

Contributors and Correspondents

For the Presbyterian.

CLODHOOPER'S "CHIT CHAT."

MR. EDITOR.—Your issues of Feb. 23rd and March 16th contain articles over the signature of "Presbyterian," and headed "Our own Church," or as the writer says, "you may call it the chit-chat that may be heard in the drawing rooms on the subject of Presbyterianism and church work generally."

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 chit-chat that occasionally may be heard on the same subjects among the tillers of the soil, whom "Presbyterian" sneeringly designates "clodhoppers."

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.

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.

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 desired end, is where difference of opinion commences.

We learn this mode from our daily employment. 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.

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 standstill for lack of funds with which to go on to finish it.

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 be absolved from blame, if we give less 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.

An important step in this direction would have been taken had those respected 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.

We thus contend, that this desired end can be most effectually attained, not by pressure from without, dictating how much we shall give, but by a deeper consecration of the heart to God.

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."

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.

King, March 21st, 1871.

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, 1871, \$175.25.

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

The Indian school house was opened on the 7th of December, 1870. Mr. Cuthbert G. McKay, of Kildonan, is teacher. He reports thirty-nine on the register. Average attendance about twenty-five.

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LETTER FROM REV. O. CHINIQUY.

MR. EDITOR.—The numerous friends of our dear missions who are among your readers will like to know that our moral 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 Catholics 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 consecrated 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.

The last three weeks were consecrated 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.

The unmistakable 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.

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!

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 water, which the rats can eat.

It 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 Presbyterian.

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.

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.

IN the Ards Presbytery of the Irish Presbyterian Church, Belfast, the Rev. 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:—"Presbyterianism 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."

My Father's Cup.

John xviii. 11.

Musing of all my Father's love, (How sweet it is!) Me thought I heard a gentle voice, "Child, here's a cup, I've mixed it up, My heart did sink, I could no more rejoice."

Random Readings.

CHILDREN are afraid of being left in the dark; men are afraid of not being left in it.—Landro.

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 germ; the New Testament is truth in its blossom."

A MAN is called selfish, not for pursuing his own good, but for neglecting his neighbors'.—A. P. Whately.

INTELLECTUAL pride is less outraged by the obscurities of faith, than by the authority with which it is clothed.—A. M. S. Swaine.

THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things.

THE doctrines of grace humble man without degrading him, and exalt him without inflating him.—Dr. Charles Hoag.

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 liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—W. Everett.

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 heart; 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. Cuyler.

SOME men think they cannot be loyal to their own churches without being disloyal to all surrounding friendships. Others think they can only be truly courteous to their neighbors when they disregard 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 congregations, 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.—Robertson.

THE more exacting our business is the more devoutly should we wait on God. That man who finds himself engrossed by his worldly calling, and makes this an excuse for neglecting his religious duties, will tend as naturally to earthiness as that decay 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 consecration to God and the Gospel.—United Presbyterian.

MUCH of the happiness of life depends on our outward demeanour. We have all experienced the charm of gentle and courteous conduct; we have been drawn irresistibly toward those who are obliging, affable, and sympathetic in their demeanour. The friendly grasp, the warm welcome, the cheery 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 curt and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair, and woe, than their transient nature might seem to warrant.

SUNDAY-CLOSING of liquor-shops works well in Scotland, and the Scotch people desire no change. It was stated before the Irish Sunday-closing Committee, that there are 70,000 Irish in Glasgow, but only thirty-four hotels open on Sunday, and these restricted to serving lodgers and bona fide travellers. A wonderful change has been wrought on the peace and quietness of the city.