

herring fishing; to whom he was several years appointed as Catechist by the Free Church of Scotland, and by the divine blessing gathered them out and formed them into the largest and most important Gaelic Congregation in the world. Salvation by the free grace of God in Christ Jesus, and experience of soul through the working of the holy spirit, formed the subject of his teaching. Blessed are the dead who die in the Lord—yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

ERECTED BY HIS NEIGHBORS.

It must be exceedingly gratifying to the many friends of the late Alexander Gair, to witness this tribute to his memory, which is already embalmed in the hearts of so many who have listened to his fervid teaching in their native celtic tongue.

SABBATH SCHOOL ENCOURAGEMENT.

To the Editor of the Record.

REV. AND DEAR SIR,

If you think the inclosed letter would do good, by giving it an insertion in the Record, it might encourage Ministers and Sabbath School Teachers in their "work of faith and labour of love."

The rising generation may be considered as the seed of the Church. And to prepare them properly for the service of God, in the great plan of redeeming love, has always been embraced in the administration of the divine government in providence and grace.

Next to the preaching of the word, as an instrument in the conversion of sinners, family and sabbath school instruction has been pre-eminently successful in winning precious souls for usefulness in time, and glory in eternity.

Mrs. Hume, the writer of the letter, is one of several, both male and female whom the Lord of the harvest called, and highly honored to labour in the *Home and Missionary Field* from the Sabbath School in connexion with the Church in Brockville. With her husband she was associated with the American Board of Commissioners for Foreign Missions, at the Sandwich Islands, India, Africa, &c. For I had lost trace of her until I received her letter, the reception of which was a star shining in a dark night.

Will you, my dear sir, allow me to express my grateful feeling to God, that I esteem it a pleasing token for good Canada, that our Synod is giving such prominence to Sabbath School Institutions and Bible Classes. And indeed the whole christian public, as was so pleasingly manifested in the Convention at Kingston, are alive to the claims of the children of our country.

There are many and great reasons for fidelity, and diligence in the important duty of diffusing divine truth, and "sowing broad cast" the imperishable seed of the word of God.

May it take deep root, and bring forth much fruit. And may all feel encouraged that in due season we shall reap if we faint not."

WILLIAM SMART.

Gananoque, C. W.

REV. MR. SMART,

DEAR SIR,—A short time since one of my little children brought from Sabbath School a little paper containing an interesting account of the recent Sabbath School Convention in Kingston. Among other interesting facts, one mentioning the attendances upon that convention of my early and beloved pastor, awakened emotions in my heart such as are only awakened by touching the tenderest powers of the soul. That, said I, was my early and beloved pastor;—and does he still live? In his Sabbath School it was my privilege more than

thirty years ago, to treasure up stores of sacred truth that have borne me over all the vicissitudes of life;—and I resolved to improve the earliest opportunity to address you a line. After such a lapse of time, I fear I shall fail of securing for myself a place in your memory; but I can assure you the face that was yours thirty years ago has a picture in my recollections another thirty years cannot efface.

There was attendant on your ministrations and a member of your Sabbath School, for five or more years, a pale, timid, little girl, named Hannah D. Sackett,—and if you do not recollect her, she desires to return you thanks for the many good words the Lord enabled you to sow in her tender heart.

I would not, if I would, narrate to you the vicissitudes and providences that have guided and carried me through life; that have brought me back when wandering, and nestled me in a Saviour's bosom; that have led me to India, and there sustained me sixteen years in the corps of honored missionaries, and again restored me a lone widow to my native land, or gathered around my lone hearth six dear children.—In a few more years I hope to join you, and many loved ones, in the song of redeeming love;—and if we cannot together speak of the thorny path of life, we shall at least recognize each other as the redeemed of the Lord.

You must feel far advanced down the vale of time, and be longing for the welcome home! from your Divine Master. I wish I could once again in the flesh see your face and shake your hand, and say, "dear brother, pray for me and mine."

It cheers my heart to know your heart's sympathies are with the Sabbath School cause. I too love it; and have found some School to attach myself to wherever the Lord has led me ever since I was six years old. Sometimes in Asia, sometimes in Africa, and in many different parts of America;—now with scholars five years old, again eight; some heathen, some christian,—some learned, some unlearned, but I never have found one School so interesting to me as that dear School in Brockville. God grant that numbers may be able, to this day, to say the same.

