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THE PRESBYTERIAN.

APRIL, 1870.

“ATTENTION!” The burden of the pastoral address recently issued by the Moderator of Synod to the Kirk Sessions and Congregations was, “the *DUTY* of adequately providing for the support of ordinances.” What we have now to consider is, *the best practicable mode of doing this.*

We take it to have been clearly demonstrated that it is as much the *duty* of professing Christians to provide suitable maintenance for the ministers of the Gospel, as that they should feed and clothe their own children, or that they should dedicate them to God in adoption, or that they should make a profession of their faith at the Communion Table. This phase of the subject, then does not require to be argued. But, *HOW* to provide the ways and means for carrying on Christ's work by the Church? This is the question.

From the inception of the Temporalities Fund, its revenues have been inadequate to meet the claims of the Church extension consequent upon a rapid increase of population. Nor has the original intention of the Synod in regard to this partial Endowment Fund ever been realized. In 1856 it was agreed that the interest accruing from the Commutation Fund should be applied in the following manner:—1st, for the payment of £112 10s per annum, to each of the commuting ministers; 2ndly, of £100 a year to eleven ministers who were refused commutation, and, 3rdly, of £100 a year to all ministers not so provided for—if the funds admit of it: it being understood that such annual subscriptions as may be received for the sustentation of the Church should be applied to this last mentioned purpose; and, further, that if the sum thus annually provided should at any time be insufficient to give £100 a year, that the whole sum be divided among the claimants, but, that the division should not be continued after the allowance to each minister has fallen to

£50.” This may be considered the final direct deliverance of the Synod with reference to the administration of the Temporalities' Fund. In 1858 the Temporalities' Board were incorporated, and we find them re-affirming this principal by by-law. But, from the first it was foreseen that even the smaller sum of £50 could not be guaranteed to each minister unless a large supplementary fund were created. The attempt was made in 1860, '61 and '62, to increase the capital, but the total result of that effort was the addition of about \$28,000, the interest of which, at 6 per cent., was barely enough to provide for the payment of £50 each to eight ministers, while the actual number added to the roll during these years was double that number.

In 1863 it was resolved by the Temporalities' Board, “that it shall be a condition of any minister, other than those privileged by or at the time of commutation receiving £50 per annum from the Fund at the disposal of the Board, that he shall obtain from *his* congregation, or otherwise, a subscription to the Fund of \$50 per annum, and that, in any case in which such subscription has not been sent, the Chairman and Secretary be authorized to retain \$25 of the allowance half-yearly.”

This course was approved by the Synod, and has since been followed. It is one of those sort of things we suppose in regard to which it is *allowable* for a minority to hold and express an independent opinion, and we must say that we never thought it was the right thing to do, for it amounted in point of fact to this; it legalized the evasion of a fundamental principle, the departure from which has proved of doubtful expediency. Still, the expedient met in some degree the difficulty of the time, and might have continued for several years more to do so, had it not been for the *unfortunate failure of the Commercial Bank* in October, 1867. This involved an actual

loss of \$9,600 of capital, and an annual reduction of \$5,000 of revenue that landed the Church in a crisis altogether unprecedented in its history. Most true, the crash served to arouse enthusiasm, and we have been able up to the present time to continue the reduced scale of payments to all the ministers; but, that this high pressure under which we have been working is unsatisfactory and dangerous to the machinery of the Church is undoubted. We have had pastoral letters, special appeals, private appeals—a perfect “spate” of appeals, and we know enough of the mind of the Church to say with confidence that to trust longer to these, is to trust to a broken reed. It is no use crying over spilt milk. We must look the situation fair in the face and adapt our policy to the altered circumstances, and to the present requirements of the Church. The first step to be taken is to affirm one or other of these alternatives:—Shall the interest derived from investments and the Annual Church Collections be henceforth regarded as a “Sustentation Fund”; as a Missionary Fund, proper: or, as a combination of these two? In the first case, of course, there is implied the payment of an equal sum annually, to each minister, without reference to the ability of congregations. In the second, the principle is recognized that the larger and wealthier congregations should support their own ministers, and that the Synod’s Home Mission Fund should be used only for the purposes of Church extension, for the aiding of weak congregations, and for providing retiring allowances to aged and infirm ministers. A combination of these principles would assume this character.—The annual proceeds of the invested Fund shall, after satisfying the claims of commuting ministers, be employed in the payment of £50 a year to each minister, without any deduction, in the order of seniority, as far as it will go, and that the sums annually contributed by congregations shall be disbursed with reference to the ascertained financial ability of each congregation whose minister is not on the list of Recipients from the Temporalities’ Fund.

It will be for the Synod that is to meet next June to decide which of those general principles is to mould the future policy of the Church. The Presbyterian Church of Ireland, which, as affected by recent legislation and the discontinuance of the “Regium Donum,” is placed in a position

very similar to our own, has, by a majority so overwhelming as practically to amount to unanimity, agreed to adopt the principle of a Sustentation Fund. The amount received from Government in commutation in their case will yield an annual allowance of £69 to each minister, and it is proposed that the Irish Church shall contribute £30,000 annually, so that each minister may receive a stipend of £100 a year, in addition to whatever his own congregation may contribute further. The Sustentation Fund of the Free Church of Scotland, which is entirely dependent upon voluntary annual contributions, has for its aim the payment of £150 a year to each of its eight hundred ministers, and that high aim has been reached. On this side the Atlantic, however, the endowment principle is regarded with less favour, and hence we find the American Presbyterian Churches acting on the missionary principle—extending their field of operations—supporting the weak—allowing those who are able in all cases to take care of themselves. This, so far as we know, is also the invariable practice of the Methodist Churches.

The object of this paper is not to pronounce an opinion upon this or that plan, but rather to direct attention to the fact that some method, other than that now followed, must be devised, and in a matter of such moment it is extremely desirable that the members of Synod when they meet should come together with the knowledge at least that this question will be discussed. It will be remembered that in June last, a committee was appointed to consider this whole question, and to report to next meeting of Synod. That this committee have given much time and thought to the subject we know, and that they will be prepared to submit a matured plan at the proper time, we have reason to believe. So far as we can learn, the last of the three above mentioned principles is that which the committee will recommend for adoption, namely, a Sustentation and Home Missionary Fund combined.

The following are understood to be the leading features of the proposed new arrangement:—

1st. That the Temporalities’ Fund shall remain intact, and that the interest accruing therefrom shall be applied in the same manner that it now is, excepting that the full sum of £50 per annum, instead of \$150, shall be paid to all non-privileged ministers, as far as the funds will go, in

the order of seniority. This represents the sustentation principle in the scheme.

2nd. That the Synod of 1870 shall proceed to the immediate creation of a Home Missionary Board, separate and distinct from the Temporalities' Board, and which shall be under Presbyterian and Synodical control. This Board will be charged with the formation of a supplementary fund to be annually contributed by the congregations, the specific object of which shall be to aid all those congregations, and only those, who, in the judgment of their several Presbyteries, are unable to provide for the adequate support of ordinances.

It will be suggested that the Home Missionary Board shall consist of the moderator and clerk of Synod, *ex officio*, one minister and one layman from each Presbytery, and a certain number of additional members to be elected by the Synod. That the chairman of this Board shall be elected by the Synod, and that ultimately, such chairman should devote his whole time and labour to the superintending of the Church's Home Missionary operations, and to the general management of the Fund. Provision will also be made for an annual meeting of the Board during the sitting of the Synod in each year, to receive reports and statements from the Temporalities' Board and from the Presbyteries, to ascertain the amount of money that may be required for carrying out the above mentioned proposals, and to make such general arrangements for the collecting and disbursing of funds as may be requisite and necessary, and also to elect from among themselves an Executive Committee for the transaction of business during the year. It were premature to speculate on the details of such a scheme as this. We have said enough to foreshadow the chief features of it, and whether we have apprehended the full scope of the Committee's intentions, or not, what has been stated may suffice to introduce the subject to public notice, and we may add that we shall be glad to make room in our columns, more especially if they come in a condensed form, for any remarks that the perusal of this may suggest. We are free to state that our own opinion of the general scheme is favourable. There is conservatism in reverting to the original intention of paying the £50 in full, and, besides, there is honesty in it. Why should we perpetuate the delusion that a minister is receiving that sum when he is not? Or why give a congregation credit for contributing \$50 a year to the Home Mission Fund that does not?

And it is well known that one-half of the congregations are now in that false position, and that the \$50 in too many cases comes out of the minister's pocket. A few individuals might at the first find themselves at a comparative disadvantage, but, in the long run, it is evident that they would better their position, for their ultimately coming upon the Temporalities' Fund for an annual allowance of 25 per cent more than they are now receiving would be as certain as the existence of the Fund. And it admits of easy demonstration that they would not have to wait very long.

Although we did not mention this fact in its proper connection, there can be no doubt that every minister who from age or infirmity obtained leave of the Synod to retire from active duties would at once be placed on the Temporalities' Fund, and that of itself would be a valuable consideration. And then, there is something in the principle of granting aid to weak congregations, who, of themselves, are unable to support christian ordinances that commends itself. Nor can it be doubted that under a system of this kind a much larger amount of annual contributions would be secured than at present. Presbyteries would undoubtedly be led to feel that their influence and active co-operation was needed, and it would become, more than it has been, a point of honour with them, and individual ministers to make sure that all congregation under their supervision discharged their relative duties to one another and to the Church. And this, too, must be considered, that the claims of those who might be at the first most inconvenienced by the change would be certain to receive the first consideration of the Mission Board. But why waste words about a prospective advantage to individual ministers and the Church that is self evident, so much so, that any man who has half an eye can see it; even the man who has not been accustomed to look beyond his nose must see it. To doubt that the Church would contribute \$8,000 a year, or whatever the sum shall be that may be required to inaugurate and carry on such a scheme, would imply either a grave misapprehension of the importance of the work in hand, very gross mis-management, or, a very low estimate of the willingness or ability of our people to contribute. In any plan that may be devised it is of great importance that there should be laid before the Synod from year to year a definite estimate of the sum required for that year, and that thus there should be pre-

sented an annual debt for the Church to meet and discharge. This only we shall add in conclusion: before ministers hesitate to accept such guarantee as the proposed Mission Board could offer them, they would do well to calculate the probabilities of being cut off from any participation in the Temporalities Fund, as it is now administered. The following figures may be of use in making such a calculation.

The present revenue of the Temporalities' Board is.....	\$30,389
The present claims amount per annum to	36,650
The annual deficiency is.....	6,261

Consequently 41 ministers are already virtually cut off from the Endowment Fund, and some of them are settled in parishes where it will be almost impossible for them to remain without such supplementary aid as the Home Mission Board would feel bound to give them.

We have again to urge upon Presbyteries and Congregations the importance of furnishing statistics. The Convener of the Synod's Committee on Statistics is desirous of having all the returns in his hands before the 10th of April, in order to tabulate them for the Synod. When it is remembered that he has his own business to attend to besides giving so much of his valuable time to the work of the church, and that his own duties proper will fully occupy his attention during the spring months, we trust that the church will be considerate and enable him to complete this work now when he has leisure. And let not the refusal of any congregation or Presbytery to make returns render his labours comparatively useless, or mar the returns of those who do attend to this important matter. The Synod is long suffering, but we greatly mistake if it will overlook any offenders in this regard at its next meeting. Let us as a church wipe out the reproach of being behind the age by not having complete statistics of our condition.

