take exercise, that is all ; and if all is right, the body grows. We do not turn our attention inward, to inspect, if possible, the process ; it only works mischief when we do. The life is *per se* a principle of growth. Our business is simply to eat and drink, and the life will ensure the growth of the body. Now what we receive from Christ is not simply a system of moral law, as many think ; nor is it merely an atonement ; it is both of these, but yet more ! It is a *life*. Hence in whomsoever that new life is begotten, it must needs grow. We cannot touch it directly ; we cannot force it ; it does not need to be forced, but only to be fed and exercised ; fed with the sincere milk of the Word, the bread of life, and the strong meat of the doctrine of Christ ; exercised in the offices of prayer, meditation and the service of Christian duty. This is our part, and for the rest we are then to leave the growth with God. If we thus nourish the life, as Christ's people, led by a sure spiritual instinct, will certainly do, then we shall grow. For that we are steadfastly to trust the Lord, even though measuring, from time to time, our spiritual stature with the measuring rod of the law, we cannot always see that we are growing. For the life which we receive from the second Adam, unlike that which we receive from the first, is "a power of an endless life" ; and nothing is more certain than this, that in the end all the spiritual seed of the second Adam, holding fast their faith in Him, shall grow up into Him in all things, who is the Head, and attain unto the measure of the stature of His fulness.

Toronto.

S. H. KELLOGG.

SABBATH OBSERVANCE.

THE question of Sabbath observance is at bottom the old question : What power is to prevail in man's world ? Is the dollar to be almighty, and everything to bow before the shrine of Mammon ? Must pleasure run riot, overpowering all other considerations ? or are God's laws to be regarded and His kingdom first to be sought ? Who is to reign ? What is to rule ? Self or duty ? God or the devil ? When I speak of God's laws I do not mean exclusively those written on what the Christian calls the page of inspiration, but those requirements also of life and of health which experience has made vocal laws of our being, therefore laws of God. It is not written in the Word of God what food is specially adapted to a particular dyspeptic, but by experience he may learn with tolerable certainty, and thus read part of God's code of health. To obey is to enjoy. God has so ordered that his will is to be learned, not picked up by chance. We have the power to learn, and our wills are ours, we know not how, but ours to will and to do of His good pleasure.

The Sabbath question is a constantly recurring one. What may we learn of our duties and privileges thereon ? How far may we justly call in the aid of law to secure observance ? Are the running of street cars and railroad trains to be deprecated ? To enable an intelligent answer to be given to these and kindred questions, and to find a consistent, strong ground of action, we submit some principles for prayerful consideration.

Bishop Butler distinguishes between what he calls *moral* and *positive* precepts. According to this distinction all of the ten commandments save the fourth are moral. Under all circumstances idolatry, falsehood, profanity are wrong ; but working on the Sabbath is wrong because God has forbidden it. This is the Bishop's view. It may, however, be questioned whether this distinction is true in this case. Perhaps our perplexities regarding legislation—for we deprecate religion enforced by law—are due to our starting from a wrong position. To those who accept the Bible as God's Word, and hold that God is to be obeyed rather

than man, there is little doubt but that a seventh portion of our time is required to be held in some special sense sacred. But a large part of the community are not prepared to accept the testimony of Scripture, and refuse to acknowledge the force of this so-called *positive* precept. What are we to do with such? Must we bind their consciences? coerce their wills? Are we to forbid them a street car because *we* think their running to be wrong? Let us go a little deeper. Why is stealing forbidden? Because it invades another's rights, taking from another by stealth or violence what rightly is his. Does not systematic Sabbath breaking do precisely the same? Establish this position, we get to the reason why God sanctified or set apart a Sabbath, and raise the subject out from the sphere of positive into that of moral precepts, which the law may regard.

Man requires physically a periodic rest. An undue multiplication of holidays, as in the Province of Quebec, brings about national indolence, demoralizing business, work, everything. This is simply a matter of observation. Idleness increases and energies are enervated. On the other hand, the cessation from the routine labor of life every seventh day has been found to fit the physical requirements of man. Careful experiments have made plain that even a good night's rest does not entirely recuperate the loss of nervous energy during the day--the Sabbath interval does, not by inactivity, but by a change from the worldly toil, thus restfully restoring tone to the system. Bianconi, a large stage proprietor in Ireland, at one time owned fourteen hundred horses. He said, "I can work a horse eight hours a day for six days in the week much better than I can six hours a day for seven days a week. By not working on Sunday I save at least twelve per cent." The earlier emigrants from the Eastern into the Western States who rested their Sabbath always, in the long stretch, outmarched those who pushed on regardless of the day of rest. Thus experience declares the injunction to be not a mere positive enactment, but one founded on the necessities of the physical constitution of man. The Sabbath was made *for* man, that man might work his day.

But man has more than the mere physical nature possessed in common with the animal world around. He has what popularly we call a soul. A capacity for higher things than the seen.

He has intellect linked with moral powers, and a Saviour pleading for his love. Experience here again has some plain testimony. Sir David Wilkie, the celebrated painter, said, "Those artists who wrought on Sunday were soon disqualified for working at all." A distinguished merchant of twenty years' standing remarked, "Had it not been for the Sabbath I should have been a maniac long ago;" this being mentioned in a company of merchants one remarked, "That was the case with Mr. ——. His firm is one of our greatest importers. He said that the Sabbath was the best day in the week to plan successful voyages. He for some time has been in —— Asylum, and will probably die there." So much for influence on mental power. One example of spiritual influence:

In New Hampshire there were two communities—one of five, the other of six families. Outward circumstances were similar. The first kept the Sabbath religiously. The other did not, but followed visiting and pleasure. Two generations passed. Results—The descendants of the first enjoy still peace and prosperity, only two were known to be immoral; the Church had the greater numbers among its supporters, one became a missionary to China, and a colony emigrated to the West establishing a like community. No divorce case is known to have arisen among them. The other—Five of the six families were broken up by family troubles and separation; the head of the other became a fugitive from justice; there were reckoned thirty drunkards and gamblers among them; the state prison held five; one was killed in a duel; others went to sea; only one was known to enter a Christian church, and that after a youth of dissipation. These examples might be multiplied both individually and socially, not perhaps with uniform results, but with uniform tendencies. Is there a voice? So far from being an arbitrary enactment, it appears that the fourth commandment in its spirit is founded upon the very necessities of our being; is not a positive but a moral principle after all.

What kind of life, think you, can be developed by a man twelve hours for seven days in the week upon the monotonous round of a street car? or continually at servile toil? And we are our brother's keeper. That the needs of our civilization require some labor we readily admit. A ship cannot stop mid

ocean because the Sabbath dawns; nor a train mid continent. These are journeys which mercy, love, duty, make imperative on the Sabbath. There can be true worship under the blue sky, over grassy plains, through woody dells. All this is freely admitted. To a large extent, moreover, the line of separation between the lawful and the unlawful must rest with an individual conscience; but our enjoyment of liberty should never be purchased by the slavery of a fellow being. The millionaire cannot save his soul attending church when that attendance robs his coachman and his footman of their privilege to do the same, and the convenience of the street cars running on the Sabbath, if real convenience there be, is not to be enjoyed by the virtual slavery of the men thus to be deprived of a Sabbath rest. The ocean steamer and the sailing packet, save in storms, do secure in large measure a Sabbath rest by reducing work to its minimum, and having religious service as part of the day's orders, and other-where, where our social requirements demand labor. Let but the determination prevail to preserve rather than to encroach upon the Sabbath, the religious public will have little to complain of. Let but the spirit of Sabbath lawlessness prevail, and we shall have repeated on a civic and on a national scale what we have recorded regarding the Sabbath-breaking New Hampshire community; for the need of Sabbath observance, arising, as it does, from the very necessities of man's physical, intellectual and moral natures, can only be ignored at the price of physical, intellectual and moral ruin; from which, in His infinite mercy, may God effectually preserve our families and our State.

Toronto.

JOHN BURTON.

THE BIOGRAPHY OF "NATURAL LAW IN THE SPIRITUAL WORLD."

THE biography of a remarkable book is always interesting. Even those who disagree with Professor Drummond will read with interest the history of "Natural Law in the Spiritual World" as furnished by the author in response to a request from the editor of the *British Weekly*. The article is given in full in view of Professor Drummond's proposed visit to Canada:—

Let me say at once that the book, the literary history of which I am required to write, was never formally written. I should never have dreamed of writing a book. It came into being almost by chance, and the way of it was this:

Some years ago I received from the unknown editor of an unknown London periodical a request for a contribution. I had never published anything before, and it was only after a second appeal that I resuscitated some faded lectures which once had voices for a local public, but which, with other "dried tongues," had been long since packed away in a forgotten drawer. The scene of their former platform activity was an obscure city district, where I used to try to do some work; but notwithstanding this origin, which I freely disclosed, the editor was good enough to give them type—not his largest, indeed, but honest Bourgeois and heavy disproportionate capitals for the headings, which made their author blush. These papers, which are now reprinted almost as they stood in "Natural Law," passed through many vicissitudes, as I shall relate, before they became a book; but in connection with this reference to their origin I may answer a question I am asked. Were these papers, or are such papers, even with the addition of *viva voce* explanations, not above the people? I can only say I did not find it so. My conviction, indeed, grows stronger every day that the masses require and deserve the very best work we have. The crime of evangelism is laziness; and the failure of the average mission-church to reach intelligent workingmen arises from the indolent reiteration of threadbare formulae by teachers, often competent enough, who have not first learned to respect their hearers.

Though printed almost *verbatim* as they now stand, no one, as I then thought, seems to have read these papers in their fugitive form. Presently the journal which published them died, leaving in my mind a lingering remorse at what share I might have had in its untimely end. To give continuity to the series, and as a title under which to publish them, I had given the editor—whose kindness throughout I would most gratefully acknowledge—the phrase, “Natural Law in the Spiritual World.” At that time I had not thought much as to what this title actually meant. The few laws which formed the theme of the papers certainly seemed common to both the natural and spiritual spheres; but it did not occur to me to regard this as a general principle. I mention this to show that the principle, if I may venture to call it so, came to me through its applications—for it soon thereafter rose out of these by a simple extension—and not *vice versa*. I can scarcely say what a material difference this circumstance has made to me throughout, and with how much more confidence on this account it has been possible to hold and examine the principle itself. So varied is Nature and so many-sided Truth, that when any one starts with a theory, be it the most stupendous castle-in-the-air, and proceeds to support it by making a collection of supposed practical applications, he will find innumerable things to favor his hypothesis. But in this case the collection came first. And as it is when arranging his specimens for the museum that the naturalist really awakens to their affinities and sees the laws which group them, so in running over my little collection of manuscripts I saw for the first time with any clearness the mysterious thread which bound them. I am well aware that many see no such thread binding Nature and Grace. Others not only see no thread, but see no use in one. I can only say that for me there is no alternative but to see it; that I saw it before I knew what it was, and that if this were taken away much of the intelligibility and some of the solidity of religion would go with it.

Now, a thing that one cannot help seeing must either be really there, or one's vision must have some constitutional defect. To test this I wrote out the rough sketch of the principle which now forms the introduction to “Natural Law,” and submitted it to another tribunal. I happened to be a member of a small

club which met for the discussion especially of theological subjects; and when it came to my turn to prepare the monthly paper, I chose this for the subject. As the youngest member of this elect circle, which contained, I may mention, several names well known to literature, I read my paper on the night of meeting with a trepidation which I afterwards found was more than justified. With one dissenting voice, it was unanimously condemned. Some of the criticisms were just and helpful, others mercilessly severe. One pleasantry I remember as especially discouraging, for its source compelled me to treat it with respect. The essay, said this candid friend, reminded him of a pamphlet he had once picked up, entitled "Forty Reasons for the Identification of the English People with the Lost Ten Tribes."

