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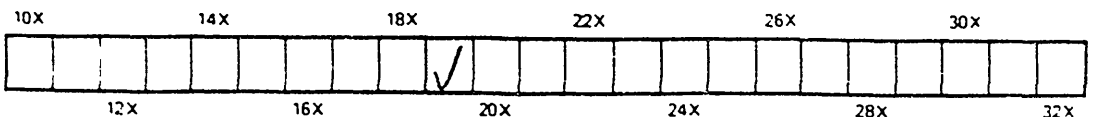
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THE
HOME AND FOREIGN RECORD
OF
THE CANADA PRESBYTERIAN CHURCH.

No. 9.

JUNE, 1865.

VOL. IV

REPORT OF COMMITTEE OF THE PRESBYTERY OF MONTREAL
ON THE FINANCIAL AFFAIRS OF CONGREGATIONS, ADOPTED
BY THE PRESBYTERY.

The Committee would just express their conviction, that the unfavourable financial condition of several of the congregations under the care of the Presbytery, arises from their following a bad system, and sometimes *no regular* system, in the management of their Finances. Some of the more prevalent evils are—The want of a regular Board of Managers; or, where there is such a Board, either they have no meetings, except at long intervals, or the meetings are attended by a very few, to whom the whole business is left;

Dependence on a subscription list, got up when the Minister was settled, or at some other special time. In this way each individual becomes personally responsible to the minister, and when some fail to pay their subscriptions, the stipend falls into arrears: and, as congregations too often have no adequate sense of responsibility for the amounts thereby lost, the arrears are allowed to remain unpaid, and to increase from year to year;

The irregular and infrequent collection of subscriptions;

The ignorance, and consequent apathy, of some congregations in regard to their own financial affairs, no information being supplied to them: and, finally, the lack of Christian liberality on the part of many individuals, who are content to enjoy the religious ordinances, while they contribute little or nothing to the support of them.

With a view to remedy these and other similar evils, the Committee would recommend the following regulations for the guidance of Congregations.—

1. That every Congregation should have, for the management of its Financial affairs, a regular staff of office-bearers, either Deacons or Managers, with a Secretary and a Treasurer; and that these should be partly changed every year, a certain portion of them retiring in rotation, (with the exception of the Treasurer and Secretary, whose offices ought to be more permanent), and others chosen in their place, so that the work of the Church may not be confined to a few, but may occupy and interest as many of its members as possible.

2. That the Secretary should record, in a book kept for the purpose, minutes of the proceedings of each meeting of the Managers. That the Treasurer also should keep a book, in which all receipts and disbursements should be regularly entered.

3. That each Congregation should be divided into convenient Districts, and Collectors appointed for these districts.

4. That these Collectors should go round their districts every quarter to take up the subscriptions.

The Committee would strongly urge that yearly, and even half yearly payments should, if possible, be avoided; and that the subscriptions should be

called for at least once a quarter. They would, however, recommend, where it can be practised, the system of *weekly* offerings, which, as it is according to Scripture precedent, so it has been found, by many congregations that have adopted it, to be the most efficient.

5. That the Deacons, or Managers, should meet once a Quarter, to receive the reports of the Treasurer and Collectors.

6. That the subscriptions should be paid to the Treasurer, and not to the Minister directly. Much evil has arisen, in some cases, from the Minister acting as Treasurer.

7. That the Minister should be paid Quarterly, and with all possible regularity.

8. That the stipend should be paid in *Money*, and not in kind. Paying the Minister in produce is exceedingly likely to give rise to more or less of misunderstanding and dispute; and ought, if possible, in all cases to be avoided.

9. That the Managers should see that *every* member and every sinner contributes his share to the support of the Church.

10. That an Annual Meeting of the Congregation should be held, at some fixed time, at which the Treasurer should present a full Report of the Financial state of the Congregation; which report the Committee think it would be generally expedient to have printed and circulated among the members.

11. That, if it should be found that the stipend has not been fully paid, a special effort should be made *at once*, to have the deficiency made up so that there may be no arrears due from the Congregation to the Minister; and that those individuals, who have failed to pay their subscriptions, should be dealt with by the Managers, so that they may be induced to pay up with the least possible delay.

12. That the Congregation should look upon itself as jointly and collectively responsible for the whole of the Minister's stipend, as it is for the other expenses of the Church. When a Minister is called, he is called by the Congregation, *as a Congregation*, and the engagements they enter into, as to stipend, ought to be regarded as made by the Congregation, and not by the members as individuals; so that any deficiency caused by failure on the part of individuals, the Congregation shall feel itself bound to make up.

13. That, in order to make provision for possible deficiencies that may arise from the removal or the death of subscribers, or other causes, the Subscription List should be revised every year, by the Managing Committee, and efforts made to have it in such a state, that the calculated income of the Congregation, including subscriptions, seat rents, Sabbath collections, and any other ordinary source of income, may be *more than equal* to the sum required for the Minister's stipend, and the other ordinary expenses.

The Committee, in conclusion, would urge the members of the Church to look upon their subscriptions and collections, not as so much money promised or given to a particular Minister, but as what they are able and willing to give for the support of the Church of Christ, so that the Gospel may be preached, and Divine ordinances dispensed amongst them; and to endeavour to act, in this matter, so that their Pastors may not be embarrassed with pecuniary perplexities, but may be free to give themselves to Prayer and the Ministry of the Word; which desirable end, the Committee believe would, by the Divine blessing, be greatly promoted, and the cause of Christ furthered, if the Members of the Church were universally to *act on principle* in giving: if, remembering the grace of our Lord Jesus Christ, who, though "He was rich, for our sakes became," they were regularly to "lay by them in store," for His cause, "as the Lord hath prospered them;" and if they were to take a deeper interest in the management of their own congregational affairs, and proceed systematically, in the manner above indicated.

1 Cor. ix. 14.—Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1 Cor. xvi, 2.—Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him. Gen. xxviii. 22.—Of all that thou shalt give me I will surely give the tenth unto thee.

Mal. iii. 10. —Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The Committee, lastly, would recommend the following brief regulations be printed and prefixed to blank forms, which have been prepared and are herewith submitted to the Presbytery.

D. PATERSON, *Convener*.

Missionary Intelligence.

MISSIONS OF FREE CHURCH.

CAFFRARIA.—An interesting letter in the Free Church *Record*, from the Rev. Mr. McDiarmid, gives the gratifying intelligence of farther accessions to the Church by baptism. Seven adults and one infant had been baptized by the Rev. Mr. Laing. It was intended that two other adult females should have been baptized, but one of them had been prevented by force and continued persecution from attending church or religious classes for several weeks.

INDIA—CHINSURAH.—The Rev. Prosunna Kumar Chatterjya makes the following remarks with reference to female education in India :

“Of late I have been much impressed with the importance of female education as a great means of elevating my countrymen. For so long as our women are not blessed with an enlightened and liberal education, the moral tone and civilization of the people of this country will not be advanced to any great degree. It is a lamentable thing to see how many of our fine and intelligent young men are vitiated and degraded by forming matrimonial alliance with ignorant and barbarous females. It often grieves me to see how many persons, who in their youth gave a bright promise of useful and happy manhood, have, owing to early marriage to uneducated and superstitious women, become burdened with a multitude of cares under which their once brilliant intellectual powers and high moral sense have been nearly buried. Such men think and talk of nothing except how to make money, and to make themselves and theirs comfortable in this life. This melancholy phenomenon of the prostration of the intellect and conscience of many of my countrymen is very much owing, I am fully persuaded, to unenlightened and illiberal female influence. Numbers are at present passing the university examinations, and many of them are getting honourable titles, and some are filling high offices; but, alas! in a moral and spiritual point of view they are not much elevated above the vulgar mass whom they despise.

“I am now trying my best to improve the little girls' school which meets in my house, and I am glad to mention that I have succeeded in establishing a Zenana school in a neighbouring village. The latter at present contains nearly twenty young women, who are learning to read Bengali, and who, in course of time, will be able to read the Scriptures. In both these schools there are about forty girls who are under Christian influence and instruction. May the Lord bless them, and make them the means of enlightening their relations! If I had the means I could try and establish some more female schools in some of the neighbouring villages. The applications that were made to me several times to establish female schools in the villages in the vicinity of this town I could not attend to for want of means. I trust that you will be able to assist me in establishing at least one or two more female schools.

MISSION OF UNITED PRESBYTERIAN CHURCH.

OLD CALABAR.—The Rev. William Anderson, in a letter published in the last number of the *Missionary Record*, says :

Heard good news to-day,—viz., that two days ago King A. called his people together, and publicly declared to them his disbelief in Idiong and all the old superstitions of the country : his belief in the truth of God's word, seeing his own heart tells him that what the missionaries teach from that is true ; and his resolution to become a 'good man' himself, as soon as his brother's "ikpo" is over. He called upon all his people to witness that he had done everything that could be done, according to Efik fashion, for the recovery of his brother, and that all had failed, because God 'no will that his brother get better.' This sentiment was, God only is to be feared and prayed to. I earnestly pray that his feelings may be permanent.

BRITISH CAFFRARIA—EMGWALI.—The Rev. Tiyo Soga describes a visit recently paid to a Kraal fifteen miles from the Emgwali station, where he found fifteen women hopefully inquiring after the way of salvation. In the course of a detailed account of his visit to the Kraal village he says :

In the evening, when the people returned from their gardens, we held a meeting, which both Mr. Sclater and I addressed. At the close of the meeting, which was held outside, near the cattle enclosure, we met with the seven women, to judge for ourselves as to the state of their minds and the nature of their religious convictions. So far as my own experience was concerned, I was satisfied with the unaffected simplicity of their convictions. There was no extravagance of any kind ; no effort to appear to be what they professed. By as careful, and at the same time delicate probing of their consciences and inward feelings as I could make, I found them all concerned about the salvation of their souls, the way of relief from this anxiety, and being reconciled to God, whom they felt they had offended by their sins. While we strove to point them to the Lamb of God that taketh away the sin of the world, we felt they needed much light and guidance ; and no wonder, when we remember that gross darkness had but lately covered them, and that the little of the truth of the gospel they knew, was only now enabling them to see that they too were blind. But in connection with this, their eagerness for religious instruction is very great indeed.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

CHINA.—Missionary operations are again suspended by the advance of the rebels, as will be seen from the extracts from a letter written by the Rev. W. S. Swanson :

Amoy, February 25th, 1865.