OUR CIRCULATION.—It will be seen by the printed acknowledgment that a large amount of subscriptions for the Presbyterian has been paid. But a larger amount is still due, and of which we stand much in need to maintain credit with our indulgent publisher. It may encourage others to know that a thorough canvass is being made of the Congregations in this City. Already, nearly one hundred new subscribers have been added from St. Paul's alone. The number taken in St. Gabriel's

has been doubled: and, the Young Men's Association of St. Andrew's are heartily at work for us in that Congregation. Why cannot we have similar efforts put forth in all other Congregations?

PHOTOGRAPHY has preserved for us an admirable likeness of the late Dr. Mathieson. That to which we particularly refer is a large sized portrait by Mr. Inglis, of Montreal, mounted in paper 16 inches by 20 inches. By special arrangement with the artist those who wish to possess themselves of a copy can do so at a cost of three dollars, which is less than half the usual price asked for pictures of that size. A large number has already been disposed of.

QUEEN'S UNIVERSITY.

CONVOCATION.—The annual closing Convocation will be held in the Convocation Hall on the 25th of this month, (April) at three o'clock p.m. Besides the usual business of distributing prizes, announcing honours, laureating graduates, and electing fellows, it may be mentioned that among other means of giving interest to this particular meeting, an address is expected from the Moderator of the Synod, the Rev. Dr. Jenkins, of St. Paul's Church, Montreal. *Trustees* are members of Convocation, and as the annual statutory meeting of the Board will take place on the evening of the 25th, it is hoped that those of them who purpose going to the latter will be able to make it convenient to attend the former also. All *graduates* are members of Convocation and they are invited to pay their dutiful respects to their *Alma Mater* by being present. The *Alma Mater Society* will have a *conversation* the evening before, to which alumni at a distance will be specially welcome. These two meetings may be made the occasion of a pleasant reunion of the sons of the College. Graduates are requested to appear in Convocation in their several academic costumes.

N. B. Members of Convocation attending this meeting will have the privilege of passing to and from Kingston, per the Grand Trunk Railway, at one fare for the double journey.

IN MEMORIAM.

We deeply regret that we have to announce the death of George Malloch, Esq., so long judge of the United Counties of Leeds and Grenville, who expired

suddenly on the morning of February, 12th. Deceased was born at Perth, in Scotland, in 1797, and was in his seventy third year at the time of his death. In 1807 he emigrated to this country with the other members of his family, and soon after commenced to study law in the office of Levis Sherwood, who subsequently rose to be a judge of the superior courts of the Province. In 1825 Mr. Malloch was called to the bar, and soon won for himself a good position as a barrister by his industry, his punctuality to his engagements, his zeal in behalf of his clients, and his sound legal knowledge. These qualities, so desirable in a legal gentleman, attracted the attention of the Government of Upper Canada, and in 1837 he was appointed judge of the Bathurst District, which embraced the Counties of Leeds, Grenville and Lanark. On the re-arrangement of the judicial Districts in 1841 Mr. Malloch was appointed judge of the united Counties of Leeds and Grenville, a position he occupied with credit to himself and benefit to the community until he resigned in 1869. He thus sat on the bench for the unusually long period of thirty-two years, during which he had only one of his decisions reversed, a fact which establishes his sound legal attainments as well as his clearness of intellect. Full of years and full of honor, the earthly judge has been suddenly called away to confront the Judge of all time and eternity, and another link of the past of Canada with the present has been snapped asunder.

He, having retired to rest in his usual health the evening before, passed away so peacefully that his beloved wife was not aware for some time that his spirit had fled. The suddenness of the event created a deep impression in the town, and the Rev. Mr. McGillivray, minister of Brockville, and the Rev. Mr. Bain of Perth availed themselves of the opportunity to address those present at the funeral, and on the Lord's day following, on the importance of being always ready for death, and of paying tributes to the memory of the deceased.

At the funeral Mr. McGillivray said:

And might I not here be pardoned even were I to make, as I shall not, more than a momentary passing reference to the principles of the life of him who has just left us. I might in sincerity and truth say much of his many sterling virtues manifested in the several capacities of member and Ruling Elder of the Church to which he was so long and so ardently attached. How conscientiously and faithfully he discharged

the varied duties of his holy office in both the Session and the Synod of his Church, with what praiseworthy punctuality every Lord's day he occupied the sacred seat in the sanctuary. And contrary, too, to the manner of some who, according to their own caprice, are present at part and absent from part; he was rarely indeed, if ever, absent from either service; setting in this a noble example to the flock over which he was made overseer, as well as to the family whom he has left to mourn his loss. Now God forbid that we should speak of any as being, while in the body, already perfect, on the contrary we feel that the departed to whose mortal remains we this day pay the last tribute of respect, had while here many of the imperfections common to our humanity, though, blessed be God, we can and do feel and know that these were made to revolve about and above an inner life whose central and governing principles were the most severe and inflexible integrity, the most scrupulous sense of justice, the most sterling truthfulness and the most noble and thorough contempt for anything base, mean, or false though fair.

With these living, undying principles, combined with holy faith in that God with whom he had to do, he has gone, may we not well hope, to the place "where the wicked cease from troubling and the weary are at rest. To the rest which remaineth for the people of God." Yet even though we cannot help feeling it is well with him, we are as a congregation and community left to lament a loss which we can only realize little by little as the successive days roll by. Becoming it is, and a melancholy satisfaction to the mourners it may be, to know that amongst the vast concourse here assembled in dutiful respect and regret, there may be strong men and tender women standing near whose sympathetic tears fall thick and fast. To know that the principal places of business in this town, where he was so long and so favourably known as a prominent citizen and just judge, shall this day as the solemn procession passes along be found closed in token of deserved respect. But becoming and well in its place as all this is the wounded, mourning spirit seeks a deeper comfort in the gracious Word and Spirit of God, together with well-grounded hopes in Him, like the wearied *heart-stricken* dove, which could find no rest for the sole of its foot elsewhere, it seeks to return and rest once more in God, in the ark which he for safety from the overwhelming flood has built up for it

out of such truth and thought as this: "As in Adam all die so in Christ are all made alive again."

Preaching in Brockville the following Lord's Day, Mr. Bain said:

I have no intention, on the present occasion, to pronounce any formal eulogy upon the character of the departed. The merits of his character and life have now been pronounced upon by Him "who judgeth righteously, and whose judgment is final and irreversible. All present too, I doubt not, having long and well known the departed, have already formed their estimate of his character and life, an estimate which will be little affected by anything I can say, if not according to the truth; yet I do feel as if God, by the very peculiarity of the circumstances which render this dispensation so marked an event in this community and to this congregation, requires that I should advert for a moment or two to those qualities in the character of the departed which secured for him, among his fellowmen, the influence which in life, he possessed, and the public respect which has already since his death, been paid to his memory.

The position which the deceased occupied in life, high and commanding though that position was, is not of itself sufficient to account for the way in which he caused his influence to be felt among his fellow-men, and for the feelings of respect with which he was regarded, not in these united counties alone, to which he so long held a high and important official relation, but by very many as well in all parts of Canada. The only satisfactory explanation of this truth is found in the personal qualities which belonged to him as a man and a christian, in the virtues which he exemplified in connection with his high official position, and in all the other relationships of life.

I do not say that the departed was, in character, free from infirmities and defects; but however many and marked these may have been, I do feel free to say that they served to bring out in bolder relief certain sterling virtues which belonged to him, and to make his friends all the more certain of his possession of these virtues.

No one could be long in the society of the departed without being made to feel that he was in the presence of one who possessed a very vigorous and independent mind. Gifted by nature with mental powers of a high order he was at pains, by careful and severe study continued from

his youth up almost to the close of life, to develop and improve them to the utmost.

As a consequence he was not only well versed in all matters pertaining to his own profession but his mind was also well furnished with principles and well supplied with varied and extensive information, bearing upon most subjects, whether of a scientific order, or connected with the various political and ecclesiastical questions of the day.

It seemed to have been a maxim with him through life, that "whatever was worth doing was worth doing well." Superficial views on any subject could not satisfy him; he was careful to get at the principles underlying any subject to which he directed his attention, and could not rest until he had satisfied himself that he had succeeded in this.

The severe and rigid training to which he had so long subjected his mind, first in his preparation for his legal duties and then in his discharge of them, at the bar and on the bench, with the habits of strict discrimination, formed in him by this training, brought him to regard matters, not through the medium of sentiment and feeling, but in the character of logical truths, and to deal with them unsparingly as such; hence when he formed an opinion in any matter, he held it firmly, and was ever prepared to vindicate and maintain it. And not unfrequently with warmth and zeal, just because of his confidence in its correctness.

He was a person of great integrity and uprightness, highly, I may say sensitively, conscientious, in all that he did.

He administered justice, I believe it will be almost universally admitted of him, with the greatest pureness. In point of fact, scarcely any of his decisions on the bench, have ever been reversed.

He was incapable, I believe, of doing anything, in public or in private matters of business, which he considered unjust, or of which he would be ashamed, whoever might know it. Truthful, upright, and straightforward himself, according to his convictions of what was right, he could not bear in others what, in their actions, seemed to him to be unfair or underhand dealing, or what, in their words, savored of insincerity or equivocation.

He was a firm believer in the doctrines revealed in Scripture. He had full belief in the system of truth comprehended in the Gospel as pointing out the only way in which sinful men can attain to any well-grounded

hope of enjoying eternal life. He had, also, a strong conviction of the power of religion to preserve those who came under its conserving and hallowing influence from many evils in this life and to secure to them the purest joys and the best blessings which earth has to afford.

Hence he has been for many years a devout worshipper of God. A regular observer of the several ordinances, private and public, of God's institution.

The sanctuary of God in which we are now assembled bears testimony to the value which he attached to the observance of the public worship of God and the administration of the ordinances of religion, according to the simple forms and scriptural standards of our Church, of which, while liberal in his sentiments towards other denominations, he has so long been an attached member, and an active and prominent office-bearer.

He not only contributed liberally towards the erection of this Church, but he has ever since contributed also largely for the support of ordinances in it; and he has never failed, as a member and office-bearer of the congregation, to take a lively interest in its prosperity.

He was a most regular attendant at the sittings of the Synod, the superior court of our Church; and he gave that court to the last the full benefit of his judgment and information, having taken an active part in the discussion of almost every important subject that has been before it for many years. The services which he rendered to the Synod were repeatedly acknowledged by votes of thanks accorded to him, and on one occasion by the public presentation of a Bible which we trust will long remain in the family, a precious heir-loom, and serve to stimulate his sons and descendants for many generations to emulate him in his devotedness to the interests of our Church and of religion.

In the same manner did he manifest the interest which he felt in the prosperity of the Church and of the country at large by the faithful and zealous manner in which, according to his convictions, he discharged for many years the duties of a Trustee of Queen's College.

We dare not intrude into the sacredness

of his domestic relationships. The deep grief of his mourning widow and of the other members of his family affectingly proclaims the painful sense which they feel of the sore bereavement which they have sustained.

His removal from earth was indeed sudden. "The Son of man came to him at an hour when he thought not." While he lay in bed, all his bodily senses at ease, enwrapped in placid, child-like sleep, his spirit in a moment, without causing, so far as can be ascertained, any bodily pain or even the least muscular or nervous disturbance, passed into the presence of its Maker and Judge, let us hope, washed from all impurities in the blood of Christ, and set free from all infirmities and imperfections, to hear from Him who "knows our frame," and who has assured us that "He will remember that we are dust and will be merciful to our unrighteousness, the approving words: "Well done, good and faithful servant, thou hast been faithful in a few things: — Enter thou into the joy of thy Lord."

