

appointed to preside and in the name of the Presbytery of Brandon inducted Mr. Baird into the pastoral charge of the congregation.

Mr. Gordon then addressed the minister and the congregation. At the close of the service Mr. Baird was warmly received by his people. Mr. Gordon preached in the afternoon at Clover Bar about eight or nine miles north of Edmonton and I went out to preach at Sturgeon River, twelve miles north-west. I returned to Edmonton to conduct the service in the evening. At all diets of worship, especially at the morning services, the attendance was very large. The Methodist minister at Edmonton kindly closed his Church for the day. On Monday evening a very successful social was held when addresses were given by Mr. Gordon, Mr. J. L. Campbell, Mr. Baird, and myself. Tuesday morning we started home, Mr. Baird coming forty miles with us. The country between Edmonton and Calgary is of course empty.

This induction suggests a few thoughts. Edmonton is situated in one of the most favoured districts of the north-west. The soil is of undoubted fertility. The luxuriant vegetation, the large yield of grain, and the size and the quality of the oats and vegetables speak of a rich soil. There is abundance of the best water. Coal can be had anywhere for the mining. Edmonton is built on a coal mine and coal can be bought for \$2.50 per ton at the mouth of the pit. There is plenty of timber along the streams. Such a country can not long remain unoccupied. Settlers are going in every year and soon the stream of immigration will flow along the Athabasca to the fertile plains of the Peace River.

Mr. Baird went to Edmonton in October of 1881 travelling 900 miles with a buckboard alone. The field was new and little was known about it. Services were begun at Edmonton and shortly afterwards at Fort Saskatchewan and Belmont. The former is twenty miles north of Edmonton on the Saskatchewan and the latter about six miles north-west of Edmonton. Last autumn when I visited the district a congregation was organized at Sturgeon River and another at Clover Bar. There are growing settlements at both places. In the summer of 1882 a church was built at Edmonton and this year one at Sturgeon River. The contributions of the people have gone up from \$300 per annum to \$700 for the support of ordinances. Mr. J. L. Campbell, a student of Knox College, was sent out this season to assist Mr. Baird and the people paid the most of his expenses. Such has been the progress of the work of our Church in the Edmonton district during the past three years. Mr. Gordon and myself were profoundly thankful that so able and judicious a minister occupied this advanced post. I hope that soon an ordained minister may be sent to his assistance. The services of Mr. Campbell were so much appreciated that there was a unanimous request made that he be sent west next season. The return trip had a little variety in our having encountered rather a severe snow storm on the hills south of the Red Deer. The horses balled badly and travelling was heavy and difficult. Taking the wrong trail we got in among the Indians north of the Battle River. It was difficult to find our way out. After repeated attempts to make ourselves understood we found an elderly man who seemed to comprehend our situation. He bent his arm and traced our trail from shoulder to elbow and from elbow to wrist. Hence the trail took an upward turn to the sun. As we did not wish to travel that road just then we followed the rest of his instructions and came to the house of the Rev. Mr. Glass who kindly accompanied us and showed us the way back to the main trail. Passing through this reserve we were pleased to see so much land under cultivation and the beginning made by the Indians in cattle raising. We reached Calgary, Friday evening in time for a *soiree* in connection with our Church. Our cause there has prospered under the Rev. Angus Robertson. But of this again. It should be mentioned that Mr. Gordon is not a member of the Brandon Presbytery and that a desire to assist in our mission work alone took him to Edmonton.

JAMES ROBERTSON.

FRENCH EVANGELIZATION.

MR. EDITOR,—I have read with some interest Mr. Ball's criticism of the work done by the Board of French Evangelization. I have read also "Layman's" letter in last week's PRESBYTERIAN, the *Records* report of the recent meeting of the Board in Montreal, and your own editorial remarks on these proceedings; and, lastly, I have read "Presbyter's" letter in the same issue of your paper on "Mission

Work in the North-West." The reading of these various articles but deepens a conviction, which has been growing on me for some time past, that the Home Mission policy of the Presbyterian Church in Canada is in one important respect a mistaken one. We are directing our efforts too much to proselytizing Roman Catholics in Quebec while we are neglecting the people belonging to our own Church in the North-West.

I assume that the Presbyterian Church has a right to select the fields in which it will labour for the evangelization of the world, and that it will make the selection on grounds that can be defended. If it cannot supply both Protestants in the North-West with the means of grace, and keep up its proselytizing operations amongst the French Catholics of Quebec, the Maritime Provinces, Illinois and New England, then which work shall it prosecute or extend, and which shall it abandon or curtail? It seems to me that this is the question now before the Church, and in my opinion to state it is to answer it.

That the North-West—including under this loose designation the Province of Manitoba—has a great future before it, no one who has followed its history for the past ten years can doubt. It will soon be the home of millions of people, and of the immigrant settlers a large proportion will be Presbyterians. If our co-religionists are left without aid in the erection of church buildings, in the organization of congregations, in the payment of pastors' salaries and in the maintenance of mission stations, they will not gradually but rapidly drift into other Protestant churches and help to swell their membership and fill their church treasuries.

