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 OF THE
CANADA PRESBYTERIAN CHURCH.

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THE SAGUENAY.

Written while sailing down the river during a thunder storm.

Hail to thee, Saguenay! deepest of rivers,
 Wild is thy grandeur, and awful thy gloom ;
 How tremendous the force that rent mountains to shivers,
 When thy long pent-up waters rushed forth from their tomb.

The thunder is rolling, the thick rain is falling,
 Gloomy the dark mist, and straitened the view ;
 But what is this storm to the earthquake appalling,
 Which rent the stern rocks, when thy waters rushed through?

Bare are the wild rocks which skirt thy dark waters,
 Grim in their loneliness, rugged and wan ;
 Rifted and torn with the lightning that shatters
 The glories of nature—the proud works of man.

But the scenery changes ; the wild banks that border
 The river are higher, and mantled with green ;
 And scattered like hillocks, in graceful disorder,
 They rise with sweet glades of rare beauty between.

Again the scene changes, the prospect is grander,
 As the two glorious Capes from the water arise ;
 I have witnessed scenes brighter and fairer and blander,
 But none so sublime ever burst on my eyes.

At the sight swells my heart with sublimest emotion ;
 These rocks ! what a proof of God's power they afford !
 Let me stir up my soul to more ardent devotion,
 As I gaze on these wonderful works of the Lord.

Cape Trinity ! name how sublime and suggestive !
 Why doubt the great power that could elevate thee ?
 Let me never again be distrustful or restive,
 But hide in the rock that was smitten for me.

Let me lean on the power, mighty rock, that could raise thee,
 In all thy wild grandeur, aloft to the sky.
 O God, while I live, let my soul love to praise thee,
 And cling to the rock that is higher than I.

Cape Eternity ! higher, but not so impressive,
 Less sheer thy great cliffs lift their heads to the skies ;
 Thy outline is fairer, but not so aggressive,
 Projecting and broken, thy lofty rocks rise.

Great Saguenay ! wild and mysterious river,
 Whose waters in deepness a thousand feet roll ;
 Wherever I wander, forget thee I'll never,
 Nor the lofty emotions which rose in my soul.—

As I sailed on thy bosom, alone amidst laughter,
 And music and talking and youth's merry glee ;
 But nought could distract me, or lessen the rapture
 Which I felt, as I gazed, mighty river, on thee.—W. B. C.

THE LIGHT LITERATURE OF THE DAY.

Changes in literature are now as rapid as changes in political situation or commercial progress. There was a time when the books of half a century could be classified together, and distinguished by some one appropriate name ; now people are not satisfied, unless every year at least displays a literary novelty. There is a limit to solid dishes in literature as well as in food for the body ; the variety consists simply in some three or four ways in which the truth that God has given for inward digestion is presented before the mind. But light dishes are innumerable ; for the whole spicery of imagination, caricature, and falsehood, is at hand, to so flavour and disguise an infinitesimal and small-stored element of truth, that thousands who partake never know that it is there. Each time they partake they fondly imagine that their present portion is something new and good. Sabbath-school literature has so changed its character that its originators would fail to recognize the features of their nursling, and start in horror from the monster they have been the innocent means of throwing on the world. A universal cry among serious people, who have the true interests of the young at heart, is rising against the Sabbath-school books of the day. The General Assembly of the American Presbyterian Church took the matter of providing an antidote for the wide-spread poison into its consideration, and pressed action in connection with it upon its Board of Publication. An article by the Rev. Sandford H. Cobb, in the last number of the *Princeton Review*, deals with the subject in an able manner. A single extract will suffice to show the stand taken by him as a representative

man: "As a general remark, it may be said that the Sunday-school library, as now most frequently composed, seems to have been selected on the principle of one who would administer to the same person both a poison and its antidote, with the idea that the two together would do no harm. Supposing that a case should arise where such a physico-chemical treatment would be proper, it by no means follows that a moral equilibrium can be sustained in the same way. The experiment might prove harmless in the case of one whose moral nature was untainted; but, as it is, the one scale is already too heavily weighted with sinful tendencies to admit the thought that a certain amount of good literature will counterbalance an equal amount of evil. The evil possesses far more attractions for the general mind than that which might counteract it, so that it is used greatly in excess of the other. It is hardly necessary to say that such a method of selection is wrong. It is not desirable that the poison should be given at all, even if its antidote is measured out and administered in well-balanced quantities. The minds of children are in no such state as could render this treatment other than injurious. Their habit is not so much to judge and divide, as to receive. Unable to discern between the false and true, the hurtful and beneficial, they should have put into their hands only that which is true, and should be subjected only to those influences which are improving." It is almost impossible to exaggerate the lengths which the desire to supply Sabbath-school children with light literature has reached. We have heard of a bookseller in a town in Canada who had done his best to satisfy a Sabbath-school customer with suitable books for his library, and, failing utterly to press upon him the books recommended by the General Assembly's Sabbath-school Committee, and more of a similar nature, at last in despair placed in his hands "Robinson Crusoe" and other books of travel-fiction. To his astonishment the teacher received them with delight, and stocked the library of his Sabbath-school with books whose sole merit, in a religious point of view, is that they contain here and there a reference to God and Bible truth, without attempting to teach any lesson of faith or godliness. The criterion by which people judge a book suitable to place in the hands of a child for Sabbath reading has come to be, that it contains a little divine truth, or reference to it, simply. The old criterion was, that it should contain little or nothing else. The old is far better than the new. The miserable excuse that children read their library books during the week, and ought thus to be provided with entertaining week-day reading, will not serve those who profess to feed the lambs. It is not their business as Sabbath-school teachers, having the oversight of the children's spiritual and not of their intellectual training, to provide them with what the common school section libraries are intended to furnish.

In what we have said we have taken somewhat different ground from that usually taken by those who assail the Sabbath-school literature of the day. They charge upon this literature the crime of displaying before the minds of children an unnatural kind of religious life, consisting of "goody books," exhibiting a weak and sentimental piety. This is not true of the present race of Sabbath-school books. There has been a change. The "goody book" has passed away with all its faults. Poor picture though it was of Christian life, it made an attempt to pourtray a believer in Christ; weak and sentimental though its piety may have been, it did not dare to dispense with piety. Teachers and writers became tired of and disgusted with this namby-pamby class of literature, and the scholars' minds, we are

told, revolted from the unreal life it had chronicled or created. One would naturally expect that the children, having been furnished with unwholesome bread, would now have placed before them the genuine article. Not at all. There had been a good deal of Scripture language in the old books misapplied. Henceforth it should be left out altogether, and some moral sentences put in its place. The name of Jesus Christ had been too often upon the lips of children to be reverently used. It should be dispensed with entirely, and salvation be merged in providence, as the personality of the Saviour should be lost in the general name—God. Good children who loved the Saviour had been made to do good deeds, and the hearts of the cheap-jacks of Sunday-school literature revolted from such an injustice. Henceforth good deeds should be disjoined from all reference to divine grace, and made the natural outcome of the human heart under favorable conditions, and the result of a sickly sentimentality that abjures the name of Him who was the only Holy One and is the only source of goodness. Thus it is that "Gates Ajar" and "Little Women," and other non-Christian books, have found their way to places where they should not be. The children who read these books will grow up, are growing up, to be men and women. Is it likely that they will listen to the old-fashioned humdrum talk that their grandfathers went to church to hear from the lips of a Chalmers, a Cooke, or a Hamilton, or that their parents are enduring now? A great change must take place before this can be; unless that change take place, the sensationalism of the most attractive unevangelical preacher of the present day will be too low a standard for their satisfaction.

If the light religious literature of the day is found to be unchristian in character, the light secular literature is as thoroughly anti-christian. Many examples of British publications might be cited; but the books which best illustrate the statement are by American authors. The irreverence which displays itself in the professedly religious writings from nominally Christian pens in the New England States, degenerates into blasphemy in the rhymes and sketches of western journalists. The great aim of the latter class of productions seems to be, to belittle the enormity of sin, and to extol the excellencies of un sanctified human nature. The lowest and most degraded characters that disgrace society are held up as patterns of manly heroism and more than womanly tenderness; while it is either openly stated or implied that such qualities are altogether wanting in the true Christian professor. If moral there be in any of these caricatures, it is so bound up in language and idea with that which is irreverent and profane, that the moral effect produced by it is analogous to the physical effect that wholesome food overspread with poison has upon the eater. The child, educated up to a certain standard of literary taste and moral discrimination by the Sabbath-school literature already spoken of, desires more highly seasoned food for the mind, when the higher stage of manhood or womanhood is nearly attained. The exaggerated, frivolous, and altogether irreverent account of travel in Europe and the East, under a title that parodies the best of our Christian classics, licentious sketches of low Californian life, and the rhymes, disgusting and blasphemous, of a Western poetaster, are re-printed again and again for such an one in ever-increasing editions. Canada, unable as she is to consume a single small edition of a really valuable and interesting book, can yet take her place among the most voracious in devouring this moral garbage.

"Who reads these books?" is a question frequently asked. The better question, as having a nearer approach to the truth, would be, "Who does

not read them?" They find their way everywhere among young and old, male and female. Many, who would not calmly sit down to the perusal of a volume of the character described, are attracted by the extracts which the newspapers give, and undeterred, like the editors of the same, from handling what is known to be pitch of a very black and sticky kind, by the consideration, elaborately stated, that it is a sample of the very latest style of pitch. Sober and earnest men unconsciously advertise the writings which they ought to condemn, and in conscience do condemn, by quoting the clever or ridiculous expressions they put into everybody's mouth; and we have been present in public meetings for missionary and social purposes, at which ministers (not, indeed, of the Presbyterian Church,) repeated, to the great delight of the audience, sentences from the funny books of the day, every one of which undid some part of the work which their pulpit ministrations had been the means of accomplishing.

Irreverence is the great rock against which the moral character of the western world has already been broken. Every new book of the kind alluded to is, like the returning wave, again dashing it with greater violence upon the iron-bound coast, and the laughter that hails it, glad sound as it may seem to some, is the noise of crashing timbers and falling spars, betokening a speedy and a total wreck. Anything that tends to diminish, in the hearts of young or old, sentiments of reverence, whether the object of that reverence be God or man; that makes man think lightly and speak flippantly or with selfish pleasantry of human life, and happiness, and character, and aspiration; that causes him to forget that in God he and all others live and move and have their being; that He has sovereign claims upon His creatures for fear and service, and that He will bring all things into judgment;—anything possessing such a tendency brings into the moral constitution seeds of consumption and death. This is the tendency of the light literature of the day, and its universal acceptance shows plainly that in great part it reflects the thought of the day.

