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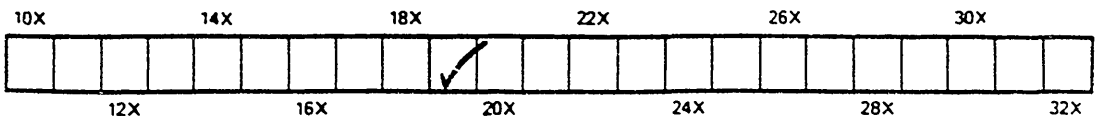
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THE HOME AND FOREIGN RECORD

OF

THE CANADA PRESBYTERIAN CHURCH.

No. 6.

APRIL, 1864.

VOL. III.

STATISTICS.

We beg to remind ministers, sessions, and managers, that the period has come when the usual statistical information has to be collected. Schedules are in preparation for distribution, and it is hoped that these will be duly attended to, and, when filled up, forwarded to the Clerk of Presbytery.

It is hoped that none will undervalue or neglect this matter. However dry and uninteresting the figures of a statistical schedule may appear, they are really of great importance. We trust that each year our statistics will become more complete and accurate.

LAST SYNODICAL COLLECTION FOR THE YEAR—HOME MISSIONS.

The collection for the Home Mission Fund is appointed to be made throughout the church on the third Sabbath of April. No doubt many congregations have already contributed at missionary meetings, or in other ways. But where this has not been done, it is desirable that the duty should be attended to now.

There are several congregations and mission stations in various Presbyteries, depending on assistance from the Synod's Fund. There is, besides, the mission to the coloured population at Buxton, the support of which must come from the Synod's fund. It is hoped therefore that every congregation will do its duty, and contribute liberally for the extension of the cause throughout the length and breadth of our Province.

CLOSING OF THE ACCOUNTS OF THE CHURCH.

We remind all parties interested that the accounts of the several schemes of the church will be closed on the 30th April. It is most desirable that all contributions for the year should be remitted before that date.

While the contributions for some objects have come in with commendable regularity, there is reason to regret the neglect of others. For instance, we might mention the collection for the Widows' Fund, with which is now connected the fund for aged and infirm ministers. Many congregations have done nothing for this fund, although the number of ministers receiving aid from the Fund is every year increasing. It is hoped that where there has been an omission in regard to any of the funds, the matter will yet be attended to before the close of the financial year. It is especially hoped that contributions for Knox College will be sent in as soon as possible.

CONGREGATIONAL CULTURE.

Knowledge is power. The increase of knowledge is therefore the increase of power, whether it be of good or evil. The knowledge of evil is only too easily obtained; but efforts to extend the knowledge of good are always attended with difficulty. The difficulties, however, standing in the way of this good work are both fewer and smaller than formerly, and may be removed. The means of religious instruction are becoming more and more numerous. In our day the prophetic words of Daniel appear to be receiving their fulfilment: "Many shall run to and fro, and knowledge shall be increased." Especially is religious knowledge increased by the institution and prosperous working of the many religious societies and associations of the Christian world, and in the increased number and activity of gospel messengers.

But, perhaps, there are some very important duties neglected by the Church, and some very effective means of doing good overlooked. In the midst of laudable zeal and activity in the more public and comprehensive schemes of the Church, it may be that similar zeal and activity are not displayed in promoting the religious knowledge of particular congregations and families in the Church. While we are careful and diligent in raising an abundant supply of pure water to the reservoirs, let us beware of leaving many of the homes destitute through a faulty system in laying the pipes and making the distribution. It is very refreshing to read of the prosperous working of those extensive societies, which have for their object the increased circulation of the best of all knowledge—the knowledge of God and his salvation. In London there stands, at a short distance from one another, two capacious reservoirs—the one, the House of the British and Foreign Bible Society, from which have issued during the last sixty years over 40,000,000 copies of the Word of God, in whole or in part—the other, the Depository of the Religious Tract Society, standing on the spot where Cardinal Wolsey burnt Tyndal's English Bible, along with some of the writings of Luther and other Reformers. From that Depository have gone forth 1,000,000,000 publications, all more or less fraught with the Scripture truths so tenaciously maintained by Luther and the Reformers.

Those societies have their branches and agencies in almost every part of the civilized world. But are ministers and active members of our congregations making a sufficiently close examination into the state of supply which their people are receiving from the grand reservoirs? Are they putting forth efforts enough to extend and increase the supply?

To intimate a public meeting—to welcome the Societies' agents—to pass resolutions and deliver addresses—to appoint collectors and transmit the money to the parent society—all this is very well, but it is not all that should be done. Surely we are not to suppose that the issue of Bibles is exclusively meant for foreign countries. Is it not the part of the spiritual overseers of our congregations to promote the home circulation of those cheap and excellent copies of the Word of God? Have they not a work to perform in introducing them into the homes of the poor, of the careless, and of the priest-ridden—skilfully and affectionately introducing them, in the right manner and at the proper season? And ought they not also to recommend to religious church-going people the pos-

session of a fuller supply in their families, in order that there may be no scarcity of the living water, but that a separate copy of the Scriptures may be in the hand of each member, both when joining in the family devotions and when in God's house?

Neither are we to suppose that tracts are exclusively fitted for one class and books for another. Some years ago, it is said, that a tract distributor called at the house of a city clergyman. The door was opened by the minister himself. The faithful labourer handed him a tract, and as usual, asked if he would accept of it. Taking the two-leaved thing in his hand he hesitated a little, as if puzzled to know what to do with it, and then said in his quick but pleasant way, "Oh, ah, it will do for the servants!" Very probably he meant no harm; but it was an unfortunate expression, and was retailed to his disadvantage long after. Who can calculate the benefit to all classes arising from the circulation of religious tracts?

I am interrupted in the writing of this by the visit of a young lady, applying for admission to Church membership, who traces the turning point in her life to the reading of a small tract.

Is it not a great fault in our congregations, that families by the hundred should be left almost destitute of religious literature at a time when such literature abounds?—when tracts, short and to the point are issued by the million and for the million; and when books and periodicals, well written and beautifully illustrated, may be got at a trifling expense? Much good might be done by ministers recommending certain books from the pulpit, and by bringing their recommendations to the mind of their people when they preach the Gospel from house to house. Congregational and Sabbath School libraries are useful by way of bringing these books within reach of the people.

More, however, requires to be done. A very useful organization might be employed by our congregations in the shape of a Tract and Book Society, in which the young especially are engaged in circulating and exchanging, at regular intervals, tracts and books selected by the minister and other experienced parties. Such measures as these could not but produce beneficial results. The increased intelligence of the people would be visible in a year or two. The habit of reading would be greatly promoted. Light literature, or that which is wholly secular, would be kept within proper limits, and what is absolutely pernicious would be gradually crowded out. The people would profit more from the preaching of the Gospel. The Bible would be better understood. There would rise up within our borders a large class of active, enlightened, and experienced Christians, whose spiritual influence would ultimately leaven the whole lump.

A. M. I. O.

THE CLAIMS OF POPISH SUPREMACY EXAMINED.

Concluded.

Still the question arises, Why did our Lord single out Peter, at first, and make the promise to him individually, that he would give to him the keys of the kingdom of Heaven? The reason is very obvious—When our Lord asked the Apostles, "But whom say ye that I am?" Peter, in his zeal, was the first

to reply, "Thou art the Christ, the Son of the living God." It was natural, therefore, for our Saviour to direct his answer to Peter, who was the spokesman on the occasion; but he does not give the slightest ground to believe that the promise which was made to Peter, was made to him alone. As well might it be alleged that, when he said, "Blessed art thou Simon Barjona," that the blessing was to be confined exclusively to him. Peter was blessed, but the other Apostles were blessed also, and so authority to teach and rule in the Church was conferred upon Peter, but the very same authority was also conferred upon all the other Apostles.

Some Protestant writers are of opinion that the words, "I will give unto thee the keys of the kingdom of Heaven," imply that a sort of honour, or precedence, was conferred on Peter, and that they intimated that he would be made the instrument of opening the door of faith to the world, the first to preach the Gospel to both Jews and Gentiles. And this promise, it is alleged, was fulfilled when Peter first preached the Gospel to the Jews, on the day of Pentecost; and afterwards to the Gentiles, when he not only preached the Gospel to Cornelius and his friends, but, when he saw the Holy Ghost poured out upon them, received them into the Church by baptism. Those Protestants who take this view, hold that, though there was a preeminence conferred upon Peter, it amounted only to his having had the honour of first opening the doors of the Gospel to the world. It is alleged that the promise to Peter was, that he would be selected to be the first instrument in a great work of Providence, which was of such a nature as to be done once for all; and, being done, it cannot be repeated. The germ of this interpretation is as old as the time of Tertullian, who brought forward something very like it about the close of the second century. The idea, however, is more plausible than substantial. I have already shown that the words, "I will give unto thee the keys of the kingdom of Heaven," confer no precedence or peculiar honour upon Peter. And the giving of the keys to Peter conferred upon him the authority not merely to perform one or two acts of admitting persons into the Church, but permanently the power, along with the other Apostles, to open up the meaning of God's word, to receive persons into the Church, and exclude them from it; and generally to administer the affairs of Christ's Church on earth; and the admission of the Jews into the Church on the day of Pentecost, and of Cornelius and his friends, at a subsequent period, were but particular exercises of that authority, with which, in common with the other Apostles, he was invested.

Having thus endeavoured to show the fallacy of the Roman Catholic view of this passage, from an examination of its grammatical meaning, let me now endeavour to deepen the impression, which I hope has been produced, by pointing out its inconsistency with other passages of Scripture, and plain historical facts. Christ is represented as the foundation of his Church, the tried stone, the precious corner stone, the sure foundation. And Paul tells us distinctly, that other foundation can no man lay, than that is laid, which is Jesus Christ. But if Peter be the rock mentioned in our text, he is the foundation on which the Church is built, which is inconsistent with the statement of the Apostle Paul, and repugnant to the most enlightened ideas of the nature of Christ's Church, and of the character of Peter himself. It is true we read of the Church being built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. (Ephes. ii. 20.) But then, whilst Christ in that passage is represented as the chief corner, or main foundation stone, no precedence is given to any one of the Apostles, they are all foundation stones, in subordination to Christ, who is the chief corner stone. It is very remarkable that, in a subsequent verse of the chapter from which our text is taken, Christ terms Peter Satan—"Get thee behind me, Satan," said he, "thou art an offence (or stumbling block) to me." If Peter, then, was such a stumbling stone to Christ, that he termed him Satan, he would have been a

very insecure foundation for the Church to be built upon. What a libel on the wisdom of Christ to represent him as saying, that he would build his Church upon one to whom he immediately afterwards applied the name of Satan.

Again, neither in his general epistles, nor in his intercourse with his brethren, did Peter assume any of that lordly superiority, which the consciousness of supreme power might have been expected to lead him to manifest. Neither did he ever exercise that authority which, in certain circumstances, it would have been his duty to employ, had he been possessed of supremacy in the Church. In exhorting the dispersed brethren, mark the humility and tenderness with which he speaks, "The elders, which are among you I exhort, who are also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." And when he urges them to be "mindful of the words which were spoken by the holy prophets, and of the commandments of us the Apostles of the Lord and Saviour," he lays no injunction of his own upon them, which, had he been invested with supreme power in the Church, he might very properly have done. And when the brethren in Jerusalem contended with him, and blamed him, because he had associated freely with the household of Cornelius, the Roman centurion, preached the Gospel to them, and received them into the Church; he did not vindicate his conduct, on the grounds of his supreme authority in the Church, which he might have done had he possessed it; much less on the ground of his infallibility, but he stated fully the history of the case, and justified his conduct by satisfactory reasons.

Again, his brother Apostles conceded no supremacy to Peter, and were obviously altogether ignorant of any such thing. He was blamed by the brethren at Jerusalem, in the matter of Cornelius, till they knew the grounds upon which he acted. "And when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Here there is an exercise of power on the part of the Apostles, who were at Jerusalem, who treated Peter, not as their Sovereign, but as the servant of the Church, and sent him upon a missionary expedition. "The apostles *sent him*," observes Barrow on this passage, "that, had he been their Sovereign, would have been somewhat unseemly and presumptuous; for subjects are not wont to send their prince, nor soldiers their captain; to be sent, being a mark of inferiority, as our Lord himself did teach. A servant, said he, is not *greater* than his Lord; nor he that is *sent* greater than he that *sent* him. St. Luke, therefore, should at least have so expressed this passage, that the Apostles might have seemed to keep their distance, and observed good manners. If he had said, they beseeched him to go, that had sounded well; but *they sent him* is harsh, if he were our Lord the Pope, as the modern Apostles of Rome do style their Peter."

Farther, when a dispute arose among the brethren at Antioch, about Jewish ceremonies, they referred the matter to the Apostles and elders at Jerusalem, who Peter did not attempt to settle the matter by an exercise of his supreme authority, but it was referred to the consideration of a general assembly of the Church; in which Peter merely appears as one of the speakers. He does not appear to have occupied the president's chair, and it was James who proposed the resolution which seems to have been carried unanimously; and the letter to the Churches, which was founded on this decree, did not run in the name of Peter, but simply of the apostles, elders, and brethren.

Once more, when Peter acted unworthily at Antioch, and dissembled, for fear of the Jews, Paul withstood him to the face, because he was to be blamed. The same great man says elsewhere that he was not a whit behind the very chiefest of the Apostles; and that "they who seemed to be somewhat," obviously meaning, James, Peter, and John, "in conference, added nothing to him."

"It is very evident," I again quote the words of Dr. Barrow, "that the Apostles themselves did not understand those words of our Lord to signify any

grant or promise to St. Peter, of supremacy over them ; for would they have contended for the chief place, if they had understood whose it of right was, by our Lord's own positive determination ? Would they have *disputed* about a question which, to their knowledge, by their Master was already settled ? Would they have troubled our Lord to enquire of him who should be the greatest in his kingdom, when they knew that our Lord had declared his will, to make St. Peter viceroy ? Would the sons of Zebedee have been so foolish and presumptuous as to beg the place which they knew, by our Lord's word and promise, fixed on St. Peter ? Would St. Peter, among the rest, have fretted at that idle overture, whereas he knew the place, by our Lord's immutable purpose and infallible declaration, assured to him ? And if none of the Apostles did understand the words to imply this Roman sense, who can be obliged so to understand them ? Yea, who can wisely, who can safely so understand them ? For surely they had common sense as well as any man living now ; they had as much advantage, as we can have, to know our Lord's meaning ; their ignorance, therefore, of this sense being so apparent, is not only a just excuse for not admitting this interpretation, but a strong bar against it."

There is just one other argument which I shall employ at present to show that Peter could have had no such supremacy in the Church as Romanists contend for, and which to my mind would of itself be sufficient to settle the whole question. In those passages where Paul enumerates the different office-bearers whom Christ has appointed in the Church, there is no mention made of Chief Apostle, or Pope, or Patriarch. "And he gave some Apostles," it is said, Ephes. iv. 11., "and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And again, it is said by the same Apostle, "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." In neither of these passages is there any office mentioned which bears the slightest resemblance to the Papacy of the Church of Rome, and in both of them the apostolic office occupies the chief place. It was the highest office known in the Church ; and the grand peculiar qualification of an Apostle being, that he should be able to bear personal testimony to the resurrection of Jesus, the office terminated with the lives of those who had seen the Lord, and could personally bear testimony to that grand fundamental truth. And far from there being any precedence or supremacy granted to any of the Apostles, our Lord manifested extreme disapprobation, when any of them aspired at any thing of this sort. "The kings of the Gentiles," said he, "exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye shall not be so ; but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve." (Luke xxii. 25-26.) Here, then, our Saviour denounced all ambitious aspirings at lordship or supremacy among the Apostles, and instituted a perfect equality of rank and privilege amongst them. No doubt there was a difference of personal qualifications amongst them ; and that the most highly gifted would naturally take the lead seems to be implied in the text we have just quoted ; but this leadership was such as arises from superior abilities, not from superior rank, and such are commanded to assume no superior airs, but to manifest the humility of spirit which becomes a servant. How unlike the spirit recommended by the Saviour, is that which all along has been manifested by the Bishops of Rome, who, while affecting humility in their language, claim and exercise the most despotic and oppressive power. Whatever might be the diversity of gifts among the Apostles, it was obviously the Saviour's determination that there should be an equality of rank among them, and that they should be united together by the bonds of fraternal affection ; and wherever the ministers of Christ do not manifest this spirit, they give too much ground to believe that they are none of his.

Time and space will not permit me to enter at any length upon the exposi-

tion of the true meaning of this passage. But I cannot close without pressing earnestly upon the attention of my readers once more what I have shown, as the grand ideal of the Papacy—that the Bishop of Rome is Christ's vicar, or representative on earth; and, consequently, that he is the fountain of all power, and the head of all temporal, as well as all ecclesiastical authority. From this the conclusion is obvious that all are bound to yield submission to that power, and that all who resist it, are guilty of rebellion against the deputy of the Ruler of the Universe. Hence it is that heresy is regarded by Roman Catholics as the most heinous of all crimes. Just as high treason is the greatest crime known to the civil law, so heresy, which is regarded by consistent Romanists as high treason against God, is looked upon by them as the greatest of all crimes, and subjecting those who are guilty of it to the severest of all punishments. Hence heretics, in former times, were not simply put to death, as other criminals, but burned at the stake. Hence the exterminating wars which were waged against the Albigenses in France, and the relentless cruelties which were practised against heretics wherever they were found, by men, in many respects amiable, and self-denying, and virtuous. I doubt not that oftentimes their hearts bled when they were sanctioning the most terrible severities, just as you can conceive a humane judge, or kind-hearted sovereign, when obliged by a sense of duty, to put in execution the extreme penalty of the law against men convicted of the most daring and dangerous political offences. Roman Catholics, who are not fully acquainted with their own principles, or who hold them cheap, may be tolerant and liberal towards Protestants; but those who understand their principles and conscientiously hold them, must of necessity be intolerant and persecuting. Look at their principles as interpreted by the light of history, as illustrated by their own acts, consider their own boast that their Church is infallible and their religious views unchangeable, and it is evident that, if they are true to their principles, they would persecute as unrelentingly now as they ever did, if they had only the power. It is from this principle that the conclusion very naturally followed, —that no faith ought to be kept with heretics, and that the Pope has the power to release men from the obligation of an oath. And from all this you can easily see the necessary and unchangeable opposition of popery to every form of civil and religious liberty. In Protestant countries it may suit the purpose of Romanists to cry out loudly for civil and religious liberty; but in those countries where their principles have the ascendancy no vestige of either is to be found. It is in those countries, where Popery is best known, where it has had every thing its own way for centuries, where its true character is in no degree mitigated by the reflex influence of Protestant institutions, it is there that the people loathe it with the most intense hatred, and are now striving to emancipate themselves from its crushing tyranny; and it is mainly because the Roman Catholic laity of Protestant countries do not know the real character and tendency of their own religion, inasmuch as they have little felt its crushing effects, that they are now seeking to rivet afresh the chains on their co religionists in a less favourably situated land. In those States which are now striving so nobly to recover or preserve their liberty, a Jew in point of law was not regarded as a man, and the worst crimes might be perpetrated against him by a Catholic with impunity.

It is not with any feelings of unkindness towards our Roman Catholic fellow-citizens that I state these views. I believe that very many of them are much better than their principles, and would shrink from carrying them consistently into execution; but this is because they have been softened and enlightened by the Sun of Righteousness, truth, and liberty in Protestant countries. I state these views because it is important that the real principles of Popery should be fully understood among Protestants; that they may know what they have to expect should Popery ever gain the full ascendancy in this country. Much less do I state these views to encourage a spirit of retaliation. True christianity forbids that. And, God be praised, we do not need penal laws, or coercive measures, at this time of day. Great Britain and her depen-

encies can now afford to be tolerant to Roman Catholics. But, considering what Popery is, what are its avowed principles, and what its history, it appears to me the most deplorable infatuation in Protestant statesmen to foster and encourage that which would destroy both them and the institutions which they so justly value, if it had only the power.

But what is to be done with Popery? it may be asked. I would simply reply, let it alone. I would deprecate any attempt to lift up the hand of violence against it in existing circumstances, but much less would I do anything to foster or encourage it.

For a government to confer grants of public money, indiscriminately, on religious bodies, because they may be numerous or clamorous, I believe to be as unsound in policy, as it is unprincipled and injurious to true religion; and sooner than see grants of public money bestowed indiscriminately on denominational colleges or schools, I would see all grants withdrawn from all educational institutions, and the people left to provide education for their children themselves. This, in the existing state of the country, might be an evil, but not so great an evil as the recognition and fostering of error by a national act, and the affording facilities and means for the growth and extension of that which is sure to prove injurious in proportion to its strength, and has ruined every country where it has gained the ascendancy.

"At the risk," says Coleridge, "of passing for a secret fawner of superannuated superstitions, I have spoken out my thoughts of the Roman theology." So, and at far more serious risk of being denounced as an intolerant bigot, I will declare what, after some years' residence in exclusively Popish countries, and in situations and under circumstances that afforded more than ordinary means of acquainting myself with the workings and process of the machinery, was the impression left on my mind as to the effects and influences of the Romish (most uncatholic) religion,—not as even according to its own canons and authorized decisions it ought to be, but as it actually and practically exists. I shall repeat the answer long since returned to the question put by a friend:—"When I contemplate the whole system, as it affects the great fundamental principles of morality, the *terra firma*, as it were, of our humanity; then trace its operation on the sources and conditions of national strength and well-being; and, lastly, consider its woeful influences on the innocence and sanctity of the female mind and imagination, on the faith and happiness, the gentle fragrantcy, and unnoticed ever-present verdure of domestic life, I can with difficulty avoid applying to it what the Rabbinic fable of the fratricide Cain, after the curse, that the *firm earth* trembled wherever he strode, and the grass turned black beneath his feet.' The voice of history, and the present aspect of thoroughly Roman Catholic countries, amply corroborate this testimony. Look at the present condition of Spain, Italy, and Austria, countries where Popery has had its full swing for centuries, and you will find that, notwithstanding their almost unparalleled natural advantages and glorious associations, they have been reduced to a condition of extreme social degradation and national imbecility. Look to Mexico and South America, with their balmy climate, and fertile soil, and noble rivers, and spacious harbours. In the present unprogressive, miserable, and distracted condition of these countries you have a specimen of what Popery will do for any country where it obtains and keeps for any length of time the ascendancy. Turn we now from these sunny climes of the South to the Northern portion of our Continent, and there, with far fewer natural advantages, you will see a people free, prosperous, and advancing, with almost unparalleled rapidity, to national greatness, and there you have an illustration of what an open Bible and a free pulpit can accomplish for the promotion of a nation's welfare even in a present world. It is to the Bible, and the free institutions which spring from it, that we owe our present happiness and prosperity. Let me call upon my readers then to show their appreciation of, and gratitude for the inestimable privileges

which we enjoy, by striving, each as we have opportunity, not only to perpetuate them, but to diffuse them among those who are now sitting in the darkness and desolation of spiritual death.