QUEEN'S UNIVERSITY.

CONVOCATION.

To Trustees and Graduates.

Graduates and others wishing to be present at the approaching meeting of convocation, announced on a preceding page, and desirous of securing a return-ticket by the Grand Trunk *free*, will require to announce their intention to the Very Reverend Principal Snodgrass, as soon as possible. They must be furnished by him with a certificate to be presented when applying for a double-journey ticket at the *commencement* of the trip. It is hoped that very many of the *alumni* will avail themselves of this privilege, and unite in doing honour to their *alma mater* at the demonstration about to be held. Among other subjects to be probably discussed, will be what modifications should be made in the statutes of the University to keep up the interest of the ex-students. "*Alma mater floreat.*"

Correspondence.

"SMALL LIVINGS."

To the Editor of the *Presbyterian* :

SIR,—In a former communication I spoke of the position which a large number of the ministers of our church occupy in this country ; in the present I shall throw out some hints as to the manner in which this evil may, in a great measure, be remedied ; and be it borne in mind, that this evil—inadequate support of the ministry—affects, not only the public servants of Christ, but also the Church at large. To this many of the influential members of our church are becoming alive, and if their acts were followed up by others, in the same spirit of zeal and liberality, the "muzzling of the ox that treadeth out the corn," would soon, in regard to the Church of Scotland in Canada, be a thing of the past. But this is not the case. And why? Is it that our people are careless whether religious ordinances are perpetuated in this land, or not, in a manner which they believe to be in accordance with the word of God? or is it that we have not yet hit upon the proper means for bringing this matter before them? This latter is, in my estimation, the true cause ; and it becometh all who have the welfare of our Church at heart, to ponder deeply the ways and means which may suggest themselves as a remedy for this evil. Several plans have been suggested, and partially carried out in the past, but without any great results. It yet remains to be seen whether that suggested at the late meetings of the Commission of Synod and Temporalities' Board will have the desired effect.

The system now in practice for the support of religious ordinances is, in a large majority of cases, a great failure, not only in regard to the sums thereby raised in the various congregations, but also in regard to the spirit which it generates. It is calculated to foster congregationalism, in place of leading our people to understand that they belong to a Church which has before it in this country a great future, if only the minds of its members were alive to the high position assigned them by the Lord of the vineyard.

In order to obviate this evil, and as a means to accomplish the object of placing our ministers in a better and more respectable position, I would suggest that, in place of each congregation, as at present, raising and handing to its minister the sum which

is deemed sufficient for his support, that there be one central fund—call it by what name you will—into which all contributions shall be paid ; that the half-yearly allowances from the Temporalities' Board be added to this fund ; and that out of it country ministers receive an equal share. By this means large congregations which we blush to see from our statistics pay from \$300 to \$400 per annum, would, I am sure, be led to see their way to the payment of double, if not triple, that amount ; and these ministers, now in receipt of comparatively large stipends, would rather be gainers than losers by thus throwing in their lot with their less fortunate brethren. And, indeed, I could never see why our country ministers should not receive as much as another. All have to go through the same expensive course of education. All have the same position to maintain. All have an equal right to have their families well educated. In towns and cities, of course, there must be an exception to some extent ; but for this provision might easily be made. But not only by this means, I am convinced, would we be able to raise as much as would support the ministers of small, or poor congregations with something like an approach to competency, but we should be able to reach many outlying, and new settlements, which at present, however unwilling we may be, we must either leave out in the cold, or hand over to other denominations.

For the purpose of carrying out this plan, in the several charges, and in mission station, let small committees of men good and true be appointed, to visit semi-annually and collect from those in connection with the Church, and transmit such collections to a treasurer appointed by the Synod. It would be well also that deputations from Presbyteries visit yearly the congregations within their bounds, and enquire whether they are doing their duty in this respect ; and that immediately after the meeting of Synod, a printed report of the whole be sent to the committees in the different congregations.

The writer has felt and many others have confessed that they have felt it to be a false position which the ministers of our Church occupy in regard to the manner in which our stipends are now paid. When a minister is inducted, there is a covenant entered into between the people and some

other party. That party in a Presbyterian Church is certainly not the minister, but the Church, the Synod. The minister is not *hired*, as some seem to think, by the people at a certain rate for so much service, but as the servant of the Church is appointed to labour in a particular field, subject to rules laid down for his guidance. If then, in place of receiving a salary—or a name for one—from his people, he were paid a certain sum from a fund raised throughout the whole Church, he would find himself occupying a more independent position,—would feel himself less fettered—and would more boldly open his mouth and call upon his portion of the flock to open their hand and liberally give of the first fruits of their increase unto the Lord. A benefit would also be conferred upon the members and adherents of our beloved Zion; for they would be led to take a deeper interest in the prosperity of their church as a whole, and not confine that interest, as is but too often the case, within the borders of the congregation to which they belong.

It is now some years since the scheme above propounded suggested itself to the mind of the writer, who, though a "small living" man, is yet deeply anxious to see the Church of Scotland prosper in Canada, and the more he thinks of it the more is he convinced that if carried out it will be followed by results far exceeding the fondest expectations, and their would be no more a mourning over

SMALL LIVINGS.

To the Editor of the Presbyterian.

SIR,—I trust I shall not not be condemned as "revolutionizing" and "ritualistic" if I avail myself of your columns to suggest to your readers a few considerations which have occurred to my own mind respecting what appears to me to be a want in the equipment of our Church,—a want which I think might be supplied without in any degree departing from the purity of her ancient standards; I refer, to our non-observance of Christmas Day, Good Friday and Easter.

The time is, I hope, happily gone by when the mere circumstance of a custom having been in use among those whom we believe to be in error would be sufficient to condemn it without consideration of its intrinsic merits. This tendency prevailed, perhaps, rather too strongly in the turbulent reforming days, though we certainly have retained *some* practices which, on the same

principle, we should have had to cast aside. The founders of our own beloved Scottish Church, noble and faithful souls as they were, were yet too inevitably swayed by the desire of uprooting every relic of Popery to give a sufficiently dispassionate consideration to the question whether, in leaving these great anniversaries of Christendom entirely unmarked, they were not depriving the Church they were founding of one means of influence for good.

The objections usually urged against the practice of observing these days are the fact that no such observance is commanded in Scripture,—the liability of the custom to abuse, and the desirability of bearing in mind on *all* days of the year, the great truths which *these* days are specially designed to commemorate.

It is true there is no Divine command for the observance of such days, but neither does such special command exist for some *other* practices which we maintain; as we think, rightly, on the ground that they are expedient, becoming, and have been the custom of the Christian Church from its earliest ages. The New Testament *does not settle details*. Its course is always to point out great principles and leave minor matters to be settled according to their Christian expediency, so long as they are not inconsistent with the principles laid down. When St. Paul speaks of the observance of days as a thing on which undue stress should not be laid he does not forbid such observance, but says, "He that regardeth the day, let him regard it unto the Lord, and he that regardeth not the day, to the Lord let him not regard it."

As to the possibility of abuse, there is no good custom of which the same might not be said. It is hard to say where we should stop, if we were to go on depriving ourselves of everything which from the corruption of human nature, is liable to be abused! Are not our Sabbaths, our Sacraments, our observances of all kinds, constantly abused by those who have not crucified the flesh with its affections and lusts? And although Christmas Day, to which this objection is most commonly applied, is often abused by the merely carnal observance of a holy feast, yet is not this very evil more likely to prevail among *ourselves* than in bodies where, at least, the hallowing influence of a morning service can scarcely fail to impress upon the most thoughtless *some* thoughts as to the origin of the celebration and its proper observance? The day is observed among us as a holiday and festival, it only remains with

us to decide whether it shall be celebrated as a *religious* or as a purely *secular* one; whether or not it is to be "regarded unto the Lord!"

In regard to the third objection; most cordially do I agree with the principle that at no time should the great cardinal events of Christianity be lost sight of, that in a "life hid with Christ in God" we should be "always bearing about with us the dying of the Lord Jesus." Yet, from the constitution of our human nature, it is impossible that we can always sustain devotional feeling at the same height, and it is certain that we do need by seasons specially set apart from the ordinary claims of life, its hurry and bustle, to recruit the waning flame. It might be said that the Sabbath is sufficient for this purpose. But we, ourselves, as a Church, admit that it is *not*, and recognise the very same principle by our special seasons of preparation for the administration of the Lord's Supper. Indeed it may well be feared that the attempt to make all seasons alike would end in very much lowering, instead of elevating, the level of the ordinary life. Two sentences from Neander's Church History in reference to the origin of such special days may be quoted in this connexion.

"But if men did, notwithstanding, now select certain days for the purpose of associating with them the remembrance of the great facts connected with the History of Redemption, to which the *whole Christian life* was ever to be referred, for the purpose of making these occasions *central points of Christian fellowship*, yet this was by no means inconsistent with that Christian tendency and intuitions which were at bottom. It was only a descent from the elevation of the pure spirit, at which even the Christian, still partaking of a double nature, cannot always sustain himself, to the position of sensuous weakness, a descent which must become the more necessary, in the same proportion as the fire of the first enthusiasm, the glow of the first love abated."

Who among us can say that his ability to sustain himself at this "elevation of the pure spirit" enables him to dispense with these "central points of Christian fellowship," which are so well calculated to revive the "glow of the first love?" And it seems to me that even the Apostles themselves, ardent as were their love and zeal at all times, could scarcely have allowed the solemn anniversary of our Lord's Passion, the joyous ones of His birth and resurrection to pass unmarked, unremembered, in the crowd of common days!

There is an impulse in the nature of man which leads him to commemorate anniversaries both public and private. We mark the anniversaries of public events of national history, the birth days of our friends and of the great benefactors of the human race; we remember with a special remembrance the days on which our loved and lost left us for the courts above. What then should there be to condemn in keeping, as days set apart, the anniversaries—whether exact in their chronology does not matter at all—of those events which have been fraught with results of such infinite magnitude to the whole world as well as to ourselves individually? Are we to pay no respect to the fact that throughout almost the whole of Christendom these days have been, by common consent, consecrated to such memories from the earliest ages of the Christian Church, which is, by the way, one of the historical evidences of the truth of our holy faith? Is there not something beautiful and touching in 'his fellowship of feeling over the whole Christian world,—something of which we might well take advantage, turning it to good account, instead of, as it must seem to others, churlishly refusing to join in the solemn tones of prayer and praise which arise on those days from multitudes of Christian hearts over the whole world? The only times when I have ever felt ashamed of my Church, whose superiority in so many points I would proudly claim, have been when I was obliged to confess to wondering Episcopalians the—to them—incomprehensible fact that we as a Church paid no regard to days so full to others of the most solemn and touching associations. And it seems to me that they who, on these days most earnestly try to have their spiritual being pervaded by these associations, will be precisely those the tenor of whose ordinary life will be most thoroughly guided by the truths with which they are connected. When listening to some ministers of our own Church who, on Easter Sunday, seem to avoid almost with intentional exclusiveness alluding to the joyful anniversary which many Christians feel it to be, Keble's glowing words have recurred to my mind with irresistible force:

"Oh! day of days! shall hearts set free
No minstrel rapture find for thee?
Thou art the sun of other days,
They shine by going back thy rays:

Enthroned in thy sovereign sphere
Thou sheddest thy light on all the year,
Sundays by thee more glorious break
An Easter Day in every week;

And week-days, following in their train,
The fulness of thy blessing gain,
Till all, both resting of employ
Be one Lord's day of holy joy!