MY DEAR MR. MATHIESON,—You will see by Mr. Douglas's letter that we are not yet freed from the presence of rebels. One of our stations, that at Ching-chew, has for some time been closed against us, and now I am deeply grieved to have to report that another has become sealed to us for a time.

On Friday morning of last week I started for K'hi-boey with the view of passing the Sabbath there. When I got to Pechuia, I heard various rumours to the effect that the rebels were in the vicinity of K'hi-boey, and most persons I met tried to dissuade me from attempting to proceed thither.

As you know, in going to K'hi-boey we have a journey by boat up the river to Kwan-jin, a point some twelve miles above Pechuia ; I determined to go on so far at any rate, and try to learn something more definite as to the state of the country. We (for I was accompanied by Mr. MacGregor) went on during the night. Early on Saturday morning I sent on two Chinese a mile or two ahead to get some more definite information. They came back with any amount of vague rumours, but with nothing definite. All who were with me strongly dissuaded me from proceeding any further, and refused to go forward.

At last I resolved to go on for some distance, and one of the boatmen volunteered to go with me. We set out, and I found the whole region in the most fearful state of excitement. I was still at a distance of fifteen or sixteen miles from where the rebels at the moment were, but it seemed to me as if all the filth of the whole region had suddenly come to the surface. Every one we met had but one story, and that was that the whole region was most unsafe, and that the road was infested with thieves and robbers. Of course this information made me all the more anxious about our brethren there, and we were doubly eager to go on and try to learn something of them. We walked to a distance of four or five miles from the boat, when I began to feel that further progress was out of the question. Before us were all the dangers of the road, and excited crowds around us were manifesting in no equivocal way their hatred and bad feelings. They could not understand how we would dare to go forward while not one of themselves would think of such a thing; and they began to get up a cry that we were rebel sympathizers. In the excited state of the people it was evident to me that we were not by any means safe. I turned back, and in the kind mercy of God we got safely back to the boat, and started away for Pechua, where we arrived late on Saturday night. I need not say how sad we all were that we had to return without any news of our brethren at Khi-boey. At Pechua also I found the greatest panic prevailing, people removing their wives, children, and valuables, with the greatest haste.

We met on Sabbath morning in the Pechua Chapel, all dull and sad enough. I tried to commend our little flock at Khi-boey to their Father's merciful care. Just as I was closing the sermon, who should come in but our two preachers from Khi-boey, worn and tired, along with the wife and three little ones of one of them. Such an answer to our prayers seemed marvellous. I hastily closed the service, but how I got through the closing prayer I cannot tell. All our hearts were too full; I wish you had seen the scene when the service was over. It would have moved the heart of any one, however callous he might be. Truly these troubles have shown me, more than ever I knew before, how these Christians love one another. We learned now that Chang-poo city was taken on Thursday night, and that on Wednesday the head columns of the rebels rested on Khi-boey. The people fled to the hills. The Christians collected in one spot, and then on the top of the hill above Khi-boey they passed that long cold night. The rebels passed on to Chang-poo on Thursday morning, and the people returned to their homes. The two preachers made their way out on Saturday, and after most merciful escapes got safely to Pechua. How glad they were to see me safely there after my attempted journey! They report that our danger was greater than I at the time had supposed. They also said that, beyond the necessities for an army on its march, the rebels did no damage. Only one person was killed by them in the region, and the fault was their own; but the local thieves plundered right and left. The rebels entered the chapel, but left it unharmed.

There are many more things I might have added to this, but I prefer to state it thus briefly. Mr. Douglas has told you of the rumours that are coming to us, but we know nothing certainly. Most of our Pechua female members are now in Amoy. You thus see how on all sides we are tried and troubled, and how much we need the prayers of all friends at home.

With kindest love, I am, yours ever truly,

W. S. SWANSON.

General Religious Intelligence.

SYNOD OF THE ENGLISH PRESBYTERIAN CHURCH.

The Synod of the English Presbyterian Church met this year in Liverpool. After a sermon by the Moderator of last Synod, the Rev. John Fraser, the

Rev. R. H. Lundie of Birkenhead, was unanimously elected Moderator. The Reports from the various Committees showed progress. With reference to the *College*, it was stated that legal proceedings were still going on in respect to the Brownley bequest, but that even if the Synod lost the property in suit, there would still be left them £900 a year for the *College*, while, if the suit were gained, there would be a permanent income of £1,600. The salary of a resident Tutor is provided by some friends of the *College*. The scheme for *Church building* and *Debt extinction*, has gone on successfully, the amount promised being £25,000, and the amount actually contributed during the year £9,174 4 5. Twenty-five congregations had obtained grants amounting in all to £4001 6 8, and loans (generally without interest) had been granted to the extent of £3,534, the congregations assisted being required to raise a farther sum of £8,576. In this way, by the grants and loans, the Committee had provided for the extinction of £16,112 of debt. Dr. Hamilton presented the Report of the Committee on *Foreign Missions*. About £4,000 had been raised for Foreign Missions. Interesting accounts were given of the missionary work especially in China. On the subject of *Union* there was an interesting discussion. The special point engaging the attention of the English Presbyterians is the nature and extent of the union,—whether the united Church should be purely English or comprehend Great Britain. The Synod appointed a committee to continue the union negotiations. There was some discussion on an overture for an enlarged Hymn Book. On this subject there was considerable difference of opinion, and ultimately the overture was withdrawn. Deputations from the Free Church, the Irish Presbyterian Church, and the United Presbyterian Church, were in attendance, and addressed the Synod. Another legacy to the Church was announced by the Rev. P. Lorimer, one of the executors of the late Daniel Robertson, Esq. Legal proceedings have been instituted by the heir-at-law; but even if the suit resulted adversely to the Church, there would still be a sum of £5,000 for the various objects of the Church. The next Synod is to meet in London in April, 1866.

IRISH PRESBYTERIAN CHURCH—SPECIAL MEETING.—A special meeting of the General Assembly of the Irish Presbyterian Church was lately held to decide upon the mode of electing Professors for the Magee College, which is now to go into operation. There is an endowment of £250 for each chair, and the fees are proposed to be fixed at £2 0 0 for each class. Applications are to be received up till the first Monday of July, when the Assembly in its regular meeting will proceed to the election. The Professors must all sign the Confession of Faith. The College session will probably be six months, from October to March inclusive. The Assembly at the same meeting accepted the resignation of the Rev. Jules Ferrette, one of the Jewish Missionaries. He had printed an Arabic liturgy, to which exception was taken, and from which he declined to withdraw, lest he should damage the Protestant cause in the East.

THE SABBATH QUESTION.—The question of the Sabbath is beginning to attract attention in Scotland. Dr. Norman McLeod has expressed his opinion very freely, declaring that “he liked to see working men taking a quiet walk on the Sunday evening. It was his greatest delight to do that. He valued the Sunday with his heart, soul and strength; he valued it as a day of rest; he valued it above all as a day of worship; but was he to be told that a working man’s taking a quiet walk with his wife and family on a Sunday evening was inconsistent with the design of the Lord’s day, which was rest for body and mind and with the worship of God?” This speech has not passed without animadversion.

AMERICAN PRESBYTERIAN CHURCH.—The General Assembly of the Presbyterian Church in the United States, old school, has just met at Pittsburgh. It is expected that the business will be interesting. The Rev. J. C. Lowrie, D. D., is Moderator. The next meeting of Assembly is to take place in Missouri:

The New School Assembly has met in Brooklyn, New York. The Rev. Dr. Shaw of Rochester, was elected Moderator.

REV. J. GEDDIE.—The Rev. J. Geddie, Missionary from the New Hebrides, has been visiting a few of the leading points of the Province. Wherever he has been, his simple but deeply interesting statements have made a deep impression. Mr. Geddie intends, D. V., to be present at the meeting of our Synod in Montreal. We trust that much good may result from the visit of this devoted missionary.

GENERAL ASSEMBLY'S COLLEGE, BELFAST.—There has been a considerable addition during the session just closed to the number of students attending the College of the Irish Presbyterian Church at Belfast. In the class of Systematic Theology the students in attendance numbered fifty, being an increase of fourteen, as compared with the preceding year. There was an increase in each class connected with the College.

DEATH OF PASTOR PILET.—Pastor Pilet, the most noted preacher in the Free Church at Geneva, has recently been removed by death. He was also Professor of Homiletics. He was a man of great ability and experience and exerted an extensive influence.

CIRCULATION OF THE BIBLE IN ITALY.—The total issue of Scriptures in Italy, mainly if not entirely through the British and Foreign Bible Society, was, last year, about 28,000. The larger proportion was circulated by Colporteurs, the number thus distributed being 17,668.

Home Ecclesiastical Intelligence.

WHITBY.—The Rev. J. R. Scott, formerly of Perrytown, having received a call from the Congregation of Whitby, has been inducted into the pastoral charge of the congregation.

LACHUTE.—We are glad to hear of the good progress made by the congregation now under the care of the Rev. John Eadie. During the last three years no fewer than seventy-eight new members have been added to the Church. A gallery has been erected in the church, and the pews are generally occupied. The congregation have also at various times and in different ways manifested, by substantial tokens, their appreciation of the Pastor's services. While there has been no special outpouring of the Spirit, appearances indicate that His influences have been vouchsafed in the quickening of believers, and the ingathering of souls to Christ.