W. B. C.

ENCOURAGING PROGRESS OF MISSIONS IN INDIA.

A very valuable work has lately been published by Nisbet & Co., of London; we refer to "Ten Year's of Mission Work in India," from the pen of Dr. Mullens, of the London Mission at Calcutta. In 1852 he published a work in which he "endeavoured to make a complete and connected survey of the entire field of operations, as well as to estimate the position the missions had secured." After the lapse of ten years he has published the present volume, in which he gives a view of the progress made, and of the present position of the missions. In many respects the view presented is full of encouragement, and may well silence the objections which some worldly-minded professors bring against modern missions, as if they accomplished but very little. No doubt the progress has been but slow, the process has been in a great measure of a preparatory kind. But still very marked progress has been made, as may be seen from the following tabular statement:—

	India and Ceylon in 1852.	India and Ceylon in 1862.	India, Cey- lon & Bur- mah in 1862
Societies	22	31	31
Stations	313	371	386
Out Stations	Unknown	1,925	2,307
Foreign missionaries	395	519	541
Native missionaries	48	140	186
Native catechists	698	1,365	1,766
Native churches	331	1,190	1,542
Communicants	18,410	31,249	49,688
Native Christians (baptized).....	112,491	153,816	213,182
Vernacular day schools	1,347	1,562	1,811
Scholars	47,504	44,612	48,390
Boys' boarding schools	93	101	108
Christian boys	2,414	2,720	1,358
Anglo-vernacular schools,	126	185	193
Scholars	14,562	23,377	23,963
Girls' day schools	347	371	373
Girls	11,519	15,899	16,862
Girls' boarding schools	102	114	117
Christian girls	2,779	4,098	4,201
Translations of the Bible	10 lang'es.	Twelve.	Fourteen.
Translations of the New Testament.....	5 others.	3 others.	5 others.
Scriptures circulated in ten years.....	Unknown	....	1,634,940
Christian tracts, books, etc.....	Unknown	....	8,604,083
Mission presses	25	....	25
Expenditure last ten years.....	£190,000	£285,000	£294,300
Local contributions last year.....	£33,500	£45,325	£46,800
Native contributions last three years.....	....	£13,000	ab't £18,000

Dr. Mullens, who is a competent witness, speaks in most decided and hopeful terms as to the missionary progress in India. In the concluding part of his valuable work he says:—

'On the evidence now offered, no impartial mind will deny that the missionary work carried on in India during the past ten years has made secure and solid

advance. It has realized substantial progress in the number of its agents, in the number of its converts, in the improved character of the native churches, in the enlargement and spread of its native ministry, and in the increase in the number and efficiency of its catechists and teachers; it has realized that progress in the enlargement of its education, in the improvement of all its Christian literature, in the occupation of new fields, in the ripened experience of its hands of labourers, and in their more efficient application of their consecrated service to the mighty sphere they seek to occupy. An expenditure of more than two millions and a quarter sterling, contributed by the churches of Europe and America, and by the local church, both native and European, in India, has maintained during that period a staff of missionaries now reaching to more than five hundred in number,—a staff of native pastors and missionaries that has risen to 183, with 1776 catechists, and hundreds more of native school teachers. Fifty-one thousand boys are taught in its vernacular schools, and twenty-four thousand others study English in addition to their own tongue. Twenty-one thousand girls enjoy the benefits of Christian female education under its care. That expenditure, in addition to the salaries of these numerous and experienced agents, has provided them residences, has maintained school-houses, built and repaired churches for worship, provided facilities for preaching journeys, has brought out large numbers of new missionaries, has carried away the exhausted invalids, whom the climate has destroyed, and has produced and scattered with liberal hand a vastly-improved Christian literature in fourteen languages, including, and thoroughly based upon, improved translations of the word of God. In a word, it has provided, maintained, and applied to the provinces of India under the English Crown, all the elements, wisely gathered, of a religious and moral agency, which, in obedience to Divine command, and in dependence upon promised Divine blessing, shall expose the folly and ruinousness of false religions, shall expound the way of salvation, shall teach a divinely-revealed morality, and shall stir up the minds of the myriads who shall listen to its words, to think, to weigh, to understand, to follow, all that shall render earth's life a blessing, and crown mortality with endless life. That agency has, during the decade, rescued thousands of souls from death, has witnessed an elevation of the tone, knowledge, and temper of native Christian life, and has seen a large increase in the number of native converts.'

In the Free Church Record, the following remarks are made on some of the facts here brought out.

"First in the number of *Native Christians*.

In 1852, in India and Ceylon there were, in round numbers 112,000. In 1862 they had risen to 153,000, or one half more; and if we include Burmah, we find the entire number is 213,000, or about *double* the number in 1852.

Then to take another class, the increase of whose numbers is to our mind a still more satisfactory mark of progress. Let us now look at the number of *communicants*. In India and Ceylon in 1852 they numbered 18,000; in 1862 they were 31,000: while embracing Burmah they are nearly 50,000.

Then, in a matter to which we attach still greater importance, namely, the *ordained native missionaries*, we see an increase yet more marked. In 1852, after more than a century and a half of effort, they had reached the number of 48, a number which shows only too clearly the small importance which had been attached to the rearing of a native ministry. The early European missionaries did not seek with any great earnestness to train up a body of well-qualified ordained, native missionaries. They long continued to depend too much on the European element in the mission staffs, and the native was too much neglected and depressed. Different views prevail now in almost all quarters, and, accordingly, in ten years the number of ordained native missionaries have risen from 48 to 140, while, if we include Burmah, the total is 186. We hail this great increase as one of the surest indications of real progress, and we regard it as one of the chief grounds of hope for yet more abundant success in the time to come.

Let us glance a moment at another matter, which may be regarded as of

considerable interest to all the members of our Free Church—the increase of *Anglo-vernacular schools*, and of the scholars in attendance on these schools. Some people talk as if the Free Church of Scotland were almost the only body which gave much attention to educational methods of evangelizing the people of Hindostan. These tables ought to throw much light on that question. During the past ten years the Free Church has not greatly, if at all, added to her schools, and probably there has not been much of an increase to the number of the scholars. But look at the facts brought out in the tables. In 1852 in India and Ceylon there were 126 *Anglo-vernacular schools*, and in attendance on these there were 14,000 scholars; while in 1862 there were 185 schools containing 23,000 scholars. Here is an increase of 59 schools and 9000 scholars. Nothing, we think, could more clearly show the importance which is attached to this method of labour by the mission societies than such an increase during these ten years. And when this matter is examined in detail, it will be found that almost all societies have been adding their efforts in this direction.

Missionary Intelligence.

OUR OWN MISSIONS—HASTINGS ROAD.

MR. EDITOR,—It was lately remarked in the *Canada Observer* that no mention was ever made in the *Record* of the Hastings Road. As I am the proper party to do so, I plead guilty of silence, arising from a strong aversion to publicity in print. In bringing this region under the notice of the Church as succinctly as possible, I trust you will excuse the frequent recurrence of the *ego*, seeing that Presbyterianism and I may be almost considered as identified in this region.

At the time of my ordination, about seven years ago, the Presbyterian things “that remained were ready to perish;” and the debt that encumbered the weather-beaten, unpainted, frame church, overlooking our village, threatened their extinction. But the timely liberality of Mr. U. Seymour, a member of our Church, delivered it from the legal proceedings that were being instituted by some of the creditors. It is now free of debt, and its value increased one half by improvements. It is intended, in early summer, to add twelve feet to the length of the church and erect a spire, which is to be graced with a bell, the spontaneous gift of Mrs. Gibb of Quebec. My people have built two other churches in the township, one ten miles north in the Allen Settlement, and the other six miles north-west in Rupert’s. These are to be completed in the summer, and we expect to be able to meet all the expenses the following winter. For the first two years after my ordination I did not know of 80 families that were Presbyterians—I now visit over 150. In the discharge of my pastoral duties it is no unusual thing for me to ride or drive from twenty to forty miles a day, visit ten or twelve families, and preach at night beside. I have asked the Kingston Presbytery oftener than once to take one of the stations off my hands, but it has declined doing so, and the only assistance granted me was the labour of two students during two summer seasons. This expensive intermittent help is worse than useless. The most effectual way to ruin the cause is to provide with supply suited to the resources or liberality of the people. The very best men are needed where they have to originate and direct everything with the scantiest means.

I am at present trying to erect a church at Queensborough, Elziver, eight miles north-east, amid much indifference. Last winter I found out 17 Presbyterian families on the Kaladar road. Their prospects are gloomy enough; but still, were a minister placed at the Allen Settlement, with these two places as out stations, he would have sixty families to begin with. And near the church a new store was built last Fall, which could be purchased for a manse on very

reasonable terms, were the means at our command. The great drawback is that these three stations could not raise more than \$200 annually for a minister's salary.

Three years ago I broke ground in Huntingdon, nine miles south. A new church is to be built there this year, the materials of which are already collected. Last summer I discovered thirty families within a radius of three miles of the proposed site. Mr. Campbell, my Elder, gives me efficient help in this field. After preaching a few times at a place on the borders of Hungerford, nine miles south-east, I lately visited the district pastorally and found out over ten families, and, if God will, I intend to make a station there. Had the Kirk not interfered with Roslin, it, with these two out stations, would almost have been in circumstances to give a call to a minister.

At Marmora, the next township west, I preached for more than a year. The attendance always exceeded 100; and I have visited twenty families there. Rumour has it that the works are soon to be recommenced. We will keep this in view, but a missionary would find ample scope there at the present moment:

I have been wont to go out on the Hastings Road at least once yearly. I then preach at the Jordan, 17 miles north, and I know of twenty families within a convenient distance. The attendance is about forty. I also preach 30 miles north, in the house of Mr. McKillican. He is a worthy Elder, and a "light shining in a dark place." The attendance is about seventy, and I know of twenty families living in the district around. The people are very intelligent, but deteriorating for lack of a preached Gospel. It is sad that the Church should so neglect our fellow countrymen. Two years ago I would have erected churches at both these places, and actually took the necessary steps for that end, but the prospects were so discouraging to the settlers that the scheme had to be abandoned. Such is the rocky nature of the soil that if one is seen gathering out the stones, he is advised to save himself labour, time, and expense, to scrape the earth together, and let the stones alone; and so hilly and rough are the roads that the transit soon doubles the price of all dry goods. The people leave as fast as they can, and half the shanties are deserted. Minerals are said to be abundant, and if mining operations are carried on successfully, they will encourage settlement. But a minister or ordained missionary is required for the road now. Such is a brief outline of this region. The Kingston Presbytery has perhaps the most extensive mission field of any Presbytery in the Church, and it is the least able to overtake it. I have the most extensive district of that field, and my people are the poorest. They give, for religious purposes, at the rate of \$6 per member, and that exceeds a wealthy city-church whose members average \$15 each.

Not mentioning the Episcopal Methodists, the Wesleyans show much wisdom in their missionary operations. Madoc is still a mission station with two ministers, and at a yearly cost to the Church of about \$300; and the missionary out on the Hastings Road is a still greater burden on their Church—in proportion. Even the Bishop of Kingston is alive to his duty in this respect. The missionary here receives annually \$300 from the Mother Church towards paying his salary; and another is soon to be sent to the Hastings Road, where the people could not even pay his travelling expenses. Whereas the Kingston Presbytery threatens that if the people do not pay more liberally into the Home Mission Fund, even the slender help I have got will not be continued. Our Church seems to be too often incapable of taking advantage of any opening that may present itself at the right time. We lose much ground by our pecuniary selfishness. I hold that every member should pay into the Lord's Treasury a sum proportioned to his income, and not for a particular minister or church. We are Presbyterian in government, but appear to be Independent in pecuniary matters. If our distributive principle is good for one thing, it is good all the way through. The heart's blood is propelled through the whole human framework. The Church is a unit, and it ought to send the gospel to

all its adherents wherever scattered and however poor. The low principle of barter is not in accordance with the genius of the Gospel; and were our Church equal to the emergency, and did it rightly appreciate its high prerogative, it would call on the liberality of its people to enable it to carry the means of grace to every destitute locality, and thereby prove itself to be the greatest blessing to the land of our adoption, which of all other Churches it is the most capable of being.

D. W.

LETTER FROM REV. J. HALL TO REV. R. F. BURNS.

VICTORIA, V. I., Dec. 16th, 1863,

MY DEAR SIR,—As a slight acknowledgement of your kindness in sending so regularly a copy of your entertaining *Record*, it has occurred to me that a short letter might be acceptable. On reviewing our operations at the end of another year, it appears to me that, while duly sensible of our shortcomings, your esteemed missionary in British Columbia and I have reason to feel thankful for the tokens of Divine favour attending our humble efforts. You are aware that we have both been engaged building churches. The one in Victoria is completed at a cost of \$10,000. The church in New Westminster is nearly finished, and will be dedicated about the end of the year. The buildings are handsome, substantial, and large enough for our congregations. My labour has been light compared with that of my brother Jamieson. Messrs. Wright and Saunders, architects, formerly of Guelph, have taken great interest in superintending the erection of our church, and their efforts have giving universal satisfaction. Their contributions, including gratuitous labour cannot be far from \$1,000. They are young men, and, indeed, so are almost all connected with the church; but a laudable spirit of liberality has animated us, and hence we have succeeded in erecting the finest church in the city. I may here mention that our young men from Canada have afforded me much comfort and encouragement in this arduous field. They probably feel independent as any of their class on the face of the globe, and yet, of their own accord, they have arranged to light the fires and lamps, and attend to all the secular affairs of the church. Their free labour is at least worth thirty dollars per month, and they do it far better than many a sexton. For as he who rings our fine bell remarked, while the perspiration ran down his face, "It was nae the labour, but the fear of nae ringing it weel which made him sweat." The leader of this promising band—A. W.—leaves for his native city, Quebec, by this mail. His fellow-labourers accord him the pre-eminence, on account of his indefatigable efforts as treasurer, collector, precentor, lamplighter, etc.; in short, he has acted his part nobly, and has enlisted several others. So that it is with sincere regret that we bid him farewell.

Judging from what they have done in erecting a church and manse, our people at New Westminster must be influenced by an excellent spirit also. I believe, however, that my brother, Mr. Jamieson, has had a far heavier burden of responsibility and anxiety than has fallen to my lot, and it ought to be gratifying to his friends to know that he has succeeded admirably, considering the soil he has had to work, and that his new church will be opened almost free of debt. Our congregation has greatly increased of late, and I doubt not that you shall have a similar report of New Westminster after the Church shall be opened for Divine service.

On the whole, the past has been a year of progress. We have had accessions, and none more welcome than that of the brother you have lately appointed. He comes to a very trying field for a young man of sanguine expectations, as every young minister is supposed to be. Had he not a loving Father, a great Redeemer, and a full, free, and present salvation to proclaim, I should say to him, My dear brother, do not come! Though you had something as effectual as the sling of David to smite a giant in the seat of *intellect*, do not come!

But by all means come. For blessed be God, you may bring with you words of compassion and love, more living and powerful than a two-edged sword, to pierce to the *heart* prodigals in a far country.

Very faithfully yours,

JOHN HALL.

LETTER FROM REV. MR. JAMIESON—OPENING OF CHURCH.

THE MANSE, NEW WESTMINSTER, B.C., }
December 28th, 1863. }

Rev. R. BURNS,

Dear Brother—I have at length the pleasure of informing you that we have actually taken possession of our new church. I have long looked forward to this point in our history with gratification, but for some months past I had almost despaired of ever reaching it. We were rather unfortunate in our selection of a contractor—if we can call that “selection” in which we had no choice, for we had to give it to one, or postpone the commencement of it indefinitely. If we had been able to enter the church about the beginning of November, it would have been very much in our favour financially and otherwise. I was so wearied waiting, that no sooner were the windows in and the last coat of plaster half dry, than I got stoves put in, four of the centre pews put up in a half finished state, procured temporary seats, and announced the opening services to take place on the 20th of December. So close, indeed, did the preparations trench upon the services, that the carpenters were at work up till eleven o'clock on Saturday night, and a few young men and I, who were at work at seats, lamps, table, and desk, etc., did not leave the Church until half-past eleven.

At the opening services we had no attractions to offer. We had no “great man” to call upon to give *eclat* to the occasion. I made some efforts to have a strange minister present to assist in the solemn, and to us, most interesting services, but failed in them all. For my own part, I was not over anxious. I esteemed it no little honour to be the officiating minister on the day when the first Presbyterian Church of British Columbia was dedicated to the worship of the Triune Jehovah. Wet and disagreeable as the day was, many amongst us needed no external attractions, no pressing invitations to come joyfully to the house of God, where they might sit under their own vine and fig tree to praise the Lord God of their fathers, who had done so great things for them. In the forenoon sermon I endeavoured to give expression to these feelings by preaching on the words of Psalm cxxii. 1,—“I was glad when they said unto me, let us go into the house of the Lord.” In the afternoon I preached Christ to a very large congregation of all denominations, from Romans v. 14,—Adam—“who is the figure of him who is to come.” In the evening’s services I took as the text the words of David to his son, in 1 Chron. xxii. 16.—“Arise, therefore, and be doing and the Lord be with thee.”

I hope it was a day of pleasure and profit, and a day long to be remembered by many.

Special collections were taken up at the forenoon and afternoon meetings, which resulted in seventy dollars at the former, and forty-two dollars at the latter.

A few weeks previous we had a soiree, the financial result of which reached \$117 50c. ; while yesterday, again, the Rev. Lachlan Taylor preached for me in the afternoon, and made a fresh appeal to the liberality of our friends almost in spite of me. The consequence was an addition of \$29 50 to our fund, which, with the ordinary collection of \$6 50 in the morning, made \$36 the second Sabbath. The total amount, therefore, raised in connection with our opening services—including tea-meeting, was the very handsome sum of \$266

50. With this amount in Canada we could do a great deal; but you will better understand its comparative value when I state that our stoves and lamps cost about \$200, and our pews \$11 50c. each.

I cannot just now send you an exact account of the state of our funds, but I am not far wide of the mark when I state the cost of the church, so far, to be \$3,500, all of which is nearly paid, except \$500 which we have borrowed at what is the lowest rate of interest here—viz., eighteen per cent. per annum. A common rate is 25 and even 36 per cent., or as it is commonly spoken of, three per cent. per month!

Perhaps our friends in Canada think I ought to do more, or make more noise about what I am doing. I see some tokens already of impatience in some quarters. But even in the midst of struggles with so many difficulties, and above all the disappointments in spiritual matters, with some of whom I cannot now speak more particularly, I can "thank God and take courage." Impatience or dissatisfaction in Canada may be part of the cross allotted to those who bear the burden and heat of the day, but if God be glorified, and the blue banner of the Covenant wave here and there along the shores of the mighty Pacific, proclaiming the unsearchable riches of Christ to the "seething, surging mass of money-making clay," I am willing enough to be counted as nought, and will most gladly rejoice if others reap, where I feebly scatter the precious seed, and raise the material buildings.

Perhaps, too, I should state that the congregational committee have shown their entire confidence in me, by permitting me without question to make any changes from or additions to the first plan of the skeleton or exterior of the church, which was kindly furnished by Mr. Alexander White, now of Woodstock, and whose absence during the progress of the work was deplored by us all. That confidence has been shown throughout in allowing me to look after all the details of painting, plastering, pewing, etc., with the additional duty of getting subscriptions and collecting them—in short, just doing as I liked.

Though all these things have entailed very heavy labour, and great anxiety upon me, yet 'tis pleasant to think that we have prospered so well, and that peace is within our walls. While we have the followers of Demas and of Alexander, the coppersmith, among us, we have not been much troubled with any of the Diotrefes tribe.

Colonel Moody, when leaving the Colony, gave me a box of Old and New Testaments, which he received from the Edingburgh Bible Society when leaving Scotland, and of which he had made no use. The box contained about 180 copies, each containing our version of the Psalms, and a number of the Bibles having the Shorter Catechism bound up with them. They will prove a great boon to our people, especially as I can furnish them gratis.

I am glad to learn that Mr. Duff has received the appointment for British Columbia. You must allow him a very large discretionary power as to his field of labour on account of the great changes which frequently take place. He may have a good congregation in one station this year, and the next every man may be gone. Don't limit him even in the matter of head-quarters. If you expect him to spend much time in Cariboo, as he undoubtedly ought (if not the whole time) you will have to pay travelling expenses in addition to his salary, which I am afraid will be found too small. The least he can live upon in Cariboo, with his own tent, and being his own cook and servant of all work, is twenty-five dollars a week *for board alone*.

From all I can learn, however, if a minister were to remain in Cariboo all his time, and identify himself with the miners and the mining regions, a large part of his support could be obtained on the spot.

There is no minister in Cariboo this winter, though there were two churches built last summer. Next winter, I presume, there will be more than one, as the necessity for it is very much felt and acknowledged. In that case, of course, the support obtained by each from the miners will be considerably lessened. I shall do all in my power to get the people here to contribute as soon

and as much as possible towards the support of a minister amongst themselves. I have my eye steadily fixed upon this matter, and intend to propose at a meeting we shall have shortly about renting the pews, that whatever amount may be realized in that way be devoted to your Foreign Mission Fund. You may depend upon it that no effort of mine shall be wanting to lighten the burden (if burden we should call it) upon the Canadian Church; and I am sure I can testify for the great majority of our people, that they will not be dependent upon any one for this purpose, an hour longer than can be avoided.

Yours sincerely,
R. JAMIESON.

ANOTHER LETTER FROM REV. R. JAMIESON—CONGREGATIONAL AFFAIRS.