Should we lose *anything* we might gain *much* by turning to account the strong associations of times and seasons?

The matter presents itself to us here in Canada under a different aspect from that it bore in Scotland in the "good old times" to which the opponents of this view will probably tell us to look—times when the whole country was strictly Presbyterian, and when, consequently, such days were never in any way distinguished from others, and the idea of their observance or non-observance never came in contact with the minds of the people. *Here*, on the contrary, the days are distinguished from ordinary days, they are public holidays—days when people are set free from their ordinary occupation. Are we then, when so many of our fellow citizens are taking their way to their places of worship to pray and read together the passages of Scripture appropriate to the memories of the day, and to have the events it commemorates brought before them more forcibly than at other times, are we merely to consider ourselves free to spend the time in purposes of recreation or amusement with possibly a lurking feeling that we are "*better Presbyterians*" for having nothing to do with the remembrances of the day? By such a system do we not tend to confirm in the minds of others the floating impression of Presbyterian coldness and rigidity and prejudice; and do we not throw away a valuable opportunity of bringing before our people on an unavoidably idle day the great truths of salvation?

I appeal to the thoughtful and reflective among the leading spirits of our Church to take this matter into earnest consideration. It has been well said that if our Church is to prosper in a new soil and under new cir-

cumstances it must develop an adaptability to its new sphere. This point seems to me to be a vulnerable one, as regards its adaptability and usefulness, and desiring as I do to see our Zion made as perfect and beautiful as possible, I would gladly see it amended. I think this want, which some natures feel much more keenly than others, sometimes deprives us of wavering adherents who go where they can find it supplied.

A change in the procedure of our Church in this respect could perhaps only be very gradually and gently effected, as there may be still some among us whose long cherished prejudices it might offend, and I should be sorry to advocate it at the expense of wounding the Christian feelings of any. But in cases where the minister could conscientiously do so, and where no serious objection was entertained on the part of any of his people, would there be any good reason against a simple service being held on the days I have mentioned, a service which would have the effect of gathering in those who would otherwise be straying about in aimless idleness, or supplying the want of a religious service in their *own* by going to *other* Churches? In regard to Good Friday the matter might be settled very simply, as it is sometimes in some congregations, by arranging the communion to take place on Easter Sunday when that is practicable, thus accommodating all classes by taking advantage of a public holiday for the purposes of a day of preparation. I owe an apology for occupying so large a portion of your space, but the question seems to me one worthy of some attention, and I would gladly see it discussed in all its bearing in the spirit of comprehensive Christian liberality, which is, I trust, on the increase among us.

I remain yours, &c.,

A LAY MEMBER.

Articles Communicated.

RONNIE DUNDEE.

While the recollection of a pleasant visit to Dundee is still fresh in mind let me endeavour to fulfil a promise, rashly made, that some notice of it should be sent to the *Presbyterian*. It is seldom possible in such midwinter excursions to follow any pre-arranged programme, but on this occasion the Grand Trunk Railway was on

its good behaviour. The weather was all that could be desired, and the roads were in the best of order. We were, moreover, a jolly party, eight of us in all, for I must include Carpenter, the driver, well known in these parts as a capital whip and a safe pilot. From Cornwall to Summerstown we followed the margin of Lake St. Francis, a beautiful drive at any season of the year,

but invested with a special interest at this particular time. Had the waters of the lake been first lashed into foam by a hurricane and then instantly frozen they could not have assumed a more turbulent aspect; yet so quiet and still you could fancy yourself transported to some strait or sound of an arctic sea. Ten miles from Cornwall, before "taking the ice," we called at the residence of Mr. John Cameron—commonly called "Cariboo." Mr. C. is a native of this part of the country, who, along with other Canadian youths, emigrated a good many years ago to the coasts of the Pacific in quest of that land of Eldorado whose fabled attractions have allured thousands to wreck and ruin. During a number of long years Mr. Cameron endured hardships and privations under which many of his companions succumbed; but such were his energy, his wonderful powers of endurance, and his sagacity, that he struggled on, and in the end found himself in possession of the object of his ambition—"a claim" of surpassing richness—from which in a very short time he reaped a golden harvest. On his return to Canada he purchased the old family homestead, and erected a beautiful mansion—really one of the finest on the St. Lawrence, and none knows better than Mr. Cameron how to exercise the excellent gift, or grace, or whatever else it should be called, of "Highland hospitality." Without committing myself to details, I would like my reader to know that it is a good thing. There is no mistake about it. It is that sort of reception that makes one feel "at home." The suspicion never crosses your mind that the bland smile on your host's face as he meets you on the threshold is got up for the occasion, or that under the outward guise of welcome there lurks the secret wish that you were far enough away. This thing is unmistakably whole-hearted and sincere, and it is largely characteristic of Glengary, and I suppose of every other Highland settlement. It demands no subscription to strait-laced formularies of etiquette and fashion. No matter what hour of the day or night, you never intrude. If you rouse the household at two o'clock of a cold winter morning it is still the same.

Six miles across the ice brings us to the mouth of the Salmon River, and a mile or two up stream is the village of Dundee, comprising a few stores, a few taverns, a few modern houses, sadly in want of paint, concerning which the less said the better.

At Fort Covington, in the State of New York, two miles farther, we stopped for dinner. By reason of its isolation from railways the growth of the place has been small. It seems scarcely any larger than it was thirty years ago, but it has a cleanly and even a "smart" appearance compared with some forlorn looking villages of like population that might be named. It was sunset when we reached Dundee Centre, where are situated the Church and Manse of the "Scotch Presbyterians," as our friends at "the Fort" call Mr. Ross and his people, and of whom, it may be said in passing, they seem to entertain a very high opinion.

It is not to be supposed that so formidable a party of "strangers" could remain for two hours in an American village without being pretty effectually "pumped," but in this case the information sought was the more readily given as our landlord informed us that at least 200 persons from this place would be present at the soiree to be held in the New Scotch Church that night.

The first glimpse that we had of the tall graceful steeple and well-proportioned outline of the church was prepossessing, and a closer inspection fully realized all the expectations that we had been led to form regarding it. It is certainly a beautiful country church, one that would not only do credit to any rural district, but would be rightly considered an ornament to any city or town. Built on a smaller scale, and of less costly materials than St. Paul's, Montreal, the Church of Dundee is outwardly and inwardly a very faithful copy of that excellent model. Excepting that "Zion" Church is surmounted by a pointed steeple, and St. Paul's by an, as yet, unfinished square tower, there is scarcely an important feature that is not common to both. In point of fact, while there is an adaptation of size, embellishment and cost to the requirement and means of the congregation the architectural effect is quite as good in the one case as in the other. The basement is large, airy, and well-lighted. Many a congregation would count themselves happy to have a church so good as this basement. This part of the structure is of massive stone work. The superstructure consists of a strong wooden framework, lathed and plastered inside, and externally sheathed with close-fitting boards, outside of which is the covering of brick, in which the red and white are tastefully disposed. It is not supposed that this

kind of building is cheaper than one composed entirely of brickwork, but there are claimed for it certain advantages. It is said to be stronger, warmer, dryer, and so forth. The increased risk, however, of the total destruction of such an edifice in the case of fire seems to be worthy of consideration, and may be found to counterbalance the good qualities referred to. Like St. Paul's the plan of the church is cruciform, there is the same design of roof and rafters, only wanting the "angels," which are really needed to cover the abruptness of the joinings, and impart a finish to the work. The floor of the church will be seated for 400 persons, and there will be no galleries—not even an "organ loft." Of course there will by-and-by be an organ, but that will be modestly placed in one of the transepts, where the choir will not look down upon the minister, and where the congregation in looking up to him will not have their attention distracted by the frequent drawing and withdrawing of screens and curtains, and the performance of a variety of orchestral evolutions, which, however expedient and necessary for the choir, do not tend to edification.

The open assidal recess at the back of the pulpit is lined with Gothic woodwork, exquisitely designed and skilfully wrought, and will be the most beautiful feature of the interior. The church is not yet pewed, and we could almost wish, in so far as effect is concerned, that it never should be, for it is doubtful if it will ever look better than it now does. On either side of the pulpit there will be a memorial window of richly stained glass, evidencing the esteem in which were held two former ministers of the congregation—Mr. Moody, the first minister of the charge, whose pastorate of 20 years terminated with his death in 1855, and Mr. Livingston, his successor, a young man of great promise, who died at the early age of 27, and before he had completed the first year of his ministry. At some other time additional details may be given respecting the dimensions and cost of this church and of the various organizations and appliances employed in the management of congregational affairs, at present it must suffice to say that outward appearances indicate a healthy and vigorous state of things ecclesiastical. We only wish that this church were so situated that it could be seen by more than one likely to visit the secluded township of Dundee. No better proof is wanted of

what a willing people with an energetic minister at their head *can* do than this affords, nor is it the least likely that the efforts of the congregation will cease with the completion of their new church.

It is far more likely that, conscious of their strength, they will prosecute every Christian work presented to them with greater zeal and liberality than ever before. The attendance upon ordinances will be larger and more regular. The Sabbath-school and the prayer meeting will be better supported. The minister of such a church will, *must*, receive a generous and adequate remuneration for his services. The manse will be so remodeled and replenished as to be in keeping with the church, and all the missionary and benevolent schemes of the church will be regarded with new interest and responded to with cheerfulness.

Our visit was in connection with one of those social congregational gatherings—"the last for the season"—for which Dundee has already become famous. There must have been five hundred people present, each of whom appeared to be pleased himself and with every body else. The entertainment was varied and interesting. A sumptuous supper to begin with, a good selection of music, well performed by the choir, occasional solos by amateurs, a lecture by the Rev. Dr. Jenkins entitled "Some account of the Manners and Customs of the Hindoos," illustrated by specimens of Brahminical chanting, a speech by the Church agent, an Address by the Rev. John S. Burnett, of Martintown, more music, last of all an unlimited supply of oysters! With such a programme it is difficult to say with certainty what may have been the particular attraction that drew such a crowd together, for to attempt to compare this incomparable were manifestly absurd. As well might you ask how far it is from Westminster Abbey to Christmas as institute a comparison between a lecture on the Hindoos and an oyster supper. In justice, however, to the lecturer it must be said that he succeeded in holding his audience by the ears for forty-five minutes, and elicited from them unmistakable evidence of deep interest on the subject.

WEST GWILLIMBURY.—*Church opening.*—On Sabbath, the 23rd January, the new brick church, erected by the members and adherents of our church to replace the old

one, a frame structure, which, the first Presbyterian Church in the county of Simcoe, had accommodated the Presbyterians of the neighbourhood for upwards of forty years, was formally opened for divine worship.

The services of the day were conducted by Mr. MacLennan, of Whitby, and Mr. Carmichael, of West King, and the presence of a large audience at each diet of worship testified the interest which the occasion awakened in the usually quiet settlement. A collection, amounting to \$40.61, was no mean evidence how fully the sympathy of those who were present was with the efforts of the building committee.

