

which you may not have yet seen a copy. The pamphlet is entitled "Revised Statistics of Missions in India and Ceylon, compiled at the request of the Calcutta Missionary Conference—by the Rev. Joseph Mullens, Missionary of the London Missionary Society.—(Reprinted from the *Calcutta Christian Observer* of Nov., 1853.)"

My detour to Plattsburgh enlarged my own and Mrs. Willis' acquaintance with the best schemes of the American Church; and you may believe that our pleasure was increased by the report from Hartford, of the "step in advance," as you justly term it, in the resolutions adopted by the American Board, on the subject of the Education of Slaves, and in relation to the Choctaw Mission. Still, I desiderate more forthcoming yet on the part of the American Ecclesiastics. I quite agree with your strictures, and those made so worthily by the *Montreal Witness*, on the compromising policy of the American Tract Society. I observe that very forcible reasons of dissatisfaction with the "Foreign Board" also, are urged in the November number of the *American Missionary*. M. W.

PRINCIPAL MISSIONARY SOCIETIES IN INDIA AND CEYLON.

	CAME TO INDIA	STATIONS.	MISSIONARIES.	NATIVE CATECHISTS.	MEMBERS.
Church Miss. Society.....	1815	61	95	136	5622
Soc. for propagat. Gospel.....	1727	19	14	76	5825
London Mission Society.....	1805	27	55	173	1391
Wesleyan Miss. Society.....	1814	12	36	26	1814
American Board Com.....	1812	27	13	74	953
Baptist Mission. Society.....	1793	27	13	89	1536
Free Church of Scotland.....	1831	12	21	23	111
Estab. Ch. of Scotland.....	1830	6	4	5	65
B. M. Soc. on. Society.....	1830	13	27	35	637
American Pres. Mission.....	1871	9	27	16	151
General Baptist Mission.....	1822	5	8	13	256
Amer. Baptist Mission.....	1841	4	10	7	39
Total Missionaries in India.....					400.

LETTER FROM REV. W. McLAREN.

To the Editor of the Record.

MR. EDITOR—

For two reasons I send you the following communication, which, from the occasion of it, some might think would have been more properly addressed to the Editor of the paper called "The Canada Evangelist." My reasons are, (1) From certain circumstances which I might mention, I have no ground to believe that it would be allowed to reach the public through that channel. (2) The matter to which I am going to refer has an important practical bearing upon a movement which will soon be brought formally before our Church, and it may be of use to direct attention to facts which indicate the propriety of the movement in question.

In the November number of "The Canada Evangelist," which a friend has put into my hand, I find an article under the caption "Truth versus Error," in which the Editor introduces, with evident satisfaction, a Mr. B. W. Rogers, who, in his own way, has of late been trying to make himself famous in this quarter. This worthy is introduced as having actually preached an *unlimited atonement* in the pulpit of the Free Church, Amherstburg,—a feat which we presume would, in his eyes, cover a multitude of sins. Such an exploit must have been very interesting to the Editor of "The Canada Evangelist," especially as we cannot suppose that he was altogether ignorant of the means by which it was accomplished. It must have brought vividly to his mind the conduct of another gentleman who some years ago in that very pulpit, with similar

honesty, preached the same doctrine, while he had publicly and solemnly vowed to preach and defend the whole doctrine of the Confession of Faith as the truth of God. Such a *liberal* construction of the Ninth Commandment, as this act involved, must have been peculiarly encouraging to the Editor of "The Canada Evangelist," and a striking evidence of the progress of his system, which all history shows is equally convenient in doctrines and in morals.

In this ancient town there are some people who have the old-fashioned views of the nature of truth between man and man. These not being able to sympathize with the views of the Editor of "The Canada Evangelist" in regard to the conduct of his new *protege* have expressed themselves in a way not very complimentary to his veracity. Hence Mr. B. W. Rogers has found it necessary to write a letter in self-defence in "The Canada Evangelist." This letter is so conveniently brief and happily constructed that it must be quite unintelligible to readers at a distance, except that they may gather that this gentleman has been on a small scale a martyr for the truth, having been grievously misrepresented, and to readers near at hand it is fitted to convey anything but correct impressions.

As he has seen fit to bring my name before the public in this letter, I may supply a statement of the facts of the case which will show how suitable an assistant in his Master's work the Editor of "The Canada Evangelist" has obtained.