But for two things, I should have received this verdict as final, and abandoned my heresies for ever. The first was the one dissenting voice. But for its encouragement at the outset my book never had been begun, and without its ceaseless assistance afterwards it never would have been carried through. I dare not dwell upon this benefaction, though my pen lingers over it. But to speak more plainly would be to requite a favor which can never be returned by acknowledgements which could only be a pain.

The second circumstance which gave me back my faculties after being healthily pulverized in the manner described, I mention less to recall its consolations than to record a lesson which has helped me since to understand the attitude of many critics to these questions generally. On reflection, I remembered that the membership of the aforesaid club consisted almost exclusively of men who worked from the philosophical rather than from the scientific standpoint. My own point of view being exclusively the latter, I imagined that in many particulars we might have been working at cross purposes. I have since found that speculations running along scientific lines receive, as a rule, little quarter from the philosophers. I do not, of course, say this reproachfully, but to command recognition of these two schools of thought as essentially distinct, and of the fact that the terms in which either works are barely translatable into the language of the other. Thus there is a philosophical interpretation of certain departments of Christianity, and a scientific interpretation of others;

and these branches of study are not so related as to admit of criticism passing freely between them without much preliminary conference and adjustment of terms. In fact, Science an Philosophy must work at all problems separately, complementing but not opposing one another; and nothing in criticism seems more needed at the present time than the recognition of these two as belonging to distinct categories, as things which are not more to be contrasted, when each is doing its work fairly, than the blast of a trumpet and a red sunset. Were this recognized, perhaps we should not have the followers of Herbert Spencer and the followers of Hegel dashing out each other's brains as they now do.

After this first misadventure, there remained in my mind the desire to submit the essay, if only for my own satisfaction to a more public criticism. About this time, also, I received a letter from an orphanage in England, asking permission to republish in a booklet one of the papers which had already appeared. The printing, I gathered, was to be done by the orphans themselves, and the proceeds were to go to the institution. What the orphans could want with this paper, except to practise printing long words on, I could not imagine; but, as they had no parents, I overlooked the eccentricity, and consented. Whether the orphans ever made anything by it, I never knew; but presently letters dropped in from unknown correspondents telling me that, in another sense, the paper had done some good. This decided me at once. The world did not need being made wiser, but if there was the chance of helping any one a little practically, that was a thing to be done. In a rash hour, therefore, I addressed the Introduction, along with some of the "Natural Law" papers, to a leading London publisher. In three weeks the manuscript, as I wholly expected, came back, "declined with thanks." A slight change was made, a second application to another well-known London house attempted, and again the document was returned, with the same mystic legend—the gentlest yet most inexorable of death-warrants—endorsed upon its back. To be served a second time with the Black Seal of literature was too much for me, and the doomed sheets were returned to their pigeon-holes, and once more forgotten. I suppose most men have a condemned cell in their escritoire. For their consolation,

let me tell them further how at least one convicted felon escaped.

Time had gone, when one day, passing through London on returning from a continental tour, I happened along Paternoster Row. By accident I encountered Mr. M. H. Hodder, of Messrs. Hodder and Stoughton. In the course of conversation he made a sudden reference to my ill-starred papers. My guilty secret, alas! was known. By the treachery of the other publishers I was already the laughing-stock of the Row—the whole trade had been warned against me. But I was wrong. This most guileless and indulgent of publishers knew nothing. He had seen the papers in their earlier form, and was merely sounding their abashed author with a view to a possible reprint. I was honest enough, in the light of previous tragedies, to commit neither him nor myself, but promised to exhume the manuscript for his further consideration. From this interview I learned one lesson—that the “search for a publisher” is a mistake. The right way is to let the publisher search for the author. The next step was to hold a *post-mortem* examination on my “Rejected Addresses.” This is always a melancholy process, but unfortunately one in which I could not complain of inexperience. I found mortal wounds in one or two of the papers, but the few which seemed the most fit for resuscitation were forwarded as a first instalment to the publishers. Almost before I realized what had been done, the first proofs came fluttering in from the printer. I confess when I saw these on my table I wished I had never learned to read. Nothing looks so dejected, bald, and commonplace as a proof. The printing-room is really an important out-house of the manufactory of thought, and the half-finished goods are terrible to look upon. But everything has to go through finishing processes, and an unfinished page is probably not worse than an unfinished boiler, or a hat in pulp, or an undressed sealskin. I would have given anything just then to have gained time, for nearly half my remaining material was useless, and yet by a natural law in the printer’s world I was doomed to keep a certain establishment in Frome steadily supplied with “copy” from that day forward.

I set to work replacing the most decayed of the papers with new ones, and these were literally written—I believe like most literary work—with the printer’s demon waiting at one’s elbow.

The subjects were chosen as I went along, and as the printer was exasperatingly punctual, they received the barest possible justice. This is a very unsatisfactory method of making, or rather of throwing together, a book, and, owing to the lengthened interval between the writing of one paper and another, consistency is almost impossible. I was careful in the Preface to point out the unsystematic nature of the book and the almost haphazard arrangement of the papers; in point of fact it was little more than the printer's necessity of paging; but, in spite of all protest, some of my critics have wandered through these *disjecta membra* in search of a philosophic or theological system, and have come back laden with spoil of every description to confound and discomfit the illogical author. I do not intend here to dig up the hatchet and respond to the reviewers who have buried their dissecting-knives in the long-suffering body of my work, but in this connection I may recall a single instance to show the length criticism will go when it has once started on a false scent, and the grave injustice into which it may be unconsciously betrayed. In a well-known monthly magazine, which I shall not further define than by saying that it is one of the very highest standing and reputation, my machinations are thus described:—"In his second chapter, and to justify the conclusion of the first, he quietly passes away from his old ground, takes up a wholly new set of analogies. . . . Who will tell us what we are to think either of the wisdom or the fairness of a logician who secretly shuffles his fundamental premises in the middle of an argument? Does it not look as if he were so bent, if not on proving his indictment against man, at least on snatching a verdict against him, as to be a little indifferent to the means he employs for that end?" Of the pain caused to me personally by this insinuation I do not speak, for I hold up this paragraph merely as a literary warning. But in answer to the charge of writing the second chapter—though there is not a "chapter" in the book—to justify the conclusion of the first, I simply mention that the second chapter was written six or seven years before the first was even thought of.

Speaking of criticism reminds me that I am asked what antidotes to "Natural Law" have been published? I shall furnish the list of my inquisitors, so far as they are known to me. Which of them, or whether any of them, killed Cock Robin, is in no wise

indicated by the order in which I enumerate them. The list demanded is not meant, I presume, to include magazine articles and reviews, but only separate books and pamphlets of the nature of formal replies. In addition to the following, there are, I believe, one or two more which I have not seen:—

1. Biological Religion. An Essay in criticism of "Natural Law in the Spiritual World." By T. Campbell Finlayson. London : Simpkin, Marshall & Co. Bd., 2s.
2. On "Natural Law in the Spiritual World." By a Brother of the Natural Man. Paisley : Gardner. Paper, 1s.
3. Drifting Away : Remarks on Prof. Drummond's "Natural Law, etc." By the Hon. Philip Carteret Hill, D.C.L. London : Bemrose & Sons. 6d.
4. "Natural Law in the Spiritual World" Examined. By W. Woods Smyth. London : Elliot Stock. Bd., 1s 6d.
5. Remarks on a Book entitled "Natural Law," etc. Being the Substance of Four Lectures given in London. By Benjamin Wills Newton. London : Houlston & Sons. Paper, 1s. 9d.
6. A Critical Analysis of Drummond's Natural Law, with a reply to some of its Conclusions. By E. C. Larned. Chicago : Jansen, McClurg & Co.
7. Reviews of "Natural Law," etc. By J. B. Fry.
8. Drummond and Miracles. A Critique on "Natural Law," etc. Paisley : Gardner. 1s.
9. The Laws of Nature and the Laws of God. A Reply to Prof. Drummond. By Samuel Cockburn, M.D., L.R.C.S.E.
10. Mr. Drummond's Book. Shrewsbury : Adnitt & Naunton. 6d.
11. Are Laws the same in the Natural and Spiritual Worlds? By A. C. Denholm.
12. Are the Natural and Spiritual Worlds one in Law? By George F. Magoun, D.D.

The question—Why have these criticisms not been replied to?—is a somewhat formidable one. When a gun does not answer, the inference is that it is spiked.

Now, apart from this always possible suspicion, there are many other reasons why an author should restrain himself with a vow of silence and endure with what calmness he can the re-

proach and humiliation of the enemy. For one thing, loving truth rather than his own petty thimbleful of it, he may look upon such enemies as friends. Or he may hold that in certain cases theories should be rather kept open than be either further established or withdrawn. Or he may consider that controversy has little value, and that Truth is the daughter of Time. He may think personal vindication, or explanations of misconceptions of his words, or refutation of erroneous inferences from his supposed premises—which make up the bulk of replies to critics—valueless except to gratify his own vanity. He may desire time for more mature thought upon his opinions, or by a further and future fulfilling, prepare more effectually to destroy. Whether any, or all, or none of these reasons influenced me, I am spared the necessity of stating, for in this instance another circumstance intervened, and for a long time after the publication of "Natural Law" made a reply altogether impossible. Two other alternatives to the spiking of one's gun I have not mentioned. The gunner may be absent from his post, or he may be unaware of the existence of the enemy. Both these things happened in my case. I did not know I had any critics, and if I had known it was physically impossible for me to reply to their fire. A few days after the publication of "Natural Law," and before it had reached the booksellers' shelves, I was steaming down the Red Sea *en route* for the heart of Africa. Turning into the Indian Ocean at Aden, I landed, after a lengthened voyage, at the mouth of the Zambesi, wandered through the Shire highlands to Lake Nyassa, and, on pitching my solitary tent among the great forests of the Tanganyika plateau, found myself a thousand miles from the nearest post office. For five months I never saw a letter nor a newspaper, and in my new work—I had gone to make a geological and botanical survey of this region—the book and its fate were alike forgotten. When at last communication did reach me from the distant coast my letters were dated a fortnight after I left England, and my second mail, which reached me some time later, brought me almost no nearer current events at home. Even had I known what was going on, to reply would have been useless. I had no copy of the beleaguered volume with me for reference; the only munitions of war I possessed were a repeating rifle and a geological hammer, and my sole counsellors were

a troop of chattering savages, who knew no language but their own. If in these circumstances I had attempted a reply, nearly another half-year must have elapsed before my anathemas could fulminate in England, and by that time the evil or the good had been done beyond recall.

I well remember when the first thunderbolt from the English critics penetrated my fastness. One night, an hour after midnight, my camp was suddenly roused by the apparition of three black messengers—despatched from the north end of Lake Nyassa by a friendly white—with the hollow skin of a tiger-cat containing a small package of letters and papers. Lighting the lamp in my tent, I read the letters, and then turned over the newspapers—the first I had seen for many months. Among them was a copy of the *Spectator*, containing a review of "Natural Law"—a review with criticism enough in it certainly to make one serious, but written with that marvellous generosity and indulgence to an unknown author for which the *Spectator* stands supreme in journalism. I shall perhaps the less regret being betrayed into these personal reminiscences that I have the opportunity before I close of acknowledging a favor which I cannot forget. Why any critic should have risked his own reputation by speaking with such emphasis of the work of a new and unpractised hand, remains to me among the mysteries of literary unselfishness and charity. I am sure it was largely owing to this anonymous benefaction that when I returned to England I found the book had been given a hearing before many others which deserved it more.

