

He had no doubt, he added, if what I said was true, and he saw no reason for disbelief, seeing the Word of God said so, that it would be better and safer for him to be a Christian than a Pagan. He said he would think seriously over the matter. We told him of the white man's belief, founded on the Word of God, of the two endless futures, and of what God had done to save us from the one and secure to us the other."

Owen Sound, Nov. 30, 1865.

ROBERT ROBINSON, *Secretary.*

NOTE.—Rev. J. Brown wishes us to acknowledge his collections, as follows: From October 28th, to November 22nd, Caledon, \$9; Pine Grove, \$8 28; Vaughan, \$8 80; Toronto, \$100; Hamilton, \$46; Barton, \$16; London, \$9 50; Georgetown, \$14; Bowmanville, \$16 50; Cold Springs, \$22. Total, \$260. His remaining appointments were Cobourg, Kingston, Belleville, Whitby, Newmarket, Alton, and South Caledon.

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## Correspondence.

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### REV. W. H. ALLWORTH ON REV. J. L. POORE'S LETTER.

DEAR BROTHER,—It was stated by one brother at the Union meetings held in Toronto in June last, that Rev. J. L. Poore would pay a flying visit to the churches, and then know but little or nothing more about us than before he came here. We do not give that brother credit for prophetic insight, yet Mr. Poore's letter (from Halifax) fully justified his remark. It was easy to see that Mr. Poore did not come all the way to Canada to learn, but to teach; his mind was made up before he came as to what was wrong, and what was needed. The case was evidently prejudged. His unwillingness to listen to anything at variance with his preconceived notions, was a matter of remark by the brethren. His ideas seem to have been modelled by by matters in the Australian colonies, which differ from matters here in many important particulars. Mr. Poore came to Canada to verify his opinions. Certain errorists go to the Bible, not to find out the truth, but to confirm their peculiar notions as to what is truth; of course they overlook, or close their eyes to the theological doctrines adverse to their own, and see only what in their opinion corroborates them; so Mr. Poore could see but little in Canada but that which ratified his opinion.

Our respected friend tells us, in his letter, that he found the "ministers in general, abler men, and in more comfortable circumstances, than he expected,—better off *apparently* than many of those who in England help to provide the funds." Could not this be said with truth of Missionaries in general in all parts of the world, and of the ministers of self-sustaining churches also? are not ministers commonly better off than many who contribute to their support? It will continue to be so, while the poor man's penny is accepted, and the minister is sustained in a position in keeping with his office. Surely our ministers are not to be regarded as eleemosynaries, or their salaries to be spoken of as alms.

The weakness of our churches, the occasional failures, the imperfect condition of many of the church buildings, and their surroundings, were matters long known, confessed, and deplored by Canadian pastors, before any official visitor came to "detect" and publish them.

Mr. P. tells us that the "church funds are not well maintained," and that "outward signs" prove that this is not "the result of poverty." We are