VERULAM.—This small congregation, consisting of about forty members, about one-third of whom are said to contribute almost nothing, has, during the past year, raised the following sums for religious purposes:—\$200 as its share of Minister's salary; \$89 in liquidation of some remaining debt on the manse; and \$32 for the schemes of the Church, in all \$321. None of them are wealthy; they have no money to lend out at high interest; they are dependent on their annual crops for supporting themselves and families, and bearing up under losses and unfavourable seasons, of which they have all had their full share. On a fear being expressed that they would not be able to maintain the standard of contribution, the uniform reply has been that when the now small amount of debt has been paid off they will be able to pay the required salary without difficulty. What has been done has been effected of their own accord without prompting from others except in the ordinary form of appeal at Missionary meetings, or otherwise among themselves. This is published not by any means from a spirit of ostentation—perish such a thought!—but to show to the Church and the world what a small congregation in a remote part of the country, and where Presbyterianism is certainly not one of the prevailing *isms*, can do, readily and by pure self-action, in supporting the cause of Christ. If Church members are to act upon one another in stimulating each other in the way and work of the Lord, ought not congregations to do so too? And this can be done only by publishing their doings. The Synod's annual report is seen by comparatively few and does not meet the case. The Master himself says: "Let your light so shine before men that they seeing your good works may glorify your

Father in heaven." It is also a prominent Apostolic injunction: "And let us consider one another to provoke unto good works." Every one knows that example is better than precept. It is gratifying indeed to observe the liberality displayed by some congregations, as presented in last Synod's report; but it is lamentable to observe the deadness of others. Making a few calculations from that Report, it is found that the average rate of contribution per member ranges from \$40 to \$2. These course are extremes. But the great discrepancy in the rate of contribution shows that as a Church we are very far from having attained perfection, and that there is much need for laying to heart Paul's injunction: "See that ye abound in this grace also"—the grace of liberality.—*Con.*

PRESBYTERY OF TORONTO.—The Presbytery of Toronto met on the 2nd of May.

The Act for the Constitution of a General Assembly was considered. The Presbytery were unanimously of opinion that the organization of a General Assembly with subordinate Synods, is, in the circumstances of our Church undesirable, and agreed to overture the Synod to reconsider the expediency of departing from the present organization of the Church. Messrs. Gregg, Mitchell and King, were appointed to support the overture before the Synod.

Mr. Albert Simpson, student, was examined with a view to license, and the Presbytery resolved to make application to the Synod for leave to take him on trial.

Mr. Fletcher was appointed to moderate in a call from the congregation of York Mills and Fisherville.

PRESBYTERY OF LONDON.—The Presbytery of London met on the 2nd day of May last in St. Andrew's Church, London, and was constituted for business.

A special case occupied nearly three days, so that very little business fit for publication was transacted.

The following are the items:

The Rev. John J. A. Proudfoot was nominated Moderator of Synod for the ensuing twelve months.

The following records of Kirk Sessions are to be called for at next ordinary meeting, to be examined—viz.: Saint Andrew's Church, London; 1st Presbyterian Church, London; Carlisle, Buxton, and Adelaide St. Church, Chatham.

A Committee, consisting of Messrs Proudfoot and Scott, were appointed to prepare a statement regarding Buxton Mission for next meeting of Synod, and to report at a meeting of Presbytery at Montreal.

The Presbytery approve simpliciter of the "Act for the Constitution of a General Assembly."

PRESBYTERY OF MONTREAL.—This Presbytery met at Montreal on Wednesday, the 10th of May. The following are a few of the items of business:

Mr. Mackie, Minister, and Mr. Becket, Elder, were appointed members of the Committee on Bills and Overtures at next Synod.

The Presbytery agreed to apply to the Synod for leave to receive Mr. John Jones, a Licentiate of the American Presbyterian Church, Old School, into this Church.

A petition from Cote des Neiges praying for the moderation of a call, and the dispensation of the sacrament of the Lord's Supper, was presented. The Presbytery deferred the consideration of that part of the petition regarding a moderation till next meeting; but agree to grant the other part of the prayer, and appoint Dr. Taylor and Messrs. Redpath and Paton Elders, to dispense the ordinance of the Lord's Supper at Cote des Neiges, at an early day.

A call from the congregation of Sarnia in the Presbytery of London, C. W., and addressed to the Rev. A. Young of English River, was, with other papers, received from said Presbytery. It was agreed to cite all the parties in the case to appear for their interests at a Special Meeting of the Presbytery to be held at Montreal, with permission of Synod, on Thursday the 8th day of June next.

Mr. McConechy was appointed moderator of the Session at St. Sylvester *ad interim*.

Mr. McQueen was relieved at his own request of the moderatorship of the Session of Alexandria, and Mr. Anderson appointed in his room.

The Report of the Committee on the Presbyterian College, Montreal, was read by the Convener, Dr. Taylor. It was then moved and unanimously agreed—That

the Report now read be received and adopted; and, with such alterations as are necessary, presented to the Synod as the Presbytery's Report.

The Presbytery agreed to delay the consideration of the book of Discipline and Forms in the meantime as the book had just been issued from the press.

Leave of absence for four months was granted to Mr. Gordon of Indian Lands, on the ground of the state of his health.

PRESBYTERY OF PARIS.—The Presbytery of Paris held its usual quarterly meeting in Knox's Church, Woodstock, on the 2nd of May, when there was a very full attendance of Ministers and Elders.

Mr. Inglis introduced the subject of the debt on the Church at Beachville, and intimated that a gentleman to whom a debt of \$1,600 on that property was owing, proposed giving the sum of \$4,000 to the funds of Knox College, provided the Presbytery would assume and discharge the debt; the Presbytery however, considered themselves unable to raise the amount and resolved to refer the matter to the Synod for advice.

Mr. Robert Grant passed his preliminary trials for license to the satisfaction of the Presbytery, and the Clerk was instructed to make application to Synod, for leave to take him on his public probationary trials for license, and the usual exercises were prescribed to him.

Mr. James Robertson gave in the report of the Committee on contributions to Knox's College, from which it appeared that the whole amount of the debt and current expenses, allotted to this Presbytery had been realized, with a few dollars in excess.

The half yearly financial statements of the congregations were called for and examined—and the Presbytery had the gratification of recording, for the third time, that there were no arrears of stipend within the bounds.

The Presbytery adjourned to meet in River Street Church, Paris, on the first Tuesday of August at 10 o'clock.

JOHN GILLESPIE, Pres. Clerk.

Select Extracts.

PAUL'S CONVERSION—BY ADOLPHE MONOD.

A young Jew whose religious prejudices had been carefully nurtured from his birth, belonging to the most rigid branch of the rigid sect of Pharisees, a disciple of Gamaliel, but more ardent than his master, or roused to a higher pitch of zeal by the results of the boldness of Stephen in preaching the Gospel, believes that he is doing good service by persecuting to the death the followers of Jesus Christ. His first effort in this way is at the martyrdom of Stephen, the sight of whose blood seems only to add fresh fuel to his rage. The work of menace and murder being finished in Jerusalem and Judea, he asks authority of the Sanhedrim to bring hither new victims from more distant cities. Armed with letters and a formal commission, he starts for Damascus, where the gospel had won many converts from among the Jews who were numerous there, the Gentile proselytes, and especially the women of the city. But when near the end of his journey, there is a sudden and extraordinary change in his convictions and plans, and after a fast of three days, he appears in Damascus, not in the character of Paul the persecutor, but of Paul the apostle. Such is the moral fact, stripped of those supernatural circumstances, with which it is attended in the narrative of it by Luke. How is this fact to be explained? for in the moral as the physical word there can be no effect without a cause.

If the gospel is true, if Jesus Christ is the Son of God, all is clear. God is indeed, never prodigal of miracles, but the one wrought in this case is easily comprehended, if we suppose that He designed to give such a proof of the gospel, and to seal the commission of this man as His minister. But if God has made no revelation of Himself, Christ is not the Son of God, if the gospel is not true, how, now I ask, is this change in Saul to be accounted for?

Some may say that it is explained by self-interest—the motive that so powerfully controls the actions of the unregenerate, and too often even those of renewed men. But the conversion of Saul too manifestly compromised all his interests to admit of this supposition. Instead of the brilliant career of honor, renown, fortune, which was open to him, this change rendered the very name of Saul hateful to the people; his most powerful friends are at once turned into bitter enemies; his own family is, probably, in arms against him; his person would become the target of persecution; his life would be spent in perpetual peril, and sooner or later would end in martyrdom. All this is so obvious that it is needless to stop and argue it. In a word, in the conversion of Saul, all was disinterestedness, renunciation, sacrifice. Or, it may be said that it was the result of influence—to which the most sincere men are apt to be the most accessible. May not Saul, at the moment of his great mental trouble, have allowed himself to be persuaded by the wise and virtuous Ananias, that his own system was false, and the gospel true? Grant that it was so, we have still to explain the cause of that mental trouble which preceded Saul's interview with Ananias, and how any human power could effect a change so prompt, so radical, so complete. Ananias certainly, might have persuaded Saul, if he had good and strong reasons to lay before him; in other words if the gospel is true. But we have never known a man like Saul, active, passionate, self-willed, self-loving, yield himself to anybody without the most solid reasons. Here, however, we have a man of singular energy, accustomed himself to command influence rather than yield to it, one, too, who had taken his position with his whole mind and heart devoted to its maintenance, and this the position the very opposite of that occupied by the humble Ananias.

There remains a third explanation, perhaps a little more plausible than the preceding. *Religious enthusiasm* was the cause of the change, it being quite easy for a man so ardent as was Saul to pass without mature deliberation from one kind of fanaticism to another. But this theory will not bear five minutes' examination by one who recalls the character of the apostle Paul. He had the means of satisfying his natural enthusiasm in his Jewish and Pharisaic faith, but when he became a disciple of Christ, he laid it wholly aside; instead of entering into a new fanaticism, he broke entirely from the old one. A strange fanaticism that, which makes a man, on occasions the most exciting, use language whose every syllable is marked by "truth and soberness;" which prompts him to take his measures with the most consummate prudence, and to be jealous of his social and civil rights, when he can by so doing promote the cause of the gospel, or spare himself a useless vexation. A strange fanaticism that which leads him in the fulfilment of his ministry, to go to the extreme limit of concession—that wisdom counselled and conscience allowed, so that "to the weak he became as weak, to the Jews as a Jew, to those without law, as without law; therefore fanaticism of a man, who for thirty years steadily prosecuted his work, never waking from his dream, not even in the presence of martyrdom, which he is at no pains to shun, but like his Master is ready for the sacrifice whenever it may please God to demand it.