THE MANSE, NEW WESTMINSTER, B. C. }
January 12, 1864. }

Rev. R. F. BURNS,—

Dear Brother,—In my last letter of the 28th ult., sent by express, I stated we were to have a congregational meeting in a few days. That meeting took place on the 7th inst., and I avail myself of the first out-going mail to send you an abstract of the proceedings which then took place. From the treasurer's report of the financial affairs of the congregation since the 16th of March last, it appeared the receipts from all sources (including your grant of \$600, and \$500 borrowed) towards the erection of the church amounted to \$3,483, with subscriptions promised but yet unpaid of \$619. The total expenditure on the church thus far is upwards of three thousand eight hundred dollars; and allowing for some bad debts on subscription list, we will be just as I stated in my last letter,—about the \$500, borrowed, in debt. This is surely a very moderate sum in church building, and manifests our total disregard of precedents far too fashionable. Yet it is quite enough for a missionary to be responsible for in this land of ceaseless change, and roving, restless migration. One year we may have a congregation, and the next we may be left with almost empty churches, owing to the prospects of the country or to the character of the emigration. I have not, for instance, the half of the attendance on the Sabbath services which I had last winter. Last winter's congregation is scattered far apart indeed:—some in Cariboo and other places up the country—three drowned when on their way down from the mines in a canoe, Walker, Renton, and Beattie—some in Vancouver Island, California, New Zealand, New Brunswick, Canada, and England! Others have taken the places of some few of them, but over fifty seats are empty. Very many of these would be filled, however, if those professing to belong to us were not almost invariably absent every Sabbath. And why? The cause, in the case of most, is easily seen, and extremely sad—intemperance. It is grievous to think of the ravages of that giant body-and-soul-destroying monster among us. Last Sabbath night I scarcely closed my eyes in sleep, thinking over the name of one after another absent that day from church, and absent from such a cause, and planning the best means to be adopted for their rescue. Such hold did the melancholy picture take of my mind, and so unable was I to banish it in any other way, that I was compelled to arise during the night, and to bid adieu to rest or sleep. To add, if possible, bitterness to the thought, I had to contemplate the fact of a membership of fifteen in connection with us, and two of the number who were in good standing at our last communion, now seen day after day staggering drunk from one bar-room to another. I have just now learned that one of these men with his wife went to bed stupidly drunk, and, on his awakening in the morning, he found her dead by his side. She was a Roman Catholic, and long addicted to drink. They have lived a most miserable life together, and the end has been awfully alarming. I have just seen him and he has promised never to touch the accursed thing. Time will prove the value of this promise. He has already

made such a promise more than once to me. It is in such circumstances as these I feel greatly the want of a faithful, devoted, pious, and prudent Kirk Session. And allow me here to give expression to a thought which has very frequently occupied my mind even in Canada, but which has far more forcibly presented itself to me since I came here. To economise space, I shall put it in the form of a question, viz:—Will not the time surely come in the history of the Church, when laymen will feel it to be their duty and privilege to go forth with the missionary, to encourage and cooperate with him, to be the nucleus around which a congregation may be formed, and to be witnesses to the truth, living epistles to whom the missionary can point and say, “I pray with and for you, teach you and preach to you, that you may feel and live *like this*; not merely to take me for an example, but these men and women whom you see and know, and are engaged in ordinary worldly avocations like yourselves?” What a power the Church will be in the world when such a spirit animates elders and others as to lead them to say:—“These men of the world are emigrating for gold and worldly wealth; I and my household shall emigrate for Christ’s sake, for ‘we know the grace of our Lord Jesus Christ, who though He was rich yet for our sakes became poor, that we through His poverty might be made rich.’ The change may require much self-denial in the breaking up of house and home, and the severing for ever of the most endearing companionships; but it is no more than the gold seekers do, and no more than the missionaries do, who have not a tenth or twentieth part of my wealth or resources, and why should not I take such a work, when ‘to me to live is Christ,’ and my ‘chief end is to glorify God and enjoy him for ever?’”

But to return to the meeting. The giving in of the treasurer’s report referred to was the first item of business. 2nd. A large committee was appointed to attend to the financial affairs of the congregation during the ensuing year. 3rd. It was resolved to rent the pews at the following rates: viz: for pew (holding four) to one family, twelve dollars per year; and for single sittings, six dollars, all to be paid quarterly in advance, 4th. Though last not least, it was moved by Mr. Thomas McMicking, late of Queenston, C.W., and seconded by Mr. Thos. McKay, late of Winterburn, Ireland, and unanimously agreed to—“That we, the Presbyterian congregation of New Westminster, desire at this our first week day meeting in our new church, to put on record our deep sense of the great kindness and liberality of the Canada Presbyterian Church in sending and sustaining amongst us a missionary, to supply us with Christian privileges and ordinances; and also for their grant of six hundred dollars to assist in the erection of this church; and as an evidence of our appreciation of this kindness and liberality we hereby resolve to endeavour to raise during this year at least one quarter of the missionary’s salary, viz: four hundred dollars—with the hope that our position and circumstances may enable us to do much more in the future; and that Mr. Jamieson be requested to send a copy of this resolution to the respected Convener of the Foreign Mission Committee.”

I do not know that I have already mentioned that we are not at present pewing the whole church. We think it better to be satisfied with present probable accommodation, and have therefore contracted for as many pews as will seat one hundred and twenty. They are now almost finished and look very handsome, and are very comfortable. Indeed, I never saw better pews in a Presbyterian Church. They are made principally of California redwood, and when they are stained and varnished, as they shall be forthwith, they will present the appearance of mahogany. And you will doubtless answer, “so well they may look handsome,” when I tell you that the cost without paint is two hundred and thirty-five dollars for one hundred and twenty sittings. We have a very beautiful chandelier holding four lamps with large globes, which we procured through a merchant here from San Francisco. And, by the way, the merchant in San Francisco was told it was for a Presbyterian Church, and as he has the good fortune and great privilege to be a Presbyterian, he very appropriately

sent us blue coloured lamps, and very kindly deducted seven dollars from the usual selling price.

When you consider how very small our congregation is, both as regards membership and attendance—the smallness of the population (now about eleven or twelve hundred)—the absence of family restraints and influence—the unsettled habits of all—the giving up of themselves by too many “to work all uncleanness with greediness”—and the all absorbing unquenchable desire of the great mass to become suddenly and enormously wealthy, you will see we have great reason for gratitude to the Author of all good, and to congratulate ourselves that financially, at least, we stand so well. The value of our property here at present, according to market rates, including manse, with two lots, church with lot, and half an acre unoccupied lot in another part of the town, is upwards of seven thousand dollars—five thousand five hundred in buildings.

Would to God that I could report such spiritual progress. But even in this department “there are a few names even in Sardis,” and a gracious Jehovah hath not altogether left us without witnesses for Himself in some anxious enquirers and devoted followers who come to the sanctuary in the spirit of those who said, “Sirs, we would see Jesus.”

Our communion is (D.V.) to take place next Sabbath. But one has applied this time as yet to be received as a communicant for the first time; while two of our small number must be suspended for a time. This is the sunny and shady side at one view.

As I understand Mr. Hall has written to you lately, it is unnecessary to dwell on the state of affairs with him. His people have thought it best to finish their church entirely and at great expense—upwards of nine thousand dollars. They are, I believe, about three thousand in debt. The church is the same size as ours. The congregation has increased very much since they entered their new church. The population of Victoria is reckoned now to be between five and six thousand, and the wealth of the two colonies is chiefly centred there, tho’ it is obtained, of course, in this colony. When we want even a marriage license we have to send or go to Victoria, and pay ten dollars for it. Think of Canadians being compelled to go to New Brunswick for a marriage license.

Mrs. Jamieson, and the children, and I are in excellent health. She has certainly thus far realized the fulfilment of the promise—“As thy day is so shall thy strength be,” for she never had so much work to do, and never was so able to do it.

With kindest regards from us to you and yours, I remain yours very sincerely,
R. JAMIESON.

CHINESE MISSIONS OF ENGLISH PRESBYTERIAN CHURCH.

The mission staff now consists of Messrs. Burns, Swansea, McKenzie, Cowie, Douglass, and Smith, with Drs. Maxwell and Gauld. Messrs. Douglass, Smith, and Dr. Gauld, are supported by friends in Scotland, the rest are supported from England.

Mr. Burns had proceeded to Peking on matters connected with the success of the mission. At Amoy, where the work has been carried on with vigour for some time, the prospects are still encouraging. The Rev. Mr. Cowie says:—

“It is with gratitude and hopefulness we have to record—and at every new opportunity we would repeat it—that the blessing of God continues to rest upon all the growing churches in this region, and that His chosen ones are being steadily gathered in to them. In reviewing the special mercies of the closing year, we can point to two villages, Khi-boey, and that other of which you have heard, near Bay-pay, which were, as we humbly trust it will prove, born, so to speak, in a day. The direct human agency was, in both these cases, almost

entirely absent—standing by, to see what God would work. Now the Almighty God, who can cause a village to be born in a day as easily as an individual, can also as easily redeem his promise by causing a nation to be born in a day, yea, even such a nation as China.”

In the meantime the intelligence received from Pekin is fitted to revive hopes in regard to this new field of missionary enterprise. Even “the regions beyond” are inviting the missionary to cross the Great Wall of China, and push northward and westward with the glad tidings of salvation. About forty-five years ago a mission was begun among the Mongolian Tartars. The Scriptures were translated into Mongolia, and not a few of the Mongolians had been hopefully converted. The jealousy of the Greek Church led to the suppression of the mission. There seems reason to hope that the seed then sown may, after a long Siberian winter, spring up and bear fruit.

MISSIONS OF THE IRISH PRESBYTERIAN CHURCH.

FOREIGN MISSIONS.—INDIA.—Both at Borsud, the old sphere of missionary effort, and at the new stations, Shahavadi and the Dheds around Borsud, the prospects and progress are encouraging. The movement among the Dheds is specially interesting on account of its extent. Twenty schools have been in operation for a longer or shorter time, but the parents are so poor that it is difficult for them to allow their children to give any time for school. About 200, however, have been at school, and many of them can read. A systematic tour has been undertaken by the missionaries accompanied by two native teachers. It is in contemplation after the completion of this tour to select two central localities for special missionary labour, and to erect schools where they may be usefully established.

JEWISH MISSIONS.—At Bonn, Mr. Hosfeld has been diligently prosecuting his work. During the last six months he has visited 640 Jewish families, of who 354 received Christian books. He found from 80 to 90 families earnestly seeking the truth, and willing to argue the question of the Messiahship of Jesus of Nazareth. At Hamburg a movement is going on among the Jews, and the aim seems to be to get free from Judaism without submitting to the disgrace of baptism. The more earnest Jews are deeply grieved at this movement, and would even grant that conversion to Christianity, where it is a real earnest step, is less objectionable than a formal recantation of all profession of religion. Many copies of the Scriptures are being put in circulation by the missionary.

INTELLIGENCE FROM MADAGASCAR.

The Rev. Mr. Ellis, in a late communication says:—“Amidst the unsettlement resulting from a change of government, the Christians continue to increase in a manner truly gratifying—almost astonishing. Fresh adhesions to the Gospel from the ranks of those who have followed the idols take place every month. I am connected with two of the churches, and last Sunday 40 were added to those two by baptism; and last night at our Church meeting at Ambotonakanga, sixteen or eighteen were added, including four couples, man and wife, some of them from villages devoted to the idols.”

It is intended in the meantime to go on with one of the memorial churches.

NEW HEBRIDES MISSION.

From a letter, written by the Rev. Mr. Inglis, which appears in the *March Record*, we learn that the mission at Aneiteum appears to be in an encouraging state. The public health is good, provisions are abundant, and the atten-

dance at public worship is encouraging. Two teachers were to be sent from Aneiteum to Erromanga, and two to Takus in the west of Tarma; thus these two islands are again opened up. Mr. Inglis on his return after a somewhat protracted absence found everything in a most promising and encouraging condition. The natives gave him a most gratifying reception.

The new school-house for the children had been opened. Mrs. Johnston has charge of the schools, assisted by native teachers.

MISSIONS OF AMERICAN BOARD.

The missionary operations of the American Board are carried on with well sustained vigour. Their recent intelligence announces the admission of six persons to the Church at Smyrna. At Beirut the congregation is larger than before, the chapel being at times so full that many have to stand. In Eastern Turkey, amid a good deal of petty persecution, the work advances. It is to be regretted, however, that the revenue is not so well sustained as it should be. In the month of January the receipts were \$2,496 less than for the same month last year.

General Religious Intelligence.

FINAL DECISION IN THE CASE OF THE ESSAYS AND REVIEWS.

Most of our readers will have learned from other sources the result of the appeal to the Privy Council by Dr. Williams and Mr. Wilson, two of the writers of the "Essays and Reviews," who had been by the judgment of the inferior court, suspended for one year from the office of the ministry, and the emoluments of their livings. The decision is that the judgment of the lower court is reversed, and the appellants set free from the very mild sentence of condemnation pronounced upon them, and sent back to their congregations to disseminate such views as they have already given to the world. The two Archbishops dissent from the judgment now pronounced, but the Bishop of London apparently assents to the principles and views expressed on the part of the Judicial Committee of the Privy Council.

The decision has apparently taken all parties by surprise, and no one can tell the results which it may produce. It may lead to new combinations in the church. There is some appearance of this, for already Dr. Pusley has written to the *London Record*, the organ of the Evangelical party in the Church of England, suggesting the expediency of all who hold to the doctrine of inspiration in its proper sense uniting for the vindication and defence of the common faith. But what really can be done by the Church of England, it is difficult to anticipate. In the meantime we need not be surprised to see Dr. Colenso acquitted of the charge brought against him, and retaining his position and emoluments as a bishop of the church.

The *Weekly Review* in an able article on the decision thus states the import or result of the judgment given:—

“What is the effect of this judgment upon the doctrine of the Church of England with respect to the Bible? We reply, that the Lords of the Privy Council have decided that the Church of England does not attach supreme and exclusive authority to Scripture; and we maintain that, in thus deciding, their lordships proclaim that the Church of England has abandoned the fundamental principle of the Protestant, and one fundamental principle of the Catholic faith. Let us not be misunderstood. We do not stand up for any theory of inspiration; we do not say that the Catholic faith requires us to believe that every word of Scripture is literally inspired, or that no merely human element is to be

found in the Bible. But we regard it as open to no dispute that the Church in all ages has pronounced Scripture, in a distinctive and exclusive sense, the revelation of God's will, and has, therefore, ascribed to the precepts and instructions of Scripture a strictly Divine authority. We say not whether the Divine element has been held to be the sole element in Scripture; or whether it has been held to be but a vein of finest gold embedded in Scripture; we affirm only that this Divine element has been held by the Church Catholic to exist in the Bible; to be distinctive; to be present in no other book; and to lend to Scripture an authority in matters of faith which no other book, heathen or Christian, can possess. This doctrine no minister of the Church of England is now required to hold. The Church legally maintains that Scripture is "an expression of devout reason, and therefore to be read with freedom;" that it is "the written voice of the congregation;" that it is inspired as the Church is inspired; that every man is promised "illumination from the Spirit that dwelt in the sacred writers;" that "the Bible was inspired by the Holy Spirit that has ever dwelt and still dwells in the Church, which dwelt also in the sacred writers of Holy Scripture, and which will aid and illuminate the minds of those who read Holy Scripture, trusting to receive the guidance and assistance of that Spirit." Beyond this the clergy of the Church of England are not required to go. They must believe that the Spirit which now illuminates Christians illuminated the writers of the Bible; but if their people ask them how creeds and churches can be built upon Scripture, when neither can be founded upon the present illumination of Christians; if their people ask them why the expression of devout reason now a-days cannot be shaped into articles and imposed upon the faithful; if their people insist that, as the voice of the congregation in the Apostolic age was more spiritual than that of the congregation under the Jewish kings, so the voice of the congregation eighteen centuries after the Apostolic age ought to be more spiritual still, and therefore worthy of still higher reverence; if, in one word, they are asked to show cause why Scripture is *authoritative*, they will have no reply. This is the grand discussion which has been going on for several hundred years. Here is the ridge where "wind and water shears," and the streams descend, on this side or on that, to mysticism, to scepticism, or to Christianity. Grant that there is no element in Scripture which distinguishes it from the ordinary communications of God's Spirit, and the religious impressions of any good man of our acquaintance will have as much *authority* for us as the religious impressions of St. Paul. Go a little farther, say that devout reason in all times and places is the highest inspiration possible, and you arrive at Goethe's compliment to the Gospel—to wit, that it is a pleasant brook in which one may bathe and refresh himself as he walks on under the sky of nature, but that it is only one of many brooks which enliven the way. To this length the Lords of the Privy Council do not proceed, although we have no doubt that the "Essays and Reviews," if not in letter, then in spirit, responded to the idea of Goethe; but their Lordships unquestionably lay it down that the Church of England does not assert Scripture to be inspired in any sense which would not apply to Bishop Heber's melodious appeal to Christians to send the Gospel to the heathen or to Addison's hymn on the firmament. The clergy of the Church of England are required to believe that the Bible is, on the whole, a good book; but the Church of England does not affirm that it is, in any distinctive and authoritative sense, God's Book.

After this, it is unnecessary to dwell upon the deliverance of the Judicial Committee of the Privy Council respecting particular theological tenets. Suffice it to say that their Lordships absolve ministers of the Church of England from obligation to believe in vicarious atonement and in the eternal punishment of the lost. The first of these has always been recognized as one of the fundamental doctrines of Catholic orthodoxy.

How are we to sum up the result of all this, looked at from the national and historical standpoint? No feeling could be further from our minds than that of

exultation over the Church of England in this the day of her humiliation and calamity. But the truth must be spoken, and the plain truth seems to us to be that this judgment unchurches the English Establishment. It does so in two ways: In the first place, it deprives her members of all guarantee that her ministers will preach the Gospel, and we hold that the preaching of the pure and full Gospel of God is an indispensable mark of a true Church. In the second place, it totally annihilates her discipline, or rather, it proclaims to the world that her discipline is not even a name. The continuance in the ministry of men who have published the opinions of Dr. Williams and Mr. Wilson might be safely pronounced an impossibility in any Christian Church possessed of a system of discipline. But the mere continuance of the men in the church is not all we have in this instance. The church has declared by every organ at her command that she regards those men as heretics. The Bishops have denounced them; Convocation has denounced them; the whole body of the clergy has testified against them; and yet they are unvisited by the slightest ecclesiastical censure! The Church of England, her ministers and her members, have less power to manage their own affairs than the smallest knot of sectaries in the kingdom. How any Church can submit to a bondage like this, how Christiana men can fail to see that so complete a surrender of that spiritual power which is Christ's into the hand of Cæsar is a heinous and terrible sin, we are unable to conceive. Evangelical Nonconformists in general, and the Presbyterian Church in particular, ought to address to Evangelical ministers and members of the Church of England an earnest appeal and invitation to leave a Church which surely, they themselves being witnesses, can no longer pretend to find her religion in the Bible or to call Christ her King."

ITEMS OF GENERAL RELIGIOUS INTELLIGENCE.

WELSH PRESBYTERIAN CHURCH.—A Presbytery has been formed at Swansea, Wales, of the Calvinistic Methodist churches in Glamorgan, Monmouth, and Caermarthen.

PRESBYTERIAN UNION IN NEW SOUTH WALES.—We referred in our last number to the virtual accomplishment of the Union of Presbyterians in New South Wales. The union has been accomplished without a division, contrary to the fears of some. We are glad to observe the name of Rev. A. C. Geikie, now settled at Bowenfels, near Sydney, in connexion with the accomplishment of this important union.

THE LATE DUCHESS OF GORDON.—The Christian Church has lost a most useful and consistent member by the death of the Duchess of Gordon. The deceased was for many years a most zealous and devoted christian, adorning the doctrine of Christ Jesus by her life and conversation, and expending her means in doing good to her fellow creatures. Her removal has filled many hearts with sincere sorrow.

SPURGEON'S COLLEGE.—Since this College was established, about forty ministers after going through a course of training there, have been settled over congregations, besides a few who have gone to the Colonies. Their college training extends over two years, in the course of which the aim is simply to give them a good start, so as to enable them to pursue their studies with advantage when they have entered on ministerial work.

DISCONTINUANCE OF THE "EDINBURGH WITNESS."—This paper which at one time exerted, in the hands of the late Mr. Hugh Miller, a very powerful influence, has now been discontinued. Its last number was issued on the 27th February. The demand for daily papers, and the elimination of several important questions, with which the *Witness* was identified, are given as the reasons for the discontinuance of the paper. Its copyright is transferred to the proprietors of the *Daily Review*.

REV. DR. CANDLISH AND REV. DR. NORMAN McLEOD.—There has been a correspondence between Dr. Candlish and Dr. Norman McLeod, connected with a

reference by D McLeod to an old statement by Dr Candlish, that he did not recognise the church of Scotland as a branch of the Church of Christ, but regarded it simply as a civil institution. Dr. Candlish explains that the statement was liable to misconstruction by being removed from the context. The correspondence closed in a very friendly spirit on both sides.

MISSIONARY INCOME OF THE UNITED PRESBYTERIAN CHURCH.—The amount raised during the year 1863 for missionary purposes was £2c,385. There is a short-coming, as compared with 1862, of £4577. The contributions for 1862 however, included a sum of about £6000 special contributions, so that the falling off is only an apparent one. The revenue is really steadily increasing. The total sum raised by the congregations of the church over and above the amount raised for the support of ordinances and for local objects is £37,370 4s. 1½d.

PROGRESS OF PROTESTANTISM IN BELGIUM.—In the course of twenty-five years, Protestantism, chiefly through the agency of the Evangelical Society, has made very decided progress. Then there were no more than seven congregations, for the most part very small, and four of them composed entirely of foreigners. The other three represented a population of 6,700 souls, the full number of Belgian Protestants. Now there are twenty churches and stations, superintended by 18 pastors and evangelists. Seventeen of these congregations are composed almost entirely of converted Roman Catholics.

PRESBYTERIAN UNION IN SCOTLAND.—The Reformed Presbyterian Church, a body comparatively small in numbers, but of very considerable influence, is seeking to be included in the Union of Presbyterians, and in Glasgow a monthly conference of the elders and deacons connected with the three churches is held to forward the object. The last of these meetings is said to have been of unusual interest. One minister publicly protests against union, the Rev. George Gilfillan, of Dundee, who regards the formation of one large church as leading to practical despotism. At the meeting of the Commission of the Free Church in March, Dr. Buchanan on the part of the Free Church Committee reported progress.

