

those you may think proper, and resigning the trust reposed in them they earnestly hope that the labours of their successors in office may be blessed far beyond what theirs have been.

Signed, on behalf of the Managing Committee, by

Patrick's Place, w. Secretary

Two funds were disposed of in the following manner:—£1 to the British and Foreign Bible Society; £2 to the Protestant French Mission in Lower Canada; £3 to the Rev. J. Keith of Colborne's Bay, Lake Huron, to assist in payment of a boat that he is now building, with the view of being more useful among the Indian tribes, residing on the islands of that great inland sea. £3 to the Caffaria Mission in connection with the United Presbyterian Church; and £1 to the Calabar Mission of the same.

MISSION FUND.

Some months ago there appeared a notice in the *Scottish Press* which went the round of the religious papers, giving the gratifying intelligence that the missionary income of the United Presbyterian Church in Scotland for last year, was £20,000. However, it now turns out to have been a mistake, for the Treasurer states that it will not be more than £17,500, though by special efforts, not connected with the Mission Board, and in sums not passing through his hands, there have already been raised by the church, for the China Testament fund, and for constitutional churches, upwards of £2,600; £1875 being for the former. The actual state of the mission fund remains such as formerly: but to which, if it had been increased by some thousands, we might, as a church here, have clung on, and saving ourselves, by a whining satisfaction, that the venerable parent was rich and increased in goods. As it is, we have not that apology, even for ourselves; and it is now a good and fitting time for us to begin in earnest to ask the question, ought the church in Canada, any longer, to take any portion of that fund? On our conscience can we honestly say that we require it; that our church cannot be self-supporting? The Church in Nova Scotia, smaller and poorer in actual means, has always been self-supporting; and it is flourishing, increasing in congregations and number of students; and finds ministers willing to leave Scotland to it without the guarantee of a penny, except, in some instances, having their passage paid; and besides, has a Seminary, as well as Theological Institute, for the training of young men for the ministry, superintended by three professors; and supports one foreign missionary, and wishes another. O! that our church in Canada would but understand that its external strength, and prosperity, and extension lie in its self-reliance. We shall rejoice in all the additions to the funds of the church in Scotland, but should rejoice more if our church here, with one voice, would, giving thanks for all past favours, now say, let our share of that fund go to the support of missionaries in the dark places of the earth.

Moreover, when on this topic, may we not add, that it is rather singular, indeed contradictory for us as a church, to be professed volunteers, and condemn the Clergy Reserve, and be opposed to any subdivision scheme by which we could obtain a share, because we say that the church as a whole, and individual congregations and ministers will be better sustained by the contributions of the membership; and yet in point of fact, when taking money from Scotland, it is equivalent to saying that we cannot support our ministry. If we are truly sincere when we say, among other reasons, that receiving from the Reserves Fund would be an evil, because hindering the voluntary liberality of our people, then does not the grant from Scotland also hinder that liberality? Or, if we take another reason given, that the church itself ought to support its ministers, and not take from the Reserves Fund, then ought not the church to support its ministers, and not take from the Scotch Fund? We must either give up the fund in Scotland, or give up not a few of our arguments against the Reserves. We prefer the former. We are not consistent as it is, for we are not doing what we say the church ought to do, and can do. But it may be said to this, we are not taking from the State, we are only taking from a voluntary source voluntarily supplied. Grant it, but is our taking not a proof that we feel we cannot exist self-supportingly, and that it is not true when we say that our church can support its pastors; and may we not give an argument to other denominations to reason thus, "you will not take from the Reserves, but you are obliged to take from another quarter; you feel you cannot do without assistance; but as we have no mission fund to fall back on, we must take from the Reserves." To such an argument as that, how can we say that the

church is able to support its ministers, that it is its duty, and that ministers will be best supported in that way? We look on the Clergy Reserve as a social evil; but a scheme of distribution among all denominations, if carried out, would be a public calamity. And though from them our church should receive £2,000 annually, yet it is but a nice simple bit of arithmetic, if £5,000 a year from the Reserves would do our church so much evil in restraining the liberality of our people, how much do £1,000 a year from the fund in Scotland do the same effect at this moment?