No, do what you will, faith furnishes the only reasonable answer to this question. But, if unable to explain the marvellous change in Paul, and in despair of your cause, you deny the fact itself and insist that the account of it is a fable, do you not see that you simply involve yourself in far greater difficulties, inasmuch as this conversion is the Apostle Paul's point of departure, and "alone explains all he accomplished." Deny, if you please, the change in Saul of Tarsus, but you must go farther and deny the existence of Paul the apostle, and of that immense revolution wrought by him in the whole of the then known world; you must deny that that enduring prodigy of which humanity is the witness, the theatre of which is Europe and Asia, the result of

which is a regenerated civilization, a renovated history, the fruit of which is that I am speaking to you, and you are listening to me, if not through the faith taught us by the apostle, at least through the countless benefits we owe him. Deny the conversion of Saul, you may, but you must also deny the conversion of the half of Asia, of the whole of Europe; you must give back Ephesus to Diana, Athens to Minerva, Paphos to Venus, Rome to all the gods of her Pantheon, the Pagan world to its dissoluteness and decay, and our own France to her druids, her human sacrifices, her barbarism.—*Christian Instructor*.

INDIA—PRESENT ASPECT OF HINDU SOCIETY.

The following is an extract from a statement of Rev. Mr. Martin M. A. Cambridge, Principal of the Church of England missionary college at Calcutta, an institution recently erected through the efforts of the present Bishop of Calcutta.

“Native Hindu Society in Calcutta and Lower Bengal may be now divided into three classes, each presenting a very distinct and remarkable moral aspect.

THE PUNDITS.—First, there is the old Conservative party of Sanskrit Pundits and orthodox Hindus, who still cling devoutly and tenaciously to their old systems and try, vainly, though bravely, to defend what they feel to be not merely morally, but also intellectually, untenable;—embarrassed by a gross and corrupt mythology, and feeling but too bitterly that the day is fast approaching when they and their systems will be swept away by the advancing tide of intellectual inquiry. Listen to one such professor of the old school at Bombay, sadly acknowledging his own impotence to check the onward movement.

“Hinduism is sick unto death,” are his memorable words: “I am fully persuaded it must fall. Nevertheless, while life lasts, let us minister to it as we best can.”

YOUNG BENGAL.—Secondly, there is the party of Ultra-Radicals, “Young Bengal,” as they are often called, who have cast off, not only the follies and superstitions of the past, but, in too many cases, its wholesome restraints also, and made the spirit of scepticism so universally prevalent, a cloak for unbridled licentiousness.

THE BRAHMA SUMAJ.—Last of all, between these two extremes, we have a third party, who seek to combine the new and old—to restrain liberty from degenerating to licence, and, retaining the current mythology as a system of symbols and allegories, to express by them the principles of pure Theism. This new party has of late years increased very remarkably, both in numbers and influence, and its partisans have recently adopted the name of the “Brahma Sumaj.” They now number more than five thousand adherents in Calcutta and Lower Bengal; and have issued tracts in English and Bengali; to explain their principles and theological creed, which is almost entirely derived from the writings of Theodore Parker, and Francis Newman. They have closely imitated, in many points, the rights and observances of Christianity; they have a weekly service, with a regular liturgy, hymns, and sermon; of late, they have adopted an initiatory rite, something like baptism; and specially set apart one or more of their number, by a solemn and religious service, to the office of Priest. This Priest performs marriages amongst the members of the Sumaj, with a religious service appointed for the purpose.

The attitude of these Deists towards Christianity is far from unfriendly. Their scepticism is indeed positive only as regards their own original creed; as regards Christianity it is merely negative, and often they advance beyond this.

The whole ceremonial of the Brahma Sumaj must indeed be regarded as a marked tacit avowal of the truth and superior excellence of Christianity. It

is a mere make-shift with which hundreds of its professed adherents are seeking to stifle their convictions, and satisfy these spiritual longings and religious needs, of which they are so painfully conscious. That this is the true aspect of this very remarkable religious movement is evident, not merely from the indications on its surface, but from what its adherents say of it themselves."

PEKIN.—The following description no doubt will be read with interesting: "PEKIN is surrounded by wall within wall. The outside wall is sixteen miles in circumference. It is of massive masonry, being sixty feet high and forty feet broad, with nine great iron gates, each surmounted by a lofty tower. It is a proof how much prejudices are being softened down, that foreigners, who not long ago were refused admission to the gates, are now allowed to enjoy a promenade on the ramparts. The central space is called Kinchang, or 'Forbidden city,' because it contains the palaces, and cannot be entered without permission from the emperor. The roofs of the buildings being slated with yellow porcelain, gleam in the sunshine like burnished gold.

"In other parts of the city several long streets run parallel to each other; they are broad and dusty, and throw off on either side numberless alleys, where are the private residences, the broad thoroughfares being occupied with shops. These shops are not attractive in appearance, being low and shabby, not a few of them displaying old furniture and old clothes for sale. But the throng of people at once arrests attention, (it is so motley, and unlike all to which an European eye is accustomed. Here comes 'a high Mandariu,' riding in a green sedan, borne on the shoulders of eight men. Numerous horsemen lead the way, with their heads dressed with peacocks' feathers and precious stones, while several carts, drawn by mules, and destitute of springs, bring up the rear, and convey the other attendants of the great man.

"Yonder comes a caravan of Bactrian camels. They have long hair, and two mountainous hummocks, between which a Tartar wedges himself as naturally as if he had been born there.

"Turn now into an alley, or smaller street, and inspect the architecture of private dwellings. A low brick wall on either hand is all you see, with ranges of small windows peeping out like the loop-holes of a battery. These windows are glazed with paper. Whatever is rich or beautiful within, is jealously concealed from view.

"The houses, none of them more than one story in height, are hidden by these blind walls. They are covered with earthen tiles, floored with brick, and supported by wooden pillars. The rooms are usually ranged in a hollow square around a paved court.

"Pekin was a fine city once; but it is now in a state of sad dilapidation. It still contains a large population—wholly given to idolatry. Every square has one or more Pagan temples; and every family has its household gods! When shall these temples be supplanted by the churches of Christ, and household gods give place to the family altar?—*Church Missionary Gleaner.*

MONEYS RECEIVED UP TO 20TH MAY.

KNOX COLLEGE.		St. Mary's		45 63
Verulam, 5 25 } \$	8 00	Quebec	191 00	
Bobcaygeon, . . . 2 75 }		Cobourg	80 00	
Lake Shore	6 00	Glen Allan	12 00	
Storrington and Pittsburgh . . .	15 00	Jarvis	3 00	
Peterboro	75 70	Nairn Church	20 87	
Niagara, additional	8 00	Percy	4 00	
Stanley-street, Afr.	40 00	Vernonville, additional	3 00	
Buxton	8 00	Medonte and Flos	14 00	
Port Dover, 10 75; Suncoo, \$ 20	18 95	Ramsay	33 22	
Oneida	47 00	Chatham—Rev. Mr. McColl . . .	10 50	
Chatham, Wellington-street . . .	9 00	Glenmorris	33 00	

St. Catherines	40 00	London, St. Andrews	42 00
Woodstock, Knox's, additional	4 00	Mosa	11 78
Toronto, Cooke's Church	150 37	Dalhousie Mills	3 00
Oakville	20 25	Kingston, Brock-street	11 00
Hastings	3 25	Normanby	2 00
Binbrook, Salfleet, etc.	32 00	Bomanton, 2 52; Bethesda, 2 50	5 07
Claremont	12 00	Leeds	8 80
Erskine Church, Pickering	6 00	Trenton, 2 10; Consecon, 3 00	5 10
Shakespeare, additional	1 00	Amherst Island	3 00
Innerkip	4 00	Chinguacousy, 1st, 5 15; do,	
St. Andrews	4 55	2nd, 6 65	11 80
Rockwood	2 77	Port Hope	5 00
Knox Church, Toronto, in all		Mt. Pleasant	2 33
427 50	33 50	Owen Sound	12 50
Stanley-street, Ayr, additional	6 50	McNab	4 00
Eramosa	10 00	Montreal, Cote-street	87 70
Ridgetown	3 82	Zorra	25 00
Dalhousie Mills	5 00	Beckwith, 11 56; Ashton, 4 00	15 56
Amherst Island	3 00	Beaverton	9 00
Dunnville, 12 07, North Cayuga,		Manchester	2 50
1 28	13 35	Brucefield	17 00
Sullivan and Glenelg	9 44	Cartwright, 2 30; Ballyduff, 1 45	3 75
Eden Mills	2 75	Port Dover, 3 15; Simcoe, 1 75	4 90
Port Hope	10 00	Gananoque	5 00
Mt. Pleasant	4 00	Hullett	2 37
McNab	4 84	Petite Cote, Montreal S.S. (Red	
Beckwith	18 74	River)	6 00
Picton	15 66	FRENCH CANADIAN MISSION.	
Beaverton	12 00	Verulam, 3 50; Cambray, 1 00;	
Sarnia	32 25	Bobcaygeon, 3 50	8 00
Hullett	8 63	Buxton	3 00
Wakefield, additional	2 50	Grafton	5 00
Ottawa, additional	14 05	Acton	7 00
Gananoque	12 00	Woodstock, Knox's, additional	5 00
Ancaster, V. 10 20; do. W. }		Ekfrid	10 32
11 65; do. E. 10 50	32 35	Port Hope, S.S.	5 00
Manchester	6 80	Owen Sound	7 24
FOREIGN MISSION.		Hullett	2 93
Peterboro	25 00	SYNOD FUND.	
Friend at Wardsville	3 75	Manchester	1 50
Buxton	3 00	Verulam, 2 00; Cambray, 1 00;	
Chatham, Wellington-street	7 17	Bobcaygeon	5 00
Cobourg	25 00	Lagauchetiere-street, Montreal	25 42
Brighton	1 15	Cobourg	15 00
Nairn Church, for Red River	5 00	Glen Allan	6 00
Tilsonburgh	6 75	Grafton	2 00
Grafton	4 00	Rainsay	6 00
Ramsay	11 50	Glenmorris	6 00
Acton	9 00	Woodstock, Knox's	20 00
Glenmorris	7 00	Owen Sound	6 60
Inverness	6 66	McNab	3 00
St. Catherines	30 00	Quebec	25 00
Woodstock, Knox's	40 00	WIDOWS' FUND.	
Belleville	17 00	Verulam, 2 50; Cambray, 1 35;	
Shakespeare	6 00	Bobcaygeon, 2 15	6 00
Innerkip	6 00	Cobourg	15 00
St. Andrews	3 00	Grafton	4 00
D. and classes	6 53	Ramsay	6 00