On the evening of Monday the same set of people, seemingly, returned to the edifice for the purpose of taking part in a social meeting of the congregation and their friends. Large re-inforcements came in from the town of Bradford, whose determination to find at least standing room rendered it desirable that the edifice had been constructed of more elastic material than good brick and stone. How so many got within the building, how they bore the warmth and pressure so good-humouredly for several hours, how the ladies overflowed their prescribed limits and took possession of the pulpit, it would be impossible to describe aright. But it is beyond question that a more harmonious, kindly spirited gathering has rarely been witnessed under the circumstances; and the pecuniary result of the evening's meeting (\$187.00) was highly satisfactory to the Committee.

The church is a very neat Gothic structure of red brick with white facings, forty feet by twenty-six feet, with stained glass windows and open ceiling, comfortable seats, matting and carpeting where needed. The total cost, borne entirely by the congregation, was about \$1500. The church is happily *free of debt*, a circumstance that will make the use of it the more gratifying to the congregation. We were informed that every proceeding connected with the erection of this church, from its inception to its completion was characterized by judgment, good-feeling and steady perseverance on the part of those concerned in it. The result is eminently satisfactory.—*Communicated.*

The evening of Monday, 28th February, was the occasion of a very happy meeting in the South Georgetown Kirk; a meeting between pastor and people. About seven

o'clock the congregation had assembled, and after prayer and singing of the 100th psalm, the pastor (Rev. Dr. Muir) rose to explain why he was unaccompanied by the Rev. Mr. Campbell of St. Gabriel's, Montreal, who had been expected to address the meeting. Much disappointment was felt at his absence, and very much sympathy was felt when his absence was accounted for by the death of a near relative. Dr. Muir then said a few words on a subject which attracts general attention at present, "The critical condition of the Church and the World." Having concluded his remarks, he said he had been given to understand that the congregation had something to do in their own name, and he would now leave them to themselves. He then retired and took his place with his family, beside Mrs. Muir, in the Minister's pew, upon which Mr. John Brodie was called to the chair, on motion of Mr. R. Hamilton, seconded by Mr. R. Anderson. Mr. Brodie, on taking the chair, requested the choir to sing the Hymn "Gather at the River," which they did with much spirit, ably led by Mr. W. Ogilvie.

The covering being removed from a serious looking pile on a side table, a beautiful Silver Tea Service was discovered and brought to the front. The chairman then rose, and in few and well chosen words explained the real object of the gathering, and called upon Mr. Robert Ness, jun., Secretary of the Committee, to read an address, expressive of the affectionate esteem in which they held their venerable pastor, who had discharged the onerous duties of his sacred office with faithfulness, ability and zeal, for more than the third of a century, and had gone out and in among old and young, ministering to the sick and the sorrowful. The address also expressed the highest appreciation of Mrs. Muir's influence for good in the community; and declared the hope that both might long be spared to the congregation.

The address having been read, Mr. Brodie rose and turning towards the Minister's pew, said: Dr. and Mrs. Muir,—I have the honour of presenting you with this small gift, which you will please accept in the name of the congregation.

Dr. Muir, in reply among other things, said that the address, just read, had called up various feelings in his mind. It referred to a long and, to him, deeply interesting portion of his life spent among them as their minister. He had sometimes felt vexed when himself and his ministry were found

fault with, though conscious that the censure was not undeserved. On the present occasion every word in that highly laudatory address had fallen on his ear almost like a word of rebuke, for though he wished, and above all things desired, and to some extent had endeavored to be and to do all that was there attributed to him, yet he felt he had come very far short of it. But this was no time to confess faults or acknowledge shortcomings. He believed the praise was sincerely given and he received it gratefully. One thing he could most truly say, that they had more than doubled in his eyes the value of these expressions of affection and esteem, and of the beautiful and costly gift which accompanied them, by uniting Mrs. Muir's name with his own and making them joint participators in both the praise and the present. He had also to thank them, in Mrs. Muir's name and behalf, as she declined making a speech on this occasion. Had they waited a little, he might have been spared that duty, but the Woman's Rights Bill had not yet become law, and it had been whispered to him on leaving the pew that he would have to speak for both, and must request them, one and all, to invite themselves to the Manse at their earliest convenience, where they would find a cup of tea and a hearty welcome. He would venture to add, that Mrs. Muir would be both happy and proud to have an opportunity of displaying her fine service of plate on her own table, when she would perhaps also find something to say.

Dr. Muir having concluded, the Chairman requested him to give out the second Paraphrase, "O God of Bethel." At the conclusion of the singing of the hymn the Benediction was pronounced, which closed the meeting rather abruptly, somewhat to the disappointment of the people, who expected to have had an opportunity of testifying to their young Chairman their sense of the very becoming manner in which he had performed his part, as also of thanking the Committee for the efficient and satisfactory manner in which they had managed the whole affair.

After the meeting, all had an opportunity of getting a nearer view of the brilliant set

out, and of reading the following inscription on the Salver:

Presented

to

Rev. J. C. Muir, D.D.,

and Wife,

By the Georgetown Church Congregation as a token of esteem and veneration for his long and faithful services as their Pastor,
February, 1870.

The plate is very handsome, and does credit to the good taste of the parties who selected it.

MULMUR.

Presentation.—The Presbytery of Toronto, having met in both the churches of this charge for the purpose of receiving the resignation of Mr. Alexander Maclellan, and having consulted the congregation, at each place, as to their concurrence, agreed to accept Mr. Maclellan's resignation.

At this stage of the proceedings Mr. Carmichael, at the request of those who had charge of the matter, presented to Mr. Maclellan a purse containing \$100, in gold, and to Mrs. Maclellan a beautiful ornolu clock, together with an address expressive of the high regard in which they were both held by the Tossorontio section of the charge. Mr. Maclellan acknowledged the kindness of the congregation on that occasion, and the cordial co-operation which he had received, during the eight years of his incumbency, from that portion of his charge, and expressed his regret that he should be led by circumstances, with which they were familiar, to resolve upon the resignation of his charge.

The charge of Mulmur may become a united and well-working one, notwithstanding that certain unseemly difficulties have for several years past marred the comfort, and hindered the usefulness of the last incumbent, especially in the Mulmur section. The Tossorontio congregation have been a kindly, active, liberal and right-minded people, and they have earned the warm commendation and sympathy of the Presbytery. Will any of our young licentiates look to this field?

Notices and Libels.

FIFTEENTH REPORT OF THE BARONY CONGREGATION, GLASGOW, 1869. GLASGOW: DUNN AND WRIGHT, WEST NILE STREET, 1869.

REPORT OF THE WORKINGMAN'S CHURCH, GRASSMARKET, EDINBURGH: REV. WM. BELL, MINISTER, 1869.

In these pamphlets we find the expression of the life of two of the best equipped parishes in Scotland, namely, THE BARONY, Glasgow, and NEW GREYFRIARS, Edinburgh, the former under the pastorate of the popular, eloquent and famous Dr. Norman MacLeod, and the latter under that of the quiet, gentle, devoted and learned Dr. W. Robertson. It would be a mistake to suppose that because Dr. MacLeod is editor of "GOOD WORDS," and convener of the Indian Mission Committee, and a voluminous writer on a great variety of subjects, he does not find time for attention to the discharge of his official duties proper. We believe he makes them his chief business, and the other work in which he engages belongs rather to *horæ subsecivæ*. Nor because he is a great and eloquent man, capable of unfolding grand principles, has he any inaptitude for organization or managing the details of congregational machinery. This report, of 28 pages, exhibits the comprehensiveness of his presiding mind and at the same time the shrewdness of a practical man. The congregation is divided into 12 districts, and each of these is watched over by one or more of the 16 Elders and 20 Deacons. Six male and two female missionaries are employed; and 4 day schools, and 10 sabbath schools are in constant operation. The total contributions of the congregation for the past year were £2366. 13s. 7½d.

Dr. Robertson was the real founder of ragged schools in Edinburgh, as he has been foremost in every good congregational work, although not much heard of through a connection with the Church Courts. He is, however, fighting the battles of the Church in the only sphere in which any victory can be achieved by her, in his own parish; and if every minister in the Church could show a similar record of work done there would be no fear of the Establishment, Mr. Bell,

formerly of Pittsburgh, Ontario, seems to be accomplishing an excellent work in the Grassmarket, among the poor and vicious. He has the best wishes of many friends in Canada for his success.

THE LAST THREE BISHOPS APPOINTED BY THE CROWN FOR THE ANGLICAN CHURCH IN CANADA. By Fennings Taylor, Esq. Montreal: John Lovell.

We are only sorry that our limited space necessitates a very brief and meagre notice of one of the most beautifully executed and otherwise attractive books that has ever issued from the Canadian press. The toned paper on which it is printed is from Mr. Buntin's Valleyfield Paper Mills, and is thick enough and smooth enough for the most dainty and exacting of bibliophiles. The typography is unexceptionable, and each page is illuminated with an ornamental border of carmine, while the admirable likenesses of the three Bishops, tastefully grouped together on the frontispiece—and which we judge to be steel engravings of the highest order—reflect much credit on Mr. Burland's establishment. Mr. Taylor has already done yeoman's service to the cause of Canadian literature, and obtained for himself a wide and favourable reputation as the author of "Sketches of British Americans," "The Life and Death of the Hon. T. D'Arcy McGee," &c. &c. In the volume now before us he has made a very valuable contribution to the Church History of Canada. The subjects of these memoirs were men whose lives and labours were interwoven with the history of the country at times of peculiar interest, and whose memoirs will be cherished by many outside the pale of the Anglican Church. They were men of decided, and yet very different, traits of character, and these have been faithfully delineated by the author, whose style is at once terse, lively and most readable. We heartily commend the book to our readers, feeling sure that it will be perused with great interest. It is scarcely necessary to say that the three Bishops are, the late Bishop Fulford, of Montreal, Bishop Mountain, of Quebec, and Bishop Strachan, of Toronto.

News of our Church.

PRESBYTERY OF LONDON.—This reverend Court met *pro-re-nata* on Friday the 4th March.

An unanimous call from the congregation of East Oxford to the Rev. J. B. Mullan was sustained, and the clerk instructed to forward it, with other documents, to the Presbytery of Ottawa.

There was not only unanimity but great cordiality on the part of the congregation of East Oxford, in the call to Mr. Mullan.

The induction is arranged to take place on the 12th of April, if the Presbytery of Ottawa agree to translate, which it is hoped they will do, as the services of a pastor are much required in East Oxford, while it is felt that the aid of such men as Mr. Mullan is greatly needed to strengthen the hands of the brethren of the London Presbytery for the work in the important mission field of the bounds.

Mr. Campbell, a student of Queen's College, engaged at last meeting, was appointed at the request of the people of Dunwich, to labour there during the ensuing summer.

The Presbytery engaged a divinity student of Princeton to labour within the bounds during the four months vacation.

The clerk was instructed to write to each minister whose congregation had not sent statistical returns, authoritatively requesting that they be sent to him on or before the 4th of April next, on which day the Presbytery adjourned to meet. There are still two important vacancies to fill in the London Presbytery—*East Williams* and *Smithwood*. Gaelic is indispensable for the latter.

CLIFTON.—The annual printed report of this congregation, compiled with the usual care and perspicuity, evidences continued progress and prosperity. The number of communicants on the roll is 83: the number of scholars in the Sabbath School 215, with an average attendance of 122. The sum contributed for all purposes in 1869 was \$1,204, being an average of \$14.50 per communicant, or nearly double the average rate of the whole church membership.