WINNIPEG TO THE PACIFIC.

A SKETCH.

THE Assembly was dissolved at noon on Friday, June 17, and at "14.15" the "Assembly special," made up of the "sleepers" "Canmore," "Wabigoon," and "Honolulu," the last said to be the finest coach on the road, steamed out of the station at Winnipeg for the mountains and the Pacific coast. The party was "personally conducted" by the Superintendent of Missions, and contained the moderator, with perhaps forty other ministers, a large number of elders, and a few ladies. There was one solitary boy, a fine lad who, boy-like, set himself diligently to see everything that was to be seen, and one dear little baby not quite a year old, whose behavior was quite unexceptionable.

We are at once launched into the open prairie, level here as the sea itself. We pass through a shower of fine rain, seen through which the billowy grass seems veritable waves, the illusion being completed by the slight roll of the coach as we fly swiftly along. The half-breed lands, which skirt the Assiniboine for about 60 miles, and which have largely passed into the hands of speculators, have pushed back somewhat the belt of settlement, so that it is not until High Bluff and Portage la Prairie are in sight that the farm area fairly begins. The Portage, Carberry, Brandon, Virden, are conspicuous centres of fine farming districts, fair specimens we take it of what the traveller may see also from the railways north and south of the C.P.R. main-line and parallel with it. Manitoba is but a small province, and with a considerable part of the eastern and north-eastern portion rock and lake and swamp, but it already makes a good showing. The wild expectations of the earlier days have, of course, not been realized; but who shall blame a youthful province for its youthful dream of speedy greatness? The dream was not without a solid basis. There are no finer lands in all the North-West than Manitoba possesses, and their contiguity to Winnipeg, which is the natural distributing centre for the whole country, with the 999 miles of railway already constructed within the

Province, give the farmers here a very decided advantage over those further west. The Minister of Agriculture puts forth, with some justifiable pride, the following statistics showing the progress of Manitoba :—

	1871.	1882.	1886.
Population of Province.....	19,000	65,958	108,640
" Winnipeg.....	241	7,895	21,000
Schools in Province—Protestant....	16	150	484
" " Catholic....	17	34	65
School children in Province—P't.	unknown	4,919	14,300
" " C.c.	unknown	3,193	4,188
" " Winnipeg—P't.	30	1,101	3,683
" " C.c.	unknown	477	920
Educational grant from Gov't....	....	\$20,000	\$66,000
Railway built—miles.....	....	65	999
Railway stations.....	....	6	103
Post Offices.....	....	....	500
Wheat exports—bushels.....	less than none.	3,000,000	
Flour exports—sacks.....	none.	383,600	
Bridges.....	none.	over 400	

It will be noted that Manitoba is disappointing the hopes of some who looked to make it a second French Catholic Quebec. Protestantism is in the ascendant, and the Protestant Churches have been faithful in following up the people with the means of grace. The Presbyterian missionary map shows a plentiful sprinkling of red crosses—indicating Presbyterian churches or mission stations—all through Manitoba. They become necessarily fewer westward, as settlement is confined more nearly to the single railway line; but it is gratifying to be told, at the beginning of this long journey, what we find to be literally true as we proceed, that every town or village of any importance between Lake Superior and the Rocky Mountains has its Presbyterian Church, and every settlement supply from our missionaries. This little table showing the progress of our Church since 1871 may be studied with some satisfaction along with the table of "statistics of progress" given above :—

	1871.	1882.	1887.
Congregations, missions.....	9	129	389
Families.....	189	2,027	4,986
Churches.....	6	18	98
Manses.....	2	3	22
Staff—ministers and missionaries.....	....	about 115	

As we speed onward, stopping for a few moments at some of the more important points, one becomes more and more impressed with the beauty of a rich prairie country. Level, of course, but with a sufficient roll to preclude monotony; bare, but with scattered "bluffs" of small poplar here and there, and a skirting of trees along the winding rivers; but what oceans of soft green, flecked with myriads of many-hued flowers! The prairie farm has a charm, too, of its own. The hideous rail fence is unknown. The great fields either lie open, or are enclosed by a slender wire structure which does not break the wide sweep. The large scale on which everything is laid out is impressive; everything, except the buildings. The little match-box houses, with correspondingly small barns and outbuildings, show how new the country is. The grain fields require first attention. Buildings will follow. This year promises a splendid harvest. No backward or blighted field of grain was seen all the way to the Coast.

Elkhorn, near the western boundary of Manitoba, is reached about "22 o'clock." It is not dark, for we are in northerly latitudes, with their delightful long, lingering twilight. Muster for evening worship is made on the open prairie. The fine volume of sacred song, the expressive recitation by the moderator of appropriate Scripture, the fervent prayer which follows, and the reverent interest of the circle of people who speedily gather from the village, unite to make the occasion memorable.

The mounted police on the platform at Moosomin remind us that we have passed out of Manitoba and into the Territories. The police are on the look-out here for liquors; for there is prohibition in the Territories, and all trains are inspected as they enter the prohibition area. It was a delicate act of courtesy on the part of the police to make an exception of the "Assembly special." The "permit" system under which the Lieut.-Governor grants leave to bring in intoxicants has been abused, but notwithstanding this the prohibitory law made itself felt during the construction of the railway, and continues to work beneficially. It is to be hoped that, as the Territories fill up, the temperance sentiment will show such strength as to secure the full operation of the prohibitory law, which is simple and sweeping in its provisions.

We wake in the morning to find our timepieces fast by an hour, for at Broadview an hour has dropped out of the timetable, as happened at Port Arthur, and will happen again at Donald, in the mountains. That the Eastern, Central, Mountain and Pacific times are successively found on the C.P.R. is a striking reminder of its enormous length—2,906 miles from Montreal to Vancouver, not to mention the numerous branches. It is the longest line on the globe under the management of one company, employing over 14,000 men for its working.

The beautiful Qu'Appelle district has been entered in the early hours of the morning. Away to the north is the Prince Albert country. One thinks of Nisbet and his heroic pioneer work. Fish Creek and Batoche, too, are revived. Indian Head stands within the edge of the great Bell farm, said to contain 53,387 acres. It is very fine to look upon, as I found by a visit to it on my return. It is a grand idea, too, to work a farm by telephone and the idea seems to be tolerably well carried out, but how a few head-men, on good pay, and the great bulk of the assistants engaged merely for the season and then dispensed with, is to be to the benefit of the locality or the country at large is a problem which I cannot solve. Regina, next, a rather flat-looking town in a flat plain, which might be a section of Lake Superior at its smoothest, so perfectly level is it and bare, except for the houses of the few settlers. One looks with curiosity at the little brick court-house where Riel was tried, and at the police barracks, a couple of miles from the town, where he was kept in confinement, and where he finally suffered the extreme penalty of the law. The residences of the Lieut.-Governor of the Territories and of the Chief of Indian affairs catch the eye, and the famous "Pile of Bones" creek, a poor little stream indeed. Regina is important as the capital of the Territories and the headquarters of the mounted police. The \$4,000 church which is the visible symbol of Presbyterianism was pointed out as we passed by.

Moose Jaw, Swift Current, Medicine Hat, are our land marks on Saturday. It is a level plain all the way, the monotony broken only by occasional lakes with their ducks and gulls and "waves," and at Medicine Hat by the approaches to the S. Saskatchewan, which is a considerable river at this point, and flows

through a broad valley bordered by yellowish clay buttes. It is crossed by a splendid iron bridge, close to the eastward end of which stands a comfortable-looking manse, said to be the best in the North-West. The C.P.R. follows the old trail all the way from Winnipeg to Calgary, and consequently traverses the higher and drier grounds. This, doubtless, accounts for the meagre soil which prevails almost the entire distance from Moose Jaw to the Bow River country. It can all likely be utilized, but much of it will remain a waste for a generation to come. Shortly before reaching Medicine Hat we pass Dunmore, where the narrow-gauge railway from the Galt coal mines at Lethbridge comes in. This road is an outlet to the Ft. McLeod ranching country as well. It is melancholy to see scattered over all these wide plains the bleaching bones of the buffalo, and to trace the deep pathways, countless in number, worn by the vast herds in their runs to the water. The buffalo is no more. The rifle and the wholesale butchery for the hides have done their work. It is reckoned that there are not more than 100 buffaloes in British territory, if one excepts the wood-buffalo of the far north, a quite inferior animal. The buffalo bones are gathered up from the prairie by the Indians, and sent east in car-loads for sugar-refining, etc., and the horns are polished and offered for sale to the railway passengers. The extinction of the buffalo has impoverished the Indians of the plains. There is little for them save on the reserves. It is satisfactory to know that the Indians on the reserves are by degrees adopting industrious habits.

At "20.45," from a perfectly cloudless sky, the sun, now a great fiery disc, sinks under the edge of a perfectly level plain. It is beautiful, but, oh, so lonely. A solitary cart, with its little camp-fire, adds to the loneliness. The train sweeps grandly forward, for it is under compact to reach Calgary at midnight, that the Sabbath may be kept according to the commandment.

The Sabbath is cool, cold indeed, and the air, in the morning very clear. Yonder crystal heights, 50 miles away to the west, immediately arrest the eye. So near they seem, and so heaven-like in their purity and glory. One is mastered by the mountains at first sight, and all the way to the coast, as chain by chain is crossed, the perpetual snow of the loftier peaks remaining continually in view, one becomes more and more enraptured

and the grand mountain imagery of the Scriptures acquires a richer and richer meaning. Calgary is beautiful for situation, standing out in the middle of a great valley encircled by the Bow and Elbow rivers, which here unite. The further banks of these streams are lofty, and form a natural amphitheatre, in the centre of which the town is placed. It is only four or five years old, but possesses already some solid stone buildings, conspicuous among which is our new church, nearing completion. Calgary, with this Assembly, becomes the seat of a new presbytery, as it has been all along a centre for missionary work. The Sabbath was a veritable day of refreshing, with its communion service in the morning, when the moderator preached, the Sabbath school gathering, the evening sermon by Prin. Grant, and the evangelistic meeting later at the railway train, which attracted a large attendance of cow-boys and of the young men of the town. Your correspondent went with our missionary, Rev. Angus Robertson, across the country some 30 miles, to Pine and Sheep creeks. It was a grand drive—a magnificent trail, and a splendid team of bronchos. If the congregations were small, they were most appreciative, and contained a full representation from the scattered ranches.