UNITED STATES—SOUTHERN CHURCHES.—Several of the denominations in the United States are giving their attention to the occupation of vacant churches in the South, within the Federal lines. The *Presbyterian* feels some difficulty with reference to the subject, and would prefer that it should be left for the consideration of the General Assembly. It says: "These Southern churches were a short time ago affiliated with our own in one great ecclesiastical organization, and though they have separated themselves from us, we do not despair of seeing again one church, stretching over the limits of the one great Republic. We would not do ought to hinder the fulfilment of this delightful anticipation, and therefore we would be most reluctant to see our church enter upon the permanent possession of church buildings and parsonages belonging to the Southern Assembly."

PRESBYTERIANISM IN LONDON.—During the last few years Presbyterian has been making rapid progress in England, and especially in London. It appears, from statistics recently compiled that the worshippers in Churches of the English Presbyterian Church were about 30,000 and in those of the United Presbyterian Church 20,000, while in churches connected with the established church of Scotland the attendance may be estimated at about 8000. Since 1861 the members have considerably increased. Since 1843 the number of churches in London connected with the English Presbyterian Church has increased from 8 to 28. In the congregations connected with the United Presbyterian Church the increase has been at least as great, perhaps greater. The number, however, is small when compared with the numbers of Presbyterians and Scotchmen actually residing in London.

LIBERAL BEQUEST TO THE ENGLISH PRESBYTERIAN CHURCH.—By the will of the late William Brownley of St. John's Wood, London, the sum of £47,000 sterling, after deducting some small bequests, is left to the Presbyterian church for the endowment of the College. The executors of this munificent bequest are the Rev. Dr. McCrie, Rev. Dr. Hamilton, Rev. G. Duncan late of Greenwich, Rev. C. G. Scott, of Harrow Road, and John Johnstone, Esq., of Hampstead. The amount left will be sufficient not only for the endowment of professorships in the College, but for the establishment of scholarships, and perhaps eventually for the erection

of buildings. Our brethren in England have had, like ourselves, to struggle hitherto with difficulties in the support of their College, but these difficulties will now be at an end. We shall indulge the hope that God may put it into the heart of some wealthy man in Canada to confer a similar benefit on the Canada Presbyterian Church.

Home Ecclesiastical Intelligence.

MOORE.—The congregation at Moore have united in a call to the Rev. P. McDermid formerly of Bethesda Church and Alnwick.

WOOLWICH.—The congregation at Woolwich have united in a call to the Rev. Edward Graham.

GLEN ALLAN.—The Rev. Thos. McGuire has been ordained, and inducted into the pastoral charge of the congregation at Glen Allan.

GALT, KNOX'S CHURCH.—The Rev. Dr. Thomson has been translated to his former congregation in the city of New York.

WHITBY.—The Congregation at Whitby gave a unanimous call to Rev. W. M. Mackey, but in consequence of the state of his health Mr. Mackey has been obliged to decline the call, as also that from Columbus and Brooklin.

STREETSVILLE.—The Rev. Walter Wright, formerly of Alderney, in the Presbytery of London, England, has been inducted as Pastor of the congregation at Streetsville.

WEST ORO.—The Rev. James Ferguson, at present at West Oro has been presented by the young people of the congregation with a neat and well-finished cutter, as a token of their regard, and of their appreciation of his labours.

REV. D. DUFF.—The Rev. D. Duff, missionary to British Columbia, is expected from Britain in a few days. His ordination will take place without delay, after which he will set sail for his field of labour.

WINSLOW.—The Rev. Mr. McDonald was ordained at Winslow on the 26th February. The settlement was a very harmonious one, and the new minister received a most hearty welcome from his flock.

METCALFE.—The congregation worshipping in Metcalfe village, Osgoode, lately raised by subscription and soiree nearly \$120; thus freeing the Church from debt and enabling the Trustees to turn their attention to other things, necessary for the greater comfort of the worshippers.

LETTERS FROM REV. R. JAMIESON.—We direct attention to the letters from Rev. Mr. Jamieson which will be found elsewhere. It will be seen that the congregation have resolved to raise one quarter of the salary of Mr. Jamieson, for this year.

CONTRIBUTIONS OF SABBATH SCHOOLS.—We are glad to observe the increasing interest shown by Sabbath schools in the missionary cause as manifested in their liberal contributions. Among others, may be mentioned that of Knox's church, Guelph, whose contributions are, for, Foreign Missions Red River, \$25, and for French Canadian Mission, \$12.50.

FRENCH CANADIAN MISSIONARY SOCIETY.—We have received the Annual Report of this society. In our next issue we shall direct attention to it. We may mention that there are at the Institution at Point aux Trembles 100 young people, while there are six French Protestant Churches organized, and several missionaries and Colporteurs, employed in disseminating the good seed of the Kingdom.

EAST TILBURY.—On 16th February after the annual missionary meeting, the Ladies of the Tilbury congregation presented the Rev. W. King of Buxton, through Mr. John Oswald, with a purse containing thirty dollars, as a token of their esteem, and of their appreciation of his services to the congregation since it has been without the oversight of a settled pastor.

THORNHILL.—The ladies connected with this congregation lately held a bazaar which was highly successful. The amount of \$140 was handed to the pastor,

the Rev. James Dick, for the purpose of paying the sum required from the congregations under his charge for the special Widows' Fund, the balance to be appropriated for Mr. Dick's own use, the whole being intended as a token of their hearty attachment and respect.

NEWTON AND NEWCASTLE.—These congregations have apportioned their funds for missionary and benevolent objects as follows: Newton—Presbytery's Home Mission Fund \$56; Synod's Central Home Mission Fund \$15.25; Foreign Missions \$26.00; Synod Fund \$8.00; Widows' Fund \$8.00; Knox College \$25.00; French Canadian Missions \$8.00; Tract Society \$6.00; in all \$152.25. Newcastle—Presbytery's Home Mission Fund \$20.00; Synod's Central Home Mission Fund \$4.00; Foreign Mission \$16.00; Widows' Fund \$4.00; Balance of Subscription for Widows' Fund (special) \$4.00; Knox College \$17; Synod Fund \$5.50; in all \$70.50.

WELLAND—CHURCH OPENING.—On Sabbath 20th March the new brick church, just erected at the County seat, was opened for public worship. The people turned out in such numbers that, in addition to three services in the church, two extra services had to be held in the Baptist church adjoining, which was kindly thrown open for the occasion. The Rev. Dr. Burns preached in the new church in the morning; the Rev. Dr. Ormiston at half-past 2 P. M., and Dr. Burns again in the evening. The surplus congregations, that met in the Baptist church were addressed by Dr. Ormiston in the forenoon and by Dr. Burns in the afternoon. All the services were peculiarly appropriate, and deep impressions seemed to be produced. Not two years have elapsed since Mr. Burns of St. Catharines first broke ground at Welland, and this neat and substantial edifice is the result. May it prove the birthplace of many a precious soul!

CAMBRAY—OPENING OF NEW CHURCH.—On the 17th January last there was opened for public worship a commodious new church at Cambray, in the Township of Fenelon. The Rev. Dr. Burns of Toronto, and Rev. J. McTavish of Woodville, preached to large congregations. On Monday evening there was a large meeting of a social kind, fully 400 persons being present. Interesting addresses were delivered by the Rev. J. McTavish, Dr. Tweedie, the originator of the congregation, Messrs. Douglas, Garden, Pyper, and Irwin. The pastor of the congregation, the Rev. John Paterson occupied the chair. The occasion was an interesting and pleasant one, and the hearts of many were filled with gratitude to the Great Head of the Church through whose goodness they had been enabled to see the completion of a building in which the glorious gospel is to be proclaimed. It may be mentioned for the encouragement of others that the undertaking was begun with fear and trembling on the part of some. But difficulties were found to give way, and now their wish has been prospered beyond their anticipations. A free site was generously given by Mr. Wilkinson. It may be mentioned also that two years ago the congregation in South Verulam where Mr. Paterson resides, showed no less earnestness and liberality in maintaining the good cause, by the erection of a substantial and commodious manse. In connection with another portion of Mr. Paterson's charge, at Bobcaygeon, it is intended to take steps for the erection of a church. Thus externally the work of God is prospering. May it prosper spiritually more and more throughout the length and breadth of our field.

Proceedings of Presbyteries, &c.

PRESBYTERY OF STRATFORD.—The Presbytery of Stratford met at Stratford on the 1st and 2nd March. The greater portion of the time of the Court was occupied with business of local interest.

Several appointments were given to ministers to supplement labour in the mission field, and it was agreed to apply for three missionaries for the next six months, and should it be found practicable to send a missionary to the 4th line of the Township of Wallace. The following remits were sent to Sessions to report thereon at the next meeting, namely—

1. General Assembly and District Synods.
2. What parties have a right to vote in the election of ministers, &c.
3. The 7th Sec Act of Parliament in relation to church property.

The Presbytery adjourned to meet at Stratford on Tuesday the seventeenth day of May next at Ten o'clock, A. M.

PRESBYTERY OF BROCKVILLE.—This Presbytery held an ordinary meeting at Kemptville on the 2nd of February. The following contributions were handed in to the Treasurer from the congregations in the western section of the Presbytery in behalf of the Home Mission Fund of the Presbytery:—Prescott, \$5.25; Kemptville, \$10; South Gower and Mountain, \$12.45; Gloucester and North Gower, \$13.35; Spencerville and Edwardsburg, \$20.13; Brockville, \$48.04; Westport and Newboro', \$28.21; and from the Mission Stations of Yonge and Lyn, \$53.29; Beverly, \$14.00.

Mr. Campbell gave notice by letter of his intention to resign the pastoral charge of Cornwall at the next ordinary meeting of the Presbytery, for reasons to be then given in.

Mr. William Bennett was appointed to supply Winchester and Williamsburg on alternate Sabbaths till next meeting of Presbytery. The Clerk was instructed to issue circular letters to the Presbyteries ament the intention of this Presbytery to apply to next Synod for leave to receive Mr. William Ferrie, late of New York, as an ordained minister of this Church.

The Synod remits were all considered. Several alterations were suggested in the Home Mission regulations.

PRESBYTERY OF GUELPH.—An adjourned meeting of this Presbytery was held on the 23rd of February. Thirteen ministers and five elders were present.

The Deputation appointed to visit Glenallan reported that the congregation there had cordially acquiesced in the recommendations of the Presbytery in reference to the payment of certain arrears, and the payment in advance of their future minister's stipend. Mr. McGuire having appeared and delivered his trials with approbation, his ordination was appointed to take place at Glenallan on the 8th of March.

A call to Dr. Thomson of Galt from the Grand Street Presbyterian Church, New York, having been laid on the table, it was agreed to hold a meeting at Galt to consider the call and for other business, on Wednesday, the 9th of March.

The German Committee was instructed to secure a supply of German Tracts for distribution.

Mr. Ball reported that the Woolwich congregation had unanimously chosen Mr. Edward Graham to be their minister, and intimated that the call would be laid on the table at the meeting at Galt.

A communication respecting the financial position of Knox College having been read and considered, instructions were issued with a view to the raising of the amount expected from the Presbytery as their contribution towards the removal of present difficulties.

The regulations proposed by the synod's special committee on Home Missions were adopted with certain amendments.

The overture on a General Assembly, etc., was rejected, a motion declaring it inexpedient in the meantime that a General Assembly should be instituted being carried by the casting vote of the Moderator.

The deliverance on the subject of the right of voting at congregational meetings was approved of with the exception of the last clause.

Mr. D. McKenzie of Zorra was nominated as Moderator of Synod at next meeting.

Mr. Thomas McGuire's ordination took place at Glenallan on Tuesday, the 8th of March, Mr. Murdoch presiding, and Dr. Thomson and Mr. Ball addressing the minister and the congregation respectively.

The Presbytery, at its meeting in Galt on the following day, after considering the call to Dr. Thomson and hearing his own views on the subject, agreed to dissolve the pastoral relation subsisting between him and the congregation of Knox's Church, Galt. Mr. Ball was appointed to declare the church vacant on Sabbath, the 29th of March.

PRESBYTERY OF KINGSTON.—The Presbytery of Kingston met at Napanee on Tuesday, 12th January last.

Mr. Alexander McNaughton Student of Divinity was, at his own request, transferred to the Presbytery of Cobourg, for the purpose of passing his probationary trials before that Court.

The contemplated retirement of Mr. Hanran from the pastoral charge of Camden and Sheffield, has been happily averted. The congregations have put forth most praiseworthy efforts to cancel arrears, and to make suitable provision for the future;

and present prospects both for the people and their respected minister are very hopeful.

The Presbytery came to the following conclusions on papers remitted by the Synod in terms of the Barrier Act:—

On the "Report of the Committee on 7th clause Act of Parliament anent the union of churches." Kirk-sessions were enjoined to report on the proposed amendment at next meeting of the Presbytery.

On the "Draft of an Act for the Constitution of a General Assembly, etc." Kirk-sessions were enjoined to take the said Draft into consideration, and to report at next meeting.

On the "Overture anent printing of papers in causes,"—the Presbytery expressed disapproval.

On the "Plan for prosecuting Home Mission operations, etc."—it was resolved—That the Presbytery approve of the proposed regulations generally, but are of opinion that the arrangements for the supply of vacant congregations should be entirely separated from the Home Mission work, and that, for the latter, labourers should be employed who are prepared to devote themselves more or less permanently to the work of evangelization; and further, that the Home Mission Committee should be appointed by the Synod.

Session-records are required to be laid before the Presbytery at next meeting.

PRESBYTERY OF GREY.—This Presbytery held its ordinary quarterly meeting on the 15th and 16th March. The following are some of the principal items of business.

Mr. Bremner's resignation of Elderslie Station, second concession was accepted; a letter was read from Mr. McLean asking leave to resign his charge on the ground of ill health. It was agreed that a special meeting of Presbytery be held at Mount Forest on the second Tuesday of April, at 3 o'clock P. M., to take the subject into consideration and dispose of it.

A communication was read from the Colonial Committee of the Free Church of Scotland, being an extract from their minutes in reference to the death of their esteemed Convener, Dr. John Bonar. A committee was appointed to draft a minute in reply. At a future Sederunt the Committee submitted a minute, which was unanimously adopted.

Reports of the missionary meetings were given in. At these meetings attention was specially directed to the financial condition of the congregations and stations, and it appeared that several of them were very considerably in arrears of stipend. Much good however, the Presbytery were of opinion, had been done by those meetings, and much more might yet be accomplished in the same way. Remits from Synod were taken up. It was carried by a majority that the seventh clause of the Act of Parliament, anent the union of the churches, remains as it is. The Presbytery also resolved by a majority that they approve of the principle of a General Assembly without committing themselves to details. As to the right of voting, it was carried by a majority that it is inexpedient to legislate on the subject.

The Home Mission Committee, its term of office having expired, was re-appointed with certain additions to its membership, Mr. C. Cameron, Convener.

Principal Willis was nominated as Moderator of Synod.

Those Session Books not produced were ordered to be laid on the table at next ordinary meeting at Owen Sound on 2nd Tuesday of July, at 3 P. M.

OBITUARY NOTICE.—THE LATE REV. JAMES FINDLAY, OF WATERDOWN AND WELLINGTON SQUARE.

In the last number of the *Record*, we announced to our readers the death of the Rev. James Findlay, which event took place at the Manse of Waterdown, on the 25th of January last.

Mr. Findlay was born in the Barony parish, near Glasgow, in 1799. He was an only son, and was early dedicated to the service of the Lord by his godly parents. When quite young, he was brought under powerful and abiding con-

victions of sin, and was led to such a discovery of the mercy of God in Christ Jesus, as not only enabled him to rest upon Christ for salvation, but also caused him to cherish the desire of serving God as a minister of the Gospel. He entered the Glasgow University in 1813, where he pursued his studies with such diligence and industry, that he attained a degree of scholarship highly respectable. In 1818 he entered the Divinity Hall of the same University, where, with increased ardour, he pursued his studies. Several prizes, carried off during his collegiate course, still remain to attest his diligence and success. At the expiration of the usual course of collegiate study, he was licensed to preach the glorious gospel of the everlasting God, in connection with the Relief Church.

He was ordained over the congregation of Pittenweem in Fifeshire, in 1827, where he remained until he came to America in 1839. His first settlement on this continent was as pastor of the congregations of Princeton and West Galloway, in the State of New York, in connection with the Old School Presbyterian Church. Here he remained till after the Disruption of the Church in Canada, when he removed to this Province, and united with the Presbyterian Church of Canada. He was settled as Pastor of the congregation at Dalhousie in 1846, which charge he demitted in 1850, owing to the removal of a large number of Presbyterian families to the newly-opened district known as the Huron Tract. He laboured successively at Whitby, and Mitchell till 1861, when he accepted a call from the congregations of Waterdown and Wellington Square, where he closed his labours and entered into rest.

Mr. Findlay was distinguished as a preacher by solidity and acuteness of thought, with great clearness of language. His sermons were theological and intellectual rather than emotional, and his mature and enlarged experience of Divine truth rendered him a highly acceptable preacher with judicious hearers. He was indeed "a faithful man, and feared God above many;"—a man of genuine and ardent piety, laborious in all his pastoral duties, and adorning the Gospel which he preached by a holy life. His spirit was unusually tender, but this was elevated by a calm power of endurance, that in his last long and painful illness became truly heroic. In the midst of severe and protracted suffering, he never uttered a murmur. Soon after alarming symptoms had appeared in his own case, he was called to lay his eldest son, a young man of fine promise, in an early grave. But his faith in a covenant God sustained him under the trial.

Mr. Findlay possessed singularly clear views of the Divine sovereignty, and of the security of the promises of God to His people. In times of darkness and distress his face brightened, and his eyes filled with tears, as these covenant promises were repeated or read to him. In a conversation which he had with a neighbouring minister who was supplying his pulpit on the day before his death, he gave testimony to his faith in the doctrines which he had so long preached, in the following characteristic words: "From all I know of the Divine character, and from all I have learned from His Word of the rich provisions of His grace, I think I can truly say with the Psalmist, 'I wait for the Lord, my soul doth wait, and in His word do I hope—my soul waiteth for the Lord.'"

We desire to express our heartfelt sympathy with his afflicted family and bereaved congregation, reminding them that their loss is rendered supportable by the blessed assurance that he rests from his labours, and his works do follow him.

A STORY FOR THE LITTLE ONES.

One day a little lamb left the fold of the kind shepherd, and wandered off toward the woods. It was a beautiful, sunny day; and every thing looked so bright and joyous that the lamb felt very happy, and thought, "How much

nicer it is out, than in the fold. Here there is no one to tell me what to do, and I mean to do just as I please, now."

It had a merry time, racing here and there till it was tired; it then laid itself down to rest. But the sun would not shine always; so it slowly sank down toward the hills in the West; and at last, took a final peep through the trees, as much as to say, "I am going, good night."

So the lamb began to look around for some safe place to stay in all night. It didn't think of going back to the fold, though it had heard the shepherd calling it, and knew he would take it in. But, it got into a rough way. The thorns choked the path, and tore the poor little lamb. It was getting dark too, and it often stumbled and fell. Then it heard the howling of wild-beasts, which would gladly have torn it in pieces, if they could have reached it. Now the little wanderer wished it was safe back again, if it could only find the way!

But, did the shepherd forget the foolish little lamb? Oh no! He saw it go, and followed it, calling it to return; but as it heeded him not, he felt very sorry that it should act so; and still followed on, hoping it would yet come. At last, just as it was getting dark, he heard its piteous bleating, and called once more. The lamb did not run away this time, but came to him, and wearied out lay down at his feet. The shepherd stooped down, lifted it in his arms, all torn and covered with dust as it was, and carried the trembling little thing home, washed it nice and clean, removed the thorns and briars from it, fed it, and led it into the fold, with the other lambs.

Now, my dear children, can you tell me who are meant by the kind shepherd, and the wandering lamb? What is meant by the thorns, the wild-beasts, and so on? Try to find out; or if you cannot yourself, ask some older person to explain it to you.—*Exchange Paper.*

Book Notices.

THE BRITISH NORTH AMERICAN ALMANAC AND ANNUAL RECORD for 1864. Montreal: John Lovell. Toronto, sold by Rollo and Adams.

This is a well got up volume of 350 pages, containing a large amount of very useful information with reference to Canada and British North America generally. The preface states that no pains will be spared to render this work from year to year increasingly complete and accurate.

THE PURITAN DIVINES, GOODWIN'S WORKS. Vols. VII. and VIII. Edinburgh: James Nichol. Montreal: B. Dawson & Son. Toronto: W. C. Chewett & Co.

We have received from Messrs. Chewett & Co., two additional volumes of Goodwin's Works. The 7th volume, contains the following treatises, viz.: Of the Creatures, and the creation of their state by condition; Of Gospel Holiness in the Heart and Life; Of the Blessed State of Glory which the Saints possess after Death; Three several ages of Christians in faith and obedience; Man's Restoration by Grace; On Repentance. The first of these treatises may be regarded as a good reply to the doctrines of modern pantheists. The 8th volume treats of the object and acts of Justifying Faith, and fully discusses this important subject.

BOOKS RECEIVED.

Published by Presbyterian Board: 'Diamonds Reset;' 'Letters to the Young;' 'Aunt Betsey's Rule;' 'The Three Homes;' 'Walter and Alice;' 'The Wonderful Stone;' 'The Pastor's Bible Class;' 'The Old Parsonage;' 'Mattie's Story;' 'Lessons in Flying.' These are all very suitable for the young.

Published by Carter and Bros., New York—'The Prophet of Fire;' 'The Post of Honour;' 'Christian Conquests;' 'The Bags of Gold;' 'Stories from Jewish History;' 'Paying Dear;' 'Falsely Accused;' 'Esther Parsons.' We

LIBRARY
KNOX COLLEGE

shall notice some of these more fully in our next number. They may be had from D. McLellan Bookseller, Hamilton.

CRITICAL EXPOSITORY, AND PRACTICAL COMMENTARY. There has been some delay in the publication of the volumes of this Commentary. This, however, has arisen from the desire of the authors to bring the literature of the work down to the present day, and thus make the commentary more useful. The work will now be issued with the least possible delay. Two volumes will be ready very soon.

STUDENT'S MISSIONARY SOCIETY.

MONEYS RECEIVED SINCE JAN. 1st, 1864.

