

and thoroughly scriptural foundation upon which our Presbyterianism stands.

The "press" is well represented here, there being three papers. The "Advertiser" and "Free Press" are morning papers. The former, I understand, has a circulation of over 20,000 copies weekly, as well as a large daily circulation, and is in every respect a well got up paper. Educational matters are closely attended to here. There is besides the common schools, a high school, Hellmuth College, and Huron College, which, I understand, has lately risen to the rank of a university—no common boon to a young city like London. The pulpits in the city were filled by members of the "Union," so that I had not an opportunity of hearing any of the ministers of our own Church; and who are so favourably known throughout the Province for their learning and eloquence. Clarence St. Church, of which the Rev. Dr. Proudfoot is minister, was supplied by the Rev. Professor Fenwick, of Montreal, who preached at the morning service, taking for his text the well known words of St. Paul, "For I am not ashamed of the Gospel of Christ," from which he delivered an able and eloquent discourse, expounding a number of the leading doctrines of the Christian religion and exposing the fallacious arguments by which Christianity is attacked. From an orthodox standpoint Professor Fenwick's sermon was of great importance, and must have been appreciated by an audience, a large proportion of which claim to be the descendants of covenanting forefathers. St. Andrew's Church, of which the Rev. J. A. Murray is pastor, was well filled in the evening to hear a sermon from the Rev. S. R. K. Black, who preached from John xii. 20, 24.

London, 10th June, 1878.

#### NEW HYMN BOOK.

MR. EDITOR,—I observe with pleasure the letter of "Precentor" in your last issue, and hope that the timely hints therein contained will not fall to the ground.

It is very desirable that a Musical Committee be appointed to arrange and adapt the music of the proposed new hymn book.

As suggested by your correspondent "Hamilton's Patent Union Notation" might be found to suit very well, as it in some measure combines the two notations and is likely to be very acceptable to most of our Church people.

Our General Assembly have arranged for a "Hymn" Book but what of our "Psalm" and "Hymn" Tune Book? Let us not forget that our Psalms and Hymns are to be sung as well as read, and while getting up a Hymn Book let us have something that will suit for a generation, so that we need not require to alter and amend every few years.

It seems to me a growing evil that our Sabbath school music is drifting away altogether from our Church music, so that we get Sabbath school music *up*, but it is difficult to get the same attention paid to congregational music. This might be got over by mixing or at least binding up together both Church and Sabbath school hymns so that each could be used in either service when desired.

I trust you will have further correspondence from your readers on this important subject, so that we may be able to compete with our neighbors in this matter, and secure the interest of all classes in our Church and Sabbath school service of praise.

JOHN McLAREN.

Montreal, June 17th, 1878.

#### THE METIS GRANT.

MR. EDITOR.—In my former letter on this subject I criticised a report regarding myself, which Dr. Cochrane said that Mr. Wright had stated at a meeting of the Home Mission Committee as a report which he had heard. I did so in self-defence, as it was hurtful to me. Soon after my criticism appeared, I received a letter from Mr. Wright in which, while expressing his belief that I had no intention to charge him with lying, he says that my article in its "general effect" does so. He adds, "Indeed I know that some of our ministers consider you to be giving the lie direct to me, etc. Nor could it very well be otherwise." What he further says on this point I omit for the sake of shortness, and because I think the foregoing is sufficient. I would, therefore, in justice to myself, as well as to Mr. Wright, say that I never regarded him as having done anything more with the report referred to, than repeat it as a report. While I

was writing my criticism, I carefully endeavored to avoid expressing myself in such a manner as even to seem to charge him with lying. I must say that I cannot see how my language can be fairly interpreted as doing so.

I declined to fall in with an arrangement made by the Presbytery according to which I was to be removed. I had received from the people here what was, in effect, a call. In accordance with it, the Presbytery had kept me here about fourteen years. When the Presbytery made the arrangement referred to, it was guided by representations based on second-hand and anonymous evidence to the effect that my stay here was doing harm to our cause. I would not put myself to the trouble, loss, and expense connected with removal without first knowing the names of my accusers, and having them to state distinctly what they had to say against me. I had other reasons which I shall not state in print. The Presbytery saw that my request was a very just one, and, accordingly, reversed its former decision.

For some years before the grant was stopped, a deputation from the Presbytery was to have visited Metis, but one thing and another prevented the arrangement from being carried out. I did not speak to my people about increasing my stipend, preferring to let the deputation do so. At length, the Home Mission Committee in April, 1877, stopped the grant because Metis had not fulfilled the conditions. The only notification thereof, which I ever received, was a small paragraph in the PRESBYTERIAN. Though the grant has been restored, I get nothing for the half year from April 1st to Oct. 1st, 1877. Of that I have been deprived on account of no fault of mine, or of my people.

The Presbytery, at a late meeting, expressed deep sympathy with me and promised to have my stipend supplemented in one way or another.