The vigilant superintendent had all awake shortly after 4 o'clock on Monday morning, that none might miss the magnificent ranching country of the Bow river. There is here an almost perfect combination of river, valley, hillside, creek, and coulee, a paradise for cattle. How beautiful they looked as we saw them quietly grazing in knots in the early morning! Across the stream are sheep ranches, while further on, past Canmore, an anthracite mine, with an eight-feet seam, is being opened up. This far-west country enjoys a comparatively mild climate. Of course it is severe at times in the depth of winter. Cattle do perish in numbers. But the percentage is trifling. The "chinook" wind from over the mountains, hot and devoid of moisture, licks up speedily the slight snow-fall that there is, so that the cattle pasture comfortably all winter. An hour's halt is made at Kananaskis Falls, a fine cataract. The river rushes under the high railway bridge between perpendicular rocks of perhaps 90 feet in height, and sweeping round a half-circle, emerges through a narrow gap in swift rapids; then widening

into a circular pool it pushes itself through a still narrower space and becomes a tumultuous trough-like mass, which is tossed over a precipice of 30 or 40 feet, a perfect drift of foam, over-topped by flitting rainbows ; and then whirling into circling eddies, it divides at the head of a heart-shaped wooded island. The view from the bank 60 feet above is magnificent. The 121st Psalm, which is sung on our return to the railway, and with the snow-capped mountains rising up from our very feet, is most impressive. Scarcely less so Prin. Grant's prayer. "God save the Queen" follows, and cheers for Her Majesty ; for we have not forgotten the Jubilee.

We are not to get out of the N.W.T. to-day, it seems. The Bow river is swollen with the melting snows. At two separate crossings the bridges are broken down. No train can pass. The bridges traversed on foot, and the space between on hand-cars, and a train awaits us, by which, after a short stay at Anthracite and a hurried inspection of the mines, we are pushed up to Banff. The day flies swiftly by. The circle of snow-clad mountains, Cascade, rising to 10,000 feet, Castle, Sulphur, Peak, the splendid Bow river, with its falls—a great out-shaken fleece—the smaller Spray, the hot sulphur springs, 800 feet up the mountain side, the cave pools, where one enjoys the luxury of a warm bath tempered by nature's own hand—these are attractions sufficient to have justified the Government in reserving the district, 10 by 25 miles, as a National Park, and in making roads and bridges for the convenience of visitors. Just before leaving Banff station we had some intercourse with three of Rev. John McDougall's Indians, most interesting men. Two of them sang familiar hymns very sweetly.

Tuesday was a day of excitement. Gently drawn over the second of the newly-repaired bridges in the night, we are on the move early enough to have gone through the Kicking Horse Pass before breakfast. The narrowing of the Bow, our constant companion since Calgary ; its final disappearance ; some marshy ground, two or three little lakes, then the beginnings of the Kicking Horse river—a lively colt in all truth—the narrow, winding gorge, down which we are now rushing ; the ever-changing mountain steeps, as the train is whirled along ; the racing stream, now to the right, now underneath, now to the left, at one

point almost lost in broad flats, hundreds of feet above which, on the edge of the cliff, we move along ; the steeper and steeper descent— $4\frac{1}{2}$ feet to the hundred is the average ; the safety switches at intervals ; field, at the bottom of the pass, with the gigantic Mt. Stephen, 10,523 feet ; all unite to form a half-hour, which it would be hard to match anywhere in the world, and which can never be effaced from the memory.

The railway crosses the Rockies at a height of 5,296 feet—Winnipeg is 750 feet above the sea-level. The rise in 123 miles from Calgary is 1,906 feet. In the next 61 miles to Donald, at the foot of the western slope, the descent is 2,778 feet. Donald has been a centre for valuable missionary labor on the mountain section of the railway. There is no harder work than this. It is a battle all the time between the Gospel and the devil, in the shape of "toughs" among the railway men and the harpies who gather wherever the men are found in any large number. The Gospel has had signal triumphs even in such a field.

Some adventurous spirits have followed Lady Macdonald's example, since we have entered the mountains, and taken to the cow-catcher. They are rewarded by the finer views of the mountains which are commanded from that position of vantage. The excitements of the Rockies begin afresh at Donald, where the Columbia river is crossed. A veritable "sea of mountains" British Columbia is, and no part of it finer than between the first and second crossings of the Columbia, which runs northward at Donald, and after describing an ox-bow-like arc, appears again running southward at Revelstoke, 80 miles further on. The Selkirks lie between. The Beaver river guides the railway up to Rogers Pass, the Illecillewaet down. The gorges are in some places even narrower than that of the Kicking Horse ; but as a rule, there is more room. The Selkirks are covered with trees, while the Rockies display more of the naked rock. Numerous cascades, some from the very tops of the mountains, are seen. Deep gorges are crossed, the one in which Stony creek runs, by a wooden bridge, some 276 feet in height. The steep upward slopes from the railway cuttings send down now and then a plentiful shower of dust and stones to the rear of the passing train. Every mile is carefully guarded. The greatest precautions to ensure perfect safety are observed, and they are all

required. Before the summit of the Selkirks is attained, 35 snow-sheds are passed through, ponderous structures of timber and plank, which, if placed contiguous to one another, would reach seven or eight miles. Great banks of snow beside the track, still unmelted, give evidence of the vast masses to be contended with in winter. Rogers Pass and Glacier House are reached in the early afternoon, 4,305 feet above the sea-level. The mountains near by, Sir Donald, Mt. Carroll, Hermit Mountain, attain a further height of from 5,000 to about 7,000 feet. An immense glacier comes down to within a rifle-shot of the hotel-station platform. The Queen's health is drunk in cold water, and loyal speeches made at dinner in the beautiful chalet-like building, and then the descent over the "loop" begins. The "loop" is a piece of splendid engineering, whereby a descent of some 600 feet is accomplished by three distinct loops, each lower than the other. From the bottom the three different levels can all be seen at the same time. The surrounding mountains are very grand. Silver mining is developing on the Illecillewaet, and quartz gold mining on the Columbia. The Chinese continue to wash for gold all through British Columbia, but very little placer-mining, as it is called, is now done by whites.

It is a positive relief when the immensely long trestle bridge at Revelstoke carries our train over the Columbia and we enter on the quieter scenery of the Gold Range, which is crossed through the Eagle Pass. Craigellachie, 351 miles from Vancouver, is the spot where the construction parties from the east and west met and the last spike of the railway was driven, 7th November, 1885. The Shuswap lakes—the Killarney of British Columbia—give as lovely a sunset as eye could wish, so soft and tender after the rugged majesty of the mountains. There is said to be a fine ranching country adjacent to this portion of the railway. We lose the Kamloops lakes and the canyon of the Thompson in the darkness. The morning finds us at Lytton, the junction of the Thompson and Fraser, which latter is to force out a way for us to the sea. A narrow gorge all the way to Yale,—an old village, the head of the river navigation, and on the way to the Cariboo country. Below Yale the gorge widens somewhat, and before the coast is reached it becomes a broad valley which,

just now, is, in parts, like a great lake, for the Fraser is at high water. For a long distance the old government road from the coast to the mines is seen. In spots it is a mere trestle-work pinned to the cliffs. Nor is the railway, in places, much different. The narrow ledges which form the road-bed, the long, twisting, trestle-bridges, the frequent tunnels keep one, indeed, constantly on the stretch, and it is no small satisfaction when the more plain-like sea-level is reached, and first Port Moody and then Vancouver, the terminus, appear.

A pleasant surprise was given to the Superintendent of Missions at North Bend, after breakfast, in the form of an address and purse. The whole party felt their deep obligation to the superintendent for the admirable carrying out of the arrangements and his valuable presence. Resolutions, recognizing the many courtesies shown by the railway company, were also passed. The management in detail of this gigantic work seems to be admirable. Vancouver is the youngest city in the Dominion. It is but a year since it was in ashes. On one of the streets lies a great log of Douglas fir 13 ft. in diameter at the butt. Numerous stumps of these giant trees still ornament the town site. Both on the mainland and Vancouver Island the Douglas fir is found in unlimited quantities. Vancouver city is flourishing, and has all the great expectations of a new place. The terminus of the C.P.R., it will become a distributing point for the Province, and will have a good share of whatever benefit is to flow from the Japan and China and Australian trade. Our Church has a strong position here already. The new building, put up by the pastor's own hands and other volunteer labor, and commenced before the ashes of the previous one were cold, is a most creditable structure. The Churches have their hands full throughout the whole Province. There is no restriction by law to the number of saloons in British Columbia, and Vancouver city with about 3,000 inhabitants has 41 licensed drink-selling places. Victoria, the capital, is not behind. There are many ardent temperance men who are laboring for a better state of things.

The Assembly party broke up at Vancouver, after five most delightful days of travel and mutual intercourse. Some went to New Westminster, the old capital of the mainland Province, a still

flourishing town. It was the scene of the chief work of our veteran missionary Jamieson. It must gladden his eyes to see our Church at last taking hold of its work in the Province on a fitting scale. The most of the party take the "Yosemite" for Victoria, some eighty miles down the Straits of Georgia and De Fuca. It is a fine sail,—first the Gulf, which is sometimes turbulent enough, then a winding channel among lovely islands, which form an endless labyrinth of water-courses. Mount Baker, in Washington Territory, 10,684 feet in height, is seen lifting its snow-clad peak to the skies.

The two days' celebration of the Queen's Jubilee at Victoria is just closing, with "illuminated fleet," etc. This westernmost Province is intensely loyal to the Crown. The city of Victoria is picturesquely situated on the south-eastern extremity of Vancouver Island. It is the capital of the Province of British Columbia, and holds the first place commercially. It is solidly built, and some of the suburban residences are quite elegant. Nature is profuse on this coast. The gardens are gorgeous with every variety of flowers. The English holly and ivy flourish; while ferns and wild roses of enormous growth fill up every waste place in the clearings and form hedges on every country road. Beacon Hill, which is the city's park, "The Arm," Esquimalt, the chief station of the Pacific squadron, with its great war ships and dry dock, are objects of interest and admiration. The island railway, some seventy miles in length, to Nanaimo, connects the coal fields with the capital. At the wharves may be seen a little fleet of Indian canoes, with their occupants, from the far north. "Chinatown" is conspicuous. There are two thousand Celestials in the population of Victoria, and as far west as Revelstoke, on the Columbia, they are to be found in large numbers. With the exception of the efforts of some earnest individual ministers and other Christians, and a small Methodist Mission at Victoria, nothing is being done for the evangelization of these Chinamen. Is not the very presence of this mass of paganism within our borders a loud call to the Churches? A drive of thirty-five miles on Sabbath with Rev. D. McRae to two of his six stations, Metchosin and Sooke, proves a rich treat. The people at these outposts are few in number, but appreciate highly the means of grace.

The face of Vancouver Island and the mainland alike, is

rough—high mountains and great forests. There is but a limited space of arable land. But the hills are rich in minerals, the whole island is supposed to be underlaid with coal, and the timber will be a source of untold wealth, as also the fish of the rivers and coasts. The growth of our Church in the country places will be a matter of some considerable time, but in the towns returns should come in rapidly.

A delightful meeting was held in Rev. D. Fraser's church, Victoria, the day after we landed. Representative men from Halifax, Montreal, Kingston, Toronto and Winnipeg spoke and were heartily received. British Columbia has felt itself isolated from the rest of the Dominion. Its allegiance has been rather to the Mother Country direct. The completion of the railway has now opened the way to closer intercourse with the eastern provinces, and the far west is beginning to feel itself one with the far east. We have no abler ministers than our staff in British Columbia. Our cause is progressing under their care. There is hope of a fusion of the work of the Church of Scotland there with our own, at no very distant date. The field deserves the heartiest sympathy of the whole Church. The powers of darkness are strong, the obstacles formidable. There is a mission for our stalwart Presbyterianism on that western coast, and it is matter of rejoicing that at length it is being somewhat adequately undertaken.

Bowmanville.

