

of which four students were appointed to work jointly in distributing tracts and establishing and maintaining prayer meetings. During the winter seventeen prayer meetings were held weekly with an aggregate attendance of 200; 600 tracts were distributed fortnightly, and the ladies of Knox Church continued the distribution during the summer. Ten preaching stations were regularly supplied, and seven partially. Regular service was held in the General Hospital. Immigrant sheds were visited, tracts distributed and meetings held. In these days prayer meetings in three languages were held in the college, viz., Gaelic, English and French.

At the third annual meeting of November 17, 1848, Principal Willis occupied the chair. The committee was still unable to report any formal announcement of operations on the part of the society's missionary among the French-Canadians. He was still prosecuting his French studies. During the session a coloured Baptist chapel was more or less supplied with two diets of divine worship every Sabbath.

Mr. Black being, on account of his studies, much in contact with the work of the French-Canadian Missionary Society, suggested that the students should co-operate with that society. The French-Canadian Society had, in fact, already become one of the Schemes of our Church, and in 1849 the students resolved to comply with Mr. Black's suggestion. Mr. Black was very much interested in the educational work among the French-Canadians, and the society approved of his desire to devote himself to that department. Thus the committee was able to report on the 9th November that Mr. Black had formally and fully entered upon the field. It will be seen that providential circumstances brought it about that the first missionary of the society should labour in Canada East and not in Canada West, as at first contemplated. Mr. Black was allowed by the society, after much discussion, to accept the office of general agent for the French-Canadian Society. In the prosecution of the duties of this position he visited some of the cities and many of the principal towns of Canada, and succeeded in arousing much interest in behalf of the French. During this year the society established a reading room in which were to be found some eleven Church periodicals. This reading room was finally handed over to the Literary Society in 1871. Besides correspondence with the New College students, the society began to correspond with the students of the Irish Presbyterian Church, Belfast, and the Theological Institute of Halifax.

But it was not to be expected that the society would long content itself with partial ownership in a missionary, as was now the case. Indeed, some difficulty had been experienced by the society in keeping its collections, and the collections for the French-Canadian Missions Society, apart in the minds of the people. After much serious debate and deliberation, Mr. Black was advised to resign his connection with the society, which he did in 1850, continuing to act as the French-Canadian Missionary Society's agent.

CHURCH MEMBERSHIP.

MR. EDITOR,—There has lately fallen into my hands the "Communicants' Manual," by the Rev. D. M. Gordon, Winnipeg, in which is the following:

A WORD TO ENQUIRERS.

To those who have been baptized in infancy.

You have already been admitted into the Church. You were baptized as the child of Christian parents, born within the covenant, an "heir with them of the same promise." They chose for you before you could choose for yourself; they dedicated you to Christ; they trained you in "the nurture and admonition of the Lord." You have arrived at years of discretion. In regard to earthly interests you act on your own responsibility. You take your place as a citizen, and by your own choice you assume its privileges. As a baptized person you are called to be a "fellow-citizen with the saints." Will you not, then, accept the full privileges of membership in the Church? Acknowledge your baptism; endorse by your own act of faith the act of your parents' faith in dedicating you to Christ; assume the obligations of the covenant in your own choice, which hitherto they have held for you.

I desire to know is the above a doctrine of the Presbyterian Church? Is it on the above assumption that persons baptized as children of Christian parents have only to accept the full privileges of membership in the Church, and their salvation is thereby secured? Does Mr. Gordon mean that their salvation will ultimately be secured after they join this society of professing Christians? I am forced to the latter con-

clusion, as I find, on page 11, he says that all men are sinners, and therefore guilty before God, and, from this assertion, I would naturally expect some references to the necessity of the new birth or regeneration as a prerequisite to becoming a communicant, or member of this society, as Mr. Gordon terms it; but I can find no such reference. If he believes in the necessity of the new birth as essential to becoming a communicant, the paragraph is misleading; if it is not essential, then the result of such teaching will be that our Churches become no better than a society, having a form of godliness, but denying its power; instead of being living members of Christ's body, we become withered branches, fit only for the burning. I fear, Mr. Editor, our Churches are sometimes too anxious to get Church members, and not anxious enough to get souls saved, as I have good reason to know and to believe that there are in our Presbyterian Churches young men and young women, who have never experienced a change of heart, having been admitted into membership of the Church at a time when they were only anxious enquirers, being misled by such free and easy doctrine as laid down by Mr. Gordon. And thus also getting on the Church rolls men and women of fashion to an extent, which is so visible in a large number of city Churches that you cannot tell or see any difference between the world and the Church. They are so amalgamated together, there seems to be no difference between them.

To those who have been converted, who have received the baptism of the Holy Ghost,—who have realized the joy experienced when God revealed to them the forgiveness of their sins, although brought up in the nurture and admonition of the Lord, but who by the mercy of God were brought to see that in the light of God's Word they were great sinners, and became reconciled to God before approaching His table,—to such, the statements by Mr. Gordon must appear perplexing, as they do to an

ANXIOUS ENQUIRER.

THE FISHERIES QUESTION.