In the month of July last, Mr. B. W. Rogers arrived in this town in the capacity of a colporteur of the American Tract Society. He had a letter of introduction to me, and I invited him to make my house his home while engaged in his work in this town and neighbourhood. Accordingly, he remained in my house nearly *three weeks*. In his letter he says, with a very evident design, that he "spent a few days in the family of the Rev. Mr. McLaren of the Free Church." During the whole period of his stay with me he uniformly spoke in such a manner as to leave the impression that he was a firm Calvinist. And we had frequent conversations on Calvinism, and on the causes of the late unhappy division in the Presbyterian congregation in this place. On one occasion he inquired the cause of Mr. Polen's expulsion from our Church, and I mentioned to him specially that gentleman's views on election, the atonement, and the work of the Spirit. On another occasion, when the conversation turned upon Arminianism, &c., he told me, and once held those views himself, having been brought up a Methodist, adding with emphasis, "but the Lord opened my eyes." I might speak of other conversations which he had with me, and also some which he had in the houses of some of the standard-bearers of our congregation, where he found it convenient to adopt the same tone; but I will forbear. Suffice it to say that during all the time he was under my roof I never heard him drop one hint to make me suppose that he was not a sound Calvinist. And doubt never entered my mind till forced there by his conduct. How could it when I knew that he was a licensed preacher of a Calvinistic Church, (the Baptist) and when I heard him speaking warmly in approbation of the sound doctrines of the Old School Presbyterians in the United States!

On the second Sabbath after he came to Amherstburg, I asked him to preach for me in the afternoon. He complied. I heard the sermon, and there was not one word in it contrary to our doctrines. Indeed, if the whole truth were told, there was not very much of anything in it, except some flowery talk. However, as I was to be from home the next Sabbath, I thought it might be better to have him preach than none, so I requested him to supply my place on that day also. It was in the second sermon he preached on that day when I was from home, that the feat was performed that makes glad the heart of the Editor of "The Canada Evangelist." It was then that Mr. B. W. Rogers brought forth the

precious jewel which he had long so carefully concealed from my irrevocable eye. And it was only on the morning of that day that he first in my house dropped some *ambiguous hints* in regard to his views.

As far as any effects are concerned, we care nothing for this conduct. Our congregation are now too well aware of the real nature of the questions at issue in this controversy, to be so easily turned aside from the faith once delivered to the saints. It will take something more than a little declamation to make them believe that Christ died intending to save those that were in hell at the very moment he was upon the cross. It will need something more than a few miserable cavils, a hundred times refuted, to make God's people here believe that Christ in dying had no more love to the Church than he had to the damned in the place of woe, who were the objects of his eternal wrath. Such notions may appear to some to be *new light*, but I am inclined to believe that our people would say to any of such, even should he have crept into my pulpit, "If the light that is in thee be darkness, how great is that darkness."

But, Mr. Editor, I abhor deceit. I despise the man who can represent himself to me as a Calvinist in my house, and then when he has got into my pulpit preach Moricism. The conscientious convictions of the man who differs from me however widely, I shall always honour when openly and honestly avowed, but such double-dealing my soul loathes. Such conduct in the ordinary business of life would for ever disgrace a man of the world. In professing Christians it can only bring religion into contempt.

Mr. Editor, I would grudge the ink and paper I have spent on such a subject, were it not that I believe a lesson of some practical value might be suggested by such occurrences as have given occasion to this letter.

I have been informed, with how much correctness I have not had the means of personally ascertaining, that it was somewhat similar conduct on the part of agents of the American Tract Society, which was one of the leading causes which moved the Old School Presbyterians in the United States to commence their Board of Publication and employ their own colporteurs.

We would be far from charging the American Tract Society with encouraging its agents in such conduct. It is the misfortune rather than the fault of such a Society. But we believe it is a misfortune not easily separable from the working of a Society established on such a general basis. The agents being chosen from all denominations, there will always be a strong temptation to laxity in selecting them. Strictures would often be ascribed to sectarian feeling. These agents, again, are sent away to distant parts of the country, where there is no oversight exercised over them, and where the Society has no means of ascertaining how they carry out their instructions except from their own Reports. All the defects however of any system of book publication and colportage established on a general basis are too numerous to be brought out in this letter. I may return to the subject at some future time if spared.

You are aware that at its last meeting the Presbytery of London resolved to overrule the Synod, to establish a Board of Publication and Colportage. This is a subject worthy of the serious consideration of all who pray for the prosperity of our Zion. The importance of having a literature impregnated at once with sound and fervent piety plentifully circulated in our Church and through the country at large cannot be over-estimated. Should this letter be the means of drawing some attention to this subject, it will have done some good service in the cause of our Redeemer.

I remain,

Yours truly,

W. McLAREN.

Amherstburg, Nov. 7, 1854.