The currents of thought can be turned. Even weak human efforts have brought about great changes in modes of thought and expression; a single book has moulded numberless minds in regard to a question of morals, expediency, or taste. What power, infinitely exceeding that of man, is in the hands of the faithful servant of Him in whose hand "the king's heart is as the rivers of water; He turneth it whithersoever He will." What responsibility is laid upon him, be he minister, Sabbath-school teacher, parent, or the possessor of any kind of authority and influence over others, in regard to the reverential convictions and feelings of his charge! Happy the man who learns this, in whose own heart reverence and humility dwell, and who, commending what he preaches, sees himself instrumental in promoting the true glory of God and the good of man!

It seems strange that a utilitarian spirit should promote the folly and irreverence of the day in thought and language, and yet it is so. Erasmus says: "Among the Thessalians it is a capital offence to kill a stork, for no other reason than that it kills serpents; in Britain kites are spared because they cleanse the cities by carrying away the offal; so many people are honored, not because they are worthy, but because their works are useful to us." He might have added that oftentimes no honor is given to those that are worthy of it, because human blindness does not discern in them a beauty which is useful, and a usefulness which is beautiful. The love of low literature and that of filthy lucre which debases, are nearly allied. Why they hold sway it may be said that

“Plain living and high thinking are no more:
 The homely beauty of the good old cause
 Is gone; our peace, our fearful innocence,
 And pure religion breathing household laws.”

Sadder than all, the thought that they drive far away from men the Kingdom of Heaven; that the light literature of the day is part of the great flood which roars against the citadel of the saints; and that professedly Christian people, far from lifting up a standard against it, are striving to break down the great barriers of zeal for God's word, love for the person and work of Christ, esteem for their fellow-man, true reverence and deep humility which separate them from the world that lies without. It is part and parcel of the great flood, and cannot be separated from it. Let the dyke be pierced, let the breach not be quickly repaired, and nothing shall hinder the breaking up and total overthrow of Churches that were strongholds for the truth. Light reading may yet work heavy woes, and so may everything like it, in which the Church is found pandering to a low vitiated taste.

Missionary Intelligence.

FREE CHURCH MISSIONS.

CAFFRARIA.—At Lonedale a new church was opened on the 2nd April. It is a commodious structure, capable of containing from 400 to 450 people. Most of the missionary labourers in the neighbourhood, of various denominations, were present. At the opening services there was a collection of £77, leaving but a small amount of debt. Of the whole sum, about a fifth was contributed by Europeans, the rest being raised by the natives. It is trusted that the opening of the new church will be followed by much good in the neighbourhood, and that it may be a place of light for those who are in darkness, of consolation to the mourner, and of hope to the dejected and fallen.

INDIA.—The Rev. W. Gardner, writing to Dr. Duff from Puna, gives an account of the baptism of a convert, a pupil of the Mission Institution, of the name of Digumbur. He had been long receiving instruction, and some months ago expressed the desire to profess Christianity. He continues in his class at the Institution. As is frequently the case with new converts, he is subjected to severe trials to his faith and stedfastness on the part of his father and relatives.

UNITED PRESBYTERIAN MISSIONS.

OLD CALABAR—DUKETOWN.—At Duketown, where was the first building erected in connection with the Mission, there is now a spacious church, in which three services are conducted every Sabbath, one in English and two in Efik. The audiences vary from 150 to 300. A large class of females meets for instruction twice every Sabbath. Tokens for good conduct are granted from time to time, and it is humbly expected, as well as earnestly desired, that when He makes up the number of His chosen ones, it will be said of Duketown Church, “this man and that man were born there.”

SOUTH AFRICA—The Missionary at Glenthorn, where the work was discontinued for a time, writes very interesting accounts of the admission into the Church of two women, who gave very satisfactory evidence of true discipleship. The missionary, after referring to the cases of these two converts, says: "These cases are of a very cheering and encouraging nature, to be followed I trust by more of similar kind, in connection with the Glenthorn cause. After the baptism of these two converts and some children of members, the congregation was dismissed for a few minutes, then met again, when 105 sat down at the communion table. It was a most impressive and solemn service, and I believe most profitable to the numerous onlookers, as well as to those for whom it was specially intended.

INDIA—JEYPORE.—Dr. Valentine, who is stationed at Jeypore, says, with reference to his labors during the past year: "During the past year I have had more open doors for real mission work than I have had since coming here. The seed has been in much prayer, cast upon the waters: some one may find it springing up many days after we are gone. But what a privilege to be allowed to be a sower in God's vineyard!

"During the last year I opened a new school at a place called Sambhur. As perhaps you are aware, this is one of the largest salt marts in Upper India. There is a large lake, from which many thousand tons of salt are annually produced. People from all parts of India were attracted to it to purchase the salt. It has recently been taken over from the Maharajah by the British Government, for the consideration of £35,000 annually. When a regular establishment of commissioners and other British officers was transferred there, I thought it a pity that such an important station should be left empty. I therefore sent a teacher (a Christian), who has opened a school with about fifty boys. He also preaches in the bazaar, and reports that he finds the people very attentive. The commissioner, Mr. Adam, a Paisley man, takes a great interest in the school. The great want is good Christian agents. I have only one theory about mission work and one of my brethren told me the other day he thought it wrong! It is this, that in every mission school there should be at least one Christian teacher. I have not been able to establish schools, for want of Christian teachers. In my first city school there are about sixty boys, in the second school about forty. Mr. Martin examined them as he passed through. He will have told you his impression of them, so that I need not detain you with that subject. Of course the Scriptures are read, and carefully explained. I am very anxious that this should form one of the principal features in my schools. I have seen so much in other quarters of the Mission element becoming a secondary concern, and the degrees of the Calcutta University occupying the chief place, that perhaps I am running to the opposite extreme. Munshi Husun Ali has meetings with the teachers and pupils every Sabbath morning in the school. Our Sabbath afternoon meeting at the bungalow is oftentimes attended by people from the city, who stop behind to speak with us. An old guru of the Dadi Panthi sect expressed a desire to come, but as he walks about in a state of perfect nudity, it was somewhat difficult to manage at first. He was prevailed upon to put on a pair of cotton drawers, and sit and listen. He is an old man—I should say nearly seventy years of age—a confirmed opium eater. He listened in his own half-stupid way. At the end of the service he threw off the drawers, and stalked away in his native majesty. What impression, if any, was made upon him, I have no means of knowing, as he has never returned. Several of the very interesting sect, which is confined to

Jeypore, named Dadi Panthis, have called upon me of late, and we have had long conversations together. A follower of Guru Nanak came to our morning worship a few Sabbaths ago, and we had a long and interesting conversation with him. I merely mention these circumstances, to show you that the people are of themselves seeking us, and that there is a decided spirit of inquiry abroad. O for the Spirit of the Lord to breathe upon these dry bones, and make them live! I have had more satisfaction this last year with the conduct of my native church than in some previous years. Our agents have, on the whole, worked well, and entered with much interest into the various questions that have come before us. May I mention that my wife has got up a little school of twelve or fourteen little boys and girls, at the bungalow. Speaking the language like one of themselves, she has drawn them out wonderfully. Mr. Martin was particularly pleased with the little school, and I am sure you would be pleased with the intelligence manifested by them, and the zest they take in their hymn-reading and singing. On the whole, in reviewing the past year, we have much, very much reason, with thankful hearts, to raise our Ebenezer and say, 'Hitherto hath the Lord helped us,' and to wait, work, and pray for a fuller manifestation of His kingdom in Jeypore."

ENGLISH PRESBYTERIAN MISSIONS.—OHINA.

The Rev. Geo. Smith, writing from Swatow under date 17th May, says: "Since the commencement of the year we have had from twenty to thirty baptisms, chiefly in the Kitje district. At Miow, Phusua, and Ungkung there has been a considerable increase in the stated attendance on Sabbaths. At Ungkung, for a good many weeks, from three to five hundred people regularly meet together in an orderly and attentive manner for worship, and remain, most of them standing, the whole day. There is reason to fear, however, that, with some measure of intelligence of the difference between idolatry and Christianity, most of them have but very imperfect views of the spirituality of the Gospel, and that they associate the hope of a better political and social status with a Christian profession. Much and special grace is needed for missionaries and native assistants,—on the one hand to set forth the grace of God in the gift of His Son Jesus Christ as the Divine and all-sufficient remedy for man's ruined state, so as to abundantly satisfy all the cravings of the human soul; and on the other to detect and eliminate all those carnal and worldly motives which actuate fallen humanity, and which, if interwoven with a professed interest in the truth, will be the occasion of corruption and disaster to the Church. We need, and all the native Christians need, a Pentecostal effusion—a baptism with the Holy Spirit and with fire."

"NATIVE STUDENTS FOR THE MINISTRY.—Since the Chinese new year we have been attempting to get a class of Christian students, and two months ago it was formed with seven youths, all over twenty years of age. One of them, after a short trial, was sent home, as being somewhat slow in capacity. Of the remaining six, two take the Sabbath services at Ampow and Toasuathau. Other two devote Saturdays to evangelistic work in the neighbourhood of Swatow, while the last two are as yet hardly suited for working. Two of them are Hakkas, one is from Chanan in Hokkrey, the others are Tiechev.

"THE HAKKAS.—The number of members belonging to the Hakka population has considerably increased. A missionary ought to be sent out

specially for the Hakkas. No doubt the Committee feels no small burden in maintaining the present staff of missionaries. In providence, however, we are clearly called, it seems to me, to this department of work, and we must look upward believingly, and forward hopefully, casting our cares upon the Lord, and He will provide. I may soon take occasion to bring this proposal more definitely before the Committee.

“ELDERS AND DEACONS ELECTED.—Last week, after election by the native Christians, Dr. Thomson was ordained an elder, and three native brethren were ordained deacons of the Swatow congregation. This is the first formal step that has been taken in the Presbyterian organisation of the native church in Tichew. I trust several other stations will be organized before a long time elapses.