Mrs. Willis.....		\$10 00	
Per J. F. Forbes, student, Lobo,	\$20 58		
“ Do. Do. Delaware.....	2 60		
			23 18
“ James Little, student, Galt,.....			15 50
“ J. B. Edmondson, student, Walpole and Jarvis.....			15 15
“ John McNabb, student, Woodville.....			8 50
“ Walter M. Roger, student, Toronto.....	\$26 64		
“ Do. Do. Hamilton,.....	3 00		
			29 64
“ R. M. Croll, student, Gloucester,.....			1 75
“ J. A. F. McRain, student, Weston,.....			7 00
“ Adam Gordon, Esq., Manilla.....			2 00
“ James Hastie, student, Stratbrov and Adelaide.....			3 30
“ A. McLean, student, Mount Albert,.....	\$4 26		
“ Do. Do. Scott,.....	3 74		
“ Do. Do. Wardsville.....	4 00		
			12 00
“ Mungo Frazer, student, Norval,.....			2 00
“ Kenneth McRae, Kinloss,.....			5 50

ALLAN FINDLAY, Treasurer.

MONEYS RECEIVED UP TO 21st MARCH.

KNOX COLLEGE.			
Brampton 1st.....	\$10 00	Zorra.....	55 79
Derry West.....	5 00	Lancaster.....	10 00
Blenheim, Willis ch.....	30 00	Ratho.....	16 54
East Oxford, St. Andrew's ch..	7 50	King (per Rev. J. Adams)...	12 00
Lachute, Henry's ch.....	10 00	Boston Church.....	33 00
North Easthope.....	25 00	Temple Church.....	6 00
Wookstock, Knox cn.....	45 00	Galt, 2nd.....	26 00
Alnwick, 2 84; Bomanton, 241,	5 25	London, 1st.....	24 06
Drummondville.....	12 00	Wellesley.....	25 00
Thorold.....	5 18	Elma Centre, &c.....	12 00
Shakespeare.....	7 45	Lake Shore, (Leith).....	2 35
Grant's Corners.....	6 20	Orillia, 11 00; East Oro, 6 00;.	17 00
Galt Female Association, Knox		Wardsville.....	25 38
Church.....	30 00	Camden and Sheffield.....	5 10
Clarke.....	16 00	Eden Mills.....	5 00
Brampton, 2nd.....	7 65	Newton.....	25 00
Peterboro.....	106 47	New Castle.....	17 00
Do. S.S.....	6 00	English River.....	12 15
Cornwall.....	30 00	Kenyon.....	5 00
Georgetown, 3 50; Limehouse, 5,	8 50	Thamesford.....	5 00
Meaford, 2 50; Griersville, 1 92;		West's Corners.....	8 90
Williamstown, 88c.....	5 30	Gamble Settlement.....	10 60
		Innisfil.....	10 83

Barrie.....	10 17	Dunnville, 12.93; Wellandport,	
Warrensville and Francistown .	12 00	6; N. Cayuga, 3;.....	21 93
Ridgetown, additional	50	Union and Norval	13 60
Rockwood	2 50	St. Thomas	6 00
Madoc	8 00	WIDOWS' FUND, ETC.	
East Puslinch	32 00	North Easthope	\$ 6 00
Tilsonburgh and Culloden	15 00	Clarke	18 00
Walkerton and West Brant	7 75	Owen Sound, Knox's Church	7 50
Chateauguay	4 00	Lancaster	4 00
Knox's Church, Toronto adl.	153 00	Wellesley	6 10
Gould-st. Toronto, adl. mak'g \$80,50	00	Hibbert, special,	14 10
Grafton, 15; Vernonville, 6;	21 00	Newton	8 00
Hamilton, Knox's Church	95 32	Newcastle	4 00
Warwick	6 60	Newcastle, special,	4 00
St. George	28 00	York Mills	3 00
Picton	40 00	Ridgetown	5 50
St. Thomas	18 00	Richmond Hill, special, in full.	40 00
FOREIGN MISSION.		Woodville,	11 00
Eramosa, 1st.	\$10 00	With rates from Rev. Donald McLean;	
Elora, Knox's	20 00	Rev. A. Kennedy; Rev. R. Monteath;	
Dunbarton and Canton	27 00	Rev. T. Alexander; Rev. J. Gauld;	
Blenheim, Willis Church	7 00	Rev. A. Frazer; Rev. J. B. Duncan;	
East Oxford, St. Andrews	6 00	Rev. T. Lowry; Rev. G. Smellie; Rev.	
Huntingdon and Athelstane	7 00	J. McTavish; Rev. A. Melville; Rev.	
Uxbridge and Prince Albert	5 05	R. McArthur; Rev. W. Park.	
North Easthope	6 00	FRENCH CANADIAN MISSION.	
Normanby	6 00	English Settlement	9 21
Claremont	7 39	Bethel Church	5 00
Friskine Church, Pickering	5 10	Elora, Knox's	25 00
Mrs. Nichol, Roslin	1 00	Blenheim, Willis' Church	6 00
Clarke	29 50	North Easthope	57 00
Dundas	10 23	S. School 8th Line, E. Nissouri	8 00
Belleville	14 70	McNab St. Hamilton, S. S.	35 00
Verulam, etc.	10 00	Wellesley	6 50
Dalhousie	3 85	Knox's Church Guelph, S. S.	12 50
W. Gwillimbury, 1st.	56 00	Innisfil	10 00
Lochiel	6 00	HOLY MISSION.	
Lancaster	5 00	North Easthope	5 00
McNab Street, Hamilton	36 00	York Mills	4 85
Wellesley	5 94	West Gwillimbury, 1st.	28 00
Lachute, Henry's Church	7 00	St. Mary's	46 00
Guelph, Knox's Ch. S. S. for Red River	25 00	Newton	15 25
Kincardine, West Church S. S.	1 00	Newcastle	4 00
Ottawa	29 05	Innisfil	26 24
Newton	26 00	Keene	15 32
Newcastle	16 00	Westwood	12 34
Thamesford	10 00	SYNOD FUND.	
Vaughan and Albion	10 60	Blenheim, Willis Church	6 00
Innisfil, additional	4 00	East Oxford, St. Andrews	2 00
Osgoode	5 25	North Easthope	8 00
Ridgetown	5 50	Clarke	10 00
Rockwood	3 00	Lancaster	4 00
Walkerton	8 00	Wellesley, 5 69; Woodville, 9;	14 69
Picton, 9 36; St. George, 10;	19 36	Newton, 8 00; St. George, 5;	13 00
Valleyfield and St. Louis	10 50	AGED AND INFIRM MINISTERS' FUND.	
Westport, 2 12; Madoc, 4 36;	6 48	Blenheim, Willis' Church	8 00
		East Oxford, St. Andrews	2 50

Rev. Dr. Burns, donation	50 00
COLLEGE BUILDING.	
Clarke	\$24 00
MISSION TO AMERICAN INDIANS.	
Friend	\$ 5 00
SCHOOL AT KILDONAN, RED RIVER.	
Wife of a working man per Rev. W. T. Murdoch.	2 50
London, St. Andrews S. S.	10 00
Dunnville, S. S.	4 76

BURSARY FUND.

Academiphilus	\$10 00
JEWISH MISSIONS OF FREE CHURCH.	
A. McKinlay, Perth.	\$ 4 00
CORRECTION.—The amount for Foreign Missions, \$5, credited in last Record to Brampton 2nd and Temple Church, should have been credited to Temple Church.	

RECEIPTS FOR RECORD UP TO 19TH MARCH.

D. McC., Harpurhey; W. M'L., W. G., Ross; D. McP., Gray; D. D., Uxbridge; L. C., D. McC., Woodville; T. N., D. R., Bentinck; J. P., P. N., Dunbarton; Miss McM., Waterdown; Per Rev. J. W., Huntingdon, \$4; H. McD., L. O., J. D., R. S., G. C. O., J. M., R. P., \$1.05, Mrs. B., S. H., Rev. T. S., T. L., R. E., G. N., Owen Sound; R. E., Belleville, \$1.50; J. M., Roslin; J. I., J. H., L. M., A. K., Alnwick; J. R., Paisley, \$1; J. M., Brooklin; G. W., G. B., W. W., Dunbarton; R. McF., Altona; A. S., Atha; E. B., Greenwood; A. G., York Mills; Per G. O., Toronto, \$30; G. A. P., Oakwood, \$1.50; A. W., St. Helens; Messrs. F., Cartwright, \$2; A. L., Kilmartin; S. McK., D. R., Mrs. J., J. A., A. A., G. C., A. R., \$1 each, T. McC., J. M., A. J., Rev. J. W. S., D. R., J. C., 75 cts., C. D., 66 cts., W. G., T. O., D. P., G. O., Grafton; Miss D., J. McF., W. W., Mrs. S., D. S., T. T., J. W., Rev. J. B., Claremont; A. K., Rawdon; C. E., J. H., S. J., Crowland; J. J., Farnham; T. B. F., Limehouse; E. C., St. Vincent; A. B., Glenelg; Mrs. P., Toronto; J. A., Lowville; D. R. McP., Embro; Mrs. R., St. Helens; D. McF., Owen Sound; J. F., Netherby; P. McN., D. C., R. S., \$1, D. McL., Rev. J. A., Lancaster; D. C., Aberfoyle, \$2; Rev. J. D., H. McL., J. W., T. T. T., W. S., J. R., Glenmorris; A. G. N., Belleville, \$1; W. H., W. E., Canboro; Rev. P. G., B. S., Widder, Rev. J.

H., Eglington; E. J. B., Gresham; W. G., J. McK., J. G., T. S., H. F. C., K. U., K. C., J. McF., Chatham; D. M., Montreal; Rev. W. T. M., Galt; J. D., Acton; Rev. M. B., \$10; Harpurhey; A. R., O. McK., Port Elgin; Rev. J. T. B., Whitby; A. McG., D. C., Sutherland's Corners; J. R., North Wakefield; Rev. J. H., J. W., Newburgh; T. F., Enterprize; J. J., Mrs. N., Camden East; W. P., A. McM., L. R., Mrs. M., G. P., W. H., Thamesford; Rev. T. L., West's Corners, \$19; H. P., T. F., Jun., St. Mary's; C. C., W. R., Albion; I. W., Streetsville, \$1; J. S., Colborne; W. C., W. McK., Minden; Per H. W., South Monaghan, \$5.83; G. C., \$1, J. McN., A. B., \$1.10 each, A. McN., D. C., W. McB., A. G., D. C., H. G., N. C., A. McK., J. G., Sen., Rev. J. McL., Beaver-town; Mr. W., Manilla, \$2, S. R., Streetsville; Mrs. R. Toronto; T. D., Lansdowne; D. McK., \$2; D. McL., Ridgetown; Mrs. G. J. M., J. M., S. R., Rev. D. W., Madoc; G. G., R. K., H. E., Coopers P. O.; B. McK., Hastings Road; J. S., Willoughby; Rev. D. G., Vank-leekhill, \$10.50, H. W., Edwardsburgh; Rev. Dr. B., Prescott; W. H., Erin; Mrs. E., Saintfield, \$1; J. D., St. Louis de Gonzague, \$1; W. G., T. G., R. McL., \$1, Mrs. L., Miss McP., A. McG., Laguerre; Rev. W. C., J. C., Valleyfield; J. P., St. Vincent; D. McA., Griersville; R. M., A. McL., Toronto.

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STATISTICAL RETURNS.

STATISTICAL RETURN, for the Year ending 30th April, 1864.

PRESBYTERY OF KINGSTON.

DESIGNATION OF CONGREGATION.	No. of Stations.		NAME OF MINISTER.	Date of Ordination.	No of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, &c.	No. in Rel. Class &c.		No. of Weekday Meetings.	Pastoral Visitations.	No. of Elders.	No. of other Office-bearers.	Vols. in Libraries.		No. of Sitzings in each Church.	Sittings Occupied.	Average Attendance at Principal Diet of Worship.
	of Regular Charge.	of Irregular Charge.						Sabbath School.	Bible Class.					No of Baptisms.	Congregational.				Sabbath School.
1 Amherst Island	1	..	James McIntosh ..	July, 1828	108	2	4	7	20	0	1	3	6	180	120
2 St. Andrew's, Gananoque ..	1	..	Henry Gordon	June, 1853	75	2	1	..	60	80	1	5	7	..	200	.....	180
3 Chalmers' Ch., Kingston ..	1	..	Patrick Gray	Sep. 1846	138	10	8	16	96	..	1	3	6	..	400	260	350	
4 Brock St. Ch., Kingston ..	1	..	Andrew Wilson	Jan., 1851	235	27	17	36	160	12	1	5	8	250	150	484	404	275
5 Picton and Demorestville ..	2	..	Robert C Swinton ..	1850	95	18	..	..	120	20	2	1	5	18	600	..	200
6 Belleville	1	..	Wm. McLaven	June, 1853	209	25	8	23	142	18	4	1	6	..	300	464	340	
7 Madoc	3	..	David Wihart	April, 1837	140	23	7	35	86	..	1	1	2	..	320	740	300	
8 Storrington and Pittsburg ..	2	..	Thos. S. Chambers ..	May, 1855	78	12	2	9	..	..	1	6	14	79	..	230	150
9 Napanee	3	..	John Scott	June, 1853	82	7	5	6	60	30	3	5	..	100	200	..	280	
10 Camden	3	..	James Hanran	July, 1861	68	5	6	14	40	50	1 1/2	4	..	..	200	..	..
11 Malrose and Lonsdale	2	..	J. hu Turnbull	June, 1862	69	4	1	5	40	35	1	3	5	168	76	110
12 Trenton and Consequon	3	..	Thos. Killough	May, 1863	55	15	3	7	25	..	1	3	6	..	50	200	150	100

PRESBYTERY OF COBOURG.

1 Millbrook	1	..	James Douglass	June, 1823	85	13	4	..	..	..	1	5	15	..	..	240	150	250
2 Centreville	1	..		John M. Roger	Mar. 29, 1833	432	47	3	40	145	37	1 1/2	9	11	250	300	1000	..	600
3 Percy	1	..	Thos. Alexander	1835	86	5	5	20	..	50	oc.	5	3	..	..	..	150	100
4 Seymour	1	..		..	..	24	2	16	2	20	12	mon.	1	2	..	..	180	60	40

PRESBYTERY OF ONTARIO—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Sessions		NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.		Dissolution by Death, Removal, &c.	No. in Rel. Classes.		No of Weekday Meetings	Pastoral Visitations.	No. of Elders.	No. of other Officers—Members	Yoke. in Libraries.		No. of Sittings in each Church.	No. of Sittings Occupied	Average Attendance at Principal Dist. of Worship	
		(Of Regular Charge.	No. of Regular Charge.				Sabbath School.	Bible Class.		Congregational.	Sabbath School.										
10	Wick	2	2	R. McArthur	Nov. 29, 1854	104	10	...	40	...	2	1	4	...	...	...	...	...	...	{ 80 } { 50 }	
	Greenbank																				
11	Newton	2	2	George Riddell	Nov. 2, 1858	89	9	16	50	37	2	1	4	8	...	...	...	280	212		
	Newcastle																				
12	Columbus and Brooklyn	2	2	Vacant	.....	54	6	16	50	13	1	1	1	7	...	...	150	170			
	Ashburn																				
13	Utica	1	1	Vacant	.....	196	14	14	11	196	...	1	oc.	4	12	...	1137	.....	.....	410	
	Whitby																				
14	Whitby	1	1	Vacant	.....	70	2	8	50	50	...	1	.....	.....	6	.....	166	250	.....	140	

PRESBYTERY OF GUELPH.

1	Fergus, Melville Church	1	1	George Smellie	Mar., 1836	394	13	17	37	100	14	1	1	9	3	.....	350	582	470	500
	Elora, Knox's Church																				
2	Alma	1	1	John Duff	Aug. 10, 1836	274	18	85	27	55	...	1	1	6	12	120	240	402	380	360	
	Eramosa, 1st																				
3	Guelph, 1st	1	1	Wm. Barrie	Jan. 4, 1848	77	...	25	70	...	...	...	1	2	6	...	233	160	145	140
	Guelph, Knox Church																				
4	Erin	1	1	Robert Torrance	Nov. 11, 1846	148	9	13	23	66	15	1	1	5	6	491	373	800	240	250	
	Caledon West																				
5	East Puslinch, Duff Ch.	1	1	W. S. Ball	Feb. 28, 1849	326	76	31	41	200	80	1	1	3	12	.....	650	540	540	460
	Elora, Chalmers' Church																				
6	West Puslinch	1	1	J. A. Thomson	July 25, 1855	115	6	8	7	82	...	3	1	5	8	...	200	826	826	280	
	Berlin, St Andrew's Ch.																				
7	Garafraxa, St. John's Ch.	1	1	Alex. McLean	Nov. 14, 1855	52	2	...	...	...	...	2	oc.	6	...	...	...	515	480	480
	Garrafraxa, St. John's Ch.																				
8	Garrafraxa, St. John's Ch.	1	1	J. Middlemiss	June 3, 1856	203	25	...	...	...	...	1	14	6	9	...	300	310	250	350
	Garrafraxa, St. John's Ch.																				
9	Garrafraxa, St. John's Ch.	1	1	And. McLean	Mar. 10, 1857	179	20	22	16	90	...	mo.	1	6	12	...	186	370	350	350	
	Garrafraxa, St. John's Ch.																				
10	Garrafraxa, St. John's Ch.	1	1	John McMechan	May, 1857	55	7	...	17	30	15	1	2	2	5	...	100	175	175	100	
	Garrafraxa, St. John's Ch.																				
11	Garrafraxa, St. John's Ch.	1	1	Wm. Millican	Sep. 21, 1859	223	17	2	31	85	35	1	1	6	9	...	200	242	222	200	

* Since dead.

1	{ Eden Mills	47	10	8	4	55	10	1	14	8	10	280	185	100
	{ Rockwood	17	6	2	7	60	20	1	14	2	7	105	260	150
18	{ Doon	70	20	3	11	46	...	1	1	4	3	200	300	180
	{ Hespeler	52	13	5	9	...	...	1	1	7	12	650	524	360
14	Galt, 2nd	295	43	36	28	90	20	1	1	4	9	418	300	280
16	Acton	117	9	3	11	30	60	1	1	2	9	150	180	160
16	Glenallan & Hollin	106	...	3	15	...	...	...	...	14	15	300	776	760
17	Galt, Knox Ch.	511	82	28	37	140	25	1	...	4	6	...	260	200
18	Nassagaweya	130	18	8	23	80	20	...	...	5	...	...	180	150
19	Woolwich	70	1	4	6	60	20	...	...	8	...	...	180	180
20	Minto	121	...	...	...	30	15	1	...	...	11	...	230	170
	{ Rotheny	48	...	...	...	35	...	...	...	2	...	...	160	90
21	{ Wallace	80	...	...	...	6	...	...	...	5	8	...	200	55
22	Arthur and Kenilworth	85	12	2	4	...	...	...	...	8	4	...	...	85
23	Everton and Mimosa	60	...	...	...	...	...	...	...	...	...	...	...	...
	{ James Thom ...	Oct. 23, 1859	...	...	...	...	...	...	...	...	...	...	...	...
	{ M. Mackenzie...	Feb. 12, 1862	...	...	...	...	...	...	...	...	...	...	...	...
	{ W. T. Murdoch ...	Sep. 10, 1862	...	...	...	...	...	...	...	...	...	...	...	...
	{ L. Cameron	Nov. 5, 1862	...	...	...	...	...	...	...	...	...	...	...	...
	{ Thos. McGuire ...	Mar. 8, 1864	...	...	...	...	...	...	...	...	...	...	...	...
	{ Vacant .....	...	...	...	...	...	...	...	...	...	...	...	...	...
	{ Vacant .....	...	...	...	...	...	...	...	...	...	...	...	...	...
	{ Vacant .....	...	...	...	...	...	...	...	...	...	...	...	...	...
	{ Vacant .....	...	...	...	...	...	...	...	...	...	...	...	...	...
	{ Vacant .....	...	...	...	...	...	...	...	...	...	...	...	...	...
	{ Vacant .....	...	...	...	...	...	...	...	...	...	...	...	...	...

PRESBYTERY OF STRATFORD.

1	{ West's Corners & Gam- ble Settlement	87	13	3	12	Un.	...	occ.	3	6	14	...	...	140
2	Norman St. Ch., Stratford .	96	13	2	17	Un.	...	occ.	3	4	9	...	...	140
3	North Easthope	200	27	21	31	60	20	2	1	6	5	30	400	350
4	Harrington	120	4	3	16	64	22	1 to 2	1	5	6	150	230	225
5	Wellesley	64	5	8	22	35	20	7	1	4	9	70	300	300
	{ Shakspeare and Grant's Corner's	72	4	2	10	40	36	2	1	4	10	250	...	250
6	{ Widder St. Ch., St. Mary's ..	46	6	5	6	81	...	3	1	2	7	300	300	140
7	{ Avon Ch, Downie, and Carlingford	54	8	7	4	40	14	...	1	2	8	100	...	100
8	{ Hibbert	173	...	...	...	120	45	2	1	6	...	400	...	350
9	{ Avon Bank and Fullarton... Nisouri N. & S., Fish Creek and Biddulph. }	128	10	5	15	46	53	1	1	3	7	250	250	194
		28	4	2	7	25	25	1	1	1	5	180	147	84
		112	7	5	14	60	50	1	1	4	24	420	120	240
		150	6	3	10	40	30	2	1	3	8	275	...	260
		211	22	10	36	75	50	2	1	7	10	300	236	400
		242	25	9	22	60	60	occ.	1	9	...	440	205	500
		...	...	...	...	...	...	...	...	...	...	...	700	...
		...	...	...	...	...	...	...	...	...	...	...	in all	...

PRESBYTERY OF STRATFORD—Continued.

No.	DISIGNATION OF CONGREGATION.	No. of Stations.		NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate	Dissolution by Death, Removal, &c.	No. in Rel. Classes.		No. of Weekday Meetings	Pastoral Visitations.	No. of Elders.	No. of other Office-bearers.	Vols. in Libraries.		No. of Sittings in each Church.	No. of Sittings Occupied.	Average Attendance at Principal Dist. of Worship.
		Of Regular Charge.	Not of Regular Charge.						Sabbath School	Bible Class.					Congregational.	Sabbath School.			
18	{ Elma Centre, Monkton, { Molesworth & Listowell }	4	...	Robert Renwick...	Jan. 28, 1863	169	95	5	42	63	2	1	6	29	.....	.....	.....	.....	250
14	Knox Ch., Mitchell.....	1	...	Vacant.....		104	12	...	...	80	1	1	2	7	.....	300	238	205	200

PRESBYTERY OF HURON.

