

in numberless instances out of which such service could be got. The only reason we fear that can be given, for not having availed ourselves sooner and to a much larger extent of such service and labours, is prejudice, in some cases jealousy on the part of ministers, and a blind attachment to every jot and tittle of a system brought from a land very differently situated from ours; and on the other hand, and to a still greater degree prejudice on the part of our people against all but the regular service by an ordained and professionally educated minister. This is certainly unwise, foolish and wrong, when carried to the extent of rather having no service at all, than have one conducted by a lay brother. We would be glad to see, and it would be well for our church if we could have a great deal more of such service. With our Home Mission work extending at the rate it is, and making the heavy demands it is upon the resources of our church, and must make for generations to come, it is certainly worthy of the most serious consideration of our church courts and mission committees if more of this kind of work could not be commanded.

We have long thought that a class of men could be found within our church, who could be fitted for this or a similar kind of work if only the matter was fairly taken hold of. We have for example a class of students who come to all our colleges, in whose case it is an utter waste of time to attempt to take a course in Latin, Greek, Hebrew, and many more we doubt not who are detained from coming to college because they cannot think to face such a course. They are for the most part men of strong natural intelligence, well versed in their bibles and the leading doctrines we hold, and anxious to be engaged in some direct way in the service of the church. Why could not some special course of study be arranged for such a class of men, if not in conjunction with regular students, then separately for two months and a half or three for a term of four or more years, and we fancy our professors could stand such an addition to their work, and yet have full time to recruit for the labours of the regular course. These men could be sent to our mission stations, and thus supply a lack of service which has always been keenly felt. They might become a sort of permanent arm of service in the mission field. Where in any case they proved themselves worthy by their success in building up self-supporting congregations, and in time a call was extended to them to become pastors, why should they not be ordained and admitted to the ministry? There could be no fear of lowering the status of the ministry as a whole by such a class, as this course would necessarily be restricted to those whose circumstances prevented them taking the regular course. We throw out this merely as a suggestion, and hope that other minds may be turned to it, and yet something be wrought out of it which will supply a want felt in our church, which we fear will be felt more, and which might render efficient and much needed service.

Ministers and Churches.

THE soiree under the auspices of the White Lake Presbyterian congregation on the evening of the 8th was highly successful. Notwithstanding the bad roads the Church was crowded to its utmost capacity. The pastor, Rev. Dr. Bremner, presided. After an opening hymn by the choir, refreshments of excellent quality and in liberal quantity were served. Interesting speeches were then delivered by Revs. J. Stewart, Pakenham, R. Knowles of Ram say, W. Armstrong, Ottawa, and Mr. McGregor. Mr. Stewart in his usual genial and happy manner discoursed on Christian work; Mr. Knowles enlarged on the same subject; Mr. Armstrong gave a capital address on "Worry." His illustrations being exceedingly well put and to the point. The great attraction as usual at White Lake entertainments was the singing of the choir, under the leadership of Mr. D. McNab. Mr. McGregor sang with fine effect a broad Scotch hymn, "The Palace of the King."—Cox.

THE following is the financial and statistical report of the united congregations of Baltimore and Coldsprings for the past year: Stipend paid \$1000; amount expended on Churches and manse during the year \$5,738.42; total contributions for congregational purposes, \$7027.42; College Fund, \$69; Home Missions, \$188; Foreign Missions, \$64; Aged Minister's Fund, \$22; Assembly Fund, \$19.50; French Canadian Evangelization, \$47.50; Presbytery Fund, \$20. Total contributions for the schemes of the Church, \$416. Total contributions for all purposes, \$7,684.67. Number of families in the congregations, 160; number of communicants, 385. There were fifty-eight united with the Church during the year, forty-five by profession of faith. There are attending the Sabbath Schools 170, and 210 in the Bible classes. In each of these congregations there is a fine brick Church capable of seating over 800 persons. There are 150 copies of the Record taken.

and last, but not least, nearly all the families read the BRITISH AMERICAN PRESBYTERIAN.—Cox.