“Mr. Duffus is getting more and more into harness, and a considerable share of the burden is now borne by his shoulders.”

“At Newchwang, where Mr. Wm. Burns died, the Irish Presbyterians planted a mission last year, as we then reported. After long delay and difficulty, they obtained most suitable accommodation for themselves and their work. They had despaired of finding such, but Providence put them in possession unexpectedly of all they required in this matter. A house was obtained in which they could live and carry on their missionary labour. But the light was suddenly turned into darkness. The opposition to Christian missions that appeared in other parts of China reached the station of these brethren. The authorities warned them to desist from preaching, saying that if they persevered in doing so the Government could not engage to protect them. This is the last intelligence received.”

General Religious Intelligence.

ENGLAND.—There is no prospect of tranquillity in the Church of England. Some time ago the Bishop of London addressed a letter to his clergy, urging obedience to the judgment of the Privy Council in the *Purchas* case. The two senior canons of St. Pauls, (canons Gregory and Siddons,) wrote in reply, intimating their purpose to continue, at all hazards, the practice, which has been judicially condemned, of consecrating the elements standing in front of the “holy table,” with the back to the people. They boldly challenge the competency of the civil court to deal with such a question. They state further, that in the event of the bishop using his authority to enforce obedience, conscience would constrain them to refuse to obey. The bishop, in reply to this letter, says that, while it is not his duty to commence proceedings in any case of alleged violation of ecclesiastical law, and while he might even refuse to proceed when a case was brought before him; still, there must be a limit to forbearance, and that when the offence is avowed and paraded before the public, the Bishop who should refuse to take cognizance of it when duly called on, would only shift from the offender to himself the responsibilities, the consequences, and the sin of disobedience.

SCOTLAND.—The Free Church of Scotland calls for a liberal collection from all the congregations, in behalf of her Territorial Mission operations. It is stated that there is no branch of the work of the Church more impor-

tant than this, and that at no period have the Territorial Missions been more prosperous than now.

The August number of the *Free Church Record* contains biographical sketches of the late Rev. G. McLeod, of Lochbroom, and of the late Rev. Dr. N. Paterson, of Glasgow. The latter is father of the Rev. N. Paterson, of Martintown and Williamstown. He was a minister of distinguished ability, and highly respected.

The meeting of the British Scientific Association was held this year in Edinburgh, Sir Wm. Thomson, President. In his inaugural address, he spoke strongly against the theory of spontaneous generation.

IRELAND.—A special meeting of the General Assembly was held on 13th July, for the purpose of adopting by-laws for the guidance of the commutation trustees. The Assembly adopted a minute expressive of their feelings with reference to the death of the Rev. J. R. McAlister, of Armagh, Convener of the Committee on the Sustentation Fund. Mr. McAlister was universally respected and greatly beloved.

THE CONTINENT.—The Waldensian Synod took place about the middle of May. When the report of the Commission of Evangelization was presented, and reference was made to the opening of Rome to the Gospel, the whole assembly as one man rose "to give thanks to the Lord of Hosts for having, by a series of marvellous providences, led them to the very gates of the Vatican to publish the gospel of peace." The other reports on the state of religion, schools, colleges, etc., were interesting.

It is felt by all that the removal of Dr. Revel, so long identified with the Waldensian Church, is a great loss. May God raise up others to sustain and advance the cause.

AMERICA.—The next academic year in the Theological Seminary at Princeton, N. J., being the fiftieth of the Professorate of Dr. Charles Hodge, it is intended to observe the occasion by holding a great mass meeting of those who have been formerly students of the Seminary. An Alumni Association is then to be formed, and Dr. Hodge's Chair, of Exegetical, Didactic and Polemic Theology, to be permanently endowed, as the most fitting memorial of this half century of faithful and distinguished labor. It is expected and desired that as many as possible of the Alumni of the Seminary, or friends in their name, should contribute to this object, and thus render it as nearly as possible a unanimous testimonial from all who have enjoyed the teaching of Dr. Hodge. Further information on this matter, and printed circulars, can be obtained by writing to Prof. W. H. Green, Princeton, N. J.

The deputation of the American Evangelical Association to the Emperor of Russia has had an ungracious reception. The object of the deputation was to intercede in behalf of Lutherans in one of the Provinces, who are denied religious freedom. They received an answer from Prince Gortschakoff, to the effect that Russia could not tolerate the shadow of intervention, from whatever quarter it might come.

The General Assembly's Committee of Finance has made an estimate of the amount required for the year for their various objects. The total amount required is \$1,550,000.

Home Ecclesiastical Intelligence.

CALLS, &c.

The Rev. G. Sutherland has been called, we understand, to *Lucknow*; Rev. J. Milloy has been called to *Argyle Church, Aldboro'*; Rev. J. B. Watt has been called to *Trenton*.

The Rev. J. Thomson has declined the call to *Beamsville*; Rev. John Eadie has declined the call to *Prescott*, and is now inducted as Pastor of the congregation of *Boston Church, Milton*.

The Rev. J. Donaldson was on the 3rd ult. inducted into the pastoral charge of the congregation of *Port Burwell and Vienna*. The Rev. J. Baird, of Port Stanley, preached, Rev. G. Cuthbertson addressed the minister, and the Rev. W. Reid, at the request of the brethren of the London Presbytery, addressed the congregation. A meeting of the congregation was held in the evening, and addresses were delivered by the brethren already mentioned, and by ministers of other denominations. The congregation, not by any means large, has done remarkably well in the erection of a commodious and neat church. Their contributions would bear comparison with those of any congregation in the Church. We earnestly trust that the connexion formed may be productive of much good.

The Rev. J. Baikie has been ordained and inducted as pastor of *Knox's Church, Brampton and Milton*; the Rev. R. Stevenson has been inducted into the pastoral charge of *Admaston, Douglas, and Grattan*.

SOUTH GOWER.—The Rev. R. McKenzie, of South Gower and Mountain, has been translated to *Morrison, N.Y.*, in connection with the Presbyterian Church in the United States.

ORDINATION OF A MISSIONARY.—The Presbytery of Toronto will meet in *Knox's Church* on the 19th September, at 11 o'clock, for hearing the trials of Rev. G. L. McKay, missionary. A public meeting will be held in the same place in the evening, when Mr. McKay will be ordained, and suitable addresses delivered. It is expected that the Rev. W. McLaren, Convener of the Foreign Mission Committee, will address the missionary. Mr. McKay will shortly leave for his mission field in China.

MANITOBA.—PRESBYTERIAN COLLEGE.—The Rev. G. Bryce, M.A., at present labouring in Quebec, has accepted the proposal made to him to undertake the charge of the Collegiate Institute in Manitoba. Mr. Bryce will proceed before the end of the season to enter on his important work. We trust Mr. Fletcher and Mr. Bryce may be eminently successful in obtaining funds for the proposed College.

REV. DR. WILLIS.—The Rev. Dr. Willis sailed on the 26th ult. We earnestly hope he and his partner may have a safe and pleasant voyage.

STATISTICS.—Additional copies of the Statistics will be forwarded to the parties to whom the Minutes of Assembly were addressed. We have to request that they will be circulated as extensively as possible.

DEGREE CONFERRED.—We have great pleasure in noticing that the degree of LL.D. has been conferred on the Rev. A. F. Kemp, M.A., by Queen's University, Kingston.

NEW MISSIONARIES.—FREE CHURCH.—Several appointments have lately been made by the Foreign Mission Committee. Rev. J. Robertson has been ordained by the Presbytery of Turriff, and proceeds to Calcutta; Rev. A. Templeton goes to superintend the newly established Mission to the Santals; Mr. Wm. Ross goes to supply a vacancy in the teachers' department in the Madras Institution. It is expected that these will be accompanied by Dr. W. Elder, who has been appointed Superintendent of the Medical Mission at Madras.

FEMALE SCHOOLS IN INDIA.—The statistics of the female schools at all the stations of the Free Church in India are as follows: Bombay, 399; Puna, 113; Nagpur, 69; Madras, 830; Calcutta, 120; Nahanad, 100; Culna, 49; Julna, Indapur, Chinsurah, not stated.

CORRECTION.—In the May number of the RECORD, \$34.70 are credited to Mount Forest, in behalf of Knox College, and in the June number \$2.65 are credited to the Gaelic Station. From these statements, one would be apt to suppose that \$2.65 was all that the Gaelic Station contributed; but that is not the case. The truth is, that the \$34.70 ought to have been credited to Mount Forest and Gaelic Station together, and the \$2.65 ought to have been noted as additional, making in all, from both stations, for the College, \$37.34. It may also be observed, as bearing on the above, that, to the end of May last, Mount Forest congregation represented, ecclesiastically, the village and the Gaelic Station in the township of Arthur; but the congregation so increased, and the claims for additional services in the village became so urgent, that a separation became necessary, and did take place in May last. Henceforth, therefore, Mount Forest will only represent the congregation of the village.—COM.

COLLECTION FOR FRENCH EVANGELIZATION.—SECOND SABBATH OF OCTOBER.

The footing on which this important part of our Church's work now stands, will best be understood by the following extracts from the last General Assembly's deliverance, at Quebec.

2. "That the Assembly gratefully recognizes the evidences of progress and success in the work of French Evangelization furnished by the report.

3. "That the resolution of the French Canadian Missionary Society, expressive of thanks for the liberality of this Church, and asking, for reasons assigned, a withdrawal of their application for a share in the collection annually taken up for the French Canadian Mission, be respectfully acknowledged, and that the request therein contained be granted.

4. "That a collection for French Evangelization, including the training of missionaries, be taken up on the 2nd Sabbath of October, in all the congregations of the Church, excepting where missionary associations exist, in which cases a liberal appropriation is recommended, and that all congregational collections hitherto made for the French Canadian Missionary Society, be exclusively devoted to French Evangelization, as conducted by our own Church, unless special instructions be given by congregations to the contrary."

The confidence of the Church in our work, and her sense of its growing interest and importance, are thus unmistakeably expressed.

