

Contributors and Correspondents

For the Prestytersand CLODHOPPER'S "CHIT CHAT."

MR. Eritor, -Your leanes of Veb. 23rd and March 16th contain articles over the signature of "P.cabyterian," and headed "Onr own Church," or as the writer says, "you may call it the chit-chat that may be heard in the drawing rooms on the subjoot of Presbyterianism and courch work generally." I hope the revelations given by "Presbyterian," are not a correct indox of the Pro. byterian mind in the higher circles of society. Were it so, then the chief topic of conversation, the all engrossing theme, is not, how shell the work be most successfully prosecuted, but how shall the workman receive the largest amount of pay?

Since we are thus favoured with drawing room views of Presbyterianism and its work, it might be interesting to some of your readers to get a sample of the chitshat that occasionally may be heard on the same subjects among the tillers of the soil. whom "Presbyterian" sneeringly designates "clodhoppers." More especially is this desirable since it appears from the report in your last issue of the proceedings of the Toronto Presbytery that they have overtured the General Assembly to raise by a supplementary fund the stipend of all ministers to a minimum of \$800 a year. It would have been very interesting, and advanced the object in view, had either " Pres byterian" or the Toronto Presbytery indi cated how this fund was to be raised and kept up for the accomplishment of this very desirable end. By a rough calculation from last year's returns it would require about \$85,000 to bring up the stipends of all our minieters to that amount. And if church members are now contributing as much as they are able, or as they think they are able, (but it would be nearer the truth to say. as they are willing), how shall this large sum be raised? Surely the drawing room, and Presbytery "chit-chat," does not indicate that the coming policy of the Church is to withhold settled Gospel ordinances from all churches until by some means this requisite \$800 can be secured.

However much "Presbyterian" may deprecate the idea of ministers being bought, or of having a market value put upon their attainments, it will not alter the fact that such is the case. To deny it is as silly and futile as the attempt of an ostrich to hide itself by burying its head in the sand; and by fixing a minimum sum as a standard upon the payment of which these services only can be obtained, is taking the garest method for changing the office of the ministry from a sacred to a secular calling, and adding to it a very obnoxious principle.

A question very naturally arises here, should this pass as the law of the Church, and should a weak church be so fortunate as to meet with a minister animated by a spirit similar to that of Paul, whose great object is the salvation of souls, not the amount of remuneration, and who is willing to take what they are able to give, and if necessary make up the balance required for his support by pursuing some respectable calling. In such a case, seeing there is no means to supplement the deficiency, is it the intention to withhold settled Gospel ordinances from the people until by some means the needful \$800 can be raised? If not, what is the use of passing such a law?

It will scarcely be disputed that \$800 is little enough for the support of a minister and his family, even in a country situation. but as to the means of securing this deis where difference of commences. We would say it is not to to be accomplished by outside pressure, in curtailing or withholding settled Gospel ordinances until a certain amount can be secured.

On the contrary we would say, pour in the Gospel more abundantly in all its purity, unmixed with this overlasting cry after more money, and when it does take root in the heart, as it will, one of the first fruits that spring therefrom will be increased liberality.

We learn this mode from our daily ememployment. What would be thought of the farmer whose land did not produce a remunerative crop, who would say, well I will sow no more wheat till my land will yield forty bushels to the acre. Would he not be pitied for his ignorance, and told to more thoroughly work his land, and incorporate with the soil those fertilizing wheat producing elements, and above all to be sure to sow abundance of good pure seed, unmixed with tares, or anything that would choke the seed, and the result would be, with God's blessing, according to his promise, an abundant harvest? Similar laws govern the spiritual world, as was exemplified when the Gospel was first preached. The convertenct only conscerat. ed themselves to God, but devoted their substance to the advancement of His cause.

It may be said that great changes have taken place since the first century. True, but there is no change in human nature nor in the operations of God's grace in the human heart: like causes produce like results.