ON Thursday evening, 9th inst., at the annual soiree of the Victoria Street Presbyterian Church, the pastor, Rev. James Stewart, was most agreeably surprised, and reminded of his people's affectionate regard, by the presentation by W. Dickson, Esq., in the name of the congregation, of a beautiful gold watch and chain. Their pastor's late act of self-abnegation in refusing so tempting a translation as that to Inverclyde Church, Pembroke, whither he was most unanimously called, aroused the small congregation to present some tangible proofs of their feelings of esteem and love. From a state of deadness three years of hard labor on Mr. Stewart's part has built up a flourishing Church, active and energetic, helping themselves and sparing a mite for others. May the present pleasant relations now subsisting long continue, increasing in strength, and when the day comes, as come it must, that Mr. Stewart is called to some of our most prominent pulpits, we will endeavour to part with him, wishing him God speed.—Cox.

ON Friday, the 17th inst., a deputation representing the ladies of the Presbyterian congregation of Edinburgh, came to the residence of their pastor, the Rev. W. M. McKibbin (at the house of Mr. James Thompson), bearing a handsome rocking chair and a marble-top parlor table. These were accompanied by a note written in the name of the ladies of the congregation to Mrs. McKibbin, in which she was asked to accept of the above valuable articles as a very small token of their esteem for her and her husband. Deep sympathy for Mrs. McKibbin was also expressed, in the long and severe illness from which she is now recovering, together with the hope that she may soon be able to reappear among them in the house of God. Mr. McKibbin replied in his wife's name. He thanked the ladies for their kindness to her ever since her coming among them, and for their sympathy during her illness, also gratefully acknowledging their valuable gift. He concluded by saying in his own name that, by the blessing of God, the encouragement he derived from the kind reference in their note to his labors, would not be in vain.

THE members of the Rev. E. Cockburn's Bible Class, of Leaskdale, gave their pastor a genuine surprise last Friday evening. Bringing with them well filled baskets, they prepared an excellent supper, of which the family were invited to partake. During the evening the rev. gentleman was the recipient of a handsome sum of money from his Bible Class, which was acknowledged in fitting terms. Not many months ago Mr. Cockburn was the recipient of a like expression of appreciation and esteem from his Bible Class in Uxbridge.—Cox.

Address and Donation.

ON Friday, the 10th inst., the Rev. Gustavus Munro, M.A., pastor of Knox Church, Embro, accompanied by a few individuals from West Zorra, representing the friends of the Rev. D. McKenzie, assembled at his residence in Ingersoll; and being comfortably seated in the parlor, Mr. Alexander Gordon (Capt.) was called to the chair, after which the following address (which speaks for itself), was read by Mr. Hugh S. McKay, Elder, and the accompanying presentation duly made by Mr. D. R. McPherson, elder:

Rev. and Dear Sir:—Ever since your retirement from active duties as pastor of Knox Church, Embro, many of your friends have been eagerly desirous of unitedly expressing, in some tangible way, their high esteem for you, and their sense of obligation to you, as a beloved pastor, as a social and kind neighbor, and as one of the pioneers, if not the pioneer of Presbyterianism in this "Western Peninsula" of Ontario. Though your accomplishments as a scholar, your good common sense and mental capacities generally, together with the gracious endowments of God's Spirit, would readily have secured for you, in your native land, an invitation to a more lucrative field of usefulness; you in the self-denying spirit of your Master—in the spirit of a true ambassador of Christ—"were moved with compassion on us scattered abroad (amid the wild woods of Canada) as sheep having no shepherd." To us you came, and during a pastorate of nearly forty years, you preached the Word, you were instant in season and out of season; reproving, rebuking, exhorting with all long-suffering and doctrine, a workman that needed not to be ashamed, rightly dividing the word of truth, and shunning profane and vain babblings. During this protracted pastorate you and many of us have witnessed many changes. The territory in which you laboured single handed for many years, is now studded with many prosperous congregations, and under the administration of several Presbyteries.—When first you came among us we were in very humble circumstances—struggling with the inconveniences and discouragements of a new country, but the Lord has prospered us beyond all we could have anticipated. You were with us in our joys and in our sorrows, in prosperity and in adversity. Many of our fathers, neighbors, friends and relatives have, during this period, been called away by the wise Disposer of all events, your sacrifices to

serve us have been many and great, but we believe your reward will be infinitely beyond our present comprehension. Shortly after your retirement, we were aware that you were sorely afflicted for some time with a bodily ailment, but are now delighted that in the good providence of God, you have been once more restored to health. As representatives of your many friends in Embro and the surrounding country, we ask you to receive these few words as an expression of our sympathy and good will, and please accept this bank cheque for \$982.00 as a small token of true gratitude and a sincere desire for your best interests. And we trust that as often in the future as your health shall permit you will visit us, being satisfied that our present pastor is always delighted to see you and enjoy your society.—And now may the Lord abundantly bless you and your partner in life, together with the other members of your family. May your path and their's be that of the just, "which is like the shining light that shineth more unto the perfect day." And when your career is ended, may you be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." And then finally, you shall have the welcome, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