Other Churches are looking at us. In the August number of the RECORD, of the Free Church of Scotland, special attention is directed (Editorially) to our work. Among other things, it speaks of our Montreal College as "the only institution in Canada, which trains both French and English speaking students as missionaries and ministers to the million of French Roman Catholics in the Province of Quebec," and says that "The students in the colleges at home may well read with advantage" the record of our "Missionary work."

We are now but commencing. The preparatory expenses are considerable, with every effort on our part to economize. We have a thoroughly accomplished lecturer in French Literature and Theology, at a very moderate salary. Last year we had to expend a considerable amount in supporting the students, as but few of them were in the mission field, and they had no private means. In some instances parents and friends are poor, and in the rest their hostility is so keen, as to cut the young men entirely off from home supplies. The Kankakee students who used to be supported from that fund, now come upon ours. This season nine (9) out of the eleven (11) French students are engaged in missionary work, most of them supported from outside sources, but the rate of remuneration is so low, that they are likely to have very little, if anything, on hand when they return to the college. It will be necessary therefore to render them aid, and this is to be looked upon, not as a special favor to them, but rather as a supplement to their salary for summer services, so as to bring it up to about the same standard at which the other students are paid. They are worthy for whom we should do this. We have reports from all of them, some of them very minute and deeply interesting, which fully attest the zeal and efficiency with which they are prosecuting their labors. In connection with the services of one exclusively supported by your committee, some 21 adults have signified their abjuration of Popery, and another also directly under our supervision, writes of addressing audiences of 40 and 60, mainly Roman Catholics, till the bishop and curé interfered, and that in the face of their ban one family was on the eve of leaving Rome, and two or three were feeling their way.

A third gives the following outline of his work, and it represents others besides. "Sabbath morning, preaching in French. Afternoon, Sabbath school. Evening, preaching in English. Monday evening, alternately at the G., 15 miles from here, or at St. M., 18 miles from here. Tuesday and Friday, a Bible class in English and French, at the day school. Wednesday, 1½ hour, prayer meeting in French and English. Friday evening, class for singing."

A fourth, who has sent us four monthly reports, filling 67 note pages, filled with exceedingly encouraging details, and who has sold hundreds of portions of the Word of God, and religious books, has just written us—"Quebec, Aug. 21st, 1871. Last Monday, a week ago, about 10 o'clock at night, as I was looking for a place to sleep, I fell into the hands of half a dozen ruffians, who tore part of my clothes, and beat me as well as they desired. I had received, that day, a good supply of books from Quebec, and they were all destroyed. I was happy to get away with my life, and to find shelter in a hay shed. This happened at St. Anne's, on the G. T. R. R., about 70 miles below Quebec. I will resume my work (D.V.) on Thursday. I have met, during this month, with trials and oppositions as I never did before. Pray God for me." This cruel and cowardly repetition of the Muraire atrocity on this brave lad of 17, far from rousing in

us that wrath of man which worketh not the righteousness of God, should stimulate us more tenderly to pity, and more ardently to pray and labor for the deliverance of a people who are the dupes of an interested priesthood, and who think that they are doing God service when they breathe out threatenings and slaughter against the disciples of the Lord. The strong man armed is enraged that he cannot always hold his palace and his goods in peace, and begins to tremble before the might and the mastery of a stronger than he. We hope in next number of the RECORD to give some extracts from the reports of our student missionaries; meanwhile we would remind our congregations, that by an understanding with the French Canadian Missionary Society, no further congregational collections are to be taken up for its benefit, and that, by appointment of the General Assembly, the special collection of the second Sabbath in October is to be devoted exclusively to our own Mission. It is earnestly hoped that, as far as possible, the collection be made on the day mentioned, as funds are immediately required, and other collections coming on afterwards, it runs the risk of being neglected. Where Missionary Associations exist, it is hoped that they will make a liberal appropriation for this important object at their earliest convenience. Let our Sabbath Schools and Bible Classes also remember this Mission of our Church. What should hinder some of them to unite and support a French student at our college? The circumstances of the country and of our Church; the doors of usefulness that are being opened; the hopeful youth who are willingly consecrating themselves to a work which appeals alike to our piety and patriotism; above all, the heart and mind of Jesus, which we believe to be in full sympathy with our work, unitedly and urgently appeal to us for more fervent prayer, earnest labour, and enlarged and enlightened Christian liberality.

ROBERT FERRIER BURNS, *Convener.*

N.B.—Contributions to be sent to WARDEN KING, Esq., Treasurer, 645 Craig Street, Montreal.

FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee will (D. V.) meet at Toronto, on Tuesday, 19th September, at 3 o'clock, p.m., in the office of the Church, Colborne Street.

Mr. George L. Mackay's ordination and designation to the Foreign Mission work are appointed to take place on the evening of that day, in the Gould Street Church.

At this meeting of the Committee it will be necessary to consider and decide upon a variety of important points connected with Mr. Mackay's Mission, and to devise the ways and means of raising the funds necessary to pay for Mr. Mackay's outfit and passage to China. Important questions, also, connected with the work in British Columbia and on the Saskatchewan, will require to be dealt with.

It is hoped there will be a full attendance of the members of Committee, and that they will come prepared to devote two entire days to the work before them.

WM. McLAREN,

Ottawa, 8th Aug., 1871.

Convener.

Proceedings of Presbyteries.

PRESBYTERY OF PARIS.—The usual quarterly meeting of the Paris Presbytery was held on Tuesday, 1st August, in River Street Church, Paris. There was a good attendance of Ministers and an average attendance of Elders. The minutes of former meetings were read and sustained. Commissions from various Kirk Sessions in favor of representative Elders were received, and the names added to the roll. The Rev. William Donald, of Port Hope, being present, was invited to sit as a corresponding member. Minutes of a congregation meeting of Wellington Street Church, Brantford, were read, asking leave from the Presbytery to mortgage or sell a portion of their church property if necessary, for the purpose of erecting a new church. Commissioners having been heard in support of the request, the application was granted. Application was made on behalf of the congregations of Drumbo and Princeton, for leave to dispose of the old church building on the 4th concession, Blenheim, the proceeds to be applied to liquidating the debt upon the new churches. A committee was appointed to attend to the matter, and report at next meeting of Presbytery. Application was also made on behalf of the new churches at Drumbo and Princeton, that they should in future be known as "Willis Church," Drumbo, and "Young's Church," Princeton. The Presbyterys actioned the names sought.

Mr. Dunbar, of Glenmorris, was appointed representative at the Foreign Mission Committee for the current year. Mr. Wright, of Ingersoll, having intimated his desire to retire from preaching at Beachville, the Presbytery had under consideration the future supply of said pulpit. Commissioners from the congregation appeared, offering the sum of \$250 per annum to aid in securing regular service. Presbytery finally agreed to ask aid from the Home Mission Fund to the extent of \$150, in order if possible to secure stated supplies for the next year. Mr. Cochrane was appointed to enquire after such supply as might be suitable, and report.

The supply of the pulpit at Beachville was meanwhile placed in the hands of Messrs. Grant (Convener), Wright and McMullen, Ministers; and Messrs. Gordon, Patterson and Kerr, Elders. The charge of the congregation was placed under the Moderator and Kirk Session of Knox Church, Ingersoll. A communication from the National Bible Society of Scotland was read in reference to circulating the publications of said Society in Canada. After deliberating, a committee consisting of Messrs. Robertson (Paris), Farries and Inglis, Ministers, with Dr. Clark (Paris,) Elder, were appointed to correspond with Secretaries of said Society and receive from them a specimen stock of Bibles. It was agreed that next meeting of Presbytery should be held in Brantford, and within Zion Church there, on Tuesday, 31st day of October next, at 11 a. m., and that the evening of the first day should be spent in a Presbyterial Conference on Sabbath Schools and kindred topics, in accordance with the recommendation of last General Assembly. A committee, consisting of the Ministers, Elders and Sabbath School Superintendents in Brantford, were appointed to make the necessary arrangements.

WM. COCHRANE, *Presbytery Clerk.*

PRESBYTERY OF SIMCOE.—This Presbytery met in the Barrie Presbyterian Church, on the 1st August, at 11 o'clock, a. m.

Nine Ministers and five Elders were present.

Among other items taken up were the following;

Reunion of Bowmore and Stayner congregations.

After the reading of the papers and the hearing of parties, the following deliverance was adopted: "That the congregations of Bowmore and Stayner be reunited as formerly, and form one pastoral charge; that they be known as th

congregations of Duntroon, Stayner and Sunnidale, and that the reunion take effect from and after the first day of October next."

Mr. Rodgers having been unavoidably prevented from organizing the Parry Sound Mission, Mr. A. T. Holmes had been sent in his place. The report of Mr. Holmes was received, and the action of Mr. Rodgers in sending him approved of. On application from the congregations of Innisfil, Mr. W. Fraser was appointed to moderate in a call, when asked to do so by the Session of said congregations.

A request having been made from the mission at the head of Lake Rousseau to be organized, and have the Lord's Supper dispensed, authority to perform these duties was given to the Rev. W. Reid, when visiting the field during the current month.

Mr. John Fletcher Brown, a graduate of Glasgow University, applied for employment in the mission field, and submitted satisfactory testimonials from several parties in Great Britain.

A Committee was appointed to examine him, and on their report he was recognised as a Catechist, and his case referred to the Home Mission Committee of Presbytery, that he may be employed, and his suitability for the work ascertained.

Mr. Thos. McKee appeared before the Court, with a view to license, and read four of the trial discourses prescribed to him.

His trials, so far as undergone, were sustained as satisfactory, and the remaining trials were ordered to be taken up as the first item of business at next meeting.

It being found necessary that a member of Presbytery visit Muskoka, Mr. D. B. Cameron was appointed to spend three Sabbaths in that district, and was empowered to organize, and Dispense the Lord's Supper, as well as to inquire into the position, financial and otherwise, of the mission generally.

The Clerk was also instructed to again bring the claims of the mission before the Sabbath Schools within the bounds of the Synod of Toronto, so as to enable the ordinances of religion to be kept up in the settlement during the ensuing winter.

The next meeting of Presbytery was appointed to be held in the Barrie Presbyterian Church, on Tuesday, the 26th September, at eleven o'clock a. m., and the Students within the bounds were requested to appear for examination.

