

intended doing. Dr. Watson left by himself on Thursday night, with the understanding that if Dr. Macleod was able he was to meet him at Patna on his return from Gyah. The rest has, I am glad to say, done Dr. Macleod an immense deal of good, and he is now almost quite himself again. He proposes starting for Patna to-morrow night, but has abandoned the idea of going to Sealkote, and will, I believe, return here in time for the steamer of 3d March. * * * Before closing I must say a word as to the wisdom of the church in selecting Dr. Watson as Dr. Macleod's coadjutor. As you may well believe, this was a position of great delicacy, but Dr. Watson has been all that could be desired—dignified, business-like, and able; and I am sure that Gyah and Sealkote will receive as much attention and justice at his hands as if they had both gone to these places. No doubt in the Presidency towns Dr. Macleod's presence and influence were of immense importance, but it is different in Gyah and Sealkote, where it is only necessary to see the working of the missions, and for a report upon this no man could be better fitted than Dr. Watson."

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Report on the Church in Canada.

(From the H. and F. Missionary Record.)

We have received from Mr. Croil a copy of this exhaustive and admirable report. In a letter which accompanies it Mr. Croil says, "I accepted the appointment as agent for the Schemes of the Church two or three years since. I was left entirely to the freedom of my own will to carry out the agency as I thought best. I decided on visiting personally each congregation and was enabled to carry out that proposal, though it occupied me about fifteen months without intermission. The information gathered from many quarters is summed up in the report. My services have been entirely gratuitous. I enlisted at a salary of £400, but when the time came to draw it I found the treasury of the Church would suffer inconveniently by my abstracting so large a sum." A work undertaken so generously, accomplished so thoroughly, has a claim upon the personal gratitude of churchmen, while the substance of it engages their deepest interest. Mr. Croil travelled about 12,000 miles and visited the 126 scattered congregations which form our Canadian Church. These congregations are grouped into 12 Presbyteries, which together form the Canadian Synod. In connection with the Church are the Morrin College at Quebec, and the University of Queen's College at Kingston. The report gives not only full but minute information regarding each of these congregations, Presbyteries, and Colleges; the Church's Schemes; her revenues and property; her places of worship, manse-

an! glehes; her clergy, down to the places of their birth, education, and services. And these statistics are not like statistics generally, arid and unrelieved, but are lighted up with all the interest of a personal narrative, with frequent gleams of a humorous quaintness and originality which mark the individuality of the author; who, we may remark, has already won his spurs in the field of colonial literature by his 'History of Dundas,' a most vivid and useful chapter of Canadian annals. Mr. Croil speaks with remarkable plainness when his spirit is stirred by a settler's reluctance to "contribute." "How much!" he exclaims indignantly, *apropos* of some hard-fisted farmer of Nottawasaga, "does this modern representative of Christianity in the finest wheat-growing township of Canada—a man who thanks God he was born a Presbyterian"—who, 'please God, intends to die a Presbyterian'; whose love for the Church of Scotland, to hear him talk, is, as was that of David to Jonathan, 'wonderful—passing the love of women'—How much per annum does this prosperous farmer dole out for the support of a laborious and faithful minister of the Gospel? Publish it in Gath—FOUR DOLLARS. Tell it in Ashkelon that he refused, point-blank, to become a subscriber to the *Presbyterian* at one dollar a year!" Again, in the case of a congregation which had no Sunday collections, "*conscientious scruples* were assigned by an old elder, who submitted that he and others thought it *sinful* to collect money on the Lord's Day which might be applied to secular purposes, such as digging post-holes round a minister's garden. The fallacy is plausible, but 'facts are stubborn chiefs'; the fact fatal to our elder's argument in this case being that there happened to be no minister's manse or garden belonging to that congregation!"

The report in general is satisfactory, although the strength of the Church, especially in some of the chief towns—Toronto, Hamilton, and Ottawa, for instance—is much below the right standard. But the growth of the Church although checked for a time by the secession of 24 ministers in 1844—has been steady and healthy on the whole since its first plantation in 1765, when its history begins with the ministry of Mr. Henry, a military chaplain at Quebec.

The Synod was first constituted in 1831, and the earliest Synod roll contains the names of only 25 ministers. There are now, including 14 ordained missionaries and the professors, 127. The great want of the Canadian Church is *men*. In 1866 there were 19 vacant charges, and the vacancies are often long, to the great detriment of the cause of religion. Of the 336 ministers who have been connected with the Church in Canada since its foundation, we notice that only 67 have studied at Kingston. There must be a larger supply of native students ere the pastorate can be adequately filled. Of those