I shall not attempt to palliate, much less defend this miserly giving of our substance for sustaining and advancing the Redeemer's cause on earth, for I hold that in the absence of any specific law, we cannot surely he absolved from blame, if we give le s for the support of Gospel ordinances than the Jew was required to give for the temple service, viz., the tenth part of our yearly income. But we have a right to look for example as well as precept from our spiritual guides, let their abnegation of self he such as to bring home the conviction to our hearts, that it is not the perishable things of time and sense, but the everlasting welfare of those for whom Christ died that they have most at

An important step in this direction would have been taken had those respect ed brethren in the Presbytery, who introduced and supported the above overture inserted a clause fixing a maximum salary of, say, \$1500 a year, and all who are receiving over that sum to give the balance to a supplementary fund to bring up the low salaries to the minimum. This would have shown that the ministers had some of the apostolic spirit governing their actions. and it would have had a powerful effect in stirring up the churches to greater liberality, as example is more powerful than pre-

We thus contend, that this desired and can be most effectually attained, not by pressure from without, distating how much we shall give, but by a deeper consccration of the heart to God. For there appears to be a wonderful, but sure, connection between the heart strings and purse strings; for if the heart be truly opened to receive the Gospel of Christ; the purse will be opened at the same time and pour forth of its treasures to support it,

I have often thought of a striking remark made by a Methodist minister, who, when surprise was expressed, after his stating that one of their members who was alike noted for his wealth and penurious habits, had contributed \$500 towards the building of a new church, said, "why man, we have got him converted thoroughly. not only his head and his heart, but clear down below his breeches pockets." So when we see a professed follower of Jesus Christ lacking in liberality according to his apparent means, we are apt to conclude that he has not been converted low enough down.

In regard to the mode of contributing, we frequently hear the free voluntary mode by means of the envelope system highly commended. It is certainly more in accordance with the teachings of Scripture, and has less of the appearance of making merchandise of the Gospel than any of the other systems. But a mode of raising money for church schemes has lately been introduced by the higher courts of the Church that is very obnoxious to a great number of people, viz., their deciding how much each congregation shall pay, I presume on the basis of membership. If that system is right, then the office bearers of each church would be justified in carrying out the principle still further, and declaring how much each member shall pay. It is unjust, because the poor are called upon to pay as much as the rich. It is unscriptural, because its tendency is to change the system of supporting Gospel ordinances from the free will offerings of the people to that of taxation, and were that system of the people to the people to the system of taxation, and were that system of the people to the people fully introduced, then Ichabod may be written over every Presbyterian Church.

King, March 21st. 1877.

ACKNOWLEDGMENTS.

The Rev. John Scott, of Emerson, Manitoba, wishes to acknowledge receipt of the following sums:

For the Indian Mission School on the Roseau Reserve:-From friends in Winnipeg and Kildonan, per Rev. Dr. Black, of Kildonan, \$100; per Miss Bilbrough, Marchmont, Belleville, \$10; Mrs. Wm. Baker, Napanee, \$2; friends in Hamilton, per B. Charlton, Esq., \$35; Rev. John Thompson, Ayr, Ont., \$10 25; per Dr. R. Kennedy, Bath, Ont., \$18. Total up to April 1st, 1877, \$175.25.

Friends in Halifax, N. S., per Mrs. D. Allison, for the Building Fund of the Emerson Mission Church, \$45.

The Indian school honse was opened on the 7th of December, 1876. Mr. Cuthbert G. McKay, of Kildonan, is teacher. He reports thirty-nine on the register. Average attendance about twenty-five. For the short time that they have been under instruction the progress of the children in reading, writing and arithmetic in English is wonderful. They are quick to learn and easily managed. Two bundles of clothing were sent from friends in Winnipeg, and two barrels of Hudson's Bay biscuits were provided, that the Indian children might have something to eat at noon. From their wigwams they have often little or nothing to bring.

There is still a debt of \$150 on the school house, and a little more than that on the Emerson church, which is now at a stand-still for lack of funds with which to go on to finish it. Contributions will still be gladly received by the missionary above named, or by the Rev. Dr. Black, of Kildonan. LUTTER FROM REV. O. CHINIQUY.