JOHN GRAY, *Presbytery Clerk.*

THE PRESBYTERY OF GUELPH met in Knox's Church, Guelph, on Tuesday, the 8th August, at one o'clock in the afternoon. The attendance of members was pretty full. Mr. Thomas Wardrope was unanimously chosen Moderator for the ensuing year. A letter was read from Mr. Robert J. Laidlaw, withdrawing his application to be received as a Probationer of the Canada Presbyterian Church, and requesting the return of his License as a preacher of the Gospel, which he had lodged with the Presbytery, and a letter of transference to the Presbytery of Columbus, Ohio, in connection with the American Presbyterian Church. The action of the Clerk in furnishing these documents was approved. A letter was read from Mr. Fraser, one of the Joint Clerks of the General Assembly, stating that the Assembly had granted permission to receive the Rev. D. McNaughton, of the American Presbyterian Church, as a minister of this Church. On motion duly made and seconded, it was unanimously agreed that Mr. McNaughton be received as a minister of the Canada Presbyterian Church, and that his name be reported to the Home Mission Committee, to be placed on the roll of Probationers. Mr. A. D. McDonald was re-appointed a member of the Foreign Mission Committee for the current year. A letter was read from Mr. A. H. Mowatt, interim Session Clerk, St. Andrew's Church, Berlin, stating that it was the desire of that congregation that the Presbytery would fix on an early day for proceeding with a call which they intended to give to one to become their pastor, and requesting

Mr. Wardrope to act for the Session. The clerk stated that, from intercourse which he had had, personally and by letter, with some parties connected with the congregation, he understood the application to be for a Moderation, and on this understanding it was agreed, overlooking any informality in the document read, and the fact that there was no commissioner present, that the Presbytery hold an adjourned meeting at Berlin, on Thursday, the 24th day of this month, at 11 o'clock, forenoon, and that a call be then moderated in, if required; Mr. Wardrope to preach and preside. A report was read from Mr. Thomas McGuire, to the effect that he had fulfilled the appointment of Presbytery by ordaining and inducting elders at Elmira and Hawksville, and dispensing the Lord's Supper in the latter place on the second Sabbath of July. The report was received. Mr. McGuire's conduct was approved, and he was appointed interim Moderator of the Kirk Session in these places. Mr. Smellie reported that he had carried out the instructions of the Presbytery by dispensing the Lord's Supper in Arthur, and adding that it was the earnest wish of the congregation there to have Mr. Fisher sent back to them for a few weeks. The report was received, and Mr. Smellie's diligence commended. Mr. Torrance reported the steps he had taken to give supply of sermon at Drayton; that since the last meeting of Presbytery an application had been received from persons in and around the village of Moorefield; that he had visited both places and made inquiry regarding their religious wants and prospects; that he was satisfied the field was a promising one, and that he had arranged for preaching there up to the ensuing Sabbath. He also laid upon the table a subscription paper signed by twenty-nine individuals, promising sums to the amount of one hundred and twenty-five dollars, to be paid to any missionary or minister of the Guelph Presbytery, to preach, either *statedly* or occasionally, at the Village of Moorefield, for the current year. There were likewise taken up and read, at the same time, reports of labours in each of these places by Mr. Duff and Mr. Macgregor. After full consideration, it was resolved that the report of Mr. Torrance be received and his conduct approved, that notice be given to the Kirk Sessions of Glenallen and Hollin, and of Rothsay, of the application that has been made for supply of preaching at Moorefield, that they may appear for their interests at the meeting to be held in Berlin, and that in the meantime such supply of preaching as may be available be given to each of these places. Reports of missionary labours performed within the bounds, were read, and the clerk was instructed to certify the amount of service in each case to the Home Mission Committee. A letter was read from Mr. William Millican, inclosing twenty-six dollars from the congregation of Amaranth, towards meeting their indebtedness for services they had received, and the clerk was directed to apply the amount as stated in the letter. Mr. Millican further reported that he had dispensed the Lord's Supper in Amaranth, on the 6th inst., when it was agreed that his conduct in doing so be approved. The clerk reported the supply granted by the Home Mission Committee to the Presbytery for the quarter ending on 15th October next, and the distribution he had made of the same within the bounds; when it was agreed that the report be received, and the distribution approved. A committee, consisting of Messrs. James Little and Thomas McCrae, that had been appointed to examine the records of the Kirk Session of Erin and Caledon West, reported said records to be, on the whole, carefully kept. The Presbytery proceeded to revise the list of its vacant congregations and mission stations. Mr. Middlemiss, from the committee appointed for the purpose, reported a scheme of missionary sermons and meetings for this year, when it was resolved that the scheme be adopted and printed, and a copy sent to each member of the Presbytery. A motion was carried that a collection be taken up at all the missionary meetings, and sent to the Presbytery Treasurer, to be applied in defraying the travelling expenses of deputations. A committee was appointed to confer with the students present, and to report at the meeting in Berlin, and the clerk was instructed to send notice to the other students in the bounds to appear for examination at the next ordinary meeting, which was appointed to be held in Knox's Church, Guelph, on the first Tuesday of October, at one o'clock in the afternoon.

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting in Fitzroy Harbor and Torbolton, on the 1st and 2nd August. There were present 12 ministers and 1 elder. A large amount of business was transacted, of which the following is a summary.

There was read an extract minute of Synod, anent the memorial petition and complaint of the Rev. R. Fleming, in reference to the action of the Presbytery in the matter of the call from Admuaston, &c., which was ordered to be engrossed in the minutes.

The commissioners to the General Assembly gave in a report of their attendance, &c., which was accepted.

The Convener read the Home Mission Report, which showed that a full supply had been given to all the stations during the past quarter.

The evening of the first day was occupied with a most interesting conference upon the best way of obtaining a knowledge of the state of religion, within the bounds, and of promoting it.

The clerk was appointed to receive the contributions of the various congregations within the bounds towards the Synod Fund, and transmit them to the treasurer of Synod.

Mr. Alex McLaren, and Mr. John Abraham, passed their public probationary trials in a satisfactory manner, and were licensed to preach the Gospel.

A committee was appointed with power to call for and examine into the state of the deeds and constitutions of the various churches within the Presbytery.

Mr. Bremner was appointed interim moderator of the session of Renfrew and Castleford, and instructed to dispense the communion there at an early date.

The prescribed visitation of Fitzroy and Torbolton was conducted, and the following deliverance adopted in regard to it:—"It is with a feeling of sincere pleasure that we can record our satisfaction with the affairs of this congregation as a whole. The statement that there has been no case of discipline for many years, is gratifying. The minister seems to give to his pulpit work the careful preparation and study required, and the result is seen in the large and regular attendance on the public services. It is necessary, however, to call attention to the uncertainty regarding the roll of elders, and the necessity of knowing who are members of session; and also to the desirableness of dividing the congregation into elders' districts, that they may severally exercise due oversight of the people, as those that must give account. We are glad to find that the finances of the church are in a healthy condition—there being no arrears in the minister's stipend, and the smallness of the contributions for the schemes of the church being accounted for by several things, especially by the large amount expended on a manse. There appears, however, to be a want of joint and careful action in the organization of the church, so as to secure order and regularity in the accounts. We would therefore recommend, that there be at least joint meetings of the two stations annually, and a joint body of managers. We would urge upon the congregation the cultivation of brotherly love, so as to maintain the unity of the spirit in the bonds of peace.

"We would also suggest to the congregation whether more might not be done in the way of increasing the efficiency of the Sabbath school, and the attendance of both teachers and scholars.

"The different schemes of the church also deserve more interest and support than appear from the statistics to have been given by this congregation.

"On the whole we have to rejoice in the welfare of the congregation, and we pray that our Lord Jesus Christ, himself, and God, even our Father, who hath loved us, and hath given everlasting consolation and good hope through grace, will comfort your hearts and stablish you in every good word and work."

The next meeting of Presbytery is to be held within Bank St. Church, Ottawa, on the first Tuesday of November, at 7.30 P. M., when the session records and communion rolls of all the congregations within the bounds are ordered to be produced.

JAMES CARSWELL, *Clerk.*

LONDON PRESBYTERY.—The resignation of the Rev. Arch. Currie, of his charge of Balmoral and Yarmouth, was accepted, to take effect on 27th August. Mr. Simpson was appointed to preach the church vacant on 1st Sabbath of September, and to act as moderator of session thereafter.

The Presbytery accepted Mr. E. H. Bauld's resignation of his charge of Norwich congregation, on account of ill health. Mr. Lees was appointed to preach the church vacant on 27th August, and Mr. J. B. Duncan to act as moderator of session thereafter.

A call, with relative documents, was read and sustained from Argyle church, Aldboro', to Mr. John Milloy, of the Presbytery of Montreal. The congregation promise \$500 with manse and glebe. Mr. Peter Currie was appointed to prosecute this call at the bar of the Montreal Presbytery.

Decision in reference to Brooke and Napier call was deferred till next meeting.

Mr. Malcolm, and Mr. Wm. Clark, were appointed to examine and report in reference to the proper occupation of East and West Adelaide, and stations adjoining.

The Presbytery will meet in 1st Presbyterian Church, London, on last Tuesday in September, at 11 A.M.

G. CUTHBERTSON, *Clerk.*

REPORT ON THE STATE OF RELIGION.

The feelings with which your Committee present this Report are of a mixed character.

They published in the December RECORD a list of questions, to which they requested Sessions to furnish replies to their respective Presbyteries. Circulars to Sessions were not issued till a later period, and it is probably to some extent owing to this omission that the instructions of the Assembly have not been more extensively carried out.

The only Synod which reported to your Committee is that of Toronto. The others merely forwarded the Reports of Presbyteries.

Your Committee have no means of ascertaining the number of Sessions that have reported, because the Presbyteries of London, Simcoe and Huron, do not mention how many communications they have received. The last named Presbytery got so few that they declined to found any deliverance on them.

The Presbytery of Toronto had replies from only six Sessions, Ontario six, Cobourg eight, Guelph eight, Hamilton fourteen, Stratford ten, Durham five, Ottawa six, Montreal seven—in all seventy. Allowing at the same rate for the Presbyteries of London, Huron, Simcoe and Kingston, which latter your Committee think should be included because, though its report is not now forward, it gave early attention to the subject, it appears that only about 100 out of upwards of 300 have done as directed by the Assembly with reference to this matter. Four Presbyteries sent no communication—Chatham, Owen Sound, Brockville and Manitoba.