Inverness	3 00	Stanley-street, Ayr.....	10 20
Glenmorris.....	5 00	Owen Sound.....	25 00
Woodstock, Knox's.....	26 00	McNab.....	3 00
Brampton, 6 50; Derry West, 2 00, special.....	8 50	Presbytery of Hamilton, adl...	50 00
Lachute.....	16 21	Oshawa.....	11 00
Owen Sound.....	10 00	Picton.....	9 00
McNab.....	4 00	South Gower.....	3 00
Port Hope.....	10 00	Brock-street, Kingston.....	8 43
Manchester.....	2 03	Normanby.....	3 00
Ancaster East.....	4 05	Amherst Island.....	3 00
Gananoque.....	6 00	Mt. Pleasant.....	3 00
With rates from Rev. J. Paterson, Rev. D. McDiarmid, Rev. T. Alexander, Rev. W. McKenzie, Rev. D. Inglis, Rev. J. Ferguson, Rev. A. A. Drum- mond, Rev. T. Wardrope.		Hullett.....	6 50
HOME MISSION.		Ayr, Stanley-street S.S.....	7 00
Puslinch East.....	12 00	Manchester.....	3 80
F'ullarton, 17 00; Downie, 7 65.	24 65	N. Plymton.....	3 65
Moore, Burns' Church.....	4 50	Glen Allan.....	8 00
Wardsville.....	5 25	Gananoque.....	6 00
Buxton.....	4 00	Messrs. Dalziel, Vaughan, dona- tion.....	50 00
Dunblane.....	1 00	Wakefield.....	9 65
Prescott.....	5 40	FUND FOR AGED AND INFIRM MINISTERS.	
Moore, Bear Creek.....	4 50	Amherst Island.....	1 00
Acton.....	14 00	Messrs. Dalziel, Vaughan, dona- tion.....	50 00
Glenmorris.....	12 00	COLLEGE BUILDING.	
Woodstock, Knox's.....	40 00	Winchester.....	6 50
Toronto, Cooke's Church.....	28 00	SCHOOL AT KILDONAN.	
" Knox's.....	38 00	Erin.....	4 00
Warwick, 2 80; Mainroad, 4 50	7 30	MISSION TO JEWS.	
Hastings.....	1 75	Peterboro.....	30 07
Norwood.....	5 50	Hullett.....	3 00
South Plympton.....	3 00	MISSION TO AMERICAN INDIANS.	
Ratho.....	4 50	London, St. Andrews' S.S.....	5 00
Keene, 2 50; Westwood, 2 89..	5 39	KNOX COLLEGE. STUDENTS' MISSIONARY ASSOCIATION.	
Innerkip.....	4 00	Mrs. Willis, (Rev. Prin. Willis) 10 00	
Milton.....	4 40	J. P. Baikie, Crowland.....	4 50
Richmond Hill and Thornhill..	9 00	N. B.—We have been unable to pre- pare for the press the usual statement of Receipts for the <i>Record</i>	

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APPENDIX.

STATISTICAL RETURN, for the Year ending 30th. April, 1865.

PRESBYTERY OF MONTREAL.

Congregation.	No. of Stations Supplied.		Minis'ter.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, Etc.	No. Baptisms.	No. of Religious Classes.		No. of Week-day Meetings.	Pastoral Visitations.	No. of Elders.	No. other Office-bearers.	Volumes in Libraries.		No. of Strings in Church.
	Regular Charge.	Not Regular Charge.							Sabbath School.	Bible Classes.					Congregational.	Sabbath-School.	
1 St. Andrews.....	1		A. Henderson, A.M.	Oct. 30, 1810	94	8	7	6	60	25	11	2	4	11	165	250	
2 La-zauchetiere Street } 1 Montreal.....	1		Dan. Paterson, A.M. Wm Taylor, D.D. J. M. Gibson, B.A.	Oct. 24, 1860 Mar. 29, '31 Dec. 16, '64	400	23	33	150	100	3	1	6	18	550	650		
3 Chalmers' Church, Quebec } 4 Henry's Church, La- } chute.....	2	6	Wm. B. Clark..... Thos. Henry..... John Eadie, Col.	Septem. 1839 1840 Mar. 14, '62	253	20	22	28	200	20	1	1			5	450	
5 Huntingdon and Athel- } stane.....	2		Jas. Watson, A.M.	Aug. 29, 1849	127	4	9	7	38	16	5	1	5	8	150	450	
6 Indian Lands.....	1		Donald Gordon.....	Novem. 1849	157	67	30	12	100	30	365	1	7	10	300		
7 St. Gabriel St. Church } Montreal.....	1		A. F. Kemp, A.M.	Jan. 29, 1851												1000	
8 Lochiel.....	1		Duncan Cameron.	Mar. 3, 1852	167	12	3	40	120	24	4	1	10	12	146		
9 Lancaster and Dalhou- } sie Mills.....	4	2	John Anderson.....	Oct. 11, 1854	255	57	7	33	1	b.c	9	1	9	9			
10 Leeds.....	3		James McConechy	Mar. 18, 1855	215	10	4	20	60	40	3	1	6	6	100	180	
11 Inverness.....	1		John Crombie, A.M.	Aug. 8, 1855	172	30	8	20			1	1	9	7		320	
12 Vankieek Hill.....	2		Peter Currie.....	Feb. 9, 1856													
13 English River.....	2		Alexan. Young.....	Jan. 28, 1857	184	18	12	27	75	30	3	1	6	10	300	370	

PRESBYTERY OF OTTAWA—Continued.

Congregation.	No. of Stations Supplied.		Minis'ter.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, &c.	No. of Baptisms.	No. of Religious Classes.		No. of Week-day Meetings.	Pastoral Visitations.	No. of Elders.	No. of other office-bearers.	Volumes in Libraries.		No. of Meetings in each Church.
	Regular Charge.	Not Regular Charge.							Sabb. Schools.	Bible Classes.					Congregational.	Sabbath School.	
7 Bristol	1		David Wardrop.	June, 1855	160	14	4	16	60	50	2	1	5	7	200	330	
8 Osgoode	2		James Whyte.	Nov. 24, 1858	255	10	20	19	110	50	8	1	10	10	180	260	
9 Ramsay	2		Wm. McKenzie.	Dec. 8, 1858	259	11	11	17	200	20			6		332	446	
10 Pembroke	1		John McEwan.	Sept 7, 1859	100	5		3		38	1	1	4	4		200	
11 Wakefield	2		Joseph White.	Aug. 7, 1862	152	19	10	21	120	15	1	1	4	7	425	199	
12 N. Sherbrooke	3		Vacant		95		3	6	72				3	7	236	150	
13 Fitzroy Harbour			Vacant		61			10			1		6	3	80		
14 Torbolton			Do														
15 Pakenham			Do														
16 Renfrew			Do														
17 Cumberland, &c.			Do														

PRESBYTERY OF KINGSTON.

1 Amherst Island	1		James McIntosh.	1828	99	1	10	7	14	20	2	1	3	6		180
2 Gananoque, St. Andrews.	1		Henry Gordon.	1833	65	3	1	12	55	25	1	1	5	7	150	280
3 Kingston, Chalmers' Ch.	1		Patrick Gray.	1846	142	14	10	12	128		1	2	3	6	425	700
4 Picton and Demorestville	2		Robert C. Swinton	1850	100	7	2	20	131	15	1	1	5	10	24	500
5 Kingston, Brock St. Ch.	1		Andrew Wilson.	1851	237	19	14	31	185	15	1	1	4	7	242	485
6 Belleville	1		William McLaren.	1853	217	21	13	15	109	110	3	1	5	9	350	464
7 Napanee	2		John Scott.	1853	84	6	7	8	90		3	1	5	9	300	
8 Storrington & Pittsburg.	2		Thos. S. Chambers	1855	83	6	1	10				1	6	12	79	230

9	Madoc.....	2	4	David Wishart.....	1857	161	29	6	47	180	30	1	1	8	2	450	200
10	Melrose and Lonsdale.....	2	1	John Turnbull.....	1862	67	4	3	4	40	35	2	1	3	5	.....	168
11	Ironton and Consequo.....	3	..	Thomas Killough.....	1863	65	3	..	8	25	..	1	1	3	10	.....	200
12	Camden and Sheffield.....	4	..	Vacant.....	.....	70	3	1	..	40	50	1	1	4	.....	200	

PRESBYTERY OF COBOURG.