MORE PREACHERS from Scotland may be expected early in the spring. Three are already engaged in course, in the usual way, from the Mission Board; and some more, as several in the province have already done, think of coming on their own resources. We welcome them all, but in regard to those who come without scrip, or purse, or staff, or two oars, from the mission fund, we may say that they need not fear. Men who will do that are not the men to perish. Indeed, judging from facts, we find that both those who have come unaided by Home funds, and those who, after they came on the fund, resolved that they would rely entirely on their congregations for support, have, to say the least, not been less successful than others.

PARENT CANADIAN MISSIONARY SOCIETY.—From the *Missionary Register* of this Society, just issued, giving a detailed account of its proceedings and financial state in 1853, we are rejoiced to see its increasing prosperity. All has prospered with it during the past year, except the lamentable loss of devoted missionaries in the *Annis Jane*. The Rev. Mr. Clarke, the agent, now in Britain, had collected £486 11s. 10d., and, no doubt, will be still more successful. For many years, the income of the Society stood at about £800 per annum, then rose gradually to some £1500. Last year, from all sources, it was £3,604 19s. 3d. May it abound more and more. No amounting success can be given in regard to its converts: for Popery is not so easily overthrown. Ignorance, prejudice, and priestly anathemas, are all in the way of the *habitués* becoming protestants in large numbers. The work must be slow and gradual—though we confess it has been slower than we could, with all allowances, have expected—but the little heaven is there, and if Protestants do their duty, under the blessing of the Most High, the whole will soon be leavened. Are our Congregations doing their duty to the Society? or to their fellow subjects who are under the spiritual and temporal blight of Popery? We think not. We all feel a wish in Canada West, that the papal influence of Canada East were destroyed, for we are under it politically, and to parliamentary enactments we may look—in vain—for the secret of our liberty, as well as theirs, lies in Protestantism, with a right-hearted, earnest, prayerful determination to destroy it by "the sword of the Spirit, which is the Word of God." That is our weapon; let us use it boldly and well, for it is mighty, through God, to the pulling down of strong holds.

CONTRIBUTIONS RECEIVED BY THE UPPER CANADA BIBLE SOCIETY, TO 7TH MARCH, 1854, TOWARDS THE "JUBILEE FUND" OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

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| Amount already advertised..... | £335 | 1 | 4½ |
| Collection, S. S. Children, Free Presbyter'n Church, George Street, Toronto, Rev. R. Irvine | 12 | 16 | 3 |
| Do. S. S. Children, Cong'l Church, Unionville, Markham, | 0 | 13 | 2½ |
| Do. Wes'n Church, Proton Mission, Rev. S. G. Mandley, Markham Branch Bible Society, China..... | 1 | 16 | 3 |
| Do. Collection, Congregational Ch., for China, £3 | 3 | 0 | 0 |
| Do. do. Juvenile, do. | 0 | 3 | 10½ |
| Do. do. Wesleyan Church, do. | 0 | 18 | 0 |
| Do. do. Master E. Wilson, do. | 0 | 1 | 10½ |
| Richmond Hill Branch Bible Society, for China | 3 | 3 | 9 |
| Eramosa Branch Bible Society, do. | 4 | 3 | 4 |
| Do. do. for Ireland..... | 1 | 18 | 9 |
| Collected by the children, Union S. S., Eramosa, for China, | 3 | 17 | 6 |
| Do. Eliza Hunter, Orillia, per T. Dallas, Esq., | 0 | 6 | 3 |
| Do. for China | 20 | 11 | 6 |
| Do. Henry Hunter, do. do. | 0 | 3 | 9 |
| Do. Isabella Wilson, do. do. | 0 | 18 | 6 |
| Do. Miss Wilkins, do. do. | 1 | 13 | 3 |
| Do. Catherine McKinlay, do. | 0 | 10 | 10½ |
| | 3 | 17 | 10½ |