My beloved mother still lives, and I know would like to be remembered to you.

With Christian affection to yourself, and those of your family that remain,—believe me gratefully and affectionately yours,

HANNAH D. HUME.

PAST PROGRESS—PRESENT POSITION, AND FUTURE PROSPECT OF THE PRESBYTERIAN CHURCH IN CANADA.

In the year 1830, the Presbyterians of Canada were reported, according to official authority, as 30,000. At the present time, 1857, they probably number, at least, 275,000; showing the increase to be ninefold in 27 years. Scobie's Almanac for 1853 reported 79 ministers of the Presbyterian Church of Canada, 62 of the Church of Scotland in Canada, and 42 of the United Presbyterian Church. The same authority reports "the population according to religion" thus, (census of 1852):

Presbyterian Church of Canada	66,774
Church of Scotland in Canada	61,559
Other Presbyterians	110,020

Total 237,983

Now to show of how little value the census returns are—in the distribution of the Presbyterians—I need only mention the fact that the population in connexion with the Free Presbyterian Church in Canada East is given in as 267, whereas, at the time, we had about 20

congregations in Canada East, and a single one of them, such as Cote Street, Montreal, would have a population of at least five times the number allotted by the census to all Lower Canada! (At present, we have nearly thirty congregations in Canada East.) It is well known that there are very few Presbyterians in Canada not connected with the three Synods,—and also, that the United Presbyterians scarcely number more than perhaps one-half of the Presbyterian Church of Canada. Who then are the 100,000 other Presbyterians? Evidently about one-half of them belong to the Presbyterian Church of Canada, and probably some 55,000 to the United Presbyterian Synod. We have reason to believe that the census takers, in former times, have been in the habit of putting down to the Church of England many who did not claim to belong to any church, and thus swelled the population, represented by that Church, to 268,592; whereas, the Wesleyans—one of the largest sect in Canada—is only credited with 162,450; yet any one that traverses Canada West knows, that the Wesleyans are to be found in many localities where the Episcopal Church scarcely exists. If we distribute the 237,983 Presbyterians thus we will be nearer the truth,—taking the total number reported by the census of 1852 as the actual total of that time:—

Presbyterian Church of Canada	106,000
Synod of Canada in connection with the Church of Scotland	78,000
United Presbyterian Church	53,000
Other Presbyterians	983

Total in 1852 237,983

How stands the matter in 1857? The Presbyterian Church of Canada reported at the Synod in June 124 ordained ministers, with about two hundred congregations or mission stations; most of the latter having a numerous population, and in many cases more so than several of the settled charges. There were also reported 14,000 members—from only a part of the Church. But as several of the pastoral charges, and all of the new congregations or mission stations are unrepresented in that Report, we may safely give the membership by communion, as above, 20,000. We would refer to a single pastoral charge not reported, namely, Galt, in which there are over 500 members. Another case from the Mission field will also show our authority for this calculation. Some two years since, a minister of the London Presbytery reported that, in answer to enquiries, he was informed by the Crown Land Agent at Sauguen, that there were there nearly two thousand Presbyterian families settled in eleven townships—nearly all belonging to the Presbyterian Church, yet having only one minister of our Church settled among them, Rev. Mr. McNaughton of Sauguen; yet among these thousands of people there are hundreds of members of our Church not reported to the Synod.

In 1837, the Synod of Canada, in connection with the Church of Scotland, reports 89 ordained ministers, and say 120 congregations, with probably 13,000 members. The United Presbyterian Synod reports 60 ordained members, and nearly 100 congregations; thus the whole Presbyterian Church would have, say, 276 ministers besides probationers and missionaries, and over 400 congregations, with probably a membership of about 46,000. If we adopt the same ratio as in the United States, and reckon the communicants as one-sixth of the whole Presbyterian population, (See Record for June, Statistics of the Presbyterian Church in the United States,) this will give 276,000 as the present Presbyterian population in Canada.

The membership in a new country is not a good criterion by which to ascertain the population, at least it will not do to compare Cana-