1	Brick Ch., Bayfield Road ...	1	...	James Duncan.....	June, 1836	111	2	1	17	40	1	1	4	4	.....	90	250	170	170
2	{ W. Church, Kincardine } { and Pine River }	2	...	Walter Inglis	October, 1842	119	10	8	17	46	1	...	6	...	80	120	.....	.....	120
3	Egmondville	1	1	Wm. Graham	Jan. 15, 1845	329	27	6	18	67	occ.	...	4	10	230	250	200	.....	.....
4	Warrenville & Franconston..	2	...	John Logie	Dec. 2, 1849	248	18	14	22	100	2	4	7	12	200	300	450	380	380
5	Knox Ch., Goderich	1	...	{ Robert Ure	October, 1850	150	...	...	150	22	1	1	7	9	500	750	860	400	400
6	Brucefield.....	1	1	John Ross.....	Sept. 25, 1851	167	17	4	...	100	... sev'l	occ.	3	5	.....	400	400	300	300
7	McKillop.....	1	2	Matthew Barr.....	Feb. 14, 1854	153	8	6	22	140	30	1	4	8	200	200	270	180	200
8	{ Knox Ch., Ainsleyville } { Wroxeter..... }	2	...	Wm. C. Young.....	Sept. 6, 1854	117	23	4	17	...	...	1	4	...	.....	.....	200	110	.....
9	{ Blythe, Hullett, and } { Manchester..... }	3	...	John Stewart.....	Mar. 8, 1855	245	23	...	30	150	80	4	6	13	.....	300	650	400	400
10	Willis' Ch., Clinton	1	...	A. D. McDonald...	Apr. 28, 1859	160	28	8	26	130	80	2	6	9	.....	525	838	800	838
11	South Bruce and Greenock.	2	1	Alex McKay	Apr. 25, 1860	105	9	8	12	100	12	1	8	10	.....	150	300	250	200
12	North and Centre Bruce ...	2	...	Wm Mathieson ...	May 1, 1862	42	7	8	18	60	...	1	5	5	.....	.....	.....	.....	.....
18	Culross.....	1	1	Adam McKay.....	July 24, 1862	129	28	11	45	...	...	4	7	...	.....	.....	.....	.....	.....

14	{ Riversdale, Inniskillen, }	3	...	A. G. Forbes	Dec. 11, 1862	72	26	5	6	7	124	62	3	2	6	10	{ 120	.....	.....	{ 100
15	{ North Kinloss..... }	2	...	Vacant.....	.....	100	2	2	24	32	.....	.....	.....	.....	8	4	.....	.....	.....	{ 60
16	{ Knox Church, Kincardine..... }	2	...	Vacant.....	.....	88	19	2	20	22	25	1	.....	.....	2	5	.....	.....	.....	{ 40
17	{ Calvin Ch., St. Helens..... }	1	...	Vacant.....	.....	12	...	3	44	.....	20	1	.....	.....	3	6	.....	.....	.....	{ 130
18	{ South Kinloss..... }	1	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	{ 100

PRESBYTERY OF GREY.

1	{ Division St. Ch., Owen Sound..... }	8	...	Thomas Stevenson	June 21, 1840	127	28	24	18	100	20	1	1	2	3	9	.....	400	800	.....	250
2	{ Southampton..... }	2	1	Andrew Tolmie.....	June 2, 1853	110	40	2	15	100	.....	2	1	1	3	12	.....	400	.....	.....	350
3	{ Normanby..... }	8	1	Patrick Greig.....	.....	1853	33	7	25	50	30	1	1	1	3	15	33	100	.....	.....	.....
4	{ Lake Shore, Sydenham..... }	1	...	Robert Dewar.....	Oct. 17, 1855	102	15	14	14	35	15	.....	1	1	5	6	.....	250	200	180	140
5	{ Walkerton..... }	...	...	{ R. C. Moffatt..... }	Oct. 14, 1857	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	{ West Brant..... }	...	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
7	{ Knox Ch., Owen Sound..... }	8	1	Alex. Grant.....	Aug. 4, 1858	80	8	.....	.....	.....	.....	1	1	1	3	6	.....	.....	.....	.....	.....
8	{ Sullivan and Glenselg..... }	2	...	James Cameron.....	Feb. 15, 1859	212	16	6	30	220	.....	4	1	1	6	11	100	400	{ 250	.....	200
9	{ Durham..... }	1	...	Wm. Park.....	May 18, 1859	123	8	5	22	62	10	.....	1	1	5	7	.....	410	150	.....	200
10	{ Paisley..... }	2	...	G. Brenner.....	.....	1860	180	23	3	21	60	12	3	1	8	14	.....	100	250	214	.....
11	{ Mount Forest..... }	...	...	Vacant.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12	{ Rocky Saugeen, &c..... }	4	...	Chas. Cameron.....	May 1, 1861	157	19	7	41	147	.....	2	1	1	11	6	.....	240	.....	.....	200
13	{ Thorbury, &c..... }	4	...	Jno. Gauld, A.M.....	June 3, 1866	82	23	3	10	40	83	.....	1	1	5	15	.....	.....	.....	.....	100
14	{ Dunblane..... }	...	...	{ Vacant..... }	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15	{ Port Elgin..... }	1	...	Alex. Fraser.....	Oct. 22, 1861	60	7	9	9	75	.....	4	1	1	5	7	.....	103	200	150	.....
16	{ St. Vincent, &c..... }	3	...	James McDowall.....	Dec. 31, 1862	107	18	5	10	70	28	.....	1	1	2	.....	.....	50	.....	.....	80
17	{ Carrick..... }	4	...	Wm. Hay.....	Sept. 24, 1863	Rec. set.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF TORONTO.

1	{ Essa, 1st..... }	1	...	{ Wm. Fraser..... }	1834	95	17	3	12	40	26	1	1	1	5	5	.....	137	250	250	220
2	{ West Gwillimbury..... }	1	...	.....	.....	47	8	1	3	.....	.....	.....	.....	.....	3	5	188	225	150	.....	100
3	{ Chinguncousy, 1st..... }	2	...	{ David Coultb..... }	1836	78	6	5	14	50	16	.....	1	1	4	7	75	122	164	88	120
4	{ Chinguncousy, 2nd..... }	2	...	.....	.....	49	2	3	4	.....	.....	.....	.....	.....	4	6	.....	.....	180	.....	100
5	{ Knox Church, Toronto..... }	1	...	Alex. Topp, A.M.....	1838	588	65	64	69	310	85	2	1	1	9	5	.....	535	1250	1000	1000

PRESBYTERY OF TORONTO—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Stations.		NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Removal, &c.	No. of Baptisms.	No. in Rel. Cla. ses.		No. of Weekday Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Office-bearers.	Vols. in Libraries.		No. of Sitzings in each Church.	No. of Sitzings Occupied.	Average Attendance at Principal Diet of Worship	
		Of Regular Charge.	Not of Regular Charge.							Sabbath School.	Bible Class.					Congregational.	Sabbath School.				
4	Bay-street Church, Toronto	1	...	Jno. Jennings, D.D.	1838	295	...	...	...	...	39	...	1	4	7	...	...	182	.....	150
5	{ Vaughan and Alston	1	...	{ Peter Glassford.	1838	76	6	7	7	20	12	.....	1	3	5	.....	.....	120	.....	100
		1	...		James Dick.....	1842	59	...	1	6	20	2	6	7	100	200	{ 400 200	{ 500	400
6	Richmohd Hill & Thornhill.	2	...	James Dick.....	1842	142	8	3	10	80	10	1	2	6	7	100	200	{ 400 200	{ 500	400	
7	Innisfil and Barrie.....	2	...	Thomas Wightman	1844	192	87	12	22	80	35	2	2	9	5	.....	249	480	.....	450
8	Cooke's Church, Toronto....	1	...	Wm. Gregg, A.M.	1847	824	64	40	36	300	85	3	1	7	9	.....	550	1000	.....	500
9	Brampton, Ist, Derry West..	..	...	James Pringle.....	1848	131	17	13	10	38	25	1	1	10	11	800	100	450	.....	180
10	Union and Norval	2	...	J. Alexander, A.M.	1851	207	17	30	18	160	...	1	1	13	11	.....	400	220	.....	180
11	{ Orillia and..... East Oro	1	...	{ John Gray	1851	114	12	6	20	100	80	1	1	5	3	.....	400	450	.....	220
		1	...		John Black.....	127	10	6	12	50	40	2	1	4	4	100	180	180
12	{ Little Britain	1	...	{ James Nisbet	1851	123	4	4	24	80	36	2	1	5	3	800	230	500	.....	800
		1	...		James Nisbet	1850	27	2	...	6	40	6	.....	1	2	3	70	50	.....	120
13	{ Fort Garry	1	...	{ James Adams .....	.....	.....	.....	4	14	6	.....	.....	1	.....	.....	.....	40	.....	.....	85
		2	...		James Adams	1852	85	5	6	1	4	7	138	117	120
14	{ Knox Church, Milton..... Boston Church	1	...	{ James Mitchell..	1857	38	8	4	5	35	...	oc.	1	2	3	.....	100	.....	.....	80
		1	...		John M. King.....	1857	96	15	16	13	30	50	oc.	1	4	.....	600	.....	.....	200
15	Gould-st. Church, Toronto..	1	...	John M. King.....	1857	155	65	15	8	112	74	2	2	5	7	.....	250	480	330	300
16	{ Caledon and..... Orangetown	1	...	{ Alex. McFaul...}	1858	120
		1	...		York Mills and	65	12	2	11	28	11	2	4	6	4	150	200	200	115	120
17	Fisherville	1	...	Nath'l Paterson.	1859	25	.....	.....	.....	.....	9	.....	1	6	.....	.....	.....	180	67	67

18	Flos and Medonto	1	George Crow	1859	160	14	1 24	...	40	1	2	3	14	.....	400
19	{ Brown's Corners and... }	2	Julius Strauss.....	1860	155	10	5 7	6	2	1	.....	10	4	.....	300
20	{ Melville Church	2	D. H. Fletcher.....	1860	281	21	14 24	...	65	1	1	5	10	.....	300
21	Scarborough	1	Robert Scott	1860	109	15	4 18	180	30	1	1	7	12	.....	150
22	{ Onkville	1	{ CMcKerracher	1862	.....	.....	.....	.....	.....	.....	.....	.....	.....	200	
23	{ Bradford and	1	James Milligan.....	1861	107	6	7 7	...	30	1	1	8	...	200	
24	{ West Gwillimbury	2	Robert Rodgers	1860	38	7	6 4	60	15	1	3	.....	7	.....	80
25	Collingwood	1	John K. Hislop	1862	95	30	3 83	60	40	2	2	4	16	.....	200
26	Allston, &c.....	4	Archibald Brown..	1863	.....	.....	.....	.....	.....	.....	.....	.....	.....	150	
27	Mono .....	.....	J. Greenfield .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	Stayner, &c.....	.....	Walter Wright.....	Sept. 7, 1858	140	.....	6 60	33	2	2	.....	6	4	.....	250
29	Streetsville	1	Vacant.....	.....	75	6	3 46	...	...	1	.....	3	9	.....	200
30	West Oro	1	Vacant.....	.....	.....	.....	1 7 120	...	...	1	1	2	5	.....	180
31	West Church, Toronto	1	Vacant.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
32	Georgetown.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF PARIS.

1	Dumfries St., Paris	1	David Caw	Dec. 15, 1830	204	14	18 18	55	25	1	1	6	.....	200	867	400
2	{ Willis' Ch., Blenheim	1	{ John Gillespie..	June 19, 1845	153	10	4 16	50	20	1	1	3	5	.....	350	300
3	{ St. Andrews, East Oxford	.....	Wm. Inglis	Dec. 23, 1847	67	4	2	Unk.	.....	.....	.....	2	4	.....	200	150
4	Erskine Church, Woodstock	1	Arch. Cross.....	Aug. 17, 1848	126	8	18 3	40	12	1	2	5	9	.....	274	130
5	Knox Church, Ingersoll..	1	Duncan McRuar..	Nov. 25, 1851	298	.....	7 7	46	21	1	1	5	12	.....	60	200
6	Knox Church, Ayr.....	1	D. McDiarmid	May 26, 1852	86	5	4 27	50	...	1	1	7	3	.....	200	600
7	Chalmers' Ch., Woodstock.	1	John Dunbar	May 18, 1853	142	6	10 15	70	35	1	1	7	9	.....	350	150
8	Glenmorris	1	W. T. McMullen	Nov. 5, 1856	189	14	12 29	125	55	1	1	4	12	.....	300	200
9	Knox Church, Ingersoll.....	1	John Straith	Jan. 30, 1857	173	31	20 21	155	55	2	17	8	12	.....	500	800
10	Chesterfield	1	W. Robertson, A.M.	Jan. 26, 1859	185	23	13 20	80	20	1	1	4	7	.....	330	240
11	Zion Church, Erantford.....	1	W. Cochrane	June 7, 1859	275	56	14 17	343	71	2	2	7	17	.....	600	450
12	Mount Pleasant	1	W. Peattie	Jan. 24, 1860	68	4	5 6	35	20	.....	.....	4	8	.....	160	120
13	St. George	1	R. Hume, A.M.....	May 22, 1860	117	20	27 16	60	20	.....	.....	3	5	.....	244	170

PRESBYTERY OF PARIS—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Stations		NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Dismissal by Death, Removal, &c.	No. of Baptisms.		No. in Rel. Classes.		No. of Weekday Meetings.	Pastoral Visitations.	No. of Elders.	No. of other Office-bearers.	Vols. in Libraries.		No. of Sitzings in each Church.	No. of Sitzings Occupied.	Average Attendance at Principal Dist. of Worship.
		Of Regular Charge.	Not of Regular Charge.						Sabbath School.	Bible Class.	Congregational.	Sabbath School.									
14	Norwichville, &c.	2	2	W. Donald	Oct. 31, 1860	85	6	2	8	70	10	1	2	5	7	.....	.....	400	200	.....	120
15	Stanley St. Ch., Ayr	1	...	G. Irving	July 17, 1861	202	...	23	...	...	...	1	1	7	19	158	250	600	175	267	100
16	River St. Ch., Paris	1	...	J. Robertson	July 23, 1862	102	17	5	26	40	...	1	1	5	10	...	200	300	180	200	
17	Tilsonburg, &c.	2	1	W. Richardson	March 3, 1863	85	16	9	16	Un.	...	1	2	6	12	.....	.....	320	200	.....	150
18	{ Ratho	1	...	{ Vacant	{	70	7	...	...	...	8	...	...	4	12	100	...	300	200	.....	104
19	{ Innerkip	1	...	{	{	80	6	4	7	30	...	...	...	5	7	...	150	150	104	100	
20	Wellington St. Ch. Brantford	1	...	Vacant	.....	71	...	11	...	70	...	1	...	4	...	100	400	350	.....	130	
20	Beachville	1	...	Vacant	.....	71	...	11	...	70	...	1	...	4	...	100	400	350	.....	130	

PRESBYTERY OF BROCKVILLE.

Without charge
1	Prescott	1	2	R. Boyd, D.D.	Feb. 8, 1821	180	29	...	9	187	21	1	2	7	8	.....	240	894	380	380	880
2	Waddington	...	...	Vacant	.....	300	11	6	16	150	90	3	1	6	11	.....	.....	.....	.....	.....	.....
3	Gloucester and N. Gower	4	...	John Morrison	May 12, 1829	145	19	10	20	80	30	occ.	1	8	12	.....	250	180	160	150	150
4	Westport	2	...	Wm. Lothead, sen.	Decem., 1830	86	5	1	6	...	...	occ.	1	2	2	.....	.....	250	80	80	80
5	Kemptville	2	1	Andrew Melville	Feb. 26, 1846	75	3	20	12	50	12	1	1	6	7	.....	200	300	250	120	120
6	Brockville	1	1	Jno Chas. Quin	Sept. 1850	210	21	13	10	100	40	2	1	3	6	.....	200	550	400	450	450
7	South Gower and Mountain	2	...	J. K. Smith, A.M.	Jan. 13, 1853	125	15	3	9	40	20	2	2	7	12	.....	300	300	100	200	200
8	Cornwall	1	1	Robert McKenzie	August, 1853	81	7	6	6	130	...	1	2	2	8	.....	60	450	230	230	150
				Vacant	.....	81	7	6	6	130	...	1	2	2	8	.....	60	450	230	230	150

PRESBYTERY OF MONTREAL—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Stations.		NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, &c.	No. of Baptisms.	No. of Rel. Cl. ^{ns} es.		No. of Weekday Meetings.	Pastoral Visitations.	No. of Elders.	No. of other Office-bearers.	Vols. in Libraries.		No. of Sittings in each Church.	No. of Sittings Occupied.	Average Attendance at Principal Dist. of Worship.
		Of Regular Charge.	Not of Regular Charge.							Sabbath School.	Dible Class.					Congregational.	Sabbath School.			
19	Richmond	2	...	John Mackay	May 26, 1859	90	...	...	...	...	40	2	1	6	8	...	...	200	...	100
20	Cote St. Church, Montreal..	2	...	D. H. McVicar.....	Oct. 19, 1859	553	124	38	52	196	160	9	oc.	8	8	...	524	964	886	800
21	{ St. Louis de Gonzague. } { and Valleyfield	2	...	Walter Coulthart..	Nov. 22, 1860	166	8	16	10	75	20	2	2	5	6	...	200	{ 200 } { 200 }	...	200
22	New Glasgow	1	1	Robert Binnie.....	May 29, 1861	67	2	3	5	20	...	1	2	4	6	...	100	...	80	
23	Mille Isles	2	2	John Irvine.....	1861	41	8	...	1	...	20	1	...	1	9	...	90	146	...	110
24	Winslow	2	2	John McDonald....	Feb. 26, 1864	140	...	...	...	...	...	...	...	...	...	...	...	60	...	500
25	Chateaugay	1	1	D Black (Or. Mis) ..	Sep., 1867	50	...	...	...	...	...	...	...	...	...	...	...	100	80	80
26	Metis	2	2	Thos. Fenwick, do.	Oct. 30, 1861	58	3	3	5	15	14	1	1	3	4	...	470	236	216	200
27	St. Joseph St. Ch., Mont'l..	1	1	D. P. Muir, A. B., do.	Oct. 30, 1861	96	96	6	...	200	40	2	often.	...	6	...	80	200	...	160
28	Farnham	2	2	Vacant.....	.....	113	...	...	...	24	30	oc.	...	2	5	...	50	200	100	100
29	Loguerre, Calvin Church ..	2	2	Vacant.....	.....	62	...	...	...	...	...	...	...	2	5	...	...	...	...	80
30	Durham	1	1	Vacant.....	.....	30	...	...	...	...	...	...	...	...	...	...	...	...	...	...
31	Martintown & Williamstown	2	...	Vacant.....	.....	146	...	...	...	...	...	...	...	10	7	...	...	600	...	600

PRESBYTERY OF LONDON.

1	{ English Settlement	1	...	{ James Skiuner.	Mar. 31, 1834	183	6	2	8	57	58	1	2	5	6	...	190	320	...	250
2	{ Prof. Line	1	1	D McKenzie.....	May, 1834	101	11	7	8	49	45	2	2	6	6	...	120	340	...	250
3	Embro	1	1	John Fraser.....	1843	208	19	...	80	150	45	5	...	9	7	...	200	850	...	500
4	Thamesford.....	1	...	Alex. W. Waddell..	Dec. 30, 1847	104	...	...	...	80	40	Var.	Par.	7	11	...	100	464	444	400
5	Harwich.....	3	...	Wm. K. Sutherland	Feb. 16, 1848	75	5	2	10	42	18	...	1	4	5	...	...	...	...	300
6	Elfrid.....	3	...	Angus McCall.....	Feb., 1848	109	12	6	20	100	...	1	1	8	10	...	...	350	...	...
6	Clatham, Adelaide St.	3	2	Angus McCall.....	Feb., 1848	117	5	7	27	...	12	...	1	5	7	...	...	...	...	...

PRESBYTERY OF OTTAWA—Continued.

No.	DESIGNATION OF CONGREGATION.	No. of Sittings.		NAME OF MINISTER.	Date of Ordination.	No. of Communicants.	Addition by Examination and Certificate.	Diminution by Death, Removal, &c.	No. of Baptisms.		No. in Religious Classes.		No. of Week-day Meetings.	Pastoral Visitation.	No. of Elders.	No. of other Office-bearers.	Vol. in Libraries.		No. of Sittings in each Church.	No. of Sittings Occupied.	Average Attendance at Principal Diet of Worship.
		Of Regular Charge.	Not of Regular Charge.						Sabbath School.	Bible Class.	Congregational.	Sabbath School.									
7	Aylmer and Nepean	4	2	J. L. Gourlay, A. M.	March, 1851	184	10	16	25	87	36	1	1	10	12	.....	.....	250	880	400	350
8	Bristol	1	1	David Wardrope ...	June, 1855	158	15	17	...	...	...	2	1	5	6	.....	.....	.....	920	.....	200
9	Osgoode	2	2	James White	Nov 24, 1858	265	19	10	86	110	90	7	1	10	12	.....	.....	150	660	660	280
10	Ramsay	1	...	Wm. McKenzie ...	Dec. 8, 1858	259	24	13	20	220	...	...	...	6	14	330	400	446	...	...	350
11	Wakefield	2	...	Joseph White	Aug. 7, 1862	137	19	4	7	91	10	2	1	4	7	.....	.....	255	190	.....	200
12	Pembroke .....	...	...	Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13	Kenfrew .....	...	...	Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14	Cumberland .....	...	...	Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15	Pakenham and Tarbolton...	...	...	Vacant.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

PRESBYTERY OF HAMILTON.