The greater number of Presbyteries seem to have gone into the subject with interest, and their reports bear evidence of careful consideration. One Presbytery, however, forwarded a mere abstract of the replies of the several Sessions under its care.

Your Committee grieve to be constrained to call attention year after year to the comparative scantiness of the materials furnished them for the reports to the Assembly. So many withhold straw, that it can hardly be wondered if the bricks are few in number and inferior in quality, and the structure more limited and altogether less satisfactory than is desirable. They are satisfied that enough occurs each year to furnish matter for a good report, one which would through the thanksgiving of many be found the means of God's glory by warming the hearts of believers in love, rousing them to holier living, more thorough devotedness and earnest effort for the furtherance of Immanuel's

kingdom; and that each ought—especially in these days in which the adversary is putting forth all his energy because he knoweth he hath but a short time—to contribute, according to his ability, to cheer and stimulate those who may be sorrowful for the solemn assembly, or to rouse to deeper searching of heart those who may be slumbering, or to confound the gainsayers by showing that the pulpit is not effete, that the religion of Jesus has not grown old, and that the Church has not lost its power, but that the grandest of all the miracles—the wondrous works of God, even the conversion and sanctification of souls, are yet being wrought in and by her—and they would suggest that the inferior Church courts be strongly urged to give further attention to this matter. The Synod of Toronto has already moved in this direction by enjoining Presbyteries to take steps towards securing for another year, if possible, a report from every Session within its bounds on this important subject, and resolving to hold a conference thereon on the forenoon of the second day of its next meeting. The Synods of Hamilton and Montreal also have resolved an annual conference regarding it. Your Committee is satisfied that a growing attention is given by her judicatories to the life of the Church; yet may it not be questioned if it has the place in their deliberations which it deserves, when there is such want of sympathy with the object for which this Committee is appointed, as is indicated by the returns?

No very marked religious movement has been reported to your Committee, no outburst of fervent zeal or love to God; and there are some complaints of coldness, which it is feared is growing; yet the conclusion forced by the perusal of the returns is that religious life is on the increase, though as yet there may be few who can say, "I am sick of love," or "the zeal of thy house hath eaten me up." The members of the Church generally are said to have, to some extent, a sense of their obligation to honour Christ by holy living, but the fear is expressed and implied in some answers that in too many cases they aim more at the avoidance of open sin than at the cultivation of positive holiness.

The main obstacles to a higher religious life seem to be, with some, too much devotedness to the pursuit of worldly gain, their minds are so much engrossed, their time is so much occupied and their strength so much expended on worldly matters, that they cannot engage vigorously in spiritual duties. With others, or with the same at some seasons, the great hindrance is the social amusements of the day; these are often such as are felt by those who engage in them not to be consistent with a spiritual frame of soul, or with spiritual worship, and such as the Lord Jesus could not be asked to share, yet it is feared that all Church members are not, in all cases, careful to avoid and keep their children from participating in them.

Several reports specify the prevalent drinking customs as a great obstacle to the progress of the gospel, and there is an impression that these are rather gaining ground among the wealthier portion of the community. Another evil complained of is the air of worldliness which too often characterizes the social gatherings of professing Christians, and the absence from them of those religious exercises which were once commonly observed on such occasions, and a too general want of personal effort to win souls to Jesus and help forward saints. A cowardly fear of giving offence and a desire to avoid trouble, and, perhaps still oftener, thoughtlessness arising from the want of a proper apprehension of the love of God in Christ Jesus, and the unutterable value of souls, hinders many, if not all of those, who profess to be the Lord's from speaking freely as they ought to others about salvation. Some of these are wondering that Church members, it may be ministers, whom they are in contact with, do not speak to them on this subject, a portion of them are afraid that they shall be spoken to, others would be glad of it, and when the hand is not stretched forth to stay them from the ruin that is threatened they are apt to go away with the impression that religion is a lie, or at least that those do not believe it who allow them to pass without an effort to save them; whether these perish finally, or not, their salvation is manifestly delayed, and our own spiritual interests are

damaged by our neglect. Your Committee feel deeply their own shortcomings in this respect, and that they have much cause to cry "free me from blood guiltiness," and that they may be kept alive to the fact that no Christian liveth to himself or dieth to himself—to the constraining power of the love of Christ, and that the way to be comfortable and prosperous is to throw themselves entirely and cheerfully into the work of the Lord.

The prevalence of works of fiction forms another and by no means insignificant barrier to the cause of truth. This element unfortunately enters largely into our authorized school books and our periodical literature, and forms a great part of the Sabbath school libraries and the gifts and prizes which pupils receive. The taste thus formed and fostered must naturally produce, yea, is now producing, disastrous effects, in unduly stimulating the imagination, and causing an aversion to more solid and profitable reading; and your Committee think that the attention of office-bearers should be directed seriously to get this evil remedied, and, as an inducement, they are glad to be able to state, that the Presbytery of Stratford attribute the improved state of matters within its bounds to the perusal of such works as those of Boston, Gray, MacCheyne, Ruthelord, and others.

It is gratifying to learn that a considerable and a growing number of office-bearers and members are actively employed in Sabbath schools and prayer meetings, tract distribution, and other fields of Christian enterprise. In one congregation in the Presbytery of Paris, another in that of Guelph, and a third in that of Toronto, a large number of the members are said to work for the good of others. Your Committee think that when God says to each, "Go, work to-day in my vineyard," no one need, no one should, be idle. Each, who desires, can find some department of work for which God has given him some qualification, and in which He can make himself useful. Parents may work to bring their children and domestics to God, yet too often kindly personal invitation or urgency on this topic is neglected even by praying parents. A respected Minister, and one whom God has owned, was heard to say, that he never questioned any of his family as to their personal interest in Christ.

It is recorded that one of the most successful of Scottish ministers made it a rule not to pass any one on the road without speaking of salvation, and though we amid the bustle of modern life cannot adopt his practice, each of us may, like Harlan Page and others in private life, make our lives one ever brightening blaze of glory by being, in our varied spheres, diligent fishers of men, using the fisher's skill and the fisher's patience towards accomplishing the end. In all the congregations reporting, applicants for the privilege of full communion are required to profess their faith in Christ, or, at least, their full purpose of living for His glory; to have some knowledge of the doctrines and duties of the Christian life, and to have a good moral character; but there seems to be in some cases a closer inquiry than in others, into Christian experience and walk. There may not always be the amount of difference that the answers imply, but it is obvious that diversities shall exist even among earnest men, as long as there are differences in Christian intelligence and devotedness. The Church has cause of thankfulness that there is so much of a real desire to have her members living stones, born from above, alive to God through Jesus Christ. In times of darkness a formal adherence to a creed stood in lieu of faith and practice, and it is to this, in considerable measure, that we owe the revolt that is now going on against creeds and confessions, and the immorality which we are seeking to stem and to destroy; and the best means of meeting effectually the superstitious, the pietist, and secularists—the mystics and the profligates—is by not merely a full exhibition of Divine truth, but also by making it felt through the holy lives of Church members that it is designed, fitted, and destined to form and build up a peculiar people—a people born of God and zealous for good works—and this cannot be done unless office-bearers labour to separate the precious from the vile,—that the Canaanite come no more into the House of the Lord, or profane its rites.

The proportion of adults who are in full communion vary from one-fourth in some congregations to two-thirds in others, except in the Presbytery of Stratford, in which it is said to be from two-thirds to nine-tenths. The difference your Committee do not think necessarily indicates the comparative religious condition of the congregations. It is manifest that all who hear the Gospel should become communicants, and therefore the return of the Presbytery of Stratford is only an approximation to what ought to be, but meanwhile extremes meet. Your Committee have known nearly all in full communion where all appeared to be dead, and when religious life began to awaken, communion rolls sadly reduced for a season. Yet the effect of a marked religious movement always has been, and always must be, when it prove a work of God, to increase the number of members in proportion to the extent of the work, and ordinarily from among the young of the congregation; and your Committee hope the day not far distant, when the highest return in the Presbytery of Stratford shall, through the operation of the Holy Ghost, be common throughout the Church.

There is also a great diversity as to the number in each congregation who observe family worship. It is said, with regard to the reporting congregations in the Presbytery of Stratford, to be observed in the houses of all the members who are heads of families, though some have it only at night. Other Presbyteries report it as generally observed; in a very small number of instances it is reported as universal; in some cases only one-half or two-thirds practise it; in a few the proportion is still less, and even these proportions must be modified by the expression which sometimes occurs, that some are not so regular as they ought, that some have it once a day and some only on Sabbaths. Your Committee are satisfied that the growth of the Divine life in the soul is closely connected with household worship, and that family training is an impossibility where it is neglected, and they hope that the Assembly will renew its exhortation on this subject; that we may see the children of the Church growing up as olive plants, and leave our places to a godly race, who will convey to their children a precious legacy of prayer, spiritual precept, and example.

There is also a great difference in the attendance on the prayer meetings. This is not a bad index of the liveliness of personal religion. Some people never manage to attend these meetings; others, no more favourably situated, are never absent. In such cases the difference must be due to the fact that the one class care less about the service than the other. In Knox's Church, Galt, nearly all attend one or other of its twenty weekly prayer meetings, while in other congregations only about one-fourth or one-fifth do so. In as far as an estimate can be formed, it does not appear that much over one-fourth of the membership over the Church attend such meetings regularly. This may be accounted for to some extent without impugning the religion of the Church; but is there not cause to fear that, after we have made all possible allowances, non-attendance is caused more by want of heart than by want of ability?

Your Committee feel satisfied that the Church never needed prayer more than it does at present—united, earnest, persevering prayer. When they look around them they cannot doubt that the unclean spirits threatened are gone forth to gather the kings of the earth and of the whole world to the battle of the great day, and that while these may hate the whore, and make her desolate and naked, eat her flesh and burn her with fire, yet the Church shall find herself hard pressed before she can raise the shout of victory, and the kingdoms of this world are become the kingdoms of our Lord and of his Christ. There is, indeed, no room to doubt her ultimate success, for the mighty Lord is on our side; yet he has said, "For all this I will be enquired of by the house of Israel, to do it, for then I will fill them with men like a flock, as the flock of Jerusalem, in her solemn feasts;" and were we all with one accord in one place making our requests known unto God, we might look for a fuller baptism of the Spirit, and see the King going forth in his majesty to cheer our souls and win our dear ones to his love.