During the year the sum of \$780 was subscribed in aid of the Queen's College Endowment Fund, of which \$422 were paid. The Synod Home Mission received \$70. The Ministers' Widows' and Orphans' Fund \$20. The Presbytery's Mission \$10. A presentation was made to Miss Sarah Henderson of \$20, and the large sum of \$103.49 was expended in books and papers for the Sabbath School. The revenue for the Minister's stipend and the Church scheme is paid quarterly by means of printed envelopes furnished by the managers. The ordinary Sabbath collections, which amount to \$178 for the year, are applied to incidental expenses. The Juvenile Mission belongs to the Sabbath School. Each class has a box which is opened quarterly, and the money is appropriated by vote of the school. The communion is dispensed quarterly. On the whole the report is a most satisfactory one, and proves how much can be done by a small but willing congregation under *systematic management*.

HAMILTON.—A social meeting, under the auspices of the ladies of the Dorcas Society, was held in the lecture-room of St. Andrew's Church on 1st of March. It was largely attended, and we understand the proceeds exceeded the most sanguine expectations of the benevolent ladies with whom it originated. The programme appears to have been entirely musical and to have been well sustained, and we therefore infer that the meeting was a very harmonious one.

Upon all such occasions we would like to see it noted that one or two short and pithy addresses formed part of the entertainment. It is seldom that our people meet upon week days, and opportunities like this might be improved by giving a little information about the affairs of the congregation and the Church generally that would be interesting and useful.

ST. ANDREW'S CHURCH, OTTAWA.—The Annual Meeting of the Congregation of St. Andrew's Church, Ottawa, was held on the evening of the 7th March, G. E. Elliott, Esq. in the chair. Statements were presented by the Kirk Session and by the Temporal Committee shewing the condition of the congregation financially and otherwise. As the Annual Report is to be published we may have a future opportunity of referring to it, and therefore need not now enumerate the various amounts raised by the congregation during the past year. The entire revenue of the Church, including the contributions of the Schemes of the Church, as well as the funds realised for Congregational purposes, was a little over \$400. It was unanimously resolved that the stipend of the Rev. D. M. Gordon be increased to the sum of two thousand dollars a year, inclusive of any receipts by him from the Home Mission Fund. From the spirit manifested at the meeting there is very little doubt that during the present year decided steps will be taken for the erection of a new Church. The matter has been long enough under discussion, and all seem to feel that now the time has come for action. The Congregation possesses sufficient ability to erect a very handsome Church, and it is to be hoped that ere long they will have a building which shall be a proof of their own energy, and an honour to the Capital of the Dominion.

ST. ANDREW'S GALT.—*Church and Manse free of debt.*—From efforts recently made, and liberally responded to, by the congregation, the Managing Committee at a meeting held in the vestry on the 4th March were enabled to pay off *all* the outstanding debt (\$434.67,) so that St. Andrew's Church is now free of debt, a very gratifying result to every congregation.

PITTSBURGH.—At the annual soiree, recently held in connection with St. John's Church, Pittsburgh, the sum of \$140.00 was realized, clear of expenses. The greater part of this will be devoted to the payment of the manse debt.

PRESENTATION.—At the Children's soiree in connection with St. John's Church, Pittsburgh, Mr. Adams, the efficient leader of the choir, was

presented with a handsome and valuable gold watch chain, and Mrs. Adams with an equally handsome gold ring, in token of the appreciation in which their services are held by the congregation.

HAWKESBURY.—A deputation of the Hawkesbury Congregation waited on their pastor, the Rev. Mr. MacLennan, on Friday the 15th Jan., and presented him with a horse and sleigh, together with harness, buffalo and robe, valued in all at \$180.

GLENCOE, ONTARIO.—St. Andrew's congregation held its annual soiree on the 10th of Feb., Dr. McIntyre in the chair. The meeting was unquestionably the largest and most successful of the kind ever held in the neighbourhood. The large and respectable audience behaved with the greatest decorum, and seemed highly satisfied with the proceedings of the evening. Able and instructive addresses were delivered by the Rev. J. W. Wright, Rev. D. Camelon, London, Rev. W. R. Sutherland, A. Stewart, and Z. Elliott and N. Currie, Esq., M.P.P. The instrumental and vocal music was excellent, and added considerable interest to the occasion. It is hardly necessary to say that those who had charge of the temporalities had thrown their whole heart into the matter, and had left nothing undone that could possibly tend to ensure the success of the meeting.

As a fitting sequel to the above meeting, a special soiree for the children was held on the 11th of February, N. Currie, Esq., in the chair. The Chairman, the Rev. D. Camelon, Rev. J. M. Macleod and Mr. Frederick addressed the parents and children in a suitable manner. The children, led by Mr. Frederick, sang several pieces of music in a most creditable style, and we have great pleasure in testifying that throughout the evening's proceedings their conduct was most exemplary. The proceeds of the two meetings amounted to \$150.00.

The Rev. J. M. Macleod read a report at the former meeting, from which it appeared that since his induction on the 12th of February, 1868, the congregation, including the Dunwich section and Appin Mission, had subscribed for all purposes \$3640 00. A small glebe had been acquired and paid for. An excellent church had been built in Dunwich, and would be formally opened in May. A very comfortable manse had been erected at Glencoe, and the glebe had been fenced. With unfeigned gratitude he testified to the uninterrupted harmony existing between himself and his flock, and he spoke in complimentary terms of the great respect shown to his family and himself by all other christian denominations in the neighbourhood, including the Roman Catholics. The actual number of communicants had increased to one hundred. The ordinary collections shewed an increase of \$20.00 for 1869, and the special collections indicated an increase of \$30.00 for the same period. With the view of being able to accomplish more good he had divided his congregation into four sections, locally speaking, and he had organized five different societies or associations, with presidents, treasurers and secretaries. Much remained to be done, could be done, and, he hoped, would be yet done. Taking all circumstances into consideration St. Andrew's

congregation, which was but young in years, gave a most encouraging prospect of future progress and prosperity.

ST. ANDREW'S CHURCH, MONTREAL.—At a meeting of the congregation, held in terms of the Act of Incorporation on Thursday, the 24th of February, a committee of nine communicants was appointed, in whom the right of presentation to the vacancy is vested. The committee consists of Mr. R. Esdaile, *chairman*, Mr. J. L. Morris, *secretary*, and Messrs. H. Allan, J. Burns, Dr. G. W. Campbell, J. S. Hunter, J. McDougall, R. J. Reekie, and T. Peck.

ST. MARK'S CHURCH, MONTREAL.—A bazaar and soiree in aid of the funds of this Church were held on Thursday, the 3rd March, in the Mechanic's Hall, at which there was a large attendance. The show of useful and fancy articles was highly creditable, and the tables were well patronized, nearly four hundred dollars being realized from the sale of work. The Rev. W. M. Black read a report showing the finances of the Church to be in a satisfactory state. The Rev. Dr. Jenkins and Mr. J. L. Morris afterwards delivered appropriate addresses, and congratulated the congregation on their present position. The choir, under the leadership of Mr. Patterson, rendered several selections suitable for the occasion.

ST. PAUL'S CHURCH, MONTREAL.—The annual soiree of this congregation, was held in the basement of the Church on the evening of the 10th ultimo. There was, as usual, a large attendance. The rooms, which are probably the finest of the kind in the city, were tastefully adorned with green boughs and flowers, and mottoes. On one side of the larger room there was a refreshment table, where an abundance of good things were served out by the ladies, on the other side a large amount of needlework was offered for sale by the ladies of the Dorcas Society. The folding doors connecting the two rooms in the centre having been thrown open, the space was occupied by the platform. The Rev. W. M. Black, of St. Mark's Church, was called upon to open the meeting with prayer, after which the chairman, Dr. Jenkins, gave a brief and interesting statement of the financial position and progress of the congregation. Touching allusion was made to the removals of members by death since the last annual meeting, and a forcible appeal made to those present for ever increasing diligence and earnestness in the all important work to which as a congregation of professing Christians they are called. Mr. Croil responded to the call of the chairman in a few opportune remarks suggested by the occasion,—“Behold how good and how pleasant a thing it is for brethren to dwell together in unity.” The Rev. Mr. Ross, of Dundee, expressed in warm terms the gratification he felt in being present, and said he would return to Dundee refreshed and instructed. Mr. Black took the opportunity to thank the members of St. Paul's Church for the very liberal support they had given him in connection with his new church in Griffitown.

On the following evening the annual festival of the St. Paul's Sabbath School took place, and was altogether a very happy and delightful

meeting. The children sang their best hymns in a most efficient manner. Messrs. Doudiet, Black and J. L. Morris were the speakers, and all spoke well. Then followed an exhibition of pictures on the wall, produced by a very fine stereopticon, in which old and young alike were interested for the space of an hour, and the proceedings terminated by the singing of the National Anthem in which the whole assembly joined.

CORNWALL.—The Memorial Church, in course of erection to the memory of the late Bishop Strachan, will be an ornament to the town. The design is by T. S. Scott, of this City, and does him much credit. The cost of the edifice will be about \$20,000, and will be defrayed by public subscriptions. St. John's Church "the old Kirk" is under process of enlargement and repairs. A concert, under the auspices of the ladies of the Congregation was lately held in the Town Hall and "went off" as the saying is, with great eclat, the proceeds being applied to aid the building fund. We would like to see a new Kirk in Cornwall, but, on the principle that half a loaf is better than no bread, we are thankful for the present enlargement of the old one. We regret to learn that the Rev. Mr. McNish is temporarily incapacitated for his pulpit duties by an affection of the throat that disease which clergymen claim as specially their own.

ST. MARK'S CHURCH, MONTREAL.

Amount of subscriptions paid, as per "Presbyterian" for December, 1869.....	\$5251 50
Hugh Allan.....	50 00
James Benning.....	50 00
James Robertson.....	50 00
George Stephen.....	40 00
H. McKay & Co.....	30 00
James Mitchell.....	25 00
Kenneth Campbell.....	25 00
St. Gabriel Church Association.....	25 00
John C. Watson.....	20 00
A. Mitchell & Co.....	20 00
Wm. Christie.....	20 00
John Shedden.....	20 00
Mrs. Low.....	20 00
John McLennan.....	20 00
Hugh Fraser.....	20 00
Robert Laing.....	15 00
D. J. McDonald.....	15 00
John Larmouth.....	15 00
W. E. McKenzie.....	10 00
Robert Watson.....	10 00
T. B. Ross.....	10 00
George Waite, jr.....	10 00
D. Gorrie.....	10 00
Cantley, Ewan & Co.....	10 00
R. Jellyman.....	10 00
Miss Gibb.....	10 00
Wm. Ewing.....	10 00
Robert Forsyth.....	10 00
Wm. Ogilvie.....	10 00
Alex. Watt.....	10 00
Friend.....	10 00
Mrs. McDonald.....	10 00
P. McTavish.....	10 00
J. & P. F. Currie \$20, 2nd sub.....	10 00
James Fairie.....	10 00
David Morrison.....	10 00
James Croil.....	10 00

John Monk.....	10 00
Chas. Alexander.....	10 00
J. A. Perkins, jr.....	10 00
James Drummond.....	10 00
George Cruicksbank.....	10 00
R. Mitchell of R Mitchell & Co.....	10 00
Wm. Reid.....	10 00
Duncan McPherson.....	10 00
Burnet & Thomson.....	5 00
Cash.....	5 00
H. Robertson.....	5 00
George N. Brush.....	5 00
The Misses McKenzie.....	5 00
John McDougal.....	5 00
Matthew Campbell.....	5 00
John Mitchell.....	5 00
W. M. Ramsey.....	5 00
Mrs. J. ...ford.....	5 00
Jno. McIntosh, Nazareth street.....	5 00
James Thomson.....	5 00
George Graham.....	5 00
Mrs. Carmichael.....	4 00
Mrs. Gunn.....	2 00
D. Coulson.....	2 00
David Stewart.....	2 00
Alexander Stewart.....	2 00
E. B. Carmichael.....	2 00
W. B. Court.....	2 00
Friend.....	2 00
E. A. Whitehead.....	2 00
Thomas Rodger.....	2 00
Collections in St. Mark's church } on Jan. 2nd and 9th, 1870. }	120 00

Late Mr. Dow's subscript'n for site.....	2000 00
Amounts for Building Fund.....	\$4208 50
JOHN L. MORRIS,	
Secretary.	