1	Millbrook and.....	1	..	James Douglass { June,	1823	88	19	7	..	..	..	..	1	6	8	..	152
1	Centreville.....	1	..	..	..	248	19	12	52	3	..	..	1	6	7	..	253
2	Peterborough and	1	..	Jno. M. Rogers.. March,	1833	435	38	17	40	125	30	1	1	16	6	200	1000
0	Lakelfeld.....	0	..	..	..	100	..	..	..	..	..	..	..	6	3	..	300
3	Percy.....	1	..	Thos. Alexander.. March,	1835	75	2	4	7	40	17	1	1	4	3	100	300
3	Verulam.....	3	..	John Paterson.....	1840	120	..	..	15	55	12	2	1	8	..	..	..
3	Emily.....	3	..	John Ewing.....	1846	145	..	..	..	..	..	..	1	4	..	..	..
6	Grafton and Vernonville.....	2	..	J. W. Smith .. March	1849	170	21	18	11	60	40	3	1	5	8	160	220
7	Baltimore & Coldsprings.....	2	..	Wm. J. McKenzie.. Oct. 15,	1850	180	..	..	9	75	..	1	oc	5	7	100	270
8	Keene and Westwood	2	..	Francis Andrews..	..	..	..	..	..	..	..	..	..	4	10	200	830
9	Cobourg	1	..	John Laing.....	1854	270	28	20	27	221	62	3	1	..	..	500	..
10	Springville	0	..	Wm. Blain.....	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Norwood	1	..	James Bowie .. { May 15,	1855	58	2	1	16	8	22	1	1	5	..	..	220
1	Hastings	1	..	..	..	44	6	10	12	20	10	..	1	2	..	..	260
2	Colborne and Brighton	2	..	2 Peter Duncan .. { Dec. 27,	1857	110	2	6	7	50	10	2	1	5	8	120	550
13	Perrytown and	1	..	Wm. Lochead. { Sept. 20,	1859	113	2	11	..	60	22	1	..	4	6	..	325
1	Oakhills	1	..	..	..	48	3	7	..	..	..	1	..	4	6	..	150
14	Port Hope.....	1	..	D. Waters, M. A. ..	1861	102	15	25	12	130	36	1	1	4	6	420	800
15	Bowmantou and.....	1	..	..	..	81	13	8	7	25	15	5	1	5	5	100	200
1	Alnwick.....	1	..	W. McWilliam, B.A. Sept. 23,	1863	35	4	2	1	20	12	5	1	3	5	..	180

PRESBYTERY OF ONTARIO.

1	Oshawa	1	..	R. H. Thornton, DD	1833	90	16	14	11	..	22	1	1	4	12	200	400
2	Dunbarton and Canton	2	..	Alex. Kennedy .. { Sept. 30,	1835	78	7	8	7	34	38	1	1	3	..	..	..
3	Clarke	2	..	Geo. Lawrence .. { July,	1837	206	13	18	20	..	44	5	..	6	12	350	..
4	Claremont and	2	..	..	..	93	4	4	5	30	..	4	1	3	..	..	196
5	Erskine Church.....	2	..	John Baird, M.A. June 18,	1843	46	..	..	1	20	..	4	1	3	..	..	200

PRESBYTERY OF ONTARIO—Continued.

No.	Congregations.	No. of Stations Supplied.		Minister.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death Removal, etc.	No. of Baptisms.	No. of Religious Classes.		No. of Week-day Meetings.	Pastoral Visitations.	No. of Elders.	No. of Office-bearers.	Volumes in Libraries.		No. of Sitzings in each Church.
		Regular Charge.	Not Regular Charge.							Sabbath School.	Bible Classes.					Congregational.	Sabbath-School.	
5	Woodville	3		John McTavish..	1844	197	9	13	12	200	20	5	3	12	11	200	200	740
6	Beaverton	2		John McLachlan..	Oct. 26, 1846	95	5	8	15	70	30	6	occ	6	7	250	250	450
7	{ Cartwright { Ballyduff	2 1	1	{ W. C. Windel..	Nov. 2, 1847	115	3	4	24	30	occ	occ	1 1/2	2	8	90		
8	{ Bowmanville { Enniskillen	2		{ John Smith.....	Sept. 2, 1851	240			1	180		3	1	6	9			
9	{ Wick { Greenbank	2		{ Robt. McArthur..	Nov. 29, 1854	100	13			35	15	1	1	4	10	300	300	
10	{ Newton { Newcastle	1		{ George Riddell..	Nov. 2, 1858	91	4	9	3	Un.	33	2	1	4	10	Un.	Un.	
		1				58	10	7	5	50	13	1	1	3	5	150	150	
11	Columbus and Brooklyn..	2		Oliver Labelle....	Mar. 14, 1865	186	7	17	11	186		1	1	4	14	1000	1000	328
12	Ashburn	1		Vacant		56	2	2	3	6	2	1		2	5			300
13	Uxbridge	1		Vacant		23	3		2	Un.		1		2	6			300
14	Whitby	1		Vacant		64		2	3	8		1		7	7	300	300	250
15	Prince Albert	1		Vacant		32		8		35				4	4	400	400	250

PRESBYTERY OF TORONTO.

1	{ West Gwillimbury, 1st.			{ William Fraser.	Sept. 2, 1834	40	5	12	6	40	20	1	1	3	5	225	350	150
	{ Essa, 1st.					102	13	6	10			1	1	5	5		137	250

2	{ Chiquacousy, 1st.....	{ David Courts.....	1836	79	11	7	14	75	15	1	4	5	75	200	164
3	{ Chiquacousy, 2nd.....	{ Alexander Topp.....	1838	45	2	6	2	...	...	1	4	5	...	...	160
3	{ Knox Church, Toronto	{ John Jennings, DD July,	1838	610	40	18	...	380	...	1	9	5	...	600	1250
4	{ Bay St. Ch., Toronto.....	{ Peter Glassford, Oct. 10,	1838	302	...	...	...	147	52	...	...	...	300	450	180
5	{ Vaughan and.....	{ James Dick.....	1838	81	15	13	3	30	14	...	3	6	...	100	140
5	{ Albion.....	{ Thos. Wightman Feb.,	1838	53	1	5	3	20	...	...	3	5	...	100	140
6	{ Richmond Hill and.....	{ William Gregg.....	1842	141	5	6	10	75	12	1	2	8	7	100	400
6	{ Thornhill.....	{ James Pringle.. Jan. 19,	1842	141	5	6	10	75	12	1	2	8	7	100	400
7	{ Innisfil and.....	{ John Black.....	1844	201	25	16	25	85	35	59	2	9	8	249	480
7	{ Barrie.....	{ Jas. Nisbet.....	1844	201	25	16	25	85	35	59	2	9	8	249	480
8	{ Cooke's Ch., Toronto.....	{ Robert Rodgers ..	1847	340	64	49	31	300	90	4	1	7	9	1150	250
8	{ First Brampton and.....	{ Joseph Alexander.	1847	340	64	49	31	300	90	4	1	7	9	1150	250
9	{ Derry West.....	{ John Gray.....	1848	81	13	5	6	40	20	1	1	5	12	200	250
9	{ Kildonan.....	{ James Adams.....	1848	59	5	4	4	30	12	...	1	3	9	300	150
10	{ Little Britain.....	{ James Ferguson..	1851	100	10	1	12	50	...	...	...	...	...	...	150
10	{ Fairfield.....	{ James Mitchell. Feb.	1851	100	10	1	12	50	...	...	...	...	...	...	150
11	{ Fort Garry.....	{ John M. King.....	1851	26	5	15	7	60	...	1	2	6	...	150	150
11	{ Collingwood.....	{ Alexander McFaul March,	1851	211	11	7	15	11	...	1	13	11	...	...	220
12	{ Union and Norval.....	{ George Crow.....	1851	150	45	9	29	80	25	1	1	5	4	400	220
13	{ Orillia and.....	{ James Greenfield Nov. 24,	1851	117	5	5	10	40	20	1	1	4	5	100	120
13	{ East Oro.....	{ Julius Straus.....	1852	100	10	1	12	50	...	...	...	...	...	...	120
14	{ King.....	{ D. H. Fletcher... Nov. 8	1852	100	10	1	12	50	...	...	...	...	...	...	120
14	{ West Oro.....	{ Robt. Scott.....	1852	100	10	1	12	50	...	...	...	...	...	...	120
15	{ Boston Ch.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
15	{ Knox Ch., Milton.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
16	{ Gould St. Ch., Toronto.	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
17	{ Caledon and Orangeville.	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
18	{ Medonte and Flos.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
19	{ Stayner and.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
20	{ Bowmore.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
21	{ Markham.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
22	{ Scarborough.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
23	{ Oakville.....	{ James Greenfield Nov. 24,	1852	100	10	1	12	50	...	...	...	...	...	...	120
21	{ Markham.....	{ James Greenfield Nov. 24,	1860	144	10	11	10	45	20	1	7	4	48	250	300
22	{ Scarborough.....	{ D. H. Fletcher... Nov. 8	1860	253	41	19	39	...	63	1	1	8	10	...	182
23	{ Oakville.....	{ Robt. Scott.....	1860	100	4	13	13	98	20	1	1	7	12	200	182

PRESBYTERY OF TORONTO—Continued.

No.	Congregation.	No. of Stations Supplied.		Minister.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, Etc.	No. of Baptisms.	No. of Religious Classes.		No. of Week day Meetings.	Pastoral Visitations.	No. of Elders.	No. of Officers.	Volumes in Library.		No. of Meetings in each Church.
		Regular Charge.	Not Regular Charge.							Bible Classes.	Sabbath Schools.					Congregational.	Sabbath-School.	
24	{ King and... { Laskey... }	2	..	James Milligan...	1861	114	12	8	14	..	20	..	1	8	..	..	..	200
25	Streetsville	1	..	Walter Wright...	Mar. 24, 1864	100	13	8	7	50	10	2	13	6	6	165	117	250
26	Alliston, &c.	4	2	John K. Hislop...	Nov. 10, 1862	130	36	11	65	150	56	2	2	4	15	..	300	890
27	Mono Centre & West	2	..	Archibald Brown.	Jan. 27, 1864	96	8	6	21	11	..	..	1	4	10	..	250	254
28	{ Georgetown and... { Limchouse... }	1	..	Robt. Ewing...	Rec. settled.	..	..	..	..	..	..	..	..	..	..	..	..	..
29	{ West Gwillimbury... { and Bradford... }	2	..	Vacant	..	62	..	..	2	50	..	..	..	4	10	..	400	400
30	West Ch., Toronto	1	..	Vacant	..	45	3	..	6	..	..	1	..	2	5	..	300	320
31	{ York Mills and... { Fisherville... }	1	..	Vacant	..	60	8	..	13	..	..	1	..	5	..	..	200	203
32	2nd Brampton	1	..	Vacant	..	..	7	..	3	..	..	..	..	2	..	..	..	..