Christian liberality seems advancing, but it is not a very vigorous plant. It is perhaps the slowest in fruit-bearing, or, at least, in reaching a full healthy development, of all the Christian graces; and, without at all disparaging what is being done, must we not, when we consider the claims of God our Saviour, the condition of a world lying in the wicked one, and the amount which we give for the spread of the Gospel at home and abroad, feel that, as a Church, we are only playing at giving? Were we roused to thorough earnestness, our income for all religious purposes would be manifold more than it is at present. It is, however, thank God, growing, though like the first plants on a coral reef, which have to form a soil by disintegrating the rocks and spreading around their roots, in the form of leaves, what they have drawn from the atmosphere. The contribution of the Presbyteries of Toronto and Simcoe for Home Mission purposes a few years ago is equalled now by that of one congregation, and congregations are becoming slowly sensible of their duty to their own pastors. Still it is to be regretted that too many act as if they feared that their ministers would be injured by wealth. Some in time past, may it not be said, some to day, would keep their ministers poor, in order to keep them pure. They use all diligence to get rich themselves; they are not afraid wealth can harm any but those who bear the vessels of the Lord. Your Committee fear that ministers are often to blame for not speaking frankly in God's name on this subject, and that religious prosperity is hindered thereby.

The Shorter Catechism is largely used in the Sabbath Schools and families, and the office-bearers are alive to the importance of having it still more so, and the Church thoroughly permeated by its teachings.

Pastoral visitation is conducted in much the same manner by all who have reported, with this difference, that some seem to deal more personally with the members of families, and in one or two cases the attempt is made, and successfully, in addition to household visiting, to gather a few families for a diet of catechising.

In conclusion, your Committee cannot refrain from expressing their thankfulness that, while the reports are yet few in number, and there are various matters to be mourned over in those presented, yet they are pervaded by a spirit of dependence on the power of God, and an earnest longing for the outpouring of the Holy Ghost, that by His mighty power Jesus may be revealed savingly to sinners, and to believers for their edification; and they hope that the conferences which so many of the inferior courts have resolved to hold shall be found a great means of quickening those who engage in them till the light of our Church go forth as brightness, and her salvation as a lamp that burneth.

All which is respectfully submitted.

JOHN MACTAVISH,

Convener.

MEMORIAL OF ELDERS,

PRESENTED TO THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

The undersigned Elders in attendance upon the General Assembly, respectfully represent that they are deeply impressed with the importance of a deliverance of the General Assembly upon certain matters intimately connected with personal and family religion, regarding which there is a laxity of views and practice among us. Of these the following seem to be the most important:

1. The increasing use of intoxicating drinks as a beverage or unnecessarily under medical prescription, and decreased interest and efforts in the temperance cause, the prosperity of which bears so deeply on the interests of religion.

2. The growing countenance given to worldly amusements, such as dancing parties and balls, billiards, card playing, and games of chance, circuses, operas,

and theatre-going, all of which we believe inconsistent with that godly training and non-conformity to the world required of God's people.

3. The greatly increased use of light, and often pernicious literature, and the want of sufficient watchfulness in admitting such books of fiction into family reading.

4. Travelling on portions of the Sabbath by railroads and steamboats on the plea of necessity, when such travelling is almost invariably to save time or expense or personal inconvenience, and in forgetfulness that God can never require any duty at the expense of breaking His holy law.

5. Growing worldly conformity in social entertainments, which are increasing in luxury and expense, and kept up to untimely hours, with the absence of religious exercises, and not unfrequently accompanied with some of the worldly amusements and drinking alluded to, producing an injurious influence on personal and family devotion, by unwholesome excitement, especially on the minds of the young, as well as by diminished relish for closet exercises and family worship.

The undersigned would further earnestly ask of the General Assembly, in any deliverance upon the foregoing subjects, to impress on office-bearers and members, whether acting individually or as heads of families, the scriptural principles by which their personal conduct and intercourse with the world should be regulated, reminding them specially,

1. That these should be ordered by the Word of God, which should be prayerfully studied as the rule of life.

2. That the glory of God and the advancement of His cause be constantly aimed at.

3. That the Lord Jesus distinctly lays down that His disciples are not to be of the world, even as He was not of it; and that the Scriptures emphatically enjoin separation from, and non-conformity to, the world, as distinctive requirements of believers.

4. That they are to avoid the appearance of evil, not to halt between two opinions, not to try to serve God and Mammon, to hate Laodicean lukewarmness, and that their conduct and character should be decidedly and visibly on the Lord's side.

5. That as the countenance given by office-bearers and members to questionable amusements, such as dancing parties, and to drinking, grieves their brethren and proves a stumbling-block to the young and weaker members, as well as lowers the spirituality of the Church generally, it be impressed on those who may claim their Christian liberty in such things, whether it would not be with less risk to immortal souls, and more in accordance with the law of Christian love, as laid down by St. Paul, not to do anything whereby a brother would be offended or weakened—to abstain from such countenancing. In so doing they would make less difficult the efforts of parents desirous of bringing up their families in the nurture and almonition of the Lord, and of keeping them from the evil which is in the world.

The undersigned would not imply any judgment upon the motives of those who take a different view of the matters above referred to, knowing that in some things it is not always easy to decide as to the course of duty, and would give them every credit for acting conscientiously. Still, from a full conference together, the undersigned elders from all parts of the Church are deeply convinced that the evils referred to exist to a considerable, and in some places to a growing, extent, and that a deliverance such as now asked for is necessary to repress them, and to strengthen the hands of office-bearers and parents in a matter greatly connected with the interests of personal, family, and congregational religion.

In conclusion, the undersigned would earnestly ask of the General Assembly to recommend a more careful study of the Holy Scriptures, and an intelligent exposition of them in the family as far as possible, more frequent use of the Shorter Catechism, and the more general perusal of standard works on religion, so that our youth may be thoroughly furnished and strengthened in the truth

of God. They would also express their high sense of the importance of a recommendation by the General Assembly to office-bearers and members to cultivate an united and friendly feeling in their respective congregations, by holding from time to time social meetings, and taking pains, by lectures, addresses, readings, singing, music, etc., to make them as attractive as possible; also, to impress on parents as one of the best means, under God's blessing, to counteract the desire for worldly amusements, to make the home circle attractive by the employment of every lawful means, so as to show that the truest happiness can be enjoyed consistent with genuine piety.

JAS. HOSSACK,	ALEX. McMILLAN,	R. M. ROSE,
JAS. ALLAN,	JOHN WILSON,	JAMES OLIVER,
WM. LESLIE,	ROBERT GRAHAM,	JOHN McALPINE,
THOMAS GORDON,	J. ARMSTRONG,	JAMES BIRDIE,
ARCHIBALD McARTHUR,	WILLIAM WHEATLY,	WM. CLARK,
JAMES COURT,	SAMUEL GAW,	ALEXANDER ROSE,
GEORGE HAY,	P. F. PEGAN,	A. MCKENZIE,
T. McCRAE,	JAMES EDMOND,	P. PEEBLES,
J. BARGAY,	JOHN W. ROBSON,	WM. WEBSTER,
GEORGE A. PYPER,	JOHN RATCLIFF,	MALCOLM FOLSETTER,
JOHN McBEAN,	ALEXANDER MUTCHEMOR,	JAMES MACDONALD.

Quebec, 12th June, 1871.

GIVING FOR CHRIST—THE RIGHT WAY AND MOTIVE.

There is a right way, as well as a right motive, in giving for the cause of Christ. Not a few give to the Church, and were their motive closely searched, they might find that, in the act of giving, they had little thought of the Lord Jesus. We do not condemn them because they give for such a purpose. But we ask, when they gave, did they think of the Lord? Is such a question unreasonable? Will it be replied that, when they gave, the thought was the building, or the preaching, or the minister, but these must be maintained if the cause of Christ should prosper? Quite right. And could they not think of the Master, not the less that they were giving for His cause? Of course they could. Then why don't they always do it? Is it not quite as easy the one way as the other? Nay, if the right feeling was in the heart, and the right thought before the mind, could it be done otherwise? Take the case of the minister and the stipend which the people have promised to pay him. How many pay for the sake of the *man*, rather than the Master? They like him and they give so much, or they don't like like him and they won't give. Now, how ought the case to stand? Ought it not to be thus?—And to understand the case let us try to put the minister out of our thought; let us think of it as a common business transaction. There is a dear friend of ours who is at present living in a far distant land. We feel we are under some obligation to him; and if we cannot discharge that obligation to the full, we must do something to show that we feel it, and do not desire to be relieved from it. It is quite true that friend does not need anything at our hands, and can get along quite well without us; and it is also true that if we do anything for him he keeps a strict account of it, and will put it to such a profitable use that it enriches us, and will bear interest that will on the day of receiving be poured to our account, if we are, and have been, accepted by him as one of his friends. So that it is rather a profitable investment, and might, for the sake of the profit, induce us to lodge what we can in his hands. But then, observe, he is very far away from us, so we cannot put it into his own hand. What then must