R. D. FRASER.

THE SUMMER SCHOOL AT NORTHFIELD.

FOR spending a quiet two weeks in the study of the Bible and in discussing methods of work in college Y.M.C.A's, no more suitable place could be found than the little village of Northfield. It is situated on the left bank of the Connecticut river, a short distance below the boundary line between New Hampshire and Massachusetts, is almost surrounded by mountains, and looks out upon Mount Hermon, with its school for boys, and hills rising one above the other. The stillness of its long, grassy, elm-shaded street was broken in the last days of June by the somewhat noisy arrival of hundreds of students from all parts of the States, Canada, Jamaica and Cambridge, who had come to learn more about the truth from D. L. Moody and the distinguished men who were to help him.

D. L. Moody is too well known to need much said of him by way of introduction. He always had a smile and a kind word for those who came in his way, joined heartily in the sports, listened to college songs by the half-hour, and led in mountain-climbing. Though he presided at all the regular meetings he often met the fellows at six in the morning to talk with them about the work of the Holy Spirit, Sabbath Observance, etc. Untiring as his own energy was, he managed to get the greatest possible amount of work out of those who assisted him, giving them extra meetings sometimes at six in the morning, sometimes in the afternoon.

Of all who addressed the conference, none perhaps was better received than Professor Drummond, author of "Natural Law in the Spiritual World." He is under forty-five, slight, and above the medium height; has fair hair and blue eyes; and speaks with a slightly English accent. Though not an orator he uses beautiful, sometimes fine, language, and speaks earnestly, like a man who firmly believes everything he is saying.

Dr. Broadus, of Louisville, Ky., a Virginian by birth, won the hearts of the fellows the first time he addressed them. Though somewhat advanced in years, he still has a youthful heart and

enters fully into the difficulties and trials of young men. He presents his subject clearly and attractively, and, if it is dry and heavy, often enlivens it with a well-told and pointed anecdote. Thoroughly honest, he is not ashamed to say, "I don't know."

Dr. Pierson, author of the "Crisis of Missions," showed himself to be intimately acquainted with the Bible and very enthusiastic in regard to missions. He always speaks impressively, making men listen by dint of his earnestness, while eloquence is not lacking. In private his charming manners and conversational powers are very attractive.

To those who are in the habit of attending good lectures, Joseph Cook is already familiar. It is only necessary to mention his mental vigor, his close reasoning, his learning and his eloquence. His very presence lends weight to what he says. One morning when Dr. Chamberlain, missionary to the Telugus, appealed to Mr. Moody to make an evangelistic tour of India, Mr. Cook called forth loud applause by getting Mr. Moody, Professor Townsend, and Dr. Pierson to join hands, and then announcing that they were the team for India.

Professor Townsend, of Boston, is a short, dark man who delivers his well-thought-out discourses with a great deal of fire and crispness.

But it will take too long to introduce all the speakers at length. There were Mr. Oates, secretary of the Glasgow Y.M.C.A., and son-in-law of Horatius Bonar; Dr. Hastings, of Boston, with his wit and sarcasm; Dr. Ashmore, with his zeal for the mission cause; Messrs. Wishard and Ober, the well-known college secretaries of the International Committee, together with secretaries of various Y.M.C.A.'s in the Union.

And now it is time to tell something about when the work was done and about the work itself. As before stated Mr. Moody met the students at six o'clock. Breakfast was served from seven till nine, but those who wanted to attend the conferences on Y.M.C.A. work had to be in the hall by half-past eight. After these conferences came the ten o'clock meeting. This and the meeting at eight in the evening were the heaviest and most important of the day. They were always preceded by a service of song. Brief prayers were offered, a chapter of the Bible expounded, or the contents of two or three chapters of St. John's

Gospel given by the students, and two or three lectures delivered, with now and then a chorus, an anthem by the Mount Hermon school choir, a solo by Mr. Sankey, or a duet by Mr. and Mrs. Towner. Sometimes missionary addresses took the place of the lectures, at others an opportunity was given for asking and answering questions. Dinner was served at one. The afternoon was kept free for games and walks, but once in a while informal little gatherings were held in the glens, under trees, or on a hill-side. Every evening at seven those interested in missions held a prayer meeting in one of the glens and listened to accounts of the work from returned missionaries.

On Sundays the programme was little varied, except that breakfast was an hour later, an afternoon meeting was held, and a sermon took the place of the lectures at the morning and evening services.

With so many departments of work, and Mr. Moody's dislike for pre-arranged programmes, it was generally impossible to know from time to time what would be taken up next. Here, however, the work may be considered under the following divisions:—Promotion of Personal Religion, Bible Study, Missions, the Claims of the General Secretaryship upon College Men, College Y.M.C.A. Work, and Revivals in Colleges.

Personal Religion.—This subject, under various forms, received more attention than any other. Now it was an address on the Kingdom of God, whose programme is given in Isaiah lxi. 1-3. The kingdom is not coming; it is here; "it is within you." The programme for the agents is indicated in Matt. v. 1-12. We, as agents, are not to be anxious about the post we are to fill, for there are more pests waiting for men than men for posts. All we have to concern ourselves with is our own character as agents, and the propagation of the scheme—the Kingdom of God. "Christ collected no money, wrote no books, founded no church, but lived and loved and went about doing good." Or perhaps it was a talk on the Will of God. "The question is, not how many heathens there are, nor what are the claims of this association or that, but what is the will of God?" We need food, John iv. 34; education, Ps. cxliii. 10; society, Mark iii. 35; happiness, Ps. xl. 8; and have a reward 1 John ii. 17. Again it was a sermon on consecration, from Rom. xii. 1, in which it was said

that he who does not consecrate the body but only the soul makes only half an offering. Besides the bodily powers, the intellect and memory, the imagination and taste, the passions and will, judgment and common sense, sympathy and personal magnetism, attainments and possession are all to be offered a *living sacrifice* to God. Another address began with "The world is tired of sham. So many profess what they don't possess. Don't be a sham. Be filled with the Holy Ghost. Hold the reins loosely and let God guide you, let God lead you." Two conditions necessary to receiving the Holy Ghost were pointed out—obedience, Acts v. 32, and asking, Luke xi. 13. In a sermon on II Cor. iii. 18 (R.V.), character, which was said to be the most glorious thing in man or in God, was shown to be a matter of cause and effect. "All that a man has to do to get a character is to stand in front of Christ and reflect Him as in a mirror, and he will be changed in spite of himself." "Inasmuch as we become like those with whom we associate we should make Christ our most constant companion, we should be more with Him than under any other influence, for two minutes with Christ in the morning, if face to face, will change our whole day and make us do things for His sake that we would not have done for our own or for any one's else." The same principle was applied to faith and love as well as to the promises of the Bible, for to all of these there are attached conditions which must be fulfilled before the desired end is gained.

Bible Study.—This included not only outline studies of several books of the Bible, but also an outline of the life of Christ, as well as lectures on the new theology, inspiration, the history of the inter-Biblical period, the "Mistakes of Moses," etc. Not the least valuable in this department were three lectures of an introductory character by Professor Drummond, and Drs. Broadus and Henry Clay Trumbull. In the first of these it was stated that truth is not the product of the intellect alone, but of the whole nature. The body is engaged in the search for truth, therefore it should be kept in a healthy state; there is no virtue in emaciation. The intellect is engaged in the search, for there is no progress whatever without the use of all the intellectual powers God has endowed us with. And the moral and spiritual nature is also engaged in the search. Obedience is the organ of

knowledge (John vii. 17). Like the cap of the telescope, all prejudice must be laid aside. As there is a proportion in religious truth no doctrine must be allowed to take a too prominent place. The test of the value of a truth is whether or not it has a sanctifying power. The second, which was on "familiarity with the Bible," pointed out that we should know what the contents of the different books are, that we should know passages by heart, and that we should know the human heart. We need to be thoroughly acquainted with the Bible in the ministry to help others, for people will take it as authority when they will not take ministers or creeds; in private Christian work in order that we may give enquirers the right text, that we may lead them kindly and with tact to the Bible instead of arguing with them; in dealing with ourselves, as Christ dealt with Himself when He was tempted. The third lecture insisted upon the necessity, in reading, of understanding every word as it stands. Amen was taken as an example of misunderstood words. The lecturer said it does not mean so *let* it be, but so it *shall* be. To support this view he pointed out that believed (Gen. xv. 6) is really "amened." He also gave its meaning as told him by an Arab: to so believe in a man that you are willing to go into him and become a part of him; to trust him because he is worthy to be trusted and you cannot help trusting him. Taken in this sense amen is an evidence of faith, and not merely an additional petition flung out as it were before the door is shut.

Missions.—Great as was the interest in this subject at last year's conference, it was perhaps equally great this year. As large a number may not have offered for the work, but the claims of the heathen world were very strongly put before the fellows. Who could not but be moved at hearing how God has opened the doors of foreign lands, or in listening to appeals from veteran missionaries soon to return to their fields, as well as from native Chinamen, Japs and Alaskans now in training for mission work? Do we believe that there is no hope for the heathen out of Christ? If we do not, then indeed is unbelief the "damning sin of the century." If we do, hear Joseph Cook when he tells us we live but once, and therefore to strike while the iron is hot and *where it is hot*. Speaking of the great need for men in India one of the speakers said, "You and I will be called on to answer for it if

this neglect continues." And again, referring to Matt. xxviii. 19, "We can't claim the promise if we don't obey the command." As regards the call: What was Esther's? What was Nehemiah's? The needs of God's people set forth by men. What are the qualifications? "Grit, grace, gumption." Much was said about money. On all sides it was agreed that He who had opened the doors, and raised up men, would also provide money. Circulars relating to this are being prepared for the Churches. In these it will be explained that this missionary movement is to be along the lines of existing boards, and not under the direction of any new organization. Closely connected with this subject of Missions is that of the

General Secretaryship of Y.M.C.A.'s.—The formation of an association at Beirut, Tok'yo, in an Indian college and at two training schools in Pekin was reported. At one of the Chinese schools the young men want an instructor in industrial pursuits. In India there are 103 schools where religious teaching may not be given, but where associations may be formed. Japan is ready to receive school teachers and association secretaries. The latter, Dr. Chamberlain says, would be welcomed by missionaries in India. In that country there are 3,000,000 young men who have learned the English language, but are afraid to come out. But while looking forward to work abroad, those who have the true missionary spirit will be anxious for the young men of our own cities and towns.

Whatever prejudice (and there is unreasonable prejudice) there may be against association work, it affords an opportunity for co-operation on the part of all denominations in working for young men. Now the time has come, so the international secretaries think, to urge upon college men the importance of this work. They want energetic, sympathetic young men for the secretaryship, not men who are looking out for easy places. Those who would like to engage in Christian work, but will not enter the ministry, might find an opening here.

College Y.M.C.A. Work.—This, of course, claimed a large share of the delegates' attention, but, in some respects at least, may not be very interesting to the readers of THE MONTHLY. The working of various committees was considered, as was also the management of Bible training classes. In these the Bible is

studied practically for the purpose of dealing with the unconverted. So far, in most associations, members are very faithful as regards study, but not in the matter of personal work among their fellows. If, as one speaker said, we fail at this point, we fail to attain the most important object of our associations. Under the head of missionary committee work those who have offered themselves for the foreign field were urged to try to induce others to do likewise, and not to wait till they leave this country before commencing work, but to do the work that lies nearest them at home, in their own colleges and towns.