PRESBYTERY OF HAMILTON.

1	Flamboro West	1	..	Thomas Christie..	..	92	..	..	..	..	..	..	..	..	..	..	..	150
2	{ Binbrook... { Saltfleet... }	1	..	G. Cheyne, A.M.	July 6, 1831	40	8	5	12	79	10	1	1	9	11	..	80	70
3	Beverly	1	1	John Porteous...	Dec. 7, 1842	181	12	11	12	42	40	1	1	4	7	200	150	480
4	Nairn	1	..	Alex. McLean, M.A.	Feb. 14, 1844	136	16	23	13	50	15	2	2	5	10	..	200	280
5	McNab St. Ch., Hamilton	1	..	David Inglis.....	Jan. 17, 1846	415	32	20	25	297	60	7	1	7	17	..	400	1200

6	Thorold	Robt. Wallace....	July 15, 1846	63	9	5	..	..	1	2	4	7	400	250
7	Drummondville.....	Robt. F. Burns....	July 1, 1847	44	3	3	1	..	1	2	2	7	350	200
7	St. Catharines.....	W. Ormiston, D.D.	Nov. 1849	134	22	10	16	133	2	1	2	7	250	340
8	Port Dalhousie.....	James Black.....	Nov. 9, 1853	35	..	..	83	7	..	1	2	5	600	260
8	Central Ch., Hamilton..	John Lees.....	July 10, 1855	520	87	47	55	310	5	1	8	11	500	1488
9	Caledonia	Wm. Craigie.....	June 5, 1856	210	20	20	16	130	..	1	6	7	400	520
9	Allan Settlement.....	John Rennie.....	April 22, 1857	67	3	5	7	58	..	1	3	6	320	180
10	Ancaster Village.....	John M'Robie....	Oct. 21, 1857	53	3	10	11	50	1	1	2	4	150	200
10	Ancaster East.....	John G. Murray..	July 7, 1858	49	..	1	2	32	..	1	4	6	50	140
10	Ancaster West.....	Thomas Wilson...	April 28, 1863	130	12	8	17	70	1	1	5	2	200	250
11	Port Dover.....	Alex. Grant.....	Jan. 27, 1864	98	6	3	1	30	..	1	2	2	300	200
11	Simcoe.....	Vacant.....	.....	40	6	10	13	80	..	1	3	5	38	200
12	Dunnville.....	Do .....	.....	98	5	10	13	80	..	1	3	5	38	200
12	North Cayuga.....	Do .....	.....	23	1	..	..	..	..	1	4	7	..	250
13	Jarvis.....	Do .....	.....	78	7	1	14	..	1	1	4	7	..	260
13	Walpole.....	Do .....	.....	61	1	1	6	..	..	..	3	4	..	260
14	Grimsby.....	Do .....	.....	95	2	5	7	7	1	2	3	12	200	800
14	Beamsville.....	Do .....	.....	81	9	2	11	35	15	1	4	2	200	300
15	Sutherland St., Caledonia	Do .....	.....	123	14	2	33	33	27	1	5	4	..	300
16	Oneida.....	Do .....	.....	30	7	..	10	..	..	..	3	1	..	250
16	Indiana.....	Do .....	.....	32	3	2	11	..	..	..	2	..	..	300
17	Eastern Seneca.....	Do .....	.....	337	9	155	47	150	..	2	4	10	300	1200
17	Kno's Ch., Hamilton..	Do .....	.....	110	8	7	10	100	16	1	2	7	400	450
18	Knox's Ch., Dundas..	Do .....	.....	80	..	4	4	..	..	..	3	4	50	200
19	Waterdown.....	Do .....	.....	34	2	2	..	..	..	2	2	..	70	150
19	Wellington Square..	Do .....	.....	..	..	..	..	..	..	..	..	..	..	144
20	Crowland.....	Do .....	.....	..	..	..	..	..	..	..	..	..	..	..
21	Port Colborne.....	Do .....	.....	..	..	..	..	..	..	..	..	..	..	..
21	Welland.....	Do .....	.....	..	..	..	..	..	..	..	..	..	..	..
22	Niagara.....	Do .....	.....	..	..	..	..	..	..	..	..	..	..	..
23	Chippawa.....	Do .....	.....	..	..	..	..	..	..	..	..	..	..	..
24	Killride.....	Do .....	.....	..	..	..	..	..	..	..	..	..	..	..
25	Welland Port.....	Do .....	.....	..	..	..	..	..	..	..	..	..	..	..
				33	4	6	4	120	..	..	2	5	300	260

PRESBYTERY OF HAMILTON—Continued.

No.	Congregation.	No. of Stations Supplied.		Minister.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, Etc.	No. of Baptisms.	No. of Religious Classes.		No. of Week-day Meetings.	Pastoral Visitations.	No. of Elders.	No. of Office-bearers.	Volumes in Libraries.		No. of Sitings in each Church.
		Regular Charge.	Not Regular Charge.							Sabbath-Schools.	Bible Classes.					Congregational.	Sabbath-School.	
26	St. Ann's, Gainsboro																	
27	Felham																	
1	Willis Church, Blenheim.	1	1	John Gillespie	June 19, 1845	148	6	11	10	60	..	1	1	5	9	9	250	350
2	Erskine Ch., Woodstock.	1	1	Wm. Inglis	Dec. 23, 1847	78	23	12	2	50	..	1	1	5	9	9	400	200
3	Erskine Ch., Ingersoll.	1	1	Archibald Cross	Aug. 17, 1848	119	11	18	11	40	35	1	14	5	13	13	92	280
4	Knox's Church, Ayr.	1	1	Duncan McQuar	Nov. 25, 1851	284	21	..	23	100	115	3	..	7	3	3	200	630
5	Chalmers' Ch. Woodstock	1	1	D. McDermid	May 26, 1852	89	16	6	..	60	12	2	oc.	7	9	9	..	420
6	Glennorris	1	1	John Dunbar	May 18, 1853	147	9	4	9	70	35	1	1	4	5	5	430	220
7	Knox's Ch. Woodstock	1	1	Wm. T. McMullen	Nov. 5, 1856	194	9	4	17	..	31	1	1	7	9	9	500	580
8	Knox's Ch. Ingersol	1	1	John Straith	Jan. 31, 1857	157	9	26	13	150	53	2	1	7	12	12	500	560
9	Dunfries St. Ch. Paris	1	1	John James	Sep. 29, 1857	202	23	21	16	..	..	1	..	6	14	14	..	623
10	Chesterfield.	1	1	W. Robertson A.M.	Jan. 26, 1855	181	16	13	..	80	25	1	1	4	13	13	250	330
11	Zion Church, Brantford.	1	1	W. Cochrane, A.M.	June 7, 1859	295	38	16	21	340	50	2	2	7	13	13	150	504
12	Mount Pleasant	1	1	Wm. Peattie	Jan. 24, 1860	74	8	..	6	36	10	..	1	4	7	7	300	160
13	St. George.	1	1	Robt. Hume, A.M.	May 22, 1860	95	7	16	18	60	22	..	1	3	5	5	412	250
14	Norwichville, &c.	2	2	Wm. Donald	Oct. 30, 1860	87	6	4	13	70	8	1	2	5	8	8	400	375
15	Ratho.....	1	1	F. McQuaig	Nov. 28, 1860	89	13	3	10	50	30	oc.	1	4	12	12	100	300
16	Innertkip.....	1	1	J. Robertson, A.M.	July 23, 1862	121	34	9	12	75	..	1	1	5	7	7	250	175
17	River St. Church, Paris.	1	1	Wm. Richardson.	March 3, 1863	80	3	7	8	25	18	1	2	6	8	8	150	300
18	Tilsenburg, &c.	2	2															520

PRESBYTERY OF PARIS.

PRESBYTERY OF GUELPH—Continued.

Congregation,	No. of Stations Supplied.		Minister.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, etc.	No. of Baptisms.	No. of Religious Classes.		No. of Week-day Meetings.	Pastoral Visitations.	No. of Elders.	No. of other Office-bearers.	Volumes in Libraries.		No. of Meetings in each Church.
	Regular Charge.	Not Regular Charge.							Sub. Schools.	Bible Classes.					Congregational.	Sabbath School.	
24 Everton & Mimosa.....	2		Vacant														
15 Luther.....	3		Mission Station.....														

PRESBYTERY OF STRATFORD.