1	Flamboro', West..	1	...	Thomas Christie...	.....	.....	14	15	27	86	18	1	1	7	10	.....	.....	70	150	70	70
2	{ Saltfleet	1	...	{ G. Cheyne, A. M.	July 8, 1831	159	14	15	27	86	18	1	1	7	10	.....	.....	70	250	120	120
	{ Bimbrook	1	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	no Ch.	80	80	80
	{ Caistor	1	...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	600	1240	860	680
8	Knox Church, Hamilton...	1	...	R. Irvine, D. D.	Nov. 13, 1840	492	52	23	54	160	32	1	1	4	10	200	600	150	480	280	240
4	Beverly	1	1	J. Porteous	Dec. 7, 1842	180	11	5	12	60	40	1	1	6	7	200	150	480	300	280	250
5	Nairn Ch., Flamboro' West.	1	...	A. McLean, A. M. ...	Feb. 14, 1844	147	16	8	12	50	25	2	2	4	7	.....	.....	250	300	280	680
6	McNab-st. Ch., Hamilton...	1	...	D. Inglis	Jan. 17, 1846	403	63	28	38	257	70	5	1	8	16	.....	.....	310	1200	.....	300
7	St. Catharines	1	...	R. F. Burns	July 1, 1847	127	26	12	15	144	55	3	1	2	7	250	400	340	300	250	200
	{ Thorold and	1	...	{ Robert Wallace	July 15, 1846	56	11	10	5	70	20	1	2	4	5	.....	.....	450	250	200	200
8	{ Drummondville	1	...	{ .....	.....	44	8	6	4	70	10	1	2	2	5	.....	.....	300	175	160	160
9	Central Church, Hamilton..	1	...	Wm. Ormiston, D.D.	Oct. 18, 1849	480	94	35	51	224	25	5	1	6	9	.....	.....	500	1600	950	700

10	{ Caledonia and Allan Settlement.....	1	James Black.....	Nov. 9, 1853	210	14	16	20	140	...	2	oc.	7	7	400	{ 260 220	{ 440 160	380
	{ Ancaster Village.....	1	John Lees.....	.....	68	10	12	6	58	40	.....	1	3	6	290	180	160	150
11	{ Ancaster East.....	1	.....	July 10, 1855	60	7	6	3	50	12	.....	1	3	4	150	200	120	160
	{ Ancaster West.....	1	.....	.....	50	3	8	7	32	12	.....	1	4	6	50	140	80	120
12	{ Knox Church, Ft. Dover, and Simcoe.....	1	Wm. Craigie.....	June 5, 1856	126	8	11	21	80	15	1	oc.	4	3	300	240	216	200
	{ Dunnville.....	1	.....	.....	36	6	5	5	...	...	.....	oc.	2	2	.....	.....	.....	40
18	{ Wellandport.....	1	John Rennie.....	April 22, 1857	172	10	7	19	60	...	1	1	7	15	38	200	.....	350
	{ North Cayuga.....	1	.....	.....	75	11	6	12	Un	18	1	2	4	6	.....	220	.....	.....
14	{ Knox Church, Jarvis, and Walpole.....	1	John McRobie...	Oct. 21, 1857	63	1	2	9	...	...	.....	2	3	5	.....	260	130	130
	{ Grimsby.....	1	J. J. Murray ...	July 7, 1858	94	12	3	9	70	46	3	2	3	12	.....	470	250	130
	{ Port Dalhousie.....	1	.....	.....	54	8	5	7	107	...	1	2	2	5	700	225	225	160
16	{ and Niagara.....	1	Finlay McCuaig	Nov. 28, 1860	39	4	4	1	...	...	1	2	4	4	.....	830	100	150
17	{ Sutherland St. Ch., Caled'a { Thompson Ch., Indiana...	1	Thos. Wilson	April 28, 1860	75	14	2	14	45	9	1	2	3	2	160	100	100	150
	{ Oneida.....	1	Alex. Grant	Jan. 27, 1864	25	...	...	5	...	...	.....	1	3	1	.....	180	.....	70
18	{ Eastern Seneca.....	1	.....	.....	120	7	9	8	100	30	1	3	2	4	400	450	.....	275
19	{ Knox Church, Dundas	1	Vacant.....	.....	85	1	...	1	...	...	.....	1	2	...	70	144	60	60
20	{ Crowland.....	1	Vacant.....	.....	44	2	...	3	...	...	1	.....	2	...	.....	.....	.....	100
21	{ Waterdown.....	1	Vacant.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22	{ and Wellington Square...	1	Vacant.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22	{ Kilbride	1	Vacant.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23	{ Chippewa	1	Vacant.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

** Without charge—Mark Young Stark, A.M.

FINANCIAL STATEMENT.

FINANCIAL STATEMENT,

FROM 1st MAY, 1863, TO 30th APRIL, 1864, AS MADE UP FROM CONGREGATIONAL RETURNS.

PRESBYTERY OF BROCKVILLE.

No.	Congregation.	Minister.	Stipend Promised.		Stipend really Paid.		Arrears actually Due.		All other Congregational and Incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund (Ordinary).		College Building Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows' & Orphans' and Aged Ministers' Fund.		Synod Fund.		French Canadian Mission.		Other Benevolent objects not otherwise specified.		Total for Congregational Synodical and other Benevolent objects.		
			\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	
1	Without charge	Robert Boyd, D.D.	...	...	430	00	...	...	635	65	1065	65	...	...	...	...	5	00	9	55	...	...	...	...	5	00	6	00	1091	20
2	Waddington	Vacant	...	...	283	00	167	00	...	...	2087	00	10	00	...	...	...	...	13	35	5	00	40	00	...	...	49	00	2213	00
3	Gloucester and North Gower	John Morrison	440	00	282	00	167	00	...	...	383	00	10	00	...	...	...	...	28	00	2	12	5	00	4	00	...	...	415	35
4	Westport	Wm. Lochead, sen	400	00	262	67	212	43	91	57	354	14	...	...	...	...	...	...	10	00	3	00	...	...	...	...	...	...	384	26
5	Kemptville	Andrew Melville	500	00	450	09	520	68	30	47	480	50	...	...	...	...	...	...	10	00	2	00	...	...	...	...	...	...	405	56
6	Brockville	John Charles Quin	1200	00	1200	00	...	...	947	55	2147	55	18	05	...	...	...	...	59	04	14	00	14	00	15	00	24	00	2305	54
7	South Gower and Mountain	J. K. Smith, A.M.	400	00	300	00	...	...	116	00	476	00	7	00	...	...	...	...	16	45	3	14	3	30	3	58	...	...	569	47
8	Cornwall	Robert McKenzie	...	...	654	54	...	...	97	05	647	44	30	00	...	...	...	...	5	00	6	05	5	85	3	85	13	20	818	07
9	Osnabruk	Alexander Mathieson	600	00	482	07	280	93	28	24	400	81	10	00	...	...	...	...	11	60	0	...	4	00	3	00	...	...	545	91
10	Spencerville and Port Elgin	E. W. Garner	640	00	235	00	235	00	5	79	20	13	4	15	00	545	91
11	Winchester	Wm. Bennett	500	00	Recentlly settld	...	...	...	...	...	246	00	...	...	...	...	...	...	...	...	...	...	1	80	...	...	...	...	265	04
12	Mirickville	Vacant	...	...	84	00	...	...	162	00	246	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	247	80
13	Morrisburgh, &c.	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14	Yonge and Lyn	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

PRESBYTERY OF COBOURG.

1	Millbrook	James Douglas	160	00	94	50	150	00	409	80	504	30	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	504	30
2	Centerville	John M. Roger	400	00	280	00	110	00	282	00	915	00	4	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3200	00
3	Peterboro'	Thomas Alexander	1060	00	1000	00	...	...	408	50	1408	50	109	47	...	...	...	...	111	00	77	80	17	60	10	60	25	58	...	...	1762	25
3	Percy	Thomas Alexander	320	00	211	00	99	00	680	00	861	00	16	50	...	...	...	...	10	00	6	50	4	00	4	00	...	...	...	...	895	50
3	Soymour	Thomas Alexander	200	00	126	00	114	00	17	00	163	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	171	25

PRESBYTERY OF TORONTO—(Continued).

No.	Congregation.	Minister.	Stipend Promised.		Stipend really Paid.		Arents actually Due.		All other Congregational and Incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund (Ordinary).		College Building Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows' & Orphans' and Aged Ministers' Fund.		Synod Fund.		French-Canadian Mission.		Other Benevolent objects not otherwise specified.		Total for Congregational, Synodical and other Benevolent objects.			
			\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c		
17	{ York Mills }	Nathaniel Paterson	280	00	620	00	...	...	310	00	600	00	4	00	...	...	4	78	...	...	...	...	3	00	2	00	...	...	606	28
18	{ Fisherville }	George Crow	240	00	400	00	...	...	100	00	240	00	4	00	...	...	16	00	...	...	...	...	3	00	0	87	...	...	252	37
19	{ Fies and Medonte }	Jullius Straus	500	00	600	00	...	...	210	00	600	00	12	00	...	...	16	00	...	...	...	...	8	00	3	00	...	...	639	00
20	{ Brown's Corners and Melville Church }	D. H. Fletcher	700	00	700	00	...	...	250	53	959	63	11	19	...	...	16	40	...	...	...	...	8	45	6	84	...	...	780	18
21	{ Scarborough }	Robert Scott	500	00	402	00	...	...	92	39	554	00	10	25	...	...	24	00	...	...	...	...	7	00	18	80	...	...	1130	93
22	{ Okrville }	C. M. McKerracher	12	00	7	00	16	25	701	19	
23	{ Bradford }	James Milligan	400	00	400	00	...	...	922	00	1322	00	...	...	...	...	7	20	...	...	...	...	3	81	4	29	...	...	1368	95
24	{ West Gwillimbury }	Robert Rodgers	600	00	439	25	97	00	35	82	473	07	9	00	...	...	25	65	...	...	...	...	8	50	7	00	...	...	601	67
25	{ King and Lakey }	John K. Hislop	600	00	516	00	...	...	55	00	570	00	14	20	...	...	25	65	...	...	...	...	11	10	9	14	...	...	638	74
26	{ Collingwood }	Archibald Brown	
27	{ Ailsa, &c. }	James Greenfield	
28	{ Mono }	Walter Wright	600	0	
29	{ Stuyvesant, &c. }	Vacant
30	{ Stuyvesant, &c. }	Vacant
31	{ West Oro }	Vacant
32	{ West Oro }	Vacant
33	{ West Church, Toronto }	Vacant
34	{ West Church, Toronto }	Vacant
35	{ Georgetown }	Vacant

PRESBYTERY OF HAMILTON.

1	{ Flamboro West }	Thomas Christie	138	62	138	62	...	...	...	...	138	62	...	...	...	...	9	00	...	...	...	...	10	96	12	06	8	15	8	99	474	43
2	{ Saifleet }	George Choyne	225	40	225	40	...	...	...	...	225	40	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	{ Humberk }	R. Irwins, D. D.	30	00	30	00	...	...	...	...	30	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	{ Calmar }	John Porteous	1400	00	1838	13	...	...	...	...	2041	69	3879	82	95	32	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	{ Knox Church, Hamilton }	Alexander McLean, A.M.	500	00	500	00	...	...	...	...	500	55	1090	55	17	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6	{ Naerly Church, Flamboro' West }	David Inglis	1000	00	1800	00	...	...	...	...	1178	11	2178	11	21	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
7	{ McNab St. Pres. Ch., Hamilton }	R. F. Burns	900	00	950	00	...	...	...	...	825	40	1776	40	40	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8	{ St. Catharines }	Robert Wallace	325	00	342	42	...	...	...	...	143	86	486	28	5	18	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9	{ Thorold }	...	375	00	375	00	...	...	...	...	167	72	642	72	12	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10	{ Drummondville . . . . . }	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

9} Central Church, Hamilton	William Orrison, D.D.	1600 00	1600 00	...	4879 54	6279 54	1008 00	...	187 00	86 00	120 00	20 00	46 00	351 381	7313 92
10} Caledonia and Allan Settlement	James Black	680 00	675 00	...	250 00	925 00	35 00	...	30 00	20 00	20 60	16 00	...	9 60	1056 50
11} Ancaster Village	John Lees	200 00	220 00	96 00	140 18	369 18	...	...	...	6 41	14 00	4 25	...	10 00	412 84
11} Ancaster East	...	100 00	282 00	...	7 00	289 00	...	...	...	5 18	...	4 20	...	...	306 99
12} Knox Church, Port Dover	William Craigie	128 00	128 00	...	6 64	133 64	...	...	...	5 70	5 66	12 00	...	...	161 53
12} Simcoe	John Rennie	460 00	413 63	46 37	850 63	714 16	12 00	...	...	4 25	3 00	4 28	...	...	704 09
13} Dunnville, Wellandport and N. Cayuga	John McRobie	140 00	111 00	29 00	231 87	823 87	17 30	...	...	4 25	1 65	1 50	...	4 71	146 40
14} Walpole	John McRobie	300 00	300 00	...	21 80	321 80	4 00	...	...	0 25	9 00	4 00	...	...	350 05
15} Getinby and Beamsville	John G. Murray	250 00	250 00	...	...	250 00	18 00	...	...	6 75	...	2 00	...	...	256 75
16} Fort Dalhousie	Finlay McCusig	250 00	250 00	...	69 80	419 80	25 00	...	...	15 00	20 00	5 00	...	...	500 80
17} Sutherland St. Church, Caledonia	Thomas Wilson	400 00	343 98	71 02	62 60	381 48	13 00	...	...	17 00	8 60	6 60	...	...	730 00
18} Oneida	Alexander Grant	122 50	122 50	...	8 21	8 21	12 00	...	4 00	...	...	3 00	...	...	4 0 48
18} Eastern Seneca	Vacant	500 00	500 00	...	...	733 00	...	...	...	...	17 00	3 00	...	4 00	46 21
19} Knox Church, Dundas	Vacant	125 00	125 00	...	273 00	733 00	...	...	...	13 65	13 32	18 63	11 40	10 00	817 01
20} Wellington Square and Waterdown	Vacant	500 00	478 75	21 25	130 00	358 00	...	...	...	10 00	...	...	...	...	143 00
22} Kilbride	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	...
23} Chippawa	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	608 75

PRESBYTERY OF GUELPH.

1} Ferrus, Melville Church	George Smellie	800 00	800 00	...	413 00	1213 00	45 00	...	...	53 00	60 00	45 00	45 00	...	1471 00
2} Flora, Knox's Church	John Duff	600 00	600 00	None.	153 76	733 76	12 00	...	...	55 00	20 00	11 00	25 00	30 25	947 01
3} Alma	William Barrie	200 00	200 00	...	104 23	604 23	10 00	...	...	10 00	10 00	10 00	7 00	31 00	712 23
4} Guelph, 1st Congregation	Robert Torrance	1000 00	1000 00	...	879 00	1879 00	24 00	...	...	18 00	40 00	12 00	15 00	47 00	2035 00
5} Guelph, Knox Church	Wm. S. Ball	275 00	204 16	70 85	24 40	230 31	12 00	...	...	12 00	5 62	5 62	5 62	...	276 81
6} Caledon West	James A. Thomson	275 00	275 00	None.	17 30	221 45	8 00	...	...	8 00	4 87	4 87	4 87	...	256 95
7} East Pusluch	Alex. McLean (since dead)	600 00	600 00	None.	1920 00	2520 00	32 00	...	...	30 62	16 00	14 00	10 00	18 00	2642 62
8} Elora, Chalmers' Church	James Middlemiss	530 00	670 73	...	106 52	837 55	20 00	...	...	62 60	35 00	12 00	6 00	35 00	1008 15
9} West Pusluch	Andrew McLean	600 00	430 00	67 00	600 00	730 00	35 00	...	...	40 40	14 00	5 00	8 00	12 01	850 00
10} Berlin, St. Andrew's Church	John McNeahan	600 00	593 33	402 00	210 43	684 33	25 38	...	...	30 00	10 00	10 00	10 00	...	950 98
11} Gurnatrac, St. John's Church	William Millican	465 00	465 00	467 73	20 67	263 47	5 00	...	...	3 45	3 42	2 00	...	...	778 81
12} Eden Mills	James Thom	300 00	241 00	...	20 65	263 65	2 50	...	...	3 40	3 40	2 00	...	1 50	280 70
12} Rockwood	Malcolm McKenzie	250 00	250 00	None.	48 70	268 70	3 00	...	...	4 50	4 00	3 38	3 64	5 00	322 18
14} Hespeler	W. T. Murdoch	250 00	250 00	...	298 55	798 55	26 00	...	...	4 60	4 19	4 72	4 00	...	911 56
14} Galt, Second Congregation	Lachlan Cameron	800 00	800 00	...	1005 32	1869 32	26 00	...	...	75 00	16 00	76 00	14 00	...	2038 32
15} Acton	Thomas McGuire	600 00	600 00	...	272 00	772 00	12 00	...	...	22 00	10 00	10 00	8 00	6 37	847 16
16} Glenafan and Hollin	Vacant	500 00	500 00	...	111 00	411 00	...	...	...	6 15	...	...	...	...	478 15
17} Galt, Knox's Church	Vacant	1200 00	1200 00	...	941 95	2141 95	222 22	...	...	35 99	29 35	37 13	36 18	233 00	2760 94
18} Nassagaweya	Vacant	400 00	348 00	52 00	...	348 00	...	...	4 80	4 80	4 80	4 80	...	...	372 00

PRESBYTERY OF GUELPH—(Continued).

No.	Congregation.	Minister.	Stipend Promised.		Stipend really Paid.		Arrears actually Due.		All other Congregational and incidental Contributions not otherwise reported.		Total Contributions for ecclesiastical purposes.		College Fund (Ordinary).		College Building Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows & Orphans and Aged Ministers' Fund.		Synod Fund.		French-Canadian Mission.		Other Benevolent objects, not otherwise specified.		Total for Congregational, Synodical and other Benevolent objects.		
			\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	
19	Woolwich	Vacant	...	...	360	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	364	69
20	Minto	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	230	00
21	Rocheby	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	103	00
21	Wallace	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	70	00
22	Arthur and Kenilworth	Vacant	...	...	...	...	...	...	60	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	100	25
23	Everton and Minosa	Vacant	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	250	00

PRESBYTERY OF STRATFORD.

1	West's Corners and Gamble Settlement	Thomas Lowry	550	00	550	00	...	...	361	07	911	07	19	75	...	...	4	00	11	19	12	40	...	...	...	...	...	...	...	934	82
2	Norman Street Church, Stratford	Thomas McPherson	700	00	745	13	67	40	279	00	1024	73	29	00	...	...	...	...	11	00	5	00	12	40	...	...	...	...	...	1108	02
3	North Easthope	Daniel Allan	600	00	600	00	...	...	170	00	670	00	25	00	...	...	...	...	11	00	5	00	6	00	...	...	...	...	...	753	00
4	Harrington	William Meldrum	600	00	600	00	283	62	92	00	692	00	15	00	...	...	...	...	6	00	5	00	6	00	...	...	...	...	...	668	41
5	Walleroy	James Boyd	600	00	600	00	...	...	14	00	614	00	12	50	...	...	...	...	5	18	5	94	8	00	...	...	...	...	...	768	30
6	Shakespeare and Grant's Corners	A. A. Drummond	600	00	624	00	76	00	185	00	709	00	13	65	...	...	...	...	9	56	9	32	11	63	...	...	...	...	...	1478	08
7	Wilder Street Church, St. Mary's	William Owen	600	00	600	00	...	...	601	15	1201	15	24	00	...	...	...	...	14	00	11	60	8	00	...	...	...	...	...	736	08
8	Avon Ch., Downie, and Carlingford	William Dook	690	00	490	00	35	00	170	05	668	05	19	61	...	...	...	...	14	00	11	60	8	00	...	...	...	...	...	778	45
9	Hilbert	John Fotheringham	373	50	363	42	121	94	304	67	660	10	4	25	...	...	...	...	30	00	17	60	31	10	...	...	...	...	...	1615	92
10	Warrington	David Beattie	600	00	600	00	...	...	170	80	1697	60	7	25	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	763	55
11	Avon Bank and Fullarton	Robert Hamerton	600	00	600	00	...	...	32	00	632	00	24	00	...	...	...	...	73	00	25	00	6	10	...	...	...	...	...	880	58
12	Nisour, Fish Creek, &c.	Robert Hall	600	00	620	00	120	00	305	00	825	00	13	82	...	...	...	...	1	63	33	63	8	50	...	...	...	...	...	531	40
13	Kilna Centre, &c.	Robert Renwick	460	00	460	00	...	...	123	05	498	05	12	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	367	97
14	Knox Church, Mitchell	Vacant	307	97	367	97

PRESBYTERY OF GREY.

1	Division Street Church, Owen Sound	Thomas Stevenson	600	00	600	00	...	...	416	00	1016	00	8	00	...	...	...	...	35	00	15	00	128	00	...	...	...	...	...	...	1218	67
2	{ First Southampton	{ Andrew Tolmie	550	00	625	00	200	00	117	40	742	40	14	70	...	...	...	...	8	00	...	...	...	...	...	...	...	...	...	...	1521	10
3	{ West Arrau	{ Patrick Greig	400	00	304	00	96	00	10	00	314	00	3	00	...	...	...	...	3	00	6	00	4	60	...	...	...	...	...	...	344	50

PRESBYTERY OF PARIS.

