

of St David's, with its 201 sittings, annually decreasing 17 per cent, is peculiarly miserable. The revenues of that church amount to £33. The minister is paid £200; other expenses amount to £50. So far from being able to support itself in a respectable way, St. David's can with difficulty pay its precentor and door-keepers! When the little patch of ground in front of the church wants delving, St. David's must apply for pecuniary assistance to pay the gardener. Such is the dilapidation of the Established Church in Dundee, and such its inutility and costliness. I have not received any detailed accounts as to the state of matters at Aberdeen, but I am told that it is no better, or rather worse; the truth being that it is threatened with bankruptcy, in consequence of the annual draught made on the revenue for paying stipends, interest of debt, &c., and it is stated that Perth, and several other towns, are in a condition precisely similar. May not the procedure adopted in regard to the *quoad sacra* question, be one at least of the grounds on which it may be said, in reference to Established congregations in many places, 'for this cause many are weak and sickly among you, and many sleep.'

We take the following table shewing the amount of missionary funds realized by the Free and Established Churches, from a statement drawn up from the published accounts of these churches, by the Rev. John Jaffray.

There was raised in the Established Church of Scotland, for missionary purposes, omitting fractions:—

In 1840-41.....	£22,567
In 1841-42.....	25,290
In 1842-43.....	22,296

Total..... £69,653

Then came the Disruption, when the missionary contributions were as follows, sinking fractions:—

	Establishment.	Free Church.
1843-44.....	£18,920.....	£23,874
1844-45.....	15,538.....	35,526
1845-46.....	18,963.....	43,310
1846-47.....	20,429.....	43,317
1847-48.....	18,312.....	47,468
1848-49.....	19,215.....	49,214

Totals.....£111,449 £242,819

THE SUPPORT OF THE MINISTRY IN CANADA.

ADDRESSED TO THE MEMBERS OF THE CHURCH AND ITS FRIENDS; BY DR. BURNS.

DEAR CHRISTIAN FRIENDS,—

As the senior member of the Visitation Committee of the Presbytery of Toronto, I beg to lay before you the following appeal.

The object of the visitation, as appointed in November last was, to hold meetings in each district, and, if possible, at each station, for the worship of God, and for conference with the office-bearers and members, with the special view of cherishing an evangelistic and missionary spirit, stirring up our brethren to the great duty of supporting gospel ordinances, by regularity of attendance, earnest united prayer, and cheerful contributions according to their means. The report of our visits has been laid before the Presbytery, and the recommendations and hints contained in it will be made, from time to time, the subjects of consideration and the basis of practical measures. In the meantime there is one point regarding which I feel it my duty, without delay, to solicit your careful and serious attention. Were our impressions indeed regarding that matter limited to our own congregations, and had we reason to think that the duty to which I mean to call you was attended to as it ought, in all the other Pres-

byteries of the Church, I would have satisfied myself with private efforts to obtain on your part a hearty and zealous cooperation with the general body. But, persuaded as I am, that what has come under our notice as visitors, is simply a specimen of what is too common amongst our people generally, I feel no hesitation in bringing it solemnly before you. I refer to the great subject of the temporal support of the gospel ministry in the land.

Do not think, dear brethren, that this is a thing which is wholly secular, or that it has little in common with the spiritual and eternal concerns of men. This is a sad mistake; and it is greatly to this mistake I would trace the neglect of the duty in question. St. Paul took a very different view of it when he laid it down repeatedly as a great principle, "that they which preach the gospel shall live of the gospel;" and when he spake thus to the Church of the Galatians: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." Yea, is it not manifest to common sense, that the ministry of the gospel cannot be efficiently and vigorously carried on if the man who exercises it is pressed down with anxiety about the subsistence of himself and his family? The heart of a parent must in any circumstances be affected by anxiety about the temporal comforts of his children; and surely a pious and affectionate man of God, who ought to have it in his power to perform acts of sympathising charity to the families of the afflicted, will feel more keenly even than ordinary men, when his own domestic concerns become to him and his partner, sources of constant perplexity. If you desire to enjoy the benefits of a really standing and efficient ministry, you must form a far higher idea than hitherto of the remuneration which ministers ought to receive, and learn more earnestly the duty of payments in full and at the proper time.