Mr. Editor .- The numerous friends of our dear missions who are among your readers will like to know that our mereiful God continues to pour His most abundant blessings upon this part of His vineyard.

They already know that the Church where I used to preach in the eastern part of Montreal, particularly in the evenings, was too small for the multitudes of the French Canadian Roman Catholies who wanted to hear the true Gospel of Christ; it was deemed necessary to build another one in the western part of the city.

You have already told your readers that this new church was conscerated to the Lord the 14th of January. Since that time the number of Roman Catholics who have come to that church in order to hear the glorious news of the Gospel, without exaggeration, cannot be less than 3,000. Though all of them have not yet publicly accepted the truth as it is in Jesus, it is my firm hope that the greater part, by the mercy of God, will soon be among the followers of Christ. Your renders will like to know that since the opening of this new church I have not passed a single day, when in Montreal, without receiving the public recantation of some Roman Catholie who wanted to give up 'he errors of Romanism in order to foll w the Gospel. The number of those who were in the Church of Rome four months ago, and who are now with their children, at their own request, written in my books as converts from Romanism, is more than seven hundred. Several of those converts from Romanism had to lose their situations: some had to bear the rebukes of their dearest friends and relations, many times even the cursings of their own parents, to follow the Gospel. But they have passed through the fiery furnace with the most admirable courage. Agreat many of them have received the visit of the priests, and have rebuked and confounded them in such a way (though with the greatest politonoss and courtesy) that the Pope's ambassadors will not be tempted to come again.

The last three weeks were conscerated by me in preparing our dear converts for the Holy Communion; almost every evening, and three afternoons each week, I gave them public instruction on the different Gospel truths which a communicant must know, and on the virtues which must adorn his heart and soul that he may not eat of that bread and drink of that wine to his own condemnation; and last Sabbath we were the witnesses in our church of one of the most touching and sublime spectacles which a man can see. One hundred and fifteen of our dear converts were there, sitting at the Lord's table, to eat of that bread and drink of that wine which has made them forever "the heralds of the Lord's death till He will come."

The unmistakeable marks of a true faith and love, and the expressions of joy which were beaming on the faces of the greatest part of the communicants, made it impossible to me and to several others to restrain the sweet tears of joy from trickling down our cheeks. The hour of that communion has been one of the most solemn and blessed of my life. I never so vividly felt the presence of the beloved Saviour than in his blessed hour.

I wished then that the noble-hearted sisters and brethren who help us to keep up that work with their prayers and the sacrifices they put at the good Master's feet, would have been there to see with their own eyes the fruits of those prayers and sacrifices! How they would have blessed the great God who has given them the honor to be the instruments of His mercies towards those newly-redeemed and precions souls !

Many more would have presented themselves to receive the Holy Communion if they had not been prevented by the want of decent clothing.

Let me tell you, Mr. Editor, that that happy hour has well repaid me, not only for the hard labour and the many tribulations of last winter; but it has also well repaid me for the cursings of the priests of Rome, and the sneers and rebukes of the false friends and brethren, whose name is legion.

Allow me to ask all those who love our Saviour Jesus Christ never to forget in their fervent prayers my dear countrymen who are still tied to the feet of the idols of Rome. Yes, let them, with their fervent supplications to the throne of mercy, hasten the day when my deluded countrymen will cease from worshipping a god made with a contemptible wafer, which the rais can eat. Oh, when will it come !- the glorious day when the French Canadians will break their chains and come to the feet of the Lamb, who will make them pure with His blood, and free with His Word. Truly yours in Christ. O. CHINIQUY.

Montreal, April 17th, 1877.

Ir is probably the last place one would have looked for it, but one of the largest Sunday Schools in the world is at Aintab, in India, and numbers about 1,800 pupils. And there is a world of encouragement for the future of India in the fact. For the Presbuterian i HARD TIMES AND THE SCHEMES.