be done? Why, he has an establishment in our midst. It is true that establishment is for our own interest and good, and deserves for that reason to be paid for. But our friend, while he admits the reason, will not allow it to go as the reason why we give. He wishes it to be given for his own sake and that alone; he will receive nothing, so as to use it for his own purpose, or our good, on any other terms. Well, we think we can afford so much, and we would like our friend to have it. Now, according to the right constitution of things, we ought to be his servants, and, as such, we have no right to know anything of his plans further than it is necessary to obey his commands. But he has called us his friends, and conceals nothing from us that we could understand. And thus it happens with regard to the establishment which he has in our midst: it requires so much for its support and efficient operation, that all we can give is not more than enough. He has told us what he desires, and he has left it in our own hands; if we "desire liberal things, by liberal things we shall stand." We can exercise our minds with regard to the amount of work the establishment should accomplish, and we are allowed to devise the best means possible with this end in view. The support of the establishment ought, as a matter of course, to be one of our first considerations; and that cannot be supported without providing for those who are called upon mainly to work it. It was our friend's desire that we should thus support his servants. But we may not like that servant that is nearest to us. But what, say you, has that to do with the matter? What we give, it is true, goes to his support. And we give it into his hand as we give any one thing into the hand of the servant which we send to the master. We record not with the servant, but in the master's name. It is true, it is the servant alone which we see, but we never forget he is the servant of the master. It is put to the master's account, and it is subject to the conditions which the master imposes. We might have dealing with the servant on his own account, as well as with the master; in which case we have no right to look to the master, or think we are doing anything for his sake. With the servant alone we have to do, and it is but as a servant we deal with him. But when we come to a bank and lodge our money with the clerk, it matters not whether we like him or not. It is not with the clerk which we have to do, though that clerk may do our business. No more is it with the minister, but with the Master whose minister he may be, that we have to do with all the while. We have no trouble in distinguishing between the servant and the master in ordinary transactions. We never think of saying, "Well, we do not much like the servant." The question is not the servant at all, but the master and the institution. Why should we lose sight of the fact in the case of the minister's stipend? We call it the minister's money. Well, it may go to him as the dollar you put in the bank may go to pay the clerk to whom you pay it. But you do not call it the clerk's money for all that. Nor do you call it the bank's money, though you put into the bank; it is still your own, though it has passed out of your hands. But, say you, the case before us is somewhat different; you give your money to your best friend, Jesus. You can't take it back again if you wish. Well, you say you have no desire to do so. But if it was lodged in the bank, you could get it out when you please. Just so, but not just as you please. You must submit to the rules of the bank. And if there was a bank with a rule that you could get the money which you lodged in it out, once a quarter or once a year, then only at these times would you draw it. Or the institution might be of such a nature that you could not draw what

you put in; *but* a certain interest, which was the fruit of it while in the care of the institution. So that, no matter what becomes of your money, that interest would be yours so long as the institution or the proprietor of it was good. So might it be in respect of the Church and its Divine Head, Jesus Christ. But you expect no interest; what you do for the cause of Christ you do for the love you have to it, and not for any return you expect to receive. We do not doubt that the Lord Jesus respects no sordid motive. He will give a reward to no one who for no other reason gives to Him. The motive which we must have must be love to Himself. He will receive nothing at our hands on any other terms. Whatever we give must, so far as we are concerned, cease to be our own. When we put any sum in the bank, we can trace that sum through all the long figures that indicate the sum at the bank's disposal; but when we give a sum to Christ and his cause, while we may be able to say we gave that much, yet we cannot say that so much is ours still; for it is no longer ours; it belongs to the Lord Jesus Christ or to his cause. Such is our side of the question, the terms and conditions of our giving so far as they relate to us. But is there not another side? The question might be—not how we look upon the money which we put into the hands of Christ—but how He looks upon it. He may accept your gift or your effort upon your own terms, and these may be the only terms upon which he may accept it. But if the question be not the ground of His acceptance, but what he will do with it, a new side is presented to us. We say let Him do what he will; and that is quite right. But if we ask what is his will, we start a new line of thought altogether. Well, say you, you have nothing further to do in the matter. That may be all true; and yet may not the Lord Jesus have something further to do with you? You expect nothing at his hand. Take care, dear friend; would it be right to say so? But suppose it was; the question is not what you expect, but what he has promised or said he would do. You do not wish to dictate to your Master, do you? Ah, no. Well then, you must submit to His. But you do not wish to know anything about them. You had no thought of terms when you gave so much to the cause of Christ or did so much for his name. But it is not what you thought. It is what Jesus thought that ought to concern you. Nor have you a right to say you do not wish to know if he has thought fit to tell you; that would not be an act either of love or obedience. If he has told you, you should like to know. It would not be kind to say to anyone that we would call a friend, "I do not wish to know what you wish to tell me; I will not read the letter which you sent me telling me what you purpose to do with what I sent to you, or what you will do with whatever I may send or do for you; all I did was from pure love, and I want to hear nothing more about the matter." Would that language be consistent with the professions which we make? No; if we love Him we shall love to hear all he shall say to us. Let Him do what he will, we have perfect faith in Him. If such, then, be our state of mind, and all will admit that state of mind is the right one, we are prepared to hear the terms of the Master. Does he not call everyone to be a co-worker? And will he not make every co-worker a co-heir? If we have suffered with Him shall we not reign together? As we sow shall we not also reap? If we desire liberal things, by liberal things shall we not stand? If we do ought for Christ, will not Christ do much for us? Why should we in our giving forget this fact? Why should we not remember that when we put anything into the Master's hand, He will do with us as He expects us to do with Him, He will demand His own with usury. So that there is

nothing we can do for Jesus but He will acknowledge, and in His own time and way make it to bear fruit a thousand-fold; and we shall receive the harvest. We have no right to expect such things; but the question is not our expectation, but His promise. That we have a right to remember. And it ought to have its weight with us as a stimulant to exertion, and motive to do, and even more.

Let us, then, in our giving remember this fact, that every gift to Christ and His cause is an investment, like one in a mercantile enterprise, in which, by its own terms, we become partners; and while this fact should indicate the way in which we should give for Christ, that the true motive is not love or dislike of the servant or the cause in which he is engaged, but love to the Master, and Him alone.

R. S.

CONGREGATIONAL SINGING.

"For a lesson on singing, I know of no better text than that which is so often repeated in the Psalms, 'Sing unto the Lord.' There are many similar passages here in the heart of the Bible, such as, 'Sing praises to the Lord which dwelleth in Zion,' 'Sing unto Him with the psaltery and an instrument of ten strings;' but the oftener repeated injunction is, 'Sing unto the Lord.' To do this our hearts must be filled with the gratitude and joy which the true Christian feels. We do not sing unto the Lord unless our hearts are moved by higher and nobler emotions as we sing. It is a mistaken idea that one must be joyful in order to sing, for whether we be joyful or sad our feelings may find expression in song.

"I fear that oftentimes we sing unto ourselves instead of the Lord. We think more about whether our voice pleases our neighbour than whether it be the breathing of a pure and holy emotion, and therefore pleasing to God. Even when a congregation rises to sing the doxology, I fear the minister would only give expression to the intentions of many should he say, 'The congregation will rise, and each one will sing to his own praise and glory.'

"There is a thought which I would like to impress upon the young. They are apt, in the self-conceit of newly-acquired knowledge, to show some contempt for the singing of the old people, because their style is old and their voices weak and tremulous. But if they are singing unto the Lord, what matters it though the pitch be wrong, and the poor, cracked voices wander with difficulty through the tune! There are not many years more of earth to them, and God, who knoweth their hearts, will soon call them hence to sing in the heavenly choirs, while we have perhaps yet many years to dwell among the discords of earth. Then let the old people sing, and let us stand aside and learn from their devotion how to sing in a more acceptable manner unto the Lord."

Correspondence.

LETTER FROM REV. J. NISBET.

TO THE SABBATH SCHOOLS OF THE CANADA PRESBYTERIAN CHURCH.

MY DEAR YOUNG FRIENDS:—The beginning of the year reminds me that I should send a few lines specially for the young people of our Church who take an interest in the Mission to the Indians. Now that this whole territory belongs to Canada, it is reasonable to expect that you and your parents will take an increased interest in everything that will advance the welfare of the Indians who

dwell here, and so to prepare the way for the hundreds or thousands of young Canadians who will before long flock into the territory to till its fertile valleys. There can be no better means of rendering the Indians friendly towards settlers than maintaining Christian Missions among them: and there is no class in our Church who should take a deeper interest in these Missions than the young people. Your present homesteads are becoming too small for you, and as you grow up you are asking whether shall we go to find suitable settlement? and no doubt many of you are quite unwilling to enter on the work of clearing wood lots; you would rather settle on some rich open valley where you could use your horses and ploughs at once, and make your farms, in two years' time, like the fine old clearings that have taken your fathers twenty years to make. But then there are the Indians! Well, the Indians will be your friends, if you are friendly to them. I have no fear of the Indians of this quarter if they are only treated with fairness, and I dare say the Canadian Government will look well to that.

There have not been many changes here since I last wrote to you. We have to be most thankful that we are all spared: that while hundreds elsewhere have died of small pox, there has not been a single case among us; still the fear of that disease has been one means of preventing us from increasing the number of children residing in the Mission. But although the number of children actually dwelling with us has not been increased the number of half-breed children attending school has increased greatly. We have twenty-two in more or less regular attendance, and there might be at least six more: a few of the children are making good progress—some are learning to speak as well as to read English. Cree is the home language of all the families except two or three, and all understand and speak that language. Many of the children are very badly off for clothing this cold weather, and as no boxes came to us from Toronto last year on account of the troubles at Red River, we have none at present to give them; but we hope supplies will come to us early in the coming summer.

As I am sending another letter at present that will be published in the RECORD, I shall close this by wishing you all a happy and prosperous new year—praying that the Spirit of God may descend on all your schools, and lead many of my young friends to a full and precious interest in the Lord Jesus Christ.

Your very sincere friend,

Prince Albert, Saskatchewan, 20th Jan., 1871.

JAMES NISBET.

FATHER CHINIQUY AND THE PRIESTS OF ROME.

Translated for the RECORD from l'Aurore.

I have just visited the parishes around my station, to see the French Canadian families which are now Protestants. I have been struck by the effect produced by the presence of Rev. C. Chiniquy, in Joliette. Everyone has been more or less affected by that event. I will give only a few of the remarkable facts connected with his visit.

At Berthier, the rev. curate, Mr. Gagnon, has publicly said, "Do not insult Rev. Mr. Chiniquy, as the people of Joliette have done; he has the same right that I have to preach his religious views. Those who do not like to hear him must stay at home; but those who go to hear him have no right to trouble him."

Mr. Gravel, curate of St. John of Malta, has told his parishioners that Father Chiniquy was at Joliette, and he has forbidden them to go and hear him. But as soon as they have been out of the church, the people have shown, in different ways, that they were much interested by that news. Numbers have publicly declared that they would give many dollars to have an opportunity of hearing Father Chiniquy's addresses.

At St. Ambroise, of Kildare, the curate Laporte, the Sabbath-day