

tinently before the members of dependent congregations. The first letter, addressed to the Secretary-Treasurer, is dated London, September 4, 1860. The following extracts are made :—

“ This letter will require and we have no doubt receive your careful, prayerful consideration. It is intended to bring under your notice and that of your general committee, the present condition and the prospect for the future of the Churches, in your Province. As you will readily suppose we look with deep interest to Canada as the scene of some of the earliest operations of our Society ; and we discover occasion for devout thankfulness that it has been the instrument of effecting a large amount of good. Still, we confess that we have for a long period felt no little sorrow at the *apparent* want of progress that some of your churches indicate. Not a few have been in receipt of grants from our funds for a period of ten, fifteen or even twenty years ! If it be possible to justify in some rare cases, we fear that our grants have generally operated like an endowment, and prevented that feeling or desire for self-support which we think ought to characterize the churches, and constitute a principle of action influencing every individual member. It has occurred to our Committee, on observing in your schedule the small attendance in some of the chapels, whether they may not be advantageously supplied by competent lay preachers, presuming that such could be found. Or, if a station has been occupied for a certain number of years, with little or no progress, whether it ought not to be relinquished. Whilst so large an aggregate amount is expended on these smaller, and as some of them appear to us *unproductive* stations, we are unable to avail ourselves satisfactorily of more important ones. It is an argument we often employ when pleading for the society, that we help to sustain the Missions for a time *only*, and *not in perpetuity*. And all our agencies in every part of our Colonial empire *with the one exception of Canada*, are in accordance with this principle. In South Africa, New Zealand, and all the Australias our pecuniary aid is granted on a sliding scale for two or at most three years and then ceases altogether. Our Committee feel that some such principle must be adopted for Canada. As far as we are furnished with the means of judging, we cannot but think it would act favourably on the Congregations, making them to feel more deeply the obligation to minister to the temporal necessities of those who labour to promote their spiritual welfare. It is under the influence of these views that our Committee propose to reduce all the grants in your schedule to Churches which have been more than five years on the list twenty per cent. We trust that in most if not *all* such cases, the congregations will find no difficulty in making up this amount, so that our brethren may not be exposed to any inconvenience. Besides this, the sub-committee who very carefully considered all the cases enumerated in your schedule, proposed the following reductions. * * * In conclusion permit us to assure you, and through you the brethren generally, that our present communication must not be regarded as any indication of a want of interest in them or their labours. We think we are taking the best method to promote the benefit of all.”

This communication is signed by the Treasurer and Secretary.

The General Committee met in October to consider this important document, which they found would affect no fewer than twenty of the grants to churches on one schedule. In a few instances it was thought that a modification might be made in the grant without serious injury, but in most cases the General Committee declined taking the responsibility of making any change during the current year. They also requested the Secretary-Treasurer to write at length to the Society in England, setting forth some of the causes of apparent want of progress in many instances,—as emigration westward,—the introduction of other denominations after we have made a commencement ;—our carelessness in the matter of communion,—and such like obstacles to rapid extension. He was also to show the importance of proving an abiding