

number make any definite announcement regarding *Dalhousie College*: but whatever may be the fate of this institution (and we believe that it will soon be in successful operation) the Church must contribute with great liberality.

We are not at all discouraged by the meagre collections of last year. On the contrary we look confidently for a five-fold return this year. If your orchard yield a scant return in 1862 you expect an ample crop in 1863, and you are not disappointed.

We bring the subject thus early before the Church that it may have the prominence its vital importance demands.

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### MANSES.

The United Presbyterian Church of Scotland is now engaged in a scheme by which all her ministers who are in a receipt of a stipend less than £200 sterling will have a free manse. The sum of £45,000 is to be raised. One half of this sum has been raised already. One man gave £4000; two gave £1000 each; three gave £500 each; so that 370 subscribers made £22,567. 10s.—The young men of the congregations are enlisted as collectors of the scheme, and every congregation within the bounds of the Synod is to be canvassed.

We note these facts for a practical purpose. We want to see every minister of the Presbyterian Church of the Lower Provinces provided with a comfortable, a respectable Manse. If the congregation require a house to worship in, the minister surely requires a house to live in. In Scotland, the ministers of the Establishment, of the Free Church and of the United Presbyterian Church have in the first place their respectable stipends, and in the second place their manses. In a new country we must put up with a way of living different from that enjoyed in rich old countries; yet we must do what we can. We are happy to say that the number of Free Manses is yearly increasing within the bounds of our Synod; but it will be long before we can say, "It is enough."

### SPONTANEOUS GIVING.

Honey dropping from the comb, when the cells have been simply cut open, is of purer flavour than that which has been separated from the wax by pressure, or straining through a cloth. And if the quantity be increased, it is at the cost of further depreciating the quality, when heat as well as pressure, is employed in the process. So it is with giving. Setting aside compulsory giving, which is not giving at all, and reluctant giving, which is only half giving, we must still, though at the risk of being thought metaphysical, draw a distinction, among gifts freely bestowed, between what is given spontaneously, and what is only given voluntarily. The ordinary method of obtaining money for religious and benevolent purposes is by direct appeals, and the production of subscription lists. We do not condemn such methods. We would not discountenance the agencies that employ them. Yet we may be permitted to ask, Why should not as much be given, and more, without them? How much sweeter alike for the givers and the receivers, if it were our habit to give unasked, instead of waiting till the collector comes round! A note came to hand the other day, enclosing Ten pounds towards the funds of the Home Mission. Why should such a circumstance occasion a pleasing surprise? Why should not unsolicited contributions to the enterprises of the church become the rule rather than the exception, especially with those to whom Providence has given liberally of this world's goods? The Lord loveth a cheerful giver; and it is good evidence that we give cheerfully if we give spontaneously.

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### THE RISING NATIVE MISSIONARY MINISTRY.

Should the reader be curious in the matter of names, long, sonorous, difficult, and unpronounceable, or short, simple, curious, and jingling, the following alphabetical list of native ministers, gathered from the proceedings of diocesan synods abroad, the minutes of Wesleyan Conferences, and annual reports of various missionary societies, may perhaps be to his taste. Whether it excites his curiosity, or prompts his religious zeal