No.	Congregation	Minister.	Stipend Promised.		Stipend really Paid.		Arrears actually Due.		All other Congregational and Incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund (Ordinary).		College Building Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows' & Orphans and Aged Ministers' Fund.		Synod Fund.		French-Canadian Mission.		Other Benevolent objects not otherwise specified.		Total for Congregational, Benevolent and other Beneficent objects.	
			\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.
1	Dumfries Street Church, Paris	David Caw	600	00	600	00	279	72	879	72	26	00	18	00	19	00	945	72
2	{ Willis Church, Bienheim. St. Andrew's Church, East Oxford	John Gillespie	500	00	500	00	70	00	570	00	30	00	...	...	25	50	...	...	...	...	...	...	...	...	...	...	...	723	50
3	Erskine Church, Woodstock	William Inglis	650	00	650	00	10	00	135	00	7	50	...	...	7	00	...	...	...	...	...	...	...	...	...	...	...	160	00
4	Erskine Church, Ingersoll	Archibald Cross	640	00	640	00	29	97	679	97	20	00	...	...	10	00	...	...	...	...	...	...	...	...	...	...	...	22	56
5	Knox Church, Ayr	Duncan McRuar.	600	00	600	00	250	01	799	01	25	00	...	...	18	00	...	...	...	...	...	...	...	...	...	...	...	770	83
6	Chalmers' Church, Woodstock	Duncan McDiarmid	600	00	783	20	250	00	850	00	49	25	...	...	29	00	...	...	...	...	...	...	...	...	...	...	...	1078	12
7	Glenorris	John Dunbar	600	00	500	00	694	00	1194	00	10	98	...	...	8	00	...	...	...	...	...	...	...	...	...	...	...	1042	11
8	Knox Church, Woodstock	Wm. T. McMullen	800	00	800	00	1675	40	2475	40	45	00	...	...	19	92	...	...	...	...	...	...	...	...	...	...	...	1777	00
9	Knox Church, Ingersoll	John Smith	600	00	650	00	270	00	920	00	35	00	...	...	9	00	...	...	...	...	...	...	...	...	...	...	...	2600	08
10	Chesterfield	Wm. Robertson	800	00	800	00	256	35	856	35	22	00	...	...	14	52	...	...	...	...	...	...	...	...	...	...	...	53	00
11	Zion Church, Brantford	William Cochrane	800	00	800	00	1413	70	2213	70	42	50	...	...	18	50	...	...	...	...	...	...	...	...	...	...	...	26	50
12	Mount Pleasant.	William Pentle	400	00	400	00	15	53	415	53	5	00	...	...	3	00	...	...	...	...	...	...	...	...	...	...	...	26	50
13	St. George.	Robert Hume	500	00	500	00	420	56	920	56	28	00	...	...	30	50	...	...	...	...	...	...	...	...	...	...	...	324	07
14	Norwichville, &c.	William Donald	450	00	450	00	103	74	553	74	9	00	...	...	7	08	...	...	...	...	...	...	...	...	...	...	...	40	00
15	Stanley Street Church, Ayr	George Irving	600	00	600	00	142	70	642	70	24	77	...	...	54	82	...	...	...	...	...	...	...	...	...	...	...	5	81
16	River St. Church, Paris	James Robertson	600	00	600	00	443	92	1043	92	20	00	10	00	604	31
17	Tilsenburg, &c.	Wm. Richardson	500	00	500	00	170	32	670	32	15	50	5	25	1127	53
18	{ Batho and Innerville	Vacant	3	15	710	57
19	Wellington Street Church, Brantford	do	531	72	230	03	252	33	0	00	4	00	271	58
20	Beachville	do	230	03	761	75	9	00	510	75

PRESBYTERY OF KINGSTON.

1	Amherst Island	James McIntosh	250	00	257	14	228	00	277	14	...	...	4	00	4	00	...	...	...	...	...	...	...	...	...	...	...	...	...	293	14
2	St. Andrew's, Gananoque	Henry Gordon	...	...	413	65	8	73	176	00	689	65	...	...	17	00	...	...	...	...	...	...	...	...	...	...	...	...	...	647	65
3	Chalmers, Kingston	Patrick Gray	800	00	930	00	...	...	40	00	970	00	...	...	50	50	...	...	...	...	...	...	...	...	...	...	...	...	...	1079	00
4	Brook Street, Kingston	Andrew Wilson	800	00	800	00	...	...	224	84	1024	84	...	...	40	00	...	...	...	...	...	...	...	...	...	...	...	...	...	1116	34
5	Pictou and Donmoreville	Robert O. Swinton	600	00	650	00	...	...	333	88	963	88	...	...	53	60	...	...	...	...	...	...	...	...	...	...	...	...	...	12	72
6	Belleville	William McLaren	1000	00	1000	00	...	...	619	15	1619	15	...	...	120	00	...	...	...	...	...	...	...	...	...	...	...	...	...	1963	90

7	Madoc	348 961	894 17	743 13	8 00	86 461	4 361	5 25	2 761	9 60	854 31
8	Storrington and Pittsburg	450 00	144 54	683 74	8 00	10 00	4 50	5 25	4 25	...	720 14
9	Napanee	...	300 00	700 00	10 00	30 00	...	2 00	...	...	742 00
10	Camden and Sheffield	400 00	880 57	316 17	5 17	60 00	...	7 00	5 00	...	525 45
11	Melrose and Lonsdale	478 00	470 00	76 75	...	70 00	5 00	10 00	...	19 00	943 97
12	Trouton and Consecon	430 00	430 00	...	...	72 00	4 761	2 00	4 401	...	528 16

PRESBYTERY OF OTTAWA.

1	Smith's Falls	400 00	15 00	445 09	5 20	...	29 401	4 00	3 00	40 00	501 00
2	McNab	450 00	82 73	447 39	2 50	...	3 50	...	...	...	473 99
3	Dalhousie	1000 00	747 84	1747 84	30 00	...	45 20	29 05	4 65	...	1952 25
4	Ottawa	480 00	...	480 00	20 00	...	41 75	9 861	13 80	49 16	573 76
5	Beckwith	160 00	...	183 00	5 82	...	13 62	4 72	4 64	...	155 51
6	Ashton	900 00	912 00	1812 00	29 00	...	40 00	20 00	6 00	60 00	1891 00
7	Perth	600 00	300 00	300 00	...	...	9 65	6 60	8 86	7 38	388 60
8	Aylmer and Nepean	520 00	828 00	60 00	26 00	...	11 00	10 00	5 00	...	735 02
9	Bristol	600 00	144 02	872 02	26 00	...	20 88	5 25	7 00	8 00	806 68
10	Ramsay	600 00	565 65	34 35	32 00	...	30 00	12 50	...	92 55	743 12
11	Wakefield	600 00	548 00	175 00	24 00	...	30 00	12 50	...	28 85	38 00
12	Wakfield	460 00	890 74	1373 31	15 80	...	42 63	14 55	4 30	35 46	1598 72
13	Pembroke	...	...	...	...	...	...	...	...	...	...
14	Renfrew	...	...	...	...	...	...	...	...	...	...
15	Cumberland	...	...	...	...	...	...	...	...	...	...
16	Pakenham	...	...	...	...	...	...	...	...	...	...

PRESBYTERY OF ONTARIO.

1	Oshawa	600 00	475 83	124 00	337 11	812 94	12 53	18 88	8 00	...	861 86
2	Dunbarton and Canton	600 00	484 00	...	708 07	1192 07	18 00	27 50	12 00	...	1279 57
3	Clarks	600 00	470 00	30 00	150 00	620 00	...	29 50	18 00	...	797 50
4	Prince Albert and Uxbridge	280 00	280 00	...	6 95	286 95	3 25	3 75	12 00	90 00	414 15
5	Erskine Church and Claremont	150 00	75 00	75 00	85 25	110 25	1 00	1 30	...	...	149 71
6	Woodville	600 00	...	...	...	...	...	12 49	4 80	...	...
7	Beaverton	600 00	442 60	57 40	164 69	764 69	83 95	25 87	11 00	14 30	935 84
8	Carteright and Ballyduff	360 00	319 50	294 37	153 00	675 60	28 75	10 61	10 00	10 50	704 06
9	Bowmanville and Enniskillen	240 00	122 24	533 70	4 00	853 50	10 57	3 40	4 63	3 77	375 97
10	Wick and Greenbank	800 00	800 00	...	...	122 24	12 00	1 00	1 60	1 00	139 24
11	Newton and Newcastle	600 00	353 00	147 00	168 00	958 00	29 00	28 85	20 42	...	1065 00
		400 00	400 00	...	200 00	563 00	11 01	9 86	0 50	3 24	598 59
		200 00	200 00	...	22 40	422 40	15 25	28 00	8 00	8 00	62 00
		...	...	...	23 00	223 00	4 00	16 00	8 00	...	313 50

PRESBYTERY OF ONTARIO—(Continued).

No.	Congregation.	Minister.	Stipend Promised.		Stipend really Paid.		All other Congregational and Incidental Contributions not otherwise reported.		Total Contrib'n for strictly Congregational purposes.		College Fund (Ordinary).		College Building Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows' & Orphans' and Aged Ministers' Fund.		Synod Fund.		French-Canadian Mission		Other Benevolent objects, not otherwise specified.		Total for Congregational, Benevolent and other Beneficent objects.			
			\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.
12	Columbus and Brooklyn	Vacant	...	...	407	00	302	20	709	20	10	00	...	...	20	14	12	25	...	...	6	00	10	00	...	...	...	...	773	68
13	{ Ashburn and Utica	do	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14	Whitby	do	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

PRESBYTERY OF LONDON.

1	{ English Settlement, and Proof Line	James Skinner	300	00	258	25	44	49	332	74	17	42	...	...	39	72	16	43	9	70	8	80	9	21	...	...	...	...	431	02		
2	Embro	Donald McKenzie	300	00	781	20	33	00	240	96	6	41	...	...	25	40	10	10	7	53	...	...	...	5	00	...	...	...	...	205	40	
3	Thamesford	John Fraser	600	00	600	00	168	52	949	72	55	79	...	...	50	00	27	15	10	70	18	08	59	14	...	...	...	...	1168	58		
4	Harwich	Alexander W. Waddell	240	00	240	00	432	00	1032	00	18	00	...	...	8	00	0	00	6	00	7	00	19	00	...	...	...	...	1142	00		
5	Esfield	W. R. Sutherland	400	00	400	00	10	00	250	00	6	00	...	...	29	50	13	78	8	12	6	25	9	75	...	...	...	...	291	00		
6	Chatham, Adelaide, &c.	Angus McCall	600	00	613	25	151	75	765	00	16	00	...	...	30	84	31	37	...	...	20	75	...	...	...	...	...	...	625	38		
7	First Church, London	John J. A. Proudfoot	...	...	750	00	261	31	1130	31	24	05	...	...	17	08	...	...	...	...	...	...	...	...	...	...	...	...	...	864	91	
8	Williams	Lachlan McPherson	700	00	700	00	408	27	1108	27	...	...	...	...	30	00	47	40	20	00	9	90	...	...	...	...	...	...	268	88		
9	Sarna	Vacant	1000	00	1000	00	351	49	4511	46	71	00	...	...	50	00	47	00	20	00	14	00	...	...	...	...	...	...	...	1311	96	
10	St. Andrew's, London	John Scott	...	...	...	...	...	...	48	23	7	00	...	...	9	00	3	00	...	...	0	80	7	76	...	...	...	...	74	00		
11	Buxton	William King	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	84	79
12	Napier	William Trapp	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
13	Mendaymain	James W. Cheestnut	600	00	636	00	195	40	831	40	8	97	...	...	16	15	7	69	4	12	3	00	2	00	...	...	...	...	...	...	864	89
14	Chatham	William Walker	600	00	612	35	90	40	702	75	12	00	...	...	11	45	9	00	6	00	4	18	...	...	...	...	...	...	...	...	753	20
15	Pincal	William McMillan	600	00	377	25	303	75	377	25	18	00	...	...	60	08	5	50	5	50	5	00	2	00	...	...	...	...	...	...	474	68
16	Ridgectown	William Forrest	600	00	650	00	767	50	817	50	18	00	...	...	43	00	6	00	7	00	...	...	...	...	...	...	...	...	...	...	901	50
17	St. Thomas	George Cuthbertson	1000	00	1000	00	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1000	00
18	Detroit, Michigan, Scotch Church	Stephen Balmer	400	00	350	00	4	00	354	00	5	00	...	...	9	50	4	00	...	...	...	...	...	...	...	...	...	...	...	...	375	50
19	Larible	William Fletcher	300	00	293	00	62	32	355	32	10	70	...	...	1	80	0	00	3	50	6	75	...	...	...	...	...	...	...	...	384	07
20	{ Walkertown, and Duff Church, Dunwich	Archibald McDermid	300	00	209	00	17	00	220	00	6	00	...	...	5	90	4	00	4	00	4	00	...	...	...	...	...	...	...	...	249	90
21	Belmont and Yarmouth	Archibald Currie	600	00	600	00	60	00	600	00	15	00	...	...	15	10	20	30	11	70	7	00	...	...	...	...	...	...	...	...	789	10
22	Wardaville and N. E. of Aldboro'	Nell McKinnon	600	00	611	83	28	93	638	70	37	38	...	...	25	00	8	00	4	50	4	35	...	...	...	...	...	...	...	...	721	99

CANADA PRESBYTERIAN CHURCH.

ACCOUNTS OF THE CHURCH FROM 1ST MAY, 1863, TO 30TH APRIL,
1864, AS AUDITED FOR PRESENTATION TO SYNOD.

KNOX COLLEGE—ORDINARY FUND.

1864.	RECEIPTS.		
	Amount received during year	\$5,966 67	
April 30.	Balance at Dr.	2,314 66	
		\$8,281 33	
1863.	EXPENDITURE.		
May 1.	Balance at Dr.	\$2,904 39	
	Paid on account of Salaries.....	4,348 86	
	Mr. McColl, Tutor.....	50 00	
	Mr. Willing, on account.....	350 00	
	Sundry repairs, &c.....	153 46	
	Printing and Advertising	62 51	
	Books for Library, &c.....	21 13	
	Interest on unpaid bal. purchase money.	146 34	
	Interest for sundry advances.....	93 59	
	Insurance	93 62	
	Corporation for Sewerage rate.....	30 13	
	Discount an silver, &c.....	27 30	
		8,281 33	

BURSARY FUND.

1863.	RECEIPTS.		
May 1.	Balance on Cr.....	\$307 21	
	Hon. I. Buchanan, M.P.P.	80 00	
	Mrs. Esson and Mrs. Sparks, for H. Esson Bur.	20 00	
	Philacademus	10 00	
	Interest	68 00	
	Mrs. Gibb, Woodfield, Quebec, for "Gibb Scholarship".....	800 00	
		\$1,285 21	
1863.	EXPENDITURE.		
	Paid A. B. Simpson, Prince of Wales Prize..	\$60 00	
	J. Baikie, John Knox Bursary	40 00	
	F. W. Farries, G. Buchanan Bursary...	40 00	
	J. Aull, Henry Esson Bursary	20 00	
	D. Davidson, 1st Gaelic Bursary.....	20 00	
	H. Currie, 2nd Gaelic Bursary	20 00	
	John McColl, Prize for Pulpit Reading..	20 00	
	Sundry sums granted to Students.....	125 00	
	Balance in hand.....	940 21	
		\$1,285 21	

LIBRARY FUND.

1863.	RECEIPTS.		
May 1.	Balance at beginning of year	\$14 00	
	Matriculation Tickets, &c.....	84 50	\$98 50
1863.	EXPENDITURE.		
	Paid for Librarian's salary	\$60 00	
	Balance at Cr.....	38 50	
		\$98 50	

COLLEGE BUILDING FUND.

RECEIPTS.

From Friend to Education, \$10; Clarke, \$24; Eramosa, \$10.....	\$44 00	
Amount at Dr. now	612 64	
	<hr/>	\$656 64

EXPENDITURE.

Amount at Dr. at beginning of year		\$656 64
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In addition to the sum of \$612 64, there is also due on the Mortgage the sum of \$1,625 98.

WIDOWS' FUND.

1863.

RECEIPTS.

May 1. Balance in hand at the beginning of year	\$1,327 57	
Rates paid by Ministers.....	1,442 00	
Congregational collections.....	1,640 75	
Interest	2,320 16	
Special Widows' Fund,—for Investment	3,200 00	
Principal repaid	250 00	
	<hr/>	\$10,180 48

EXPENDITURE.

Annuities paid	\$950 00	
Amount invested	7,620 00	
Rates repaid	112 00	
Sundry expenses.....	21 50	
Transferred to Special Fund from Chinguacousy	30 00	
Discount on silver, &c.....	25 00	
Proportion of General Expenses.....	70 00	
" Salary	250 00	
Credited to Fund for Aged and Infirm Ministers.....	820 00	
Balance on hand	281 98	
	<hr/>	\$10,180 48

The following is the present state of the Fund:

Invested in Debentures	\$9,852 00	
" Mortgages	32,547 68	
Cash, exclusive of \$635, balance of Special Widows' Fund	281 98	
	<hr/>	\$42,681 66

SPECIAL WIDOWS' FUND.—The total amount received, up to 30th April, for Special Widows' Fund, including Interest, was \$3,897 02. There has been received up to June 24th, in all the sum of \$5,100.

FUND FOR AGED AND INFIRM MINISTERS.

1863.

RECEIPTS.

May 1. Balance at beginning of year	\$974 51	
Sundry receipts.....	227 62	
One-half Cong. collections for Widows' Fund.	820 00	
Proportion of Interest	25 00	
	<hr/>	2,047 13

EXPENDITURE.

Annuities to Ministers	\$660 00	
Amount invested	700 00	
Proportion of General Expenses.....	25 00	
" Salary	30 00	
" Discount on silver, &c.....	8 50	
Balance in hand.....	624 13	
	<hr/>	\$2,047 13

FOREIGN MISSION FUND.

1863.

RECEIPTS.

May 1. Balance at beginning of year.....	\$3,484 55	
Received during the year.....	8,475 59	
Amount in hands of J. Redpath, Esq. at beginning of year.....	2,106 44	
Total Interest received	184 34	
	<u> </u>	\$9,250 92

EXPENDITURE.

Paid Rev. R. Jamieson, on account	\$1,550 00	
Rev. J. Nisbet	1,005 80	
Rev. D. Duff, for Outfit	200 00	
" Passage.....	210 00	
" Quarter's salary.....	250 00	
For Church at New Westminster.....	800 00	
" Assiniboi c.	200 00	
Advertising, &c.....	14 10	
Sundry expenses incurred by Rev. R. F. Burns, Convener.....	26 19	
Proportion of General Expenses.....	52 50	
" Salary.....	45 00	
" Discount on silver, &c....	16 00	
Balance in hand	5,381 93	
	<u> </u>	\$9,250 92

HOME MISSION FUND.

1863.

RECEIPTS.

May 1. Balance at beginning of year.....	\$1,084 83	
Receipts during year	1,526 44	
	<u> </u>	\$2,561 27

EXPENDITURE.

Paid balance of apportionments on account of 1862-'63, viz. :

Presbytery of Grey.....	\$116 55	
" London	35 00	
" Huron.....	100 00	
" Stratford.....	88 00	
" Toronto.....	230 00	
" Ontario	55 00	
" Cobourg.....	50 00	
" Kingston	100 00	
" Brockville.....	40 00	
" Ottawa	50 00	
" Montreal.....	28 00	
" Paris	100 00	
Rev. W. Scott, St. Sylvester.....	25 80	
Buxton Mission.....	200 00	
Rev. P. Greig.....	50 00	
	<u> </u>	\$1,264 35
Paid on account of 1863-'64 :		
Presbytery of Grey, on account..	44 00	
" Toronto.....	299 00	
Rev. P. Greig, Normanby	17 50	
Printing and sundries	15 60	
	<u> </u>	\$376 10
Proportion of general expenses	27 50	
" Salary.....	25 00	
" Discount on silver	10 00	
Balance	858 32	
	<u> </u>	2,561 27

Since the above accounts were closed, the following payments have been made:—Presbytery of Montreal, \$68; Ottawa, \$52 38; Brockville, \$65 20; Kingston, \$64; Cobourg, \$99 32; Ontario, \$57 10; Toronto, \$151; London, \$111 50; Huron, \$50; Grey, \$76; Buxton Mission, \$212 64.

SYNOD FUND.

RECEIPTS.

Balance at beginning of year	\$88 94	
Received during year	1,583 98	
		\$1,672 92

EXPENDITURE.

Rev. J. Gray, Expenses connected with Statistics	\$40 88	
Mr. J. Henderson, expenses at Hamilton meeting of Synod	15 00	
Rev. W. Fraser, salary	100 00	
“ postage account	4 56	
Printing Statements, &c., for Synod	87 25	
Engrossing Addresses to Queen, &c.	8 00	
Printing Synod Minutes	156 25	
Stamps, and Express charges for Synod Minutes	23 28	
Account, <i>Globe</i> Office, for advertising	7 79	
W. Oliver, account for Printing	15 00	
Sundry accounts for printing	44 95	
For general expenses	85 00	
Discount on silver, &c., &c.	15 00	
On account of salary of general agent	900 00	
Balance	169 96	
		1,672 92

FRENCH-CANADIAN MISSIONARY SOCIETY.

RECEIPTS.

Balance from last year	\$135 75	
Congregational collections, &c.	1198 68	
		1,334 43

EXPENDITURE.

Amount paid	\$1,050 35	-
Proportion of general expenses	25 00	
“ Salary	25 00	
“ Discount on silver	6 00	
Balance	228 08	
		1,334 43

BUXTON MISSION.

RECEIPTS.

Balance at beginning of year	\$11 28	
Balance of grant from Home Mission Fund ...	200 00	
Sundry receipts	47 42	
Balance at Dr.	501 62	
		\$760 32

EXPENDITURE.

Rev. W. King, balance of salary for last year, 1862-3	\$50 00	
Rev. W. King, on account of 1863-4	393 42	
For Teachers	317 00	
		760 32

BUXTON BUILDING FUND.

RECEIPTS.

Balance at beginning of year	\$1,628 01	
Interest	85 00	
	<u> </u>	1,713 01

PAYMENTS.

Paid Mr. W. Clark		1,713 01
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HOME AND FOREIGN RECORD.

RECEIPTS.

Received, subscriptions during year	\$2,055 63	
Balance at Dr.	192 86	
	<u> </u>	2,248 49

PAYMENTS.

Balance at Dr. at beginning of year	\$384 77	
On account of Printing	762 20	
" Paper	656 70	
Sundries	83 81	
Discount on Silver	10 00	
Proportion of General Expenses	51 01	
" Salary	800 00	
	<u> </u>	2,248 46

MISSION TO AMERICAN INDIANS.

Balance at beginning of year	\$263 25	
Received from a Friend	55 00	
	<u> </u>	318 25

JEWISH AND FOREIGN MISSIONS OF FREE CHURCH OF SCOTLAND

Sundry Receipts during the year	\$53 49	
Remitted to John McDonald, Esq., Treasurer of Free Ch.	53 49	

FOREIGN MISSIONS OF PRESBYTERIAN CHURCH OF LOWER PROVINCES.

Received	\$52 00	
Remitted	52 00	

CHURCH AT ASSINIBOINE.

RECEIPTS.

Balance at beginning of year	\$61 44	
Paid Rev. J. Nisbet	61 44	

SCHOOL AT KILDONAN.

Received as per statement	\$389 45	
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PAYMENTS.

Rev. J. Nisbet	\$219 01	
Balance in hand	170 44	
	<u> </u>	380 45

The above accounts have been examined, vouchers compared, and found correct.

(Signed)
(Signed)

J. L. BLAIRIE,
J. S. PLAYFAIR.