Yours respectfully, in behalf of your friends in Embro and West Zorra,

D. R. McPHERSON, MURDOCH MCKENZIE, A. McCONQUADALE, COLIN SUTHERLAND, HUGH S. MCKAY, FARQUHAR NOBLE, WM. MCKAY, WILLIAM McLEOD, D. SUTHERLAND, WM. SUTHERLAND, ALEX. GORDON, WM. STEWART.

The following is Mr. McKenzie's reply:

DEAR FRIENDS AND MUCH BELOVED IN THE LORD,—Your address to me and the very generous and large donation accompanying it, have stirred my heart to its very depths, and awakened within me very vivid recollections of many eminent Christian fathers and brethren, both in Scotland and in Canada, who, with a very few exceptions, have been called away from amongst us, to their rest in heaven. In the year 1838, the Synod of Ross resolved to send a missionary to labor among their expatriated countrymen in Canada. I was asked to be their first missionary. After much serious and prayerful conference with the committee appointed by the Synod and with many private Christians, I resolved, I hope in the strength of God, to come to Canada, a country then almost unknown to me, but to which many of my dear countrymen were fast immigrating. Accordingly, in presence of the Synod of Ross assembled in Tain in 1834, I was ordained by the Presbytery of Dingwall as a missionary to Canada, the Rev. Dr. McDonald—"the Apostle of the North"—presiding on the very solemn occasion. When I look back on the men of might and of very high Christian attainments, who composed the Synod of Ross that day, I cannot but exclaim, "Your fathers, where are they, and the prophets, do they live for ever?" In August, 1834, I reached Zorra, remaining there three weeks, where I met with much Christian kindness and warm-hearted hospitality, and I soon made the discovery that there were many of God's children in that new settlement; men and women established in the faith of the Gospel, and who ardently longed to have Christ's Word and ordinances administered among them. I felt my heart drawn toward them, and they soon, with great earnestness, made their desire, with one consent, known to me that I should become their pastor. Then, according to the rules of our church, we were united together as pastor and people in June, 1835. I believed and felt then that it was a union of love on both sides, and I believe and feel it still to have been so. In the good and kind Providence of God, and under the eye of the Great Shepherd, I continued together till it became manifest that my age and infirmities demanded that I should retire from the pastoral care and labor of so large and important a congregation as yours is. Here let me declare, and have it recorded, that during that long pastorate I received at your hands as a congregation much respect, kindness, forbearance and obedience in the Lord. Let me also record that in addition to the ordinary support allowed me as your pastor, I was often refreshed and encouraged in being the recipient of many valuable gifts at your hands. Your deeds of kindness to me and my partner in life, in former years, are deeply engraven on the tablets of my heart. But to-day the presence of so many dear friends—representatives of my former charge—fills me with joy and comfort; besides, your address presented to me conveying sentiments of your esteem, approbation and genuine kindness towards me, and in addition to all this the magnificent gift of \$982.00, which you have just now placed in my hand—a gift truly valuable in itself, but much more so as being the fruit of your love to me, but not to me first but to Christ, and unto me then as His servant. For all this, dear friends, I thank you with all my heart. I thank you for your kind reference to my bodily ailment, which troubled me for some years, but is now removed. I cannot be thankful enough to the Great Physician who healed me. It will afford much pleasure to Mrs. McKenzie and myself to visit Embro and its neighborhood, if the Lord will, in the warm season of the year, especially to be present with you and your worthy pastor at the commemoration of our Lord's death. Indeed there is no place in the Dominion of Canada which I and my family consider home so much as West Zorra, and when the Lord's time comes, it is my wish that my body shall be laid alongside of the dust of my dear children in the Embro cemetery. May the Lord give you grace and glory, and withhold no good from you; and as your care of me has revived this last time in so noble a manner, may my God

supply your every need according to His riches in glory by Christ Jesus.