In an article with the above heading, in your issue of the 20th ult., the writer has struck a chord whose vibrations ought to be perpetuated. The minister who excuses himself from appealing to his people, and giving them, at least, an opportunity of contributing to the schemes, on the ground that they have so much to do otherwise, is unquestionably fifty years behind the age, and betraying his trust. He has no right to come between the Supreme Court and the people in this or any other matter. His obvious duty is to comply with the expressed recommendation, or rather, mandate of the Assembly, by (x erting his personal and official influence in promoting said schemes. Is not every minister, and elder too, a leader in the great Christian army, whose duty it is to bear the standard, in fi hting the Lord's battle, and thus carrying on the great Obristian contest? But it seems trifling with what is so manifest, to argue the point. Our present object is not to write a long article, but to add another fact, and thus endorse and confirm what has been already so well stated in the acticle referred to. It may be well to remind your readers of the fact therein stated. It is delightful to get hold of a few facts, for they scatter in hot haste all those apparently strong entrenchments which have been reared by fancy, s lfishness, indolence, and shall I say virtual treason to the cause of the gracious Master? The fact stated is as follows: "Our congregation had decided to take up no collection this year for any of the Boards. for this reason: Notwithstanding the unprecedented stringency of the times we have been making an onslaught on our church debt of \$6,000, and thank God, most of it has been paid and the rest in prospect. But when your letter came I took it into the pulpit and read a few words, stating that I would not ask a dollar, but had decided to give them an opportunity to contribute if they felt that God was asking them for money for this cause. I enclose \$50 as the result-nearly three times as much as we have ever given to your Board before." The writer justly adds: "We are convinced that ministers injure home objects by seeking to guard their people from contributions to outside schemes." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'

The fact that I wish to add is as follows: Forty years ago-more or less-when the missionary enterprise was more vigorously taken up in Scotland than it had ever been before, a certain minister of the U. P. Church—as required by his Presbytery formally brought the case before his Session and consulted with them what ought to be done. The worthy men could not see their way clear as to making any greater effort in the way of raising money than hitherto. They had difficulty in getting ends to meet as it was, and they could give no encouragement to the new scheme for the support of foreign missions. In these circumstances the excellent minister-resolving not to be defeated-appealed to the people, and stated next Sabbath that an opportunity would be given at the monthly prayer-meeting to contribute as the Lord had prospered them for the support of the foreign missions of the Church. The result was that \$5 or £1 ster. was collected. We naturally felt highly pleased, but predicted that as novelty wore off the monthly collection would dwindle away. The reverse, however was the result. By the end of the year our minister had not only the monthly \$5, but by means of some private subscriptions, was able to send £20 ster., or \$100 from a congregations whose elders imagined they were taxed to their utmost and could do nothing more! These are simple facts. The lesson thus taught is obvious. Let the people judge for themselves. Let no minister or Session judge for them. If it be true that 140 of our ministers shrink from the simple duty of giving their people an opportunity of aiding the schemes of the Church, these brethren doubtless incur great responsibility. They are injuring themselves as well as their people, more than perhaps they are aware of. The Master would not have so acted.

Chatham.

In the Ards Presbytery of the Irish Prosbyterian Church, Balfast, the Rov. Matthew Macaulay has given notice of the following overture on the education question:—"That no settlement of the Irish education question will be satisfactory to the Presbyterian Church that rejects the principle of united non-sectarian education as opposed to denominational."

THE Rev. Dr. Philip Schaff, of New York, writing from Alexandria, says:—"Presby-terianism is the only form of Protestantism which has taken root among the natives of Egypt. It is the Evangelical pioneer Church. But there are a few English and German churches in Alexandria and Cairo for the foreign population in these large cities." Miss M. L. Whately, daughter of the Archbishop of Dublin, is carrying on a large school of 150 girls and 250 boys in Cairo. Arabic, English, French, and Italian are taught, and Suripture lessons are also given.

My Father's Cup.

John zviil. 11.