QUEEN'S COLLEGE.

ENDOWMENT FUND.—Subscriptions have recently been obtained in Cornwall, amounting to \$1768; in Williamstown, to \$900; and in Martintown, to \$694. It is pleasing to find the interest in the scheme keeping up.

QUEEN'S COLLEGE ENDOWMENT FUND.

Subscriptions for insertion in the *Presbyterian* will be made up here on the 15th of each month. Local Treasurers and others are particularly requested, when making up their detailed statements of remittances to the College Treasurer, to follow the mode of entry adopted below.

W. IRELAND, Treasurer.

Queen's College, Kingston, Ont., 15th Feb., 1870. }	
Subscriptions acknowledged to 15th January, 1870.....	\$42243.76

KINGSTON.

John McIntyre.....	20.00
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BROCKVILLE.

Local Treasurer, George Hutcheson.

James Hall, first instal. on \$30.....	\$10.00
Wm. Edmonson, first instal. on \$60.....	20.00
	<u>30.00</u>

MONTREAL.

Local Treasurer, John Rankin.		
Rev. Thomas Fraser.....	20.00	
R. Jellyman.....	100.00	
Thomas Caverhill.....	10.00	
	<hr/>	130.00

PRESCOTT.

Rev. George Blair, second instal on \$50.00.....		13.00
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ST. CATHERINES.

Dr. J. Comfort.....		10.00
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STIRLING.

Local Treasurer, George H. Boulter, M.D., M.P.P.		
D. McDougall, 2nd instal. on \$100.....	30.00	
T. B. Parker, balance on sub. of \$40.....	25.00	
G. H. Boulter, M.D., first instal. on \$50.....	25.00	
B. Stedman, first do. on \$40	20.00	
William Judd, first do. on 30	15.00	
Dr. Parker, first do. on 30	15.00	
Jas. Montgomery, first instal. on \$10.....	5.00	
Archibald Montgomery, first instal. on \$10.....	5.00	
Samuel McGee, first instal. on \$10.....	5.00	
Daniel McGee, first instal. on \$4.....	2.00	
Robert Downes.....	10.00	
Thomas Montgomery.....	10.00	
Mrs. Thomas Montgomery...	2.00	
Mrs. James Montgomery....	2.00	
E. F. Parker.....	10.00	
Wm. J. Parker.....	5.00	
James Parker.....	5.00	
Andrew Bryden.....	5.00	
Robert Stewart.....	5.00	
Archibald McGee, jun.....	5.00	
William Reid.....	5.00	
Peter Fargy.....	5.00	
James Milne.....	25.00	
Thomas Fargy.....	5.00	
William John Murray.....	4.00	
James Haggarty.....	4.00	
John Graham.....	2.00	
Maggie Cosbey.....	2.00	
John Flemming.....	4.00	
Mrs. Ralph.....	2.00	
James Gault.....	1.00	
Henry Seely.....	1.00	
	<hr/>	266.00

PACKENHAM.

Local Treasurer, Alex. Fowler, M.D.		
Matthew Harvey.....	5.00	
William Templeman.....	1.00	
William McVicar.....	10.00	
Executors of late W. Riddell.	5.00	
Mrs. Arthur McArthur.....	10.00	
Daniel Ross.....	3.00	
William Snedden.....	10.00	
Stephen Dickson.....	5.00	
Mrs. Peter Russell.....	5.00	
William Reilly.....	2.00	
	<hr/>	56.00

LANARK.

Local Treasurer, Robert Pollock.		
Robert Alcorn.....	2.00	
David Munro, M.D.....	10.00	
Alexander Munro.....	5.00	
John Mair, sen., first instal. on \$5.....	2.50	
Chs. Mellwraith, first instal. on \$4.....	2.00	
John Miller, first instal. on \$2.....	1.00	
Alexander Stewart.....	5.00	
Mrs. Alexander Stewart.....	5.00	
Thomas Watchorn.....	5.00	
Jacob Gallenger, first instal. on \$16.....	3.00	
Samuel Wilson, first instal. on \$10.....	5.00	
Robert Hailey.....	5.00	
Robert McFarlane.....	1.00	
Wm. Deachman, first instal. on \$4.....	2.00	
Andrew Gemmill.....	2.00	
Joseph Bowen.....	6.00	
John Rankin.....	5.00	
Robert Pollock, 2nd instal. on \$30.....	10.00	
	<hr/>	77.50

PERTH.

Local Treasurer, James Gray.

James Campbell, Perth....	5.00	
Mrs. James Cameron, Scotch Line.....	6.00	
John Robertson, North Elmsley.....	5.00	
John Ferguson, do. do..	4.00	
Miss Montgomery, Perth....	5.00	
Js. Allan, Balderson's Corners	2.00	
Robert Croskerry, jun., Perth, balance on \$4.....	2.00	
John Ferrier, Perth.....	5.00	
Duncan McNee, Perth, first instal. on \$70.....	25.00	
Mrs. Alex. McTavish, North Elmsley, balance on \$10..	5.00	
A. Ferrier, jun., Scotch Line, balance on \$8.....	3.00	
Mrs. Hunter, North Elmsley.	5.00	
John Motherwell, Scotch Line	100.00	
Archibald Campbell, Perth, 2nd instalment on \$50....	20.00	
Richard Oatway, Otty Lake, first instalment on \$10....	5.00	
Robert Oliver, Scotch Line, first instalment on \$10....	5.00	
	<hr/>	202.00

CORNWALL.

Local Treasurer, Donald B. McLennan, M.A.

James Craig, M.P.P., first instalment on.....\$300	100.00	
William Mattice, do. do.	100	50.00
Mrs. J. Bethune, do. do.	100	15.00
Ken. McLennan, do. do.	3	2.00
John McLennan, do. do.	5	2.00
David Clark, do. do.	5	2.00
Nelson Turner, do. do.	30	10.00
T. B. McKenzie, do. do.	5	2.50
Alex. P. Ross, do. do.	10	5.00

Mrs. J. Ross, do. do.	2	1.00
Walter Colquhoun, do. do.	20	5.00
Duncan Monroe, do. do.	3	1.00
Donald B. McLennan, M.A.	100.00	
William Ross	70.00	
Mrs. Joseph Adams	2.00	
John McLennan	4.00	
Miss McLennan	1.00	
Samuel Pollock	1.00	
James P. Watson	1.00	
James Groves	1.00	
Roderick McIver	1.00	
Mrs. Ault	1.00	
Cash	0.80	
T. Warwick	5.00	
J. McInyre	5.00	
Mrs. Philip Empey	2.00	
Daniel Kirk	3.00	
Alexander McDougall	100.00	
George Knight	5.00	
Moses Kinnear	2.00	
Mrs. Gavin	2.00	
Mrs. Eligh	1.00	
Duncan McMartin	1.00	
Matthew Orr	1.00	
George Ross	1.00	
Miss Finlayson	1.00	
Robert Milroy	1.00	
P. E. Adams	5.00	
Mary M. Tait	10.00	
David Thompson	5.00	
William Kirk	1.00	
David Liddell	5.00	
Duncan McNicol	2.00	
James Liddell	2.00	
Mrs. Hopper	2.00	
Guy E. Colquhoun	5.00	
William C. Allen, M.D.	5.00	
James Milroy	5.00	
Miss McLean	2.00	
Mrs. True, Toronto	1.00	
John Wilson	1.00	
William Alguize	3.00	

WILLIAMSTOWN.

Local Treasurer, William Campbell.

John A. Cameron, first instal.		
on	\$500	50.00
John Cattnach, do. do.	10	5.00
Robert Robertson, do. do.	4	2.00
Jas. A. McGregor, do. do.	2	1.00
James Currie, do. do.	2	1.00
John McKenzie, do. do.	4	1.00
John McLaren, do. do.	4	2.00
Arch. McDonald, do. do.	2	1.00
Duncan Chisholm, do. do.	6	4.00
Hugh McKenzie, do. do.	5	3.00
James A. Burton, do. do.	3	2.00
Alexander Ferguson	5.00	
Donald Ferguson	2.00	
Alexander Kennedy	5.00	
Daniel Campbell	5.00	
William McGregor	2.00	
James Macdonald	1.00	
John R. Macdonald	2.00	
Nelson Dunn	1.00	
Donald MacLennan, Gore	5.00	
John Chisholm	4.00	
Mrs. Alexander Chisholm	1.50	
Mrs. Peter Chisholm	1.00	
William Mackenzie	1.50	

Alexander C. Macdonald	3.00
John McGregor	2.00
Mrs. Hugh MacLennan	0.50
Christina D. MacLennan	1.00
John W. Ferguson	1.00
Peter Ferguson	1.00
Mrs. George Ferguson	1.00
Allan Munroe	1.25
Hugh Munroe	1.00
Donald R. Grant	0.50
Alexander Grant	2.00
Alexander R. Grant	1.00
William Kennedy	5.00
Alpine Grant	3.00
Donald Grant	2.00
John Grant	1.00
Elizabeth Dingwall	2.00
Roderick MacLennan	1.00
John A. Grant	1.00
James R. Grant	4.00
Mary E. Cameron	2.00
Hector McRae	2.00
John C. Dingwall	3.00
Alexander J. Macdonald	1.50
James Angus Barlow's first money	0.05
Robert Duguid	1.00
William Macgregor	2.00
Ewen Dingwall	1.00
Hector Ross	4.00
Dugald Cameron	3.00
William Urquhart	1.00
John McRae	7.00
James Macpherson	1.00
Ann Brown	1.00
William Macdonald	2.00
Robert Shaver, M.D.	5.00
Murdock MacLennan	5.00
Angus Macdonald	1.00
William Macdonald, Mayfield	2.00
Duncan C. Macpherson	5.00
Annie Campbell	1.00
A. J. Baker	10.00
Roderick Cameron	10.00
Alexander J. Grant	10.00
Malcolm Macmartin	10.00
James Dingwall	5.00
John R. MacLennan	4.00
Alexander Macgregor	5.00
Donald Campbell	15.00
John McArthur	5.00
Duncan F. MacLennan	5.00
Alexander Jamieson, B.A.	20.00
Donald A. Watson	5.00
Neil Malcolm Watson	5.00
James Urquhart, Stonehouse	1.50
Donald MacLennan	5.00
W. C. Sylvester	5.00

315.30

MARTINTOWN.

Local Treasurer, Robert Blackwood.