1 West's Co's & Gamble St.	2		Thomas Lowry	Sept. 24, 1833	161	11	2	29	80			1	6	16		200	
2 Norman St., Stratford	1		Thomas M'Pherson	Oct. 10, 1836	220	22	19	23	75	20	2	1	4	7		300	400
3 North Easthope	1		Daniel Allan	Nov. 21, 1838	118	3	2	12	45	16	1	1	5	5			230
4 Harrington	1		Wm. Meldrum	March, 1840	68	5	4	18	35	20	7	1	3	9			300
5 Wellesley	2		James Boyd	July 7, 1847	90	2	2	17	50	45	3	1	4	10		250	270
6 Shakspeare &c.	2		A. A. Drummond	Oct. 20, 1847	85	7	22	10	110	30	1 1/2	1	4	12		400	300
7 Widder St., St. Marys	1		William Caven	Oct. 7, 1852	200	47	14		130	40	2	1	9			400	500
8 Avon Ch., Downie & Carlingford	2		William Doak	Feb. 14, 1855	172	20	4	19	120	86	1	1	4	12		600	397
9 Hibbert	2	1	Jno. Fotheringham	Feb. 27, 1856	121	13	5	26		50	1	2	4	24	33	420	240
10 Mornington	1		David Beattie	April 27, 1857	150	8	5	19	40	35	1	1	3	12			
11 Avonbank & Fullarton	2		Robt. Hamilton	June 30, 1858	222	12	5	17	70	50	2	1	9	10		350	500
12 Nissouri N. & S., Fish Creek & Biddulph	4		Robert Hall	April 17, 1860	262	23	3	31	70	70	oc	1	11			500	700
13 Elma Centre, Monkton Molesworth, Listowell	4		Robert Renwick	28 June, 1863	190	21	4	29	65		oc	1	8	26			
14 Knox's Ch., Mitchell	1		Vacant		107	5	2		70	8	1	1	2	7		260	250
15 Burns' Ch., Zorra	1		Mission Station		21	4		4	13	12	1	2	3	5		61	168

PRESBYTERY OF GREY.

1	Division St., Owen Sound	3	Thomas Stevenson	June 22, 1840	135	25	17	18	100	20	1	2	3	9	500	300
2	Southampton & W. Arran	..	Andrew Tolmie...	June 2, 1853	143	18	12	36	60	40	1	1	8	20	125	175
3	Normanby	4	Patrick Greig	1853	100	7	7	14	5	1	..	1	5	6	250	200
4	Lake Shore	1	Robert Dewar	1855	100	7	7	14	5	1	..	1	4	15	..	..
5	Meaford, Griersville, &c.	3	John Gauld	June 3, 1856	82	9	4	11	..	20	2	1 1/2	5	6	195	170
6	Walkerton	3	R. C. Moffat	Oct. 4, 1857	160	19	11	24	56	30	2	1	6	11	100	400
7	Sullivan & Glenelg	2	James Cameron	Feb. 16, 1859	206	25	10	..	250	..	4	1	5	9	420	250
8	Durham	1	William Park	May 18, 1859	124	9	8	16	98	25	1	1	7	8	100	..
9	Paisley	2	George Bremner	Feb. 15, 1860	180	25	2	20	50	16	2	1	5	12	100	400
10	Mount Forest	..	J. McMillan	Jan. 29, 1857	102	7	5	6	40	25	2	..	10	5	200	500
11	Rocky Saugeen, &c.	4	Charles Cameron	May 1, 1861	164	11	4	25	166	..	1	1	5	7	100	200
12	Port Elgin	1	Alexander Frazer	Oct. 22, 1861	54	6	6	6	70	..	4	1	5	7	100	200
13	Carrick	..	William Hay	Sept. 24, 1863	..	..	..	..	..	..	..	..	..	..	..	..
14	Knox Ch., Owen Sound	..	Vacant	..	110	8	2	8	..	..	..	..	2	5	80	..
15	St. Vincent, &c.	3	Do	..	85	1	12	11	10	..	..	..	7	10	70	252
16	Southampton & Dunblane	2	Do	..	80	22	6	1	..	..	7	..	3	1	150	..
17	North Brant	..	Do	..	..	..	..	..	..	..	..	..	..	..	..	..

PRESBYTERY OF HURON.

1	Brick Ch., Bayfield	1	James Duncan	June, 1836	118	10	8	22	35	..	1	1	4	4	90	250	170
2	West Ch., Kincardine } and Pine River } ..	1	Walter Inglis	Oct. 18, 1842	47	2	6	7	54	10	1	..	4	8	30	120	150 } 160 }
3	Egmondville	1	William Graham	Jan. 15, 1845	70	9	4	12	12	..	..	..	2	5	..	..	..
4	Warrens ville & Frances } town }	2	John Logie	Dec. 1849	252	16	12	30	110	20	3	1	7	12	200	200	300
5	Knox Ch., Goderich	1	Robert Ure	Oct. 1850	160	25	..	16	200	22	1	1	7	9	..	500	750
6	Brucefield	1	John Ross	Sept. 25, 1851	169	7	5	..	3, SS	30	sev. oc.	..	3	5	..	400	400
7	McKillop	1	Mathew Barr	Feb. 14, 1854	150	18	3	18	171	35	1	1	4	10	200	200	270
8	Knox Ch., Ainleyville } and Wroxeter }	2	Wm. C. Young	Sept. 6, 1854	230	34	18	30	..	..	..	..	8	..	..	..	..
9	Blythe Hullett and Manchester	3	John Stewart	March 8, 1855	278	28	5	28	130	20	4	1	6	15	..	340	650

PRESBYTERY OF HURON—Continued.

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		Regular Charge.	Not Regular Charge.							Sabbath Schools.	Bible Classes.					Con. Recessional.	Sabbath School.	
10	Ashfield and Huron.....	2	..	Alexander Grant.	Aug. 4, 1858	178	25	5	34	150	35	2	1	6	9	..	525	338
11	Willis Church, Clinton ..	1	..	A. D. McDonald ..	April 28, 1859	111	9	3	15	120	14	1	1	8	10	..	200	550
12	South Bruce & Greenock	2	1	Alex. McKay	April 25, 1860	51	8	2	10	40	..	1	1	6	5
13	North and Centre Bruce.	2	..	Wm. Mathieson ..	May 1, 1862	140	4	1	1	7
14	Culross and Kinloss.....	2	..	Adam McKay	July 24, 1862	96	24	2	27	152	43	2	2	7	12	36	100	370
15	Riversdale, Enniskillen, and North Kinloss.....	3	..	A. G. Forbes	Dec. 11, 1862	90	9	..	1	3	21
16	Melville Ch., Ainleyville, Cranbrook, Walton }	3	..	John Ferguson	Jan. 31, 1865	..	Recset.
17	Thames Road & Kirkton ..	2	..	Henry Gracy	Mar. 22, 1865	85	3	4	30	45	2	2	..	4	4	..	100	250
18	Knox Ch., Kincardine.....	2	..	Vacant	102	13	10	22	45	1	2	17	550
19	Calvin Ch., St. Helens } and East Kinloss	2	..	do.

PRESBYTERY OF BROCKVILLE.

1	Without Charge.....	..	..	Robert Boyd, D.D.	Feb. 8, 1821	122	..	6	20	80	25	oc	1	7	12	..	300	200
2	Gloucester & N. Gower	4	..	Wm. Lochead, Sr.	Dec. 1830	316	6	3	23	163	84	3	1	6	12	300	..	400
3	Waddington, N.Y.....	2	..	John Morrison ..	May 12, 1829	194	17	13	17	138	30	2	1	7	8	..	200	394
4	Prescott.....	1	1	Wm. Ferrie, A.M.	1839	74	6	7	11	..	..	oc	1	6	..	..	..	460
5	Kemptville.....	2	..	J. Charles Quin ..	Sept. 1850	..	..	..	..	..	..	..	..	..	..	..	..	..

MODE OF REPROOF.

Some persons pride themselves upon being blunt, or, as they call it, "honest;" but such very blunt people do little good to others, and get little love to themselves. The Scriptures recommend *gentleness* and *kindness*. Reproof should fall like the gentle dew, and not like the rushing hailstorm. The oil insinuateth itself: the stone wounds and then rebounds. (Ps. cxli. 5.) Christians should take heed of getting fond of the work of "rebuking." Such "spiritual constables" do a great deal of mischief without intending it. They are in a church what a very witty and sarcastic person is in society, or what a telltale is in a school; and approximate very closely to that class which the apostle terms "Busy-bodies in other men's matters."

Our manner must be tender and winning. The nail of reproof (says an old writer) must be well oiled in kindness before it is driven home. The great thing is to show the person that you really love him; and if you manifest this in the sight of God, he will give you favor in the sight of an erring brother.

EIGHT FEARS.

A pastor, in a Congregational paper, has the following *fears* respecting himself:—

1. I fear that I am not sufficiently thankful for the privilege of preaching the Gospel.
2. That I think too much of the trials of the ministry.
3. That I am not entirely devoted to my work as a minister.
4. That I have given my people occasion to utter just complaints respecting my sermons.
5. That I have needlessly caused them to feel dissatisfied with my prayers.
6. That I have not visited them as I ought to have done.
7. That some have already gone to hell through my unfaithfulness.
8. That others, who may now form a part of my charge, will perish in like manner.

THE SPIRIT OF MISSIONS THE SPIRIT OF CHRIST.

When the ascending Lord bade the assembled church "Go and do these evangelical works," he only commanded them to follow his footsteps. He came to our world on an unmatched mission of love. That same love must be the main-spring of our obedience. Just as truly as Paul, we are "debtors both to the Greeks and to the barbarians, both to the wise and to the unwise." In the behalf of Christ, we are to communicate his dying love to lost men. We are to carry it to them, and urge it upon their acceptance:—even as He "came down from heaven, not to be ministered unto, but to minister." The Gospel is essentially missionary in its principles and precepts; in its spirit and inspired examples. Its *foundation* is love, inspired by suffering and danger. Its *great command*, "Go to the lost and press the motives of redemption upon them," even as God became man, and worked out the great salvation in the midst of human frailties and infirmities. Its *spirit* is one of holy devotion to others' good. Its *brightest lights* and best *examples* sparkle with missionary zeal, and burn with benevolence as a consuming fire. The true type of Christianity undoubtedly is found in the missionary age and achievements. Certainly the missionary work is our only defence against the encroachments of the world, and the baleful reign of selfishness. Our piety demands some such unworldly work and sacrifice to save it from utter carnality. We want a protest, sharp and vivid, against the despotism of sense, and fashion, and manifold sin. The world is falling into scepticism, for want of attractive goodness, the power of a holy sacrifice, and the blazing light of disinterested love.—*J. M. Hickok, D.D.*