D. MCKENZIE.

Ingersoll, 10th March, 1876.

Mr. McKenzie, in this happy way having addressed his friends in reply, and a few moments being spent in conversation on topics and scenes which the occasion was calculated to recall, the company were invited to the dining-room to partake of a sumptuous dinner provided by Mrs. McKenzie. The friends having done ample justice to themselves and to the rich provision on the table, returned again to the parlor, where, after being entertained for a short time by Mr. McKenzie with that anxiety of chaste conversation for which he has always been characteristic, a very pleasant interview was brought to a close by reading the one hundred and twenty-second Psalm, and by singing the two last verses, which ran as follows:

"Therefore, I wish that peace may still within thy walls remain, And ever may thy peace prosper thy retain."

Now for my friends' and brethren's sake peace be in thee I'll say, And for the house of God our Lord I'll seek thy good always."

Mr. McKenzie then pronounced the benediction.

Religious Awakening in the Township of Kincardine.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—Your Tiverton correspondent in the PRESBYTERIAN which I have just received, is correct in stating, that the awakening referred to in "the telegram sent to a Montreal contemporary," and which was published in a late issue, took place on the 10th, and the 7th concessions of the township of Kincardine, and not at Tiverton. The said telegram was suggested, and sent at the request of a Christian man, who was thoroughly acquainted with the whole history of the movement, and was correct, except the heading.

From the rest of the letters, parties might be led to believe that I took the credit of inaugurating the whole movement and ignored those brethren who had labored there previous to my arrival. I am glad to be able to state, that such is not the case. I did full justice to our Presbyterian brethren, in proof of which I shall give you a few extracts from a letter which I sent to the Rev. John Wood of Toronto, and which appeared in the current number of the Canadian Independent.

I was not aware that the Rev. J. Anderson "laboured very actively for seven weeks at the 10th before Mr. Mackay arrived." I was however aware that he had been present on several occasions and gave valuable help, but as I had not met Mr. Anderson during the time I was there, it did not occur to me to mention his name in connection with the work.

Following are the extracts referred to:—

"As the people had not received the intimation of my coming, there was no prospect of having a service in the morning, and Mr. Bell (deacon in Congregational Church) suggested I should go along with them to the Presbyterian church, about five miles distant, which I readily consented to do. Upon our arrival I was introduced to Rev. John Stewart, the pastor, who asked me to take the English service. He preached in Gaelic first. We had a very pleasant and I trust profitable day. "Mr. Stewart accompanied me to the Congregational church in the evening, where we had a service in English and Gaelic."

"I suppose you are aware that meetings have been held here for several weeks, with considerable success. The Rev. Mr. Stewart has given the Church valuable assistance in their destitution, advising them strongly to keep together, and promising to give them all the assistance in his power, which he did, as I have already stated, with much blessing."

"The meetings were however given up ere I arrived, and the people look upon it as a wonderful thing that I came at such a time."

"Doubtless it was the Lord's own time, as the results will clearly show. We have been during the past week, and are now in the midst of one of the greatest awakenings (considering the population) it has ever been my privilege to take part in."

On Monday, Tuesday and Wednesday we had the meetings at the Presbyterian church, with good results. On Thursday, Friday and Saturday they were held in the Congregational church. Every evening the church was crowded. Mr. Stewart assisted on each occasion, taking the burden of the Gaelic service, and I followed in English.

During the three nights a large number were awakened, and remained to be directed to the Saviour, among whom were grey-headed old men, broken down and in tears.

On Friday night there were as many as forty anxious, several of whom found rest after a hard struggle. On Saturday there must have been as many more anxious, fifteen of whom found peace in believing. From what you know of the general character of the people here, you will see at once that the influence at work must be very powerful, and so it is, for it is the Holy Spirit doing His own glorious, blessed, saving work, "taking of the things which are Christ's," and "showing them to the hearers," etc.

It would have been interesting to the readers of the BRITISH AMERICAN PRESBYTERIAN, had your Tiverton correspondent stated how many of those brought to the Saviour on the 10th and 7th concessions during the awakening, were led to the point of decision previous to my arrival. I can state on the very best authority that nearly two hundred persons professed to have been brought to the Saviour in connection with the united labours of Messrs. Stewart, Reikie and the writer, most of whom were brought during my stay there.