Our people here cannot raise much for a minister. The whole field is small enough for one. The other party is smaller than we are. It has only eight communicants. How then does it support a minister? The body to which he belongs gives him \$300 a year, besides he gets the collections. During the summer these are very large. The great bulk of the visitors attend his church, because it is close to them. Presbyterians who attend, of course, "put into the plate." Thus they help to keep up a church which was established in order to crush down their own here. The other minister has also the private contributions of his people. He does not keep a horse. He has no travelling to do. This church is half a minute's walk from the parsonage. He has just to enjoy himself and keep his field from falling back into the hands of the Presbyterians. "Don't give up the ship." He and I are thus balanced. He has the greater pay, and I the greater work. I may add that he is changed every three years at most.

I know all the outs and ins of the disruption here, and if I were to give a history of it I would "a very curious tale unfold." It would, however, take too much space to do so. I shall state just one or two particulars. The origin of the other church was very discreditable. The ringleader but for whom, there would not have been two churches here yet—was at one time an elder in our church. Before he left, he ran around the settlement, abusing the Confession of Faith—a book of which he knew very little—and quoting against it—to use an Irish phrase—passages from the Bible which are not in it. He also told fibs about our church and myself. Well, he at length got a little congregation formed in connection with church number two. By-and-by that failed. Then church number three stepped in, and "every man and mother's son" of those who left us wheeled over to it. The other church has, I may say, remained stationary since the beginning. The great reason why those who belong to it do so, is to save three miles of travelling. The other minister—I do not speak of the present one more than any other—is as liberal in the matter of baptism as any Popish priest could possibly be. One of his predecessors once told me that if a heathen who was resolved to remain one, were to ask him to baptize his child he would not hesitate a moment to do so. He also said to me that if he were to carry out the rules of his church, he would not have five members. Though the other church was designed to be a pattern to us benighted Presbyterians, it is no better than we are. Family worship is almost entirely neglected in it. The peculiar meetings which it should observe, are kept up only in summer when there are strangers

belonging to the same body to keep them up. The ringleader in the disruption made a great show of godliness, but his conduct did not show much of the spirit thereof. He was once a great Good Templar, but even then, he helped to keep up the order of good tipplers. He has gone to a distant part of the Dominion to a very fashionable tune, "The debts I left behind me." I am one of his creditors.

The foregoing is a very imperfect sketch of the disruption in our Church here. As I have already said, to give you a full account of it would require too much space.

The other Church is determined to hold fast what it has won from the Presbyterians, and for which it is indebted to the use of most dishonourable means. Of course, it would highly approve of our Church handing over the whole field to it, or though our Church were to send a missionary for two or three weeks in the year, letting it have the whole field for the remaining part.

I know very well that in some instances if the laws regarding \$600 and \$700 be strictly carried out, fields belonging to us will be handed over to other denominations. Yours respectfully, T. FENWICK.

#### LETTER FROM CENTRAL INDIA.

The following extract from a letter from Miss Fairweather to the Secretary of the Woman's Foreign Society has been handed to us for publication:

MY DEAR MRS. HARVIE,—As to incidents, I could tell you many, but how can I write? In the houses visited by me, with the exception of two, I teach nothing but the Bible. I never give my time to anything else except it is absolutely necessary as a decoy, and the few who started with embroidery I have gradually tried to interest sufficiently in the reading to make them abandon work altogether; In this way I get over a goodly number in the time which would be required for one house where work is taught.

Most of my houses are high caste, although I have by no means abandoned work among the poor. I could not do that—they were the Saviour's special care. Mostly the women are very attentive and respectful, and in more than half the houses I have the attendance of the male members of the family. There are several places where I can collect women together from the street and neighborhood. Three are very good—one in the city and two in the camp; those in the camp being Hindu while that in the city is Mahratti. Frequently they send us home with garlands of flowers about our necks in token of "kind regards."

Yamoonna, who is my native assistant, sings very prettily in Mahratti. She also knows a little Gougerrati, which is a wonderful attraction among the Parsees especially.

I am at present much interested in a family of Indian Jews. The man was born in Damascus, and resided there until his seventeenth year, when he went to China, and was at Pekin during the struggle and massacre there. He remained twelve years in China, and then came to Calcutta, having amassed a goodly sum of money, which he converted into jewels for easy transport to his own land. While in Calcutta he married a young Jewish girl, but as she was only a child her father desired him to allow her to remain still at home, as he expressed it, "till she got sense," otherwise, was of age. He did so, and then went into speculations, which, proving unsuccessful, brought him to ruin. He then entered the army of the Maharajah Holkar, and I stumbled upon them one day while passing through the city. There are about a dozen families of Indian Jews in the city. I have seen two other families besides. I find her teachable, but he is quite a bigot.

Mahratti women are not veiled, and so much the more easily reached. They are frank and social, enjoying the tiniest morsel of gossip with the keenest relish. Some few have closed their doors against us, because, when it became known that the daughters studied the Bible, they could not obtain husbands for them (lamentable in any country).

Our girls' school got on nicely for a time. It began in June last, and was closed at the end of September because of the rapid opening of Zenanas, which claimed our time more especially. In connection with this girls' school was one for bazaar boys, conducted by Mr. Douglas, the Munshi and myself. It had to be discontinued for want of a permanent teacher. At present we have none, for a like reason.

The people are ever friendly and kind. I only wish