Revivals in Colleges.—Comparatively speaking, little was said about this, but it was felt by many to be one of the most important questions before the convention. Here and there, in glens and in rooms, just after dinner or in the evening, could be seen or heard groups of fellows praying for the quickening of professing Christians and for the conversion of the unconverted in their own and other colleges. Who shall say what the result shall be? May it be, as Professor Drummond said, the chief result of the convention! An account was given by that gentleman of the great revival in the Edinburgh University some three years ago, how it began and went on quietly, spreading from college to college, and from town to town even into Wales. Deep as was the interest in spiritual affairs, it was never allowed to interfere with college work, that being one of the chief points insisted upon as a duty. But space will not permit of a further account of this movement, which it is hoped Professor Drummond and his friends will themselves give the students of Toronto, if they can manage to come here in October. Whatever is the outcome of this convention, be it purer personal religion, a "daily practical perusal of the Bible," increased interest in missions, or a great spiritual awakening in our colleges, cities, and towns; or whatever impressed us most, the possibility of Christians meeting together without knowing or caring to know to what denomination others belonged, the coming together of men of different colors and nations to learn more fully the truths of our common salvation, the lessons of toleration proceeding from Christian love or the necessity of letting the Holy Spirit work through us if we are to do God's work, there were few of us who did not leave Northfield feeling

a greater responsibility resting upon us, thankful that Mr. Moody was, as he himself expressed it, too lazy in hot weather to go to the world, so brought a part of the world to himself, acknowledging that this meeting among the mountains was indeed the "event of a life-time."

Toronto.

A. H. YOUNG.

A SONG OF TRUST.

TUNE:—*Lux Benigna.*

O LORD, Thou seest how I'm tempest-tossed,
Thou know'st my fears;
So dark my night that guiding stars are lost,
No dawn appears:
Be Thou my guide until the shadows flee;
Lo, I am weak, O send forth strength for me!

Thou hast me led, though oft I did repine
These many years;
When sorrows came, I saw the hand was Thine
Through blinding tears—
Thou leadest me for Thine own glory, Lord,
Uphold Thou me according to Thy word!

My father's God, I put my trust in Thee,
Hear Thou my prayer;
E'en while I live Thy goodness let me see,
Bear all my care!
Lord I am Thine, Thou canst not let me stray;
Make clear my path unto the perfect day!

W. P. MCKENZIE.

Missionary.

AMONG THE INDIAN RESERVES.

AT the General Assembly in Winnipeg, in the month of June, a communication was received from Governor Dewdney, of the North-West Territories, courteously inviting as many members as might be willing to do so, to visit any of the Indian reserves in these territories, and see the work done among and by those settled upon them. The invitation was duly appreciated and cordially accepted by the Assembly; and Dr. Wardrobe, convener, Dr. MacLaren, Professor Hart, and Messrs. H. Mackay, A. D. McDonald, G. Burson, A. Urquhart and G. Flett, were appointed a committee to visit such of the reserves as they might be able to reach in the time at their command. This committee was accompanied by other members and friends, making up the whole number to about thirty desirous of seeing for themselves the work of various kinds now being done among the Indians. On Saturday, June 18th, the company left Winnipeg for Regina where they spent the Sabbath. The large gatherings in the church and Sabbath school under the pastoral care of Mr. Urquhart, the prayers offered, the psalms and hymns sung, the sermons preached, the interchange of Christian experience, the generous hospitality of friends in Regina, will be long remembered by many.

On the following day the committee waited upon the Governor who accorded them a hearty welcome, and invited them to make such statements as they desired to make, or to ask such questions as they desired to ask about the object of their mission. It soon became evident to the committee that he had thoroughly familiarized himself with the work among the Indians, and that he had formed a judgment on all the points in connection with which questions were submitted to him. Then came the consideration of the arrangements for the visits of the committee and the friends accompanying them to the various reserves. It was found that His Honor's invitation implied much

more than they had anticipated in the way of making their journeys easy and pleasant. The next day being the "Jubilee," it would be difficult, he said, to find as many teams as would be required to convey the whole company to the reserve (Piapot's) nearest to Regina; but he suggested that those who wished to visit only one reserve might divide themselves into three parties; one party accompanying the committee to Piapot's, another going by rail to Indian Head and thence driving to the Assiniboine reserve, and a third going by rail to Broadview and thence driving to Round Lake (Hugh Mackay's mission), in which case conveyances would be provided for them from these various starting points. This suggestion was readily acted on.

On Tuesday, June 21st, the committee and some of the friends above mentioned set out for Piapot's reserve under the guidance of Mr. Hayter Reed, assistant Indian commissioner. Here it may be said, once for all, as every member of the committee and of the company would say, that their obligations to Mr. Reed for valuable information, for ample opportunities of seeing the working of the Indian department at the various agencies, and for unwearied attention to their comfort during the whole of their tour, will never be forgotten. The distance from Regina to Piapot's reserve is twenty-seven miles. We had a little reminder of our being in a new, if not strange, country by being told, on our inquiring if there was any place by the way at which the horses might be watered and fed, that such a thing as watering or feeding horses during a drive of twenty-seven miles would hardly ever be thought of in the North-West. There is no doubt something in the bracing air of these regions that makes travelling easier, both for horses and for men, than in those parts of the Dominion with which we are more familiar.

We were, for the first time to most of us, out on the open prairie. The scene presented to us, with the impression it produced upon our minds, it would not be easy to describe. It was a revelation to us—the prairie with its endless reaches of luxuriant green, its beautiful bluffs (so clumps of wood are called thereaway), and its innumerable flowers of white, with every shade of yellow, blue and red. The roads, too, (or *trails* as they are termed) are of singular excellence in favorable weather such as that which we enjoyed. Although there are surprising

coulees and inconvenient sloughs (here pronounced "sloos,") there is mile after mile, sometimes for ten or even twenty miles at a stretch, of *trail* equal in smoothness and superior in springy elasticity to any carriage road we ever saw. About the richness of the soil, the mole-hills tell the same story as the beautiful verdure of the surface. Certainly these inviting acres must yet form homes of comfort for millions in the years to come.

It is hardly necessary to say that there are very various, and even opposite ways of seeing these things. The poor immigrant moving along wearily with his family, looking for a location, far from any shelter when the thunder begins to roll, camping out when night comes on, often scantily supplied with food, sees them with very different eyes. The difference in circumstances changes, to a great extent, the whole panorama. Yet, with all drawbacks, multitudes will, without fail, find their way to this wonderful land of promise, and eventually receive such a recompense for all their toil and self-denial as shall fill their hearts with gratitude and praise to Him who "hath given the earth to the children of men."

Piapot's reserve being reached, we received a warm welcome from Miss Rose in her new building—combined dwelling and school house. There she is, in the midst of a tribe barely emerging from the savage state, pursuing her work of teaching and training, in loving dependence on the grace of Him "whose she is and whom she serves." It was touching to observe the joy derived by her and her venerable mother, now visiting her, from intercourse, even for a few brief hours, with Mrs. McTavish who, with her husband, Dr. McTavish, of Lindsay, was in our company. The time of our visit was unfavorable for seeing the scholars, as the most of them are at this season away *berrying*, or off with their families on hunting expeditions. Even in this difficult field the school is doing well; and, in addition to ordinary school work, the girls are learning baking, knitting, etc. In the afternoon the friends by whom we had been accompanied returned to Regina, leaving the committee, with the welcome addition of Mr. Sedgwick, of Nova Scotia, to continue the projected tour. In the evening the committee had a conference with the Indians in the open air beside Miss Rose's school. It was as exact a repetition of the historical *pow-wow* as we expect

ever to see. Brief addresses were given to the Indians after Prof. Hart had distributed little gifts of tea, which the *braves* readily received. The addresses were interpreted by Mr. Flett. Piapot, who has well been called the "wily chief" replied. In his speech there was unquestionable eloquence, although strongly exaggerated. Nothing could exceed the vehemence of his gesticulations, and his voice was raised as if intended to be heard by thousands. The braves signified their approval of what he said by emphatic "ughs" at the close of high-sounding periods. That is their way of saying "hear, hear." The burden of his speech was the poverty of the Indians, for whom he clamorously demanded more liberal rations.

The difficulties in the way of furnishing supplies to them in such a way as at once to meet their wants, and to stimulate them to exertion on their own behalf, are many and great. They can hardly be urged to work except by the pressure of want, and how to bring such pressure to bear upon them without involving women and children in suffering is the problem. Then, again, when rations are withheld from those who have acquired such skill in cultivating their farms as to be able to maintain themselves in comfort, some of them say, "Is this the reward of our industry? To those who refuse to work you give rations; from us who are willing to work you withhold them." The pauper spirit is strong in them, and how to answer their questions and complaints in such a way as to give them satisfaction is no easy matter. Yet even Piapot's reserve, in which the Indians are about the lowest and least civilized of any that we saw, we passed by fields of wheat, peas and potatoes which would have been regarded as in no way unpromising even by farmers in Ontario.

On Wednesday, June 22nd, the Committee left Piapot's reserve still under the guidance of Mr. Reed who accompanied them during the whole week, and to whom, with many regrets, they said "Good-bye," in Hugh Mackay's temporary "chapel," on Sabbath afternoon. Their way lay through the reserves of Muscowpetung and Pasquah; these with Piapot's reserve, forming one block in which a young minister, Mr. W. S. Moore, has been appointed to act as missionary. He is devoted to his work, and is now earnestly studying the language of those

to whom the main service of his life is, God willing, to be given. To some of us it was a welcome surprise to see in the Muscowpetung reserve the face of one whom we had known, at least by name, Mr. Lask, Indian agent there ; by him and his wife we were, to use the words of the Book so dear to us all, "courteously entreated." After partaking of their hospitality, we had a pleasant meeting in their parlor. There, in what still seems to us the "great lone land," we sang "What a friend we have in Jesus," Mrs. Lask leading us in the hymn, read a portion of the Word, commended the inmates of the house and ourselves to God and the Word of His grace, and then went on our way. Should a little chapel be erected for Mr. Moore, this place or neighborhood would seem to be the proper location for it, as for a meeting house for the whole three reserves, Miss Rose's school is too near one end of the territory.

After making our way down the Qu'Appelle valley, on the south side of the river, we crossed to the north side to see a settlement of Sioux. Among them the cultivation of the soil has been brought to a higher pitch of perfection than any that we have yet seen under the care of Indians. The Indians of Piapot's reserve live, for the most part, in *tepees* (small round tents) ; but these we found living in small comfortable-looking houses, many of them, however, having tepees alongside, in which they prefer living during the summer. Their corn, potatoes and other vegetables must be considered excellent anywhere. Leaving this neat and thrifty-looking settlement, we drove down the north side of the Qu'Appelle, the trail being in beautiful condition, fringed with shrubbery, in some places giving us, on the right hand glimpses of the river and in other places opening out so as to bring it into full view. As the river broadened into the Qu'Appelle lakes, the scene was one of surpassing loveliness, the bosom of the water calm and placid, and frequent fish leaping out of the stillness, enough to fill the students of Isaac Walton with eager longings for a rod and line. Here we see numerous wild ducks, and then, a sight new to some of us, a small flock of pelicans. But the lakes again narrow into the river, and we cross a bridge bringing us again to the south side where lies the little town of Fort Qu'Appelle. On the bridge we are in full view of the widespread valley in

which, in 1874, the Hon. Alex. Morris, then Governor Morris, concluded his treaty with a portion of the Cree and Santteaux tribes, under the operation of which about seventy-five thousand square miles of territory were, on certain specified conditions, surrendered to the Dominion of Canada.