Should we not rather rejoice together that so many souls have been brought to Christ, and give Him all the glory.

"For one saith I am of Paul; and another, I am C. Apollos; are ye not carnal? wh-

then is I, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So that neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

I am, dear Sir, Yours truly,

R. MACKAY, Evangelist.

Kingsford, 17th March, 1876.

Valuable Suggestions.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I see by last Record that "the financial year, so far as congregations are concerned, closes on 31st of March," and that now is, therefore, the time to urge the adoption, in all our congregations, of an improved system of collecting. I beg to urge it at least in connection with missions to the heathen.

That great increase is necessary is apparent. Think of it! The command our Saviour gave us as he emerged from the grave and from the unknown agonies he endured in bearing our sins, so neglected that after 1800 years not a third of the human family is even nominally Christianized, and that hundreds of millions now living have never even heard the Glad Tidings! Hundreds on hundreds of millions "without God in the world," some tortured by a conscience they try in vain to appease, others sunk in insensibility far more dreadful, all dying! Dying by hundreds of thousands a week, fast slipping beyond our reach, needing salvation so much, yet ignorant of the great salvation that is nigh unto them if they only knew it, ignorant that "Christ Jesus came into the world to save sinners," that "His blood cleanseth us from all sin," and that "whoever shall call on His name shall be saved!" Alas! "how shall they call on Him, on whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

And, in sight of all this love of God on the one hand, and sin and woe of man on the other, and of the solemn charge laid on us, what are we doing? We give a dozen or so of our 600 or 700 ministers, and an average contribution per communicant, of say 25 cents a year. Taking the western section of our church alone, the average is very much less.

Surely the poorest could give more than two cents a month for such a purpose. Yet much is given by non-communicants, and since many communicants give scores of dollars each, there must be many more who give absolutely nothing, or, at most, a cent or two per year. Is this to continue? With our present system it is sad, but safe to say that improvement will be slow.

What, then, is the remedy? 1. To increase the interest, let a monthly missionary meeting be held for special prayer, receiving missionary intelligence and the like. To make this a success, all must not be left to the ministers. In every congregation surely two or three men, at least, can be found, each of whom would subscribe for some periodical which contains missionary news, e.g., one of the Records or other church papers, including juvenile Records, which often contain most interesting incidents of the Presbyterian Churches in Britain and the United States, and from that to bring every month something fresh for the missionary meeting. Books of missionary intelligence, or describing the customs of the people of India, China, etc., could be similarly utilized. And letters from our missionaries, when not published in the Record, could be lithographed and sent to every congregation for the same purpose. In connection with this there might be a Woman's Foreign Missionary Society, such as has just been formed in Toronto, and as previously existed in Montreal, and in some country places.

2. Let every congregation be divided into districts, conveniently small, and let collectors (to be obtained probably from the Woman's auxiliary) call monthly at every house, and receive the contributions which every person should be urged to "lay by in store upon the first day of the week," as part of the day's worship, or, at farthest, monthly, ready for the collector. Heads of families should not only themselves contribute but should teach their children by providing each with something to give. The collectors should report, and hand the money to the treasurer at the monthly meetings. All the schemes of the church can be worked by the same system, without additional machinery.

This mode of collecting has not novelty to recommend it, but it has the superior merit of having been well tested, and proved eminently successful.

The objection to it that it is inconsistent with that injunction of our Lord's which was directed against ostentation in giving, is as you say, in many cases a subterfuge, and was well answered by one of my former elders, to this effect, "Give a fair proportion in such a way that the office-bearers of this church shall know it, and give as much more as you like in secret." Every man should be honest because it is right in the sight of God, but if any man is not sufficiently influenced by that motive, rather than that he should be a thief, let the additional stimulus be employed that it is respectable in the sight of men. And as in other things, so in this; for we, too, are "debtors both to the Greeks and to the Barbarians," having received the gospel in charge as trustees for the benefit of all men. Happily God is "sending forth labourers;" men and women from among us are hearing His call, "Whom shall we send, and who will go for us?" and are answering, "Here am I, send me." Let the rest of us see that the means are provided. J.F.C.

It would cost more to give up mission than sustain them. The Earl of Shaftesbury says that, if London did not have its 400 missionaries, it would require 40,000 more police. The Governor of Natal says one missionary is worth more than an battalion of soldiers.