William Jamieson, first instal.		
on	\$10	5.00
Simon Christie, do. do.	2	1.00
Ewen McLennan, do. do.	5	2.50
John Urquhart, do. do.	10	5.00
John McDermaid	5.00	
John Robertson	10.00	
Mrs. McDougall	6.20	

Hugh Robertson	5.00
John Huggart.....	2.00
James Currie.....	1.00
Daniel Currie.....	1.00
Mrs. Duncan Robertson....	1.00
Duncan McDermid.....	3.00
John McDermid.....	1.50
James Campbell.....	2.00
Donald McDermid.....	1.00
Mrs. McDonald.....	0.35
William Mackintosh.....	0.50
George W. White.....	1.00
Duncan H. McDermid.....	1.00
Angus Parke.....	1.00
James Rayside.....	1.00
Duncan McNaughton.....	2.00
Archibald McArthur.....	2.00
Alexander Ferguson.....	0.50
Peter Ferguson.....	0.25
William Munroe.....	1.00
Cash	1.00
David McDougall.....	3.00
Finlay Ross.....	5.00
Mrs. Burton.....	1.00
Mrs. N. Young.....	0.50
Rachel Cain.....	1.00
Kenneth Urquhart.....	1.00
Angus Grant.....	5.00
Mrs. Alexander McMartin... 10.00	
James McMartin.....	5.00
William Smith.....	5.00
Robert Blackwood.....	5.00
Duncan McRae.....	1.00
Mrs. Brennan.....	1.00
Cash.....	0.25
John Foulds.....	1.00
Charles McPhadden.....	1.50
A Friend.....	1.00
William Graham.....	1.00
Alexander McPherson, M.D.. 5.00	
David Clarke.....	2.00
Neil J. McGillivray, first instalment on.....\$500 100.00	
Malcolm Macmartin, first instalment on..... 10 5.00	
Alexander Urquhart.....	5.00
John Haggart.....	2.00
John R. MacArthur.....	1.00
James Currie.....	1.00
George H. McGillivray.....	15.00
Kenneth Urquhart.....	12.00
Daniel Currie.....	1.00
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	261.05

RINGSTON.

Hon. Alexander Campbell, balance on sub. of... \$500 200.00	
Sam. McBride, first instal. on..... 10 5.00	
William Leslie, do. do. 10 5.00	
William Baillie.....	1.00
Louis Buttner.....	0.50
John Donald.....	10.00
R. V. Rogers, first instal. on... ..\$100 25.00	
Wm. Robinson, mayor, first instal. on..... 100 25.00	
James Ramsay, Pittsburgh..	4.00
Augustus Thibodo.....	25.00
Robert Forbes, Barriefield... 1.00	
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	301.50

GALT.

Local Treasurer, William Osborne.

James J. Thompson, 2nd instal. on.....\$60	20.00
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BROCKVILLE.

Local Treasurer, George Hutcheson.

Mrs. B. Chaffey.....	20.00
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SEYMOUR, EAST.

Local Treasurer, Alex. Donald, Burnbrae P. O.

Robert Cleugh, first instal. on.....\$30	15.00
James Stewart.....	4.00
John Third.....	5.00
Edward Atkinson.....	10.00
Adam R. Johnston.....	10.00
John Ingram.....	5.00
John Morrison & Son, first instal. on.....\$6	3.00
Maxwell Anderson.....	2.00
George A. Milton.....	2.00
Rev. Robert Neill.....	20.00
John Keegan.....	5.00
Jeter Donald, first instal. on.....\$10	5.00
John Paterson, sen.....	2.00
James Walker, first instal. on... ..\$10	5.00
James C. Cleugh, do. do. 15	5.00
George Milne, do. do. 10	5.00
George Rannie.....	20.00
Robert Dinwoodie.....	20.00
Alexander Rannie, first instal. on.....\$10	5.00
William Rannie, do. do. 5	2.50
Thomas Walker, do. do. 20	10.00
Peter Gardiner.....	5.00
Thomas Watson.....	2.00
John Taylor.....	10.00
John Clark, first instal. on \$10	5.00
William Robertson.....	5.00
Alexander Donald, sen, first instal. on.....\$20	10.00
James Donald.....	5.00
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	202.50

STIRLING.

Local Treasurer, George H. Boulter, M.D., M.P.P.

Robert Cosby, first instal. on.....\$20	10.00
Thomas Stewart.....	6.00
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	16.00

RAMSAY.

Local Treasurer, James Wylie, Almont.

James D. Gemmell.....	200.00
Walter Lawson.....	2.00
P. & J. Campbell... ..	10.00
Robert Bryson.....	8.00
David Ward, first instal. on \$50	25.00
William Lang, do. do.	10.00
Bemslee B. Smart, bal. on \$10	5.00
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	260.00

ARNPRIOR.

Local Treasurer, Abel H. Dowswell.

A. H. Dowswell, balance on subscription of \$20.....	10.00
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Rev. P. Lindsay, first instal.		
on	\$100	35.00
E. Harrington		10.00
James McCuan.....		10.00
James McDermid.....		1.00
William Yule.....		2.00
William Mitchell.....		4.00
John Banning.....		2.00
N. J. Trenham.....		2.00
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		76.00

MACNAB.

Local Treasurer, John Fisher.

HORTON.

Local Treasurer, James Ward, Renfrew, P.O.

David Carswell, Horton, first instalment on.....	\$8	4.00
Rev. Geo. Thomson, Horton, first instalment on.....	\$20	10.00
Mrs. A. Martin, Horton.....		2.00
Peter McIntyre do.		5.00
James McIntyre, do.		2.00
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		23.00

MIDDLEVILLE.

Local Treasurer, James Stewart.

William McArthur, first instal.		
on.....	\$5	2.00
William Morris, do. do. 4		2.00
William Creighton, do. do. 2		1.00
Mrs. Ritchie, do. do. 2		1.00
James Mitchell, do. do. 2		1.00
Rev. D. J. McLean, B.A., bal. on sub. of.....	\$100	50.00
Mrs. Mahon.....		2.00
Edward Guthrie		2.00
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		61.00

MONTREAL.

Local Treasurer, John Rankin.

Archibald Ferguson.....	6000.00	
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		6000.00

Total..... \$51165.92

FRENCH MISSION FUND.

Belleville, per Rev. J. C. Smith.....	\$20.00
Beauharnois, per Rev. F. P. Sym.....	10.00
St. John's Church, Montreal, per Rev. C. A. Doudiet	4.15
Quebec, per Rev. John Cook, D.D.....	50.00
Northeasthope, per Mr. James Crearer...	4.50
Lachine, per Rev. Wm. Simpson.....	15.00
Lachine Sunday school, per Rev. Wm. Simpson.....	6.00
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	\$109.15

MINISTER'S WIDOW'S AND ORPHAN'S FUND.

Niagara, per Rev. Charles Campbell. . .	\$20.00
Chatham and Grenville, per Rev. Donald Ross.....	10.00
Pakenham, per Rev. Alex. Mann.....	12.00
Three Rivers, per Rev. J. Bennet.....	12.00
St. Andrew's Church, Montreal, per Rev. A. Mathieson, D.D.....	110.00
Beauharnois, per Rev. F. P. Sym	45.00
Purple Hill, per Rev. D. McDonald	5.20
Paisley, per Rev. M. W. McLean.....	6.00
Hemmingford, per Rev. Jas. Patterson.	13.50
Nelson and Waterdown, per Rev. H. Edmison.....	9.00
Hamilton, per Rev. Robert Burnet.....	42.00
Belleville, per Rev. J. C. Smith	26.00
Guelph, per Rev. John Hogg.....	30.00
Dummer, per Rev. James Paul	3.00
McNab and Horton, per Rev. George Thompson.....	16.40
Hornby, per Rev. William Stuart.....	4.00
Galt, per Rev. J. B. Muir.....	28.00
Smith's Falls, per Rev. Sol. Mylne.....	10.00
Huntingdon, per Rev. Alex. Wallace...	12.00
Darlington, per Rev. Adam Spencer...	8.00
North Georgetown, per Rev. J. C. Muir, D.D.....	13.00
Kincardine, per Rev. John Ferguson...	6.00
Milton, per Rev. G. Macdonnel.....	7.50
North Dorchester, per Rev. J. Gordon..	13.00
Port Hope, per Rev. Wm. Cochrane....	8.00
Priceville, per Rev. Donald Fraser....	12.00
Ottawa, per Rev. D. M. Gordon.....	56.00
Williamsburgh, per Rev. John Davidson	16.00
Newmarket, per Rev. John Brown.....	12.00
Spencerville, per Rev. J. B. Mullan ...	12.00
Osnabruck, per Rev. J. S. Mullan.....	12.00
Winterbourne, per Rev. G. A. Yeoman..	6.00
Vaughan, per Rev. William Aitkin....	12.00
Williamstown, per Rev. Peter Watson..	21.00
Pickering, per Rev. Walter R. Ross....	12.00
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	\$630.60.

HOME MISSION FUND.

Previously acknowledged.....	\$3304.53
Purple Hill and Osprey, per Rev. D. McDonald.....	\$31.30
Markham, per Mr. Archibald Barker....	10.65
St. Paul's Montreal, additional, by Mr. Rankin.....	11.00
Belleville, per James C. Smith	40.00
Georgetown, per Rev. Dr. Muir.....	71.25
John Gilmour, Esq., Quebec.....	100.00
Woolwich, per Rev. G. A. Yeomans....	8.00
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	\$3576.73



THE TRIUMPHS OF FAITH.

“ By it the elders obtained a good report.”—Hebrews xi.

O LORD, we praise Thy name
For all the faithful band
Of saints, whose deeds of fame,
Rehearsed in every land,
The sacred page hath told,
In characters of gold.

By faith they bravely fought
And kingdoms overthrew:
By faith they rightly wrought
Their purpose just and true,
By faith were graces gained
And promises obtained.

By faith the lion's fangs
Were taught to seek no prey;
By faith the fire's dread pangs
Were quenched and failed to slay;
By faith in heavenly word
They 'scaped the deadly sword.

By faith there fled alarm,
And weakness turned to might.
By faith the trustful arm
Proved valiant in the fight;
By faith, they dealt the blows
Which routed alien foes.

By faith meek women got
Their dead to life brought back:
By faith they yielded not
When tortured on the rack.
(That thus they might arise
To life beyond the skies.)

By faith they stood the test,
When mocked, or scourged, or bound;
By faith a quiet rest
In pris'ner's cell they found;
By faith they bravely died,
When stone or saw were plied.

By faith the tempter's word,
Seductive, pled in vain;
By faith they met the sword,
Nor flinched while they were slain;
By faith though wand'ers, clad
In skins, their hearts were glad.

By faith, though want—oppressed,
Afflicted, torture-tried,
They yet the truth professed,
And thus the world defied—
Unworthy of such men,
Whose trust lay 'bove its ken.

By faith, o'er desert drear
And mountain's barren steep,
They wandered far and near,
And slept a peaceful sleep
In dens and caves, their haunt,
All lonesome, wild and gaunt.

O Lord, inspire our hearts
With each ennobling grace
And virtue that imparts
To all thy faithful race
The courage which sustains,
And even in death remains,

That we may emulate
The ransomed, happy throng,
Who, now beyond the gate
Of death, in grateful song,
Throughout their blissful days,
Reharse their Saviour's praise.

JAMES RIDDELL.