The committee visited the Qu'Appelle Industrial School a few miles down the river, under the care of Father Huzonnard, of the Roman Catholic Church. During the short time at our disposal, every opportunity was given us of witnessing the progress of the pupils numbering between eighty and ninety. We heard them read and sing, we saw their dormitories, clean and comfortable, and had evidence of the careful, strict, but kind discipline under which they are placed. Not to see that the training given to them is an immense advance from the heathenism out of which they have been brought would be wilful blindness. Nor should we be unwilling to acknowledge that much of the influence which the Catholic Church has acquired over some of the Indian tribes has been dearly purchased by the toil and blood of some of its early missionaries. But not the less must we be faithful to our own trust, and constantly remember how intimately our Protestant faith is interwoven with the civil as well as the religious liberties of our country.

The night was spent at Fort Qu'Appelle, and next morning the committee set out for File Hills where reserves have been set apart for the bands of Little Bear, Star Blanket, Pa-pee-keesis, and Okanase. Here a school is taught by Mr. Toms, whose activity, energy and devotion to his work will, we hope, by God's blessing, accomplish much for the children under his care. At the time of our visit they were, for the most part, dispersed for reasons like those already given. But before we left the agency two of them came in and gave us good evidence of progress in reading and writing. Here we saw five Indians, every one with his yoke of oxen, ploughing in the same field. Others were similarly employed in other fields. Some of their fields give fair promise of an abundant harvest. Returning to Fort Qu'Appelle early in the evening, we had an opportunity of visiting Mr. Robson, our minister in that little town. It was pleasant, as the shades of night were closing around, to have fellowship with him in the hour of prayer, in which we remembered dear

ones who were far away and whose names we named in our hearts as we bowed before the God and Father of our Lord Jesus Christ. Dr. MacLaren and another member of our committee made enquiry of Mr. Robson concerning the character and standing of those within the range of his knowledge, employed in any of the Indian agencies. He replied that he had never heard of serious charges made against any, except one, and that he had been removed some time during the past year.

Making an early start on Friday, the committee journeyed southward to Indian Head *en route* for the Assiniboine reserve. On our way we saw the celebrated "Bell Farm." We drove through and around five thousand acres of wheat in one block. Should these broad lands fulfil their present promise, there will be a grand sight when the forty self-binders, which they purpose employing, are set to work. At the "Farm" we had a kind reception and a change of horses. Major Bell, of the "Farm," and Mr. Robertson, of Indian Head accompanied us. The settlement which we visited was that of Man-who-took-the-coat. His classic name has faded from our memory; we have given the interpretation, and by it he is very generally known. Mr. McLean is the teacher of the school among the Indians here. These being Sioux, we found them, like their kindred in the settlement visited on the north of the Qu'Appelle, more advanced in the pursuits of agriculture and in general habits of industry than any of the other Indians that we had previously seen. A loaf brought to the door of one of the little cottages at the request of one of our company might have been set without disparaging remark on any table in Ontario. A large field of wheat, cultivated and owned by one of the Indians, was not surpassed by any that we saw, even in the rich and fertile country about Portage la Prairie. We were glad to learn that the people of this tribe are becoming, with their greater prosperity and thirst, more and more domestic in their habits and more disposed to give themselves to the care of their fields and cattle. We cherish the hope that they will soon know and prize the blessing of the Lord which "maketh rich." In the opinion of the committee the Rev. Solomon Tunkansuicye might profitably spend a part of his time in visiting and minister-

ing to this band, whose language he well understands. After some conference with the Indians, during which, as on other similar occasions, Professor Hart gave gifts from his stores of tea, we returned to Indian Head whence we were to take the train for Broadview, at which point we expected conveyances to take us across the country to Round Lake. Our drive on the Friday, reckoning detours, was seventy miles. It may be doubted whether, in one day at home, we could have travelled the same distance with so much ease.

Our train coming on in due time (about 3 a.m. on Saturday) we reached Broadview about 7 a.m. After breakfast, our conveyances were soon ready, and then, having been joined by Mr. and Miss Macpherson, of Stratford, we were off again across the prairie. During the greater part of the day, the plain was swept by a wind, searching, penetrating, scorching. No wonder, if with such winds, herbage of all kinds suffers in the event of rain being withheld for many days. We may anticipate by saying that the rain which fell on the following afternoon was a welcome and blessed relief. It would be difficult for the imagination to picture a scene more perfect in beauty than that which we beheld when the valley of the Qu'Appelle again came into full view. There is the ever lovely prairie, with its garden-like exuberance of flowers, there are the numerous bluffs adorning its surface, giving the whole the appearance of a richly-cultivated and well-wooded country, there is the beautiful outline of the banks on the opposite side of the river concealed in its deeply-sunk channel ; nothing wanting but waterfalls to satisfy the eye, when lo ! Round Lake shows itself, and completes the picture. Beautiful for situation is the spot chosen by Hugh Mackay for his church and school, and we are warranted in looking forward to the day when, through the knowledge of God in Christ Jesus, "The wilderness and the solitary place shall be glad." In this mission the Sabbath was spent. We enjoyed the hospitality and were refreshed by the company of Mr. Mackay and his cheerful and most efficient helpers, Mr. and Mrs. Jones. We heard the Indian children sing, both in English and in Cree, such hymns as "What a friend we have in Jesus!" and "What can wash away my stain?" We had little conferences with the Indians, about seventy of whom

were at one time gathered in or around the wooden structure that had been hastily erected for our meeting. In these conferences we had, as in previous talks with the Indians, Mr. Flett for our interpreter. In the afternoon we had a sacramental service, commemorating the dying love of our Redeemer. In this several Christian Indians, as well as other friends, united with us. Mr. Flett conducted the Indian and Dr. MacLaren the English part of the service. After the benediction some of the Indians still lingered, desirous both of speaking and of hearing about some things of interest to them. Several of their chiefs spoke; some of them expressed their full confidence in Mr. Mackay and his assistants: and several members of the committee replied. Even Miss Macpherson had, what she had probably never expected to have, an opportunity of saying something through an interpreter to one of the chiefs about the deep interest taken in the welfare of the Indians by many of the women of Canada. The assurance which she gave of this was received with very evident satisfaction. The committee left Round Lake filled with joy at what they had seen and with hope for the future of the mission.

After this the convener of the committee was left alone, the other members having to take their journey homeward. Mr. Mackay kindly offered to accompany him to Beulah (Solomon's mission), and to Mr. Flett's mission at Okanase. But he was so evidently over-wrought, and had so much care and toil devolved upon him in connection with the building of his new school that his services, which would have been highly valued, were declined. When the convener reached Portage la Prairie, he found Mr. Macdonald still there, and had the satisfaction of visiting, along with him, the Indian school organized by Christian ladies in that town, and now taught by Miss Wight. Most of the scholars, as in places already spoken of, had been dispersed, but seven were found in the school receiving instruction, among whom were three full-grown men who, when asked, came up and read, just like their juniors. Two of these, especially, are most eager in their desire for knowledge. Miss Wight enjoys her work, because her heart is in it, and she is encouraged by the hope of good results.

The convener was happy in being able to secure the company

of Rev. H. McKellar and Rev. Mr. Flett for a visit to Solomon's reserve. At Birtle, on their way thither, they were joined by Mr. Hodnett, minister of the church there, who readily agreed to become one of the party. The day was unpropitious for our visit. It was "Dominion Day," and the people from the surrounding country were gathering into Birtle to witness or take part in the festivities. It would have been difficult to find conveyances, but Mr. Markle, Indian Agent, and Major McGibbon, Inspector of Indian Agencies and Reserves, promptly came to our assistance and drove us over the prairie. Our drive, however, was to little purpose. Solomon was from home; and so, as far as we could learn, were all his people. We rang the bell of the little church, but only a solitary man responded to the invitation which it gave. Returning to Birtle, we met Mr. Burgess the teacher of the school in the reserve, and received from him some information about the progress of his work. Among Solomon's people, there are some who have been Christians for years and who are able to conduct meetings for prayer when he is away. After anxious deliberation, we reluctantly came to the conclusion that it was best for us to separate; Mr. McKellar remaining over the Sabbath at Birtle in the hope of meeting with Solomon, and the convener going with Mr. Flett to visit his mission at Okanase. At the "Bend," just before Mr. Flett's mission is reached, the valley of the little Saskatchewan equals (it cannot surpass) in beauty that of the Qu'Appelle at Round Lake. On the Sabbath morning the "sound of the church-going bell" invited the dwellers on these lovely hillsides to the house of God. The church was well filled, about seventy-five Indians, old and young, and twenty-two or twenty-three white people having assembled to take part in a service partly in Cree, and partly in English. Before the opening of the ordinary service, the children, between thirty and forty in number, sang hymns both in English and in Cree; and during the service the congregation, led by Mrs. Flett, sang psalms "with grave sweet melody."

In regard to the whole question of Indian education, the heads of the Indian Department are now fully convinced that the system of ordinary day schools is very inefficient, and that, in order to the best results, boarding and industrial schools must take their place. This view our own missionaries and the most

experienced missionaries of other Churches heartily endorse. The children need to be removed for some years from the degrading influences of savage life, and to learn the habits of civilized and Christian homes. An industrial school is to be erected by the Government at Regina, and placed under the superintendence of the Presbyterian Church. Rev. A. B. Baird has been selected as superintendent—a choice of which all who know him heartily approve. It is hoped that the building will be erected before winter.

The committee appointed by the Assembly are satisfied that all is being done by the Government for the welfare of the Indians that could reasonably be expected. Choice land has been assigned them for their reserves. The Indian agents and farm instructors seem to be men well qualified, in every point of view, for the important work assigned them. Pleasing testimony is borne, by men able to judge, as to the advancement of the Indians in industry and ability to work. From one reserve this report comes: "The Indians have done a great deal of work and done it well. The ploughing, sowing and fencing done by them are equal to any white man's work." From another: "The excessive use of intoxicants by the Indians of this agency is very much less frequent than was formerly the case. * * * Their sobriety is simply wonderful, considering the example set before them too frequently by whites who pass for respectable."

Much is said in the present day about co-operation in mission work. Here, in these Indian reserves, if anywhere, co-operation may be tried with the brightest hope of success. It is the desire of the Government that, for religious instruction, each reserve should be under the care of some one branch of the Church. Our civil rulers cannot lay down any law to that effect; nor is it desirable that they should do so. But surely, in a field so vast and with needs so urgent, the various branches of the Christian Church might well fall in with this desire, and thus turn their resources to the best account. The harvest is great and the laborers are few. Let not the few laborers spend their strength in interfering and striving one with another, but go to fields in which no one else is reaping, and which are "white already to harvest."

Guelph.

THOMAS WARDROPE.

PROTESTANT EDUCATION IN PRINCE ALBERT.

IN a recent letter from Rev. Dr. Jardine, to the *Presbyterian Review*, attention is called to the present state of Protestant education in Prince Albert, and an appeal made to the Church in its interest. Impressed with the importance of this matter from a personal knowledge of the situation, I desire to call the attention of the readers of THE MONTHLY to the appeal made, and to the grounds upon which that appeal is based.