MR. EDITOR,—I was very much disappointed in the paragraph you quoted from the *Interior*, and much more so in your reply thereto. The fishery question is one I should know a little about, having been born and bred on the Island of the Gulf. I expected you would remonstrate with the *Interior* on the impropriety of its countrymen being unable to distinguish between *meum et tuum*. The lack of principle and honour on the part of Yankee fishermen is too well known to men on the Gulf. The number of times they got badly beaten for gross behaviour and rowdiness I'll pass over. The sole trouble with the *Interior* is that the United States are not able to go to war, and that is the reason they don't immediately declare it. But let Britain be deeply involved in a terrible struggle, as in 1776 and 1812, and their opportunity would be ripe. It said nothing about the violation of treaties. Let these be torn into shreds if they stand between us and our greed. So far as I have seen yet, I believe there has not been one paper, religious or secular, that has had honesty enough to acknowledge that Canada is within her rights. The comic papers have indulged in ridicule on account of the weakness of the United States navy, but no paper has commented on the dishonesty of the transaction. The idiotic whim about jingoism is hypocritical. If men have the pluck to defend their rights, however strong the blustering swaggerer may be, call it by whatever name mawkish sentimentality may suggest, men of true independence will admit and commend the spirit. These American fishermen have no more right to steal fish from the Canadians than THE CANADA PRESBYTERIAN to steal type from the *Interior*. A Virginian said the other day on this subject that these New England States have been the cause of all trouble, foreign and internal. That is the truth of it, although the British press in general pretends otherwise. The Yankee and would-be American hates everything British with an eternal hatred. They have been taught from their history in school to look upon Britain as a hydra-headed monster and British subjects as slaves. Certain United States senators echo the sentiment of the American people, as any one who will read the New York *Herald* or the remote sheet on the Pacific coast can easily see. There is no kindly feeling ex-

isting toward us. Hoping the next time the *Interior* refers to this subject you will enlighten him on the rights of Canadians. J. P. SMITH.

Ashcroft, B. C., Feb. 23, 1887.

THE JOURNEY TO WINNIPEG.

MR. EDITOR,—The proposal of your correspondent to charter a train to convey members of Assembly to Winnipeg is open, I fear, to several objections. It would be difficult to get members of Assembly together for such a train. Whatever route was selected to Sudbury, local fares would require to be paid by many, and this would increase expense. By the present arrangement, wherever a commissioner joins a train, his ticket is good even down to Quebec. The Canadian Pacific Railway would not charter a Pullman train except for the return trip. They could not afford to have so large a number of Pullmans at Winnipeg, and take their chance of return passengers. To detain the train till the Assembly was over would mean paying \$40 per day per car. Considering the great reduction made in fares, it would seem ungracious now to endeavour to effect a change in the arrangements of the company. From his figures, your correspondent would appear to estimate the commissioners at 300, and the cost of each at \$60. The estimated cost is too high. Their going by boat would require a Pullman for only one night. Were two to engage a berth the cost would only be \$3 each both ways. From Montreal, on the same principle, the cost would only be \$8; meals would not cost much. Lunch baskets would answer every purpose for two meals in the day. In the hands of the commissioners' wives, the lunch basket would be a luxury. It seems to me that for \$45 or \$47, on an average, the trip can be made from Ontario or Quebec; and \$50 seems a limit. Since the Assembly is to meet at Winnipeg, it is to be hoped that the attendance will be large. Do not let the parents grudge the cost of a trip, in a lifetime, to see their children. A hearty welcome awaits them. J. ROBERTSON.

February 26, 1887.

CO-OPERATION.

MR. EDITOR,—Your observation in last CANADA PRESBYTERIAN is very much to the point: "The Arminian lion was always well satisfied to co-operate with the Calvinistic lamb, provided the lamb went into the Methodist Church." From my standpoint that is the only co-operation likely to result from the present scheme.

The genius of Methodism is pretty much the same now as it has been, methods of work only being different.

From the result of fourteen years' pastoral and missionary labour, chiefly in the Maritime Provinces, I am fully persuaded that we cannot as a Church co-operate with the Methodist Church.

I think that as a Church we are strong enough to do our own work, and look after our own people even in outlying districts. Let us treat the Methodist Church members with all possible courtesy, and let us each serve the Master to the best of our ability, and each keep in the even tenor of our way till at last we meet at the throne above.

The sooner the whole matter is laid to rest by deciding not to co-operate, the better for our Church and our Schemes. PRESBYTER.

February 22, 1887.

THE Rev. Byron Sutherland, D.D., the President's pastor in Washington, said recently: It is difficult to form any idea of the trouble to which I am subjected by office-seekers. My mail is certainly as large as that of any cabinet officer, and covers everything within the range of probabilities and improbabilities also. Recently I had a letter from a patent medicine agent, offering me \$500 if I would induce the President to take some of his wares, and permit the use of his name as favouring them. Not long ago I opened a big envelope, to find that it contained a discourse of sixty pages, which the writer wanted me to read in church when the President was present. It was a compound of trash and nonsense, with no meaning to it, and had evidently been penned by an insane person. The fact of the matter is that I seldom go to the White House, and as to the statement that I have influence there, it would be idle to contradict it. Mr. Cleveland thinks and acts for himself, and is not in the habit of accepting advice from other people.