Musing of all my Father slove, (Bow sweet it is!) Ma thought I beard a gentle voice, "Child, here's a our, I've mis ed it, drink it up." My heart did ink, I could no more rejoice.

O Father, dost thou love thy child? Then why this cup?
"One day my child, I said to thee,

Hera is a flower Plucked from a beanteons bowel; Did you complain, or take it thankfully?"

"One day I gave thee pleasant fruit From a choice tree How pleased, how grateful you did seem! You said, "I love

Thee; faithful may I provet" Your heart wasfull with joy, your eyes did been

That flower was mine, that frum was mine-This cup is mine. And all that's in it comes from me." Father, I'm still:

Forgive my naughty will But what's the cup? May I look in and see? "Nay, nay, my child, you must not see!

His destined cup of bitter gall: No, child, believe! Meekly the cup receive,

And know that love and wisdom mixed it all." O Father, must it be? "Yes, child, it must!"

Then give the needed medicine; Be by my side, Only thy face don't hide! I'll drink it all-it must be good-'tis thine.

Bandom Rendings.

OHILDREN are afraid of being left in the dark; men are afraid of not being left init. -Landor.

He who is not the better for his religious knowledge, will assuredly be the worse for it. Some one has beautifully said, "The Old

Testament is truth in its gorms; the New Testament is truth in its blossom." A man is called selfish, not for pursuing his own good, but for neglecting his neighbors'.—Abp. Whately.

INTELLECTUAL pride is less outraged by the obscurities of faith, than by the authority with which it is clothed.—Afric. Swet-

there is a kind word that is munificence; so much is there in the way of do. ing things. THE doctrines of grace humble man without degrading him, and exalt him without inflating him.—Dr. Charles

There is a gift that is almost a blow, and

QUAINT Rowland Hill said of some of the speakers of his day that they had a river of words with only a spoonful of

thoughts. EDUCATION is a better safeguard of liber-

ty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—Ev-Two things characterize every church

Two things characterize every church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to the heat; the second appertains as well to the head, the hands and the purse. The fullest combination of the two would almost realize the ideal of church in its highest form.—Theo. Churler. Cuyler. Some men think they cannot be loyal to their own churches without being dis-loyal to all surrounding friendships. Oth-

ers think they can only be truly courteous to their neighbors when they disavow their own professions and lightly treat ecclesiastical obligations at home. Why is it not possible to be true, steadfast, and consistent as members of a denomination, and friendly, brotherly, and kind as members of the Church at large?

WHAT is ministerial success? Crowded churches, full aisles, attentive congrega-tions, the approval of the religious world, much impression produced? Elijah thought so; and when he discovered his mistake, and found out that the Carmel applause subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts, unseen worth recognized in the judgment day.—Robert-

The more exacting our business is the more devoutly chould we wait on God. That man who finds himself engrossed by his worldly calling, and makes this an ex-cuse for neglecting his religious duties, will tend as naturally to earthiness as that de-cay follows death. There is no hope for his spirit in such a situation. With every worldly care there ought to be associated a religious duty and influence, and when a new secular obligation is assumed, it ought to be accompanied by a renewed consecra-tion to God and the Gospel.—United Pres-

Muck of the happiness of life depends on our outward demeanour. We have all ex-perienced the charm of gentle and courteous conduct; we have been drawn irresistibly toward those who are obliging, affable, and sympathetic in their demeanor. The friendly grasp, the warm welcome, the chery tone, the encouraging word, the respectful manner, bear no small share in creating the joys of life; while the austere tone, the stern rebuke, the sharp and acrid remark, the cold and indifferent manner, the cur and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair, and woe, that their transient nature might seem to

SUNDAY-OLOSING of liquor-shops works well in Scotland, and the Scotch people desiro no change. It was stated before the Irish Sunday-closing Committee, that there are 76,000 Irish in Glasgow, but only thirty-four hotels open on Sunday, and these restricted to serving lodgers and bona fidstravellers. A wonderful change has been wrought on the peace and quietness of the