It will be remembered that some years ago the General Assembly established a high school at Prince Albert, to be supported chiefly, for the time being, by the Foreign Mission Committee. The promise of support from that source being only for a term of years, and the old log church, in which the school has been held, being utterly inadequate to present needs, Dr. Jardine's appeal is that the school be established on a permanent basis, by having a suitable building erected and a guarantee given of continued support. The appeal is based largely on the importance of securing a Protestant education for our Protestant youth. Such an appeal cannot fail to have great weight with those who are aware of the insidious efforts made by the Romish Church to control the system of higher education in the North-West. With ample means at its disposal, furnished by wealthy parent societies in Europe, and with missionaries actuated by a zeal worthy of a truer faith, that Church has not only sought to hold its own, but to act on the offensive, and become openly aggressive. Having missions and schools planted at different centres in the North-West, while as yet no Government schools were established, and but few Protestant missions, it had exceptional facilities, of which it took eager advantage, to make encroachments on the Protestant section of the community. The recent extension of our public school system into the North-West Territories is, however, a strong check to papal aggression. Yet there is another danger indicated in Dr. Jardine's letter, against which our Church must zealously guard, viz.: that of allowing the higher education, especially of our girls, to be controlled in any measure by the Roman Catholic Church. The

venerable Father Chiniquy has often raised his eloquent voice to warn Protestant parents against sending their daughters to Roman Catholic convents, where, in so many insidious ways, their faith is assailed, and their spiritual life imperilled. All honor to that faithful servant of Christ for the eminent service he has rendered in exposing, by voice and pen, the evils of the conventional system, and indicating to the Church its duty in relation thereto! By his faithful exposure of that system he has placed the Church under a debt of obligation.

The grave dangers connected with the education of Protestant girls in Roman Catholic convents gives great weight to the plea made by Dr. Jardine for the thorough equipment of the Prince Albert high school, and its being placed on a secure financial basis. When our Assembly some years ago gave a special grant for the work of higher education at Prince Albert, some were disposed to regard its action as premature in view of the outlay involved and the uncertainty as to the future of that country. It was thought that all the interests involved might be served by such schools as the government might establish. The wisdom of the course adopted has, however, been vindicated by the work already done, and it is the manifest duty of the Church, instead of retiring from the work in hand, to prosecute that work more vigorously than ever. Prince Albert is sufficiently distant from Winnipeg to become the centre of a large and populous district. Its situation and natural advantages point to it as the permanent centre of the great valley of the Saskatchewan, and when certain existing disabilities are removed its steady growth and development will be reasonably assured. It is therefore important that the Church should make due provision for the growing requirements of the work in that great centre. As these requirements are from time to time pointed out by those acquainted with the situation, it is to be hoped the Church will meet their appeals in a generous spirit and, if possible, devise liberal things. Large sums have been expended in connection with home and foreign work in Prince Albert since the mission was established, and at times it might seem without adequate results. That, however, was to a great extent unavoidable. In connection with the establishment of all new and distant fields there is, humanly speaking, a disproportionate outlay as com-

pared with immediate results. Especially has this been the case with our Indian Missions in the North-West. Work among the Indians, owing to their roving character and their great destitution, not to speak of their moral and spiritual degradation, has, of necessity, been costly and slow. It has, however, been the sowing time, and, with a more settled life on the part of the Indians, more satisfactory results are sure to follow.

In the matter also of Home Mission work proper at Prince Albert, much faithful service has been rendered and much outlay incurred; but owing to special hindrances the full measure of our hopes has not been realized. The late rebellion with its attendant evils, the lack of railway facilities, and the consequent difficulty of reaching that country have all greatly hindered our work, so that it is yet only in a formative state. These temporary disadvantages, however, will soon in great measure disappear and our work become consolidated. It seems, therefore, a fitting time for the Church to take vigorous hold of the work in Prince Albert, and make such provision for carrying it on as the growing necessities of the field demand. From a pretty thorough knowlege of the situation, as a former laborer in that field, I heartily endorse the statement of Dr. Jardine as to the dangerous encroachment of the Church of Rome in the matter of the education of the young. While in charge of the Prince Albert Mission some years ago, an effort was made by the Roman Catholic Church to establish a convent there. The effort was without success for the time being, as the schools already established supplied existing needs. But the Romish Church is not the one to relax its efforts or to recede from a position once taken, and we are prepared to read in the letter referred to that "the Roman Catholic Church is making systematic and determined efforts to control the education, especially of Protestant girls throughout the North-West." Dr. Jardine adds, "No money is spared, no agency is left unemployed to accomplish this object. In the very midst of Protestant centres, where a short time ago a Roman Catholic family was almost unknown, magnificent convents are purchased or built and any number of nuns of the Order of Faithful Companions of Jesus (female Jesuits) are sent to decoy unsuspecting Protestant girls into their snares." These are not the words of an alarmist, but

the plain statement of facts of which the writer has personal knowledge, and indicate a danger to our Protestant youth against which our Church should guard with jealous care.

It would indeed seem a fitting tribute to the memory of the founder of Prince Albert Mission that a "Nisbet Memorial School" should be established. It is not, however, the object of this article to indicate in what way or how far the Church ought to undertake the work referred to, but rather to emphasize the facts stated. It is pleasing to learn that the General Assembly at its last meeting "responded most heartily" to Dr. Jardine's appeal, and doubtless when the facts are fully known, and some practical plan decided upon, there will be such a general response as shall greatly further the interest of Protestant education in the North-West.

D. C. JOHNSON.

Oil Springs.

Editorial.

KNOX COLLEGE BUILDING.

CONSIDERABLE interest has of late been awakened in the question of the removal of Knox College building by the appearance, in several Toronto newspapers, cf paragraphs on the subject. To one of these—a most misleading, stock-jobbing paragraph—Rev. Dr. Reid has replied, placing the matter correctly before the public.

Property-holders in the vicinity of the college are very anxious that the building be removed and Spadina Avenue run straight through the circle now occupied. They have had conferences with the college authorities at which it was made plain that some telling inducements in the way of better site and the probability of better buildings must be offered before a proposition could, with any show of propriety, be placed by the Board of Management before the Church or General Assembly. The Assembly is not sufficiently interested in real estate in Toronto to be willing to make any great sacrifice in the matter. The building now occupied is conveniently situated in regard to the University, and the lecture rooms and other apartments are well adapted for college purposes. The authorities have had no intention of removing the building or of making any material change in the structure. It will be necessary, therefore, for those moving in the matter to offer for the present site and building a sum sufficient to erect a building such as Knox College authorities would regard as suitable, and on a suitable site convenient to the University. It is estimated that such a building on such a site would cost about \$250,000.

No doubt a position might be obtained in Queen's Park if the Government were so inclined. But it would require to be a freehold title to satisfy many of the friends of Knox. The property now held is freehold, and the title to it indisputable. As the Presbyterian Church could be no party to an embarrassment of the Government by a deed of gift, the property for a site in the Park must be bought and paid for, so that no opportunity would be afforded to others to plead denominational bias.

Until an offer is made, and the way clearly open for an advantageous removal without expense to the Church, our friends may rest assured that our conservative Board of Management will allow Knox to quietly go on and progress in our present comfortable home.

Here and Away.

\$201,280!

WANTED.—\$20,000 for endowment.

J. W. RAE, '37, accepted call to Acton. Induction takes place August 23.

REV. W. D. BALLANTYNE, Pembroke, has been appointed Principal of Ottawa Ladies' College. His predecessor at Ottawa, S. Woods, M.A., has accepted the principalship of London Collegiate Institute, not a day too soon for the sake of London. Both gentlemen are foremost among educationists.

WHAT has become of the Missionary articles and the Reviews and the rest of the matter sent in for August MONTHLY? Crowded out. Articles and Reviews that will keep through the hot weather are held over and matter of current interest given. Heavy reading will be more acceptable in September. Proportion has to be sacrificed this month.

THE endowment ball is kept rolling. It has now reached the size of \$201,280. Of this amount \$154,434 has been paid. In order to allow for a possible deficiency of—say—10% or 15% the total sum required is about \$220,000. This sum would easily be secured if certain sections, not yet canvassed, yield as they should. There is a little slackness on the part of the local treasurers which needs correction. A strong effort should now be made to raise the \$20,000 that the very modest sum aimed at for endowment may be secured.

THE success attending the efforts to raise \$250,000 additional endowment for Queen's University is meeting with most gratifying success. Kingston has done nobly. Reports of liberal contributions come from other sections in Eastern Ontario. Although we would rather have seen Queen's enter Confederation and take her place in Queen's Park, now, that the decision has been otherwise and Queen's remains in Kingston, we sincerely hope her friends will see their plain duty in the matter of liberal support. Those in Eastern Ontario are bound to do something handsome. With Principal Grant in command there is no fear of failure.

RAISING funds for colleges is quite a business. Rev. W. Burns, agent for Knox, has turned the \$200,000; Principal Grant is on the

fair way to \$250,000 for Queen's; and Dr. Potts is settling himself down to good work for the Methodist College. Ontario is likely to hear a good deal about endowments for months to come. In different ways these three agents will make themselves felt. Mr. Burns has already made his scheme a success. Principal Grant will never "look back." Dr. Potts has made a good start, but he has the longest part of the road before him. If the Doctor succeeds—as we trust he will—he must turn Presbyterian. No man ever yet held out to the end in such a race who did not in his heart believe in the Perserverance of the Saints.

AN anonymous correspondent writing in the Toronto *Mail* of a late date made some rather severe remarks about the ministers and students sent to supply the Algoma fields. We do not reply to this attack because the writer may be simply a sorehead. General charges of incapacity made by an anonymous writer do not deserve consideration. Besides, we know the students sent to Algoma from Knox College to be worthy men. The question, however, of the advisability of students who have had no experience in preaching being sent to supply one field for six months or longer, deserves careful consideration. It is a question whether it is good for the student, or for the field. Many a student, who afterwards became an able preacher, was drained dry and utterly discouraged long before the six months ended. And in that over-wrought from-hand-to-mouth sort of work, habits are formed which take years to overcome.

THE man who "thanked the Lord that he never rubbed his back against a college wall" is not dead yet. He turns up at revival meetings and special services. Occasionally he writes to the newspapers, and sometimes publishes a pamphlet. He is a bold man, a very bold man, never afraid to speak evil of dignities. But he is harmless; and his abuse of theological colleges is a farrago of rubbish. The man himself deserves respect—"the respect due to honest, hopeless, helpless imbecility." There is something beautiful in the innocence of the feblemindedness that mistakes sauciness for sanctity, and impudence for inspiration. But this "weak brother" is not the only survivor of his father's family. He has a brother who has been to college, and who has done the "rubbing against the wall" for the whole family. He calls himself "Doctor" usually, and has several capital letters affixed to his name in the college calendar. This distinguishes him from the other brother. He gains credit for being an orthodox theologian by sneering at "your theological professors"—a kind of talk that makes him a lion with low-browed, saucer-faced audiences. This contemptuous disparagement of theological colleges—fouling the nest in which one was nurtured—is, on the part of supposed leaders of men, unpardonable; and in Canada, where the unbelief of such men as Kuenen and Wellhausen has taken no root whatever, it is simply impertinent. But it is cheap, and as easily prepared as a summer drink. Of several recipes recommended the following will probably produce the best brand: Take equal parts Farrar, Beecher and Ingersoll, mix well and dissolve in a strong solution of Plymouthism, stir in scraps of Salvation Army slang, flavor with misapplied Scripture to taste, color according to doctrinal bias, and serve up hot with any kind of sauce.