I have observed that, in most cases, the sum of £100 is considered as an adequate support for a minister in the country districts. My impression is, that it is too small; and when Presbyteries agree to ordain or induct on such a sum, they always do so on the assumption and in the hope that a manse will be added, or an equivalent in house rent. This, however, is not always done, and in more than one case even the sum of £100 is not actually paid. I would earnestly recommend that congregations should make conscience of seeing the sum fixed and agreed on, paid quarterly and in advance, and in one sum rather than in trifling contributions. A minister ought to be an example of prompt and full payment of all he orders, and how can he set such an example if his people put it entirely out of his power by their tardiness in fulfilling their engagements? A little systematic and methodical management on your part, dear brethren, would go far to remedy this evil, and to remove from your pastor all reasonable cause of anxiety.

Need I tell you, that in so far as the question of finance is concerned, our Church is based wholly on the principle of voluntary support. We are all agreed, or nearly all agreed in opinion, that in this country the endowment of any one religious body is inexpedient, and that the existing state of things in this respect is much to be deplored. We all concur in sweeping away the clergy reserves, and appropriating them to the support of education, common schools, and academies. It is plain, that in this state of the case, our people, if they go along with us in these views, must learn the duty of supporting their minister themselves, and on the scriptural principle of a workman being worthy of his hire. The existence of the clergy reserve system, and its application to the support of the ministers of the English and Scots Churches in the colony, is one great reason why

your views of the duty in question are so low and inadequate; and assuredly it becomes a question of great moment, whether the members of the Free Presbyterian Church of Canada should not, in self defence, and in order to learn more effectually the duty of supporting the gospel, take a lead in agitating for the removal of one of the greatest barriers that stands in the way of their prosperity as a Church in these lands. At all events, you ought, my dear friends, to recollect, that so long as you do not come forward with more liberality for the support of the gospel, you place strong temptations in the way of ministers, and particularly of such as may, in the mother country, have been accustomed to receive aid from public funds, to accept, however reluctantly, a share of the clergy reserves. This, to my view, would be tantamount to an extinction of the Free Protestant Church in this land.

A large number of our congregations and stations remain without ministers. For the temporary or occasional supply of such places, the young men of our seminary have nobly and most cheerfully given their services during the winter, and now the Home Mission of the Synod are just about making arrangements for locating our young friends among you for the six months of summer. I am happy to think that so many of your vacant congregations have shewn a commendable liberality in suitably providing for the support of the missionaries labouring among them. The allowance which has been countenanced by the Church for four years back, as fair in such cases, has been £20 to £25, besides board, for six months' services. This is not more than the teacher of a common school on a very moderate scale would receive; and I earnestly hope, dear friends, that there will be an anxiety on the part of the vacant stations, cheerfully to raise it. But as there are some places able to raise more than this, and some which may, with all their efforts, not be able to raise so much, I would earnestly recommend to the wealthier stations, to give beyond the sum strictly required, so that the Home Mission Committee of Presbytery, which meets weekly on all matters of supply, may have it in its power to make up such deficiencies as may occur in other places, without any blame whatever on the parties. Let me also add, that every congregation and station ought regularly to keep up its quarterly collections for the schemes of the Church. I observe many blanks in the printed lists of contributions, and blanks that are by no means creditable. Our ministers and our catechists have particular instructions from the Synod and Presbytery, to announce and to plead for all such quarterly collections, duly notified as these are in the monthly Record. Our prosperity as a Church, depends on our making these collections regularly on a liberal scale. Let me press this matter earnestly upon you; and I am sure that at the year's end you will never find yourselves the poorer, because you have supported the cause of Christ at home and abroad.

May the blessing of the Most High rest on your families, and may your dwelling place in the end be with the redeemed around the throne!

INDUCTION OF THE REV. JOHN FRASER, AT ST. THOMAS.

On Wednesday, January 23rd, the Presbytery of London met at St. Thomas, for the induction of the Rev. John Fraser, ordained Missionary of the Free Church of Scotland, into the pastoral charge of the united congregations of St. Thomas and Fingal. The Rev. W. R. Sutherland of Ekfrie, presided and preached on the occasion.—The Rev. L. McPherson of Williams, addressed the minister and the congregation in reference to their respective duties; and Mr. Clarke, elder, from London, addressed the congregation, at the close of the solemn services of the day, on the