On the other hand, the French people do not want our aid and we can get no recruits from amongst them except at the expense of social ostracism. If we make converts they leave the country and are lost to us. The French Evangelization Crusade is based expressly or by implication on the theory that the Roman Catholic Church is not Christian. We do not send missionaries, teachers, colporteurs into Baptist, or Methodist, or Anglican districts, as *in partes infidelium*, to convert whole masses to Presbyterianism; why should we assume that Catholics, as such, stand any more in need of conversion? Individual Catholics may be sinners, as individual Protestants may be, and Gospel methods for their improvement are properly employed by any church, Catholic or Protestant. But to assume that a whole Church stands in need of evangelization is to assume that its members and adherents are pagans and not Christians. John Bunyan classes "Pope" with "Pagan" in his allegory; the supporters of the French Evangelization Crusade do not even differentiate between them.

The inconsistency of our position in this matter will be obvious to any one who considers for a moment that the Presbyterian Church does not condemn as invalid Roman Catholic ordinations. Priests have been received into our ministry without re-ordination, and yet we treat as heathen the people to whom they preached the Gospel before they joined us. It is about time this question was discussed on its merits. Mr. Ball's remarks can be fairly met by "Layman's" rejoinder; my objections to the French Evangelization Scheme must be differently disposed of if they are disposed of at all.

WM. HOUSTON.

Toronto, Nov. 10th.

MANITOBA COLLEGE.

MR. EDITOR,—I ask a small space in your columns to announce the result of a visit made by me last winter to Toronto and Montreal in the interests of this institution and to thank the friends who contributed to its success.

An instalment of debt, amounting to \$5,446 was due about the middle of the month. It would have been impossible to raise any considerable portion of the sum here at the present time. As Montreal had contributed the largest portion of a similar indebtedness last year, I thought myself justified in making my next appeal to Toronto. I am thankful to say that the response made to it, was both generous and hearty. The amount subscribed in Toronto was \$4,322; to this was added by friends in Montreal, who had not contributed on the former occasion, \$990; making \$5,312 in all.

Of this sum, over \$3,000 was paid at the time and has been placed to the credit of the College in the Loan Association. The greater portion of the remainder will be paid in the course of a few months at most, while to make up for one or two liberal subscriptions, which may not be paid within the financial year, contributions are expected from several in both cities, who

were unwilling to mention any definite sum at the date of my visit.

Not the least gratifying circumstance was the readiness with which in nearly every instance the money was contributed, some of it having been given without any application whatever, and in one or two instances by unknown donors.

In Toronto, the money was contributed mainly by members of St. Andrew's (Old and New), Knox and St. James Square Churches, though one or two liberal contributions were made by members of Central, East and Charles Street congregations, and several sums were contributed by persons outside of the Presbyterian Church, who seemed not unwilling to show in this way their sympathy with the object, or perhaps, even more, their friendship for the agent. I do not doubt that there are some, perhaps in all the congregations of our Church in the city who would have been willing to join in this effort, but whom the time at my disposal did not enable me to see. Perhaps these may not be indisposed to assist on some other occasion. It is only proper to state, even as it is a pleasure to me to be able to do so, that of the congregations in Toronto much the largest amount was contributed by the one of which the writer was privileged to be the pastor for so many years, and whose assistance in lessening the oppressive debt on this institution is peculiarly gratifying.

The success of the effort in both cities was much aided by the co-operation of the ministers, several of whom both intimated and warmly commended from the pulpit the purpose of my visit.

The only source of anxiety now for the present year, is in the means of defraying the current expenditure. The General Assembly has again appointed a collection to be taken up for this object in January, when congregations are in the habit of overtaking these objects by allocations from the General Missionary Funds gathered during the year, and whose action, therefore, may precede the date of the collection. May I venture to cherish the hope that Manitoba College will not be forgotten?

JOHN M. KING.

Manitoba College, Winnipeg, Nov. 10, 1884.

YOUNG PEOPLES' ASSOCIATIONS.

MR. EDITOR,—I have been requested by the Toronto Presbyterian Ministerial Association to correct the misapprehension under which the article in THE PRESBYTERIAN of 5th November was written in regard to the resolution lately passed by that Association respecting Young Peoples' Associations in connection with our congregations. It was not held as a matter of theory, but as the result of the experience of several years with some of us that these associations are apt to degenerate into a mere amusement club; and at several of the entertainments, readings have been placed on the programmes of which both pastors and elders were ashamed, as altogether unfit for church meetings. In order to prevent this it was found necessary for pastors to be present and arrange all programmes. This took up too much of their precious time. Similar has been the experience of several of the leading churches of other denominations.

The members of our association are not unfavourable to the literary culture or the social intercourse of our young people, but at the same time they hold that the Church of Christ was not appointed for such objects, but mainly to promote the spiritual well-being of mankind. Hence, the *unanimous* opinion was that besides these secondary objects, the main design of any association under the auspices of the Christian Church should be the promotion of the Divine glory by work done for the spiritual benefit of each other and the community: such as devotional exercises in the meetings, as well as literary culture and efforts to do good by the distribution of tracts, conversation on religious topics, and efforts to induce others to attend church, prayer meetings and Sabbath school.

Your readers will now be prepared for the resolution which was unanimously adopted by an Association which comprises some of the leading minds of the Church—including the professors of Knox College—and those ministers of our Church in the city who are most noted for their interest in young people and sympathy with them in all proper and beneficial pursuits. The resolution reads thus: "That in the opinion of this Association, all organizations connected with the Church should have distinctly Christian objects in view and that the promotion of merely literary and social interests, however important in themselves, does not justify the existence of such an organization." Thus you will see that our object is that higher interests should not be overlooked while promoting literary culture and social intercourse.

ROBERT WALLACE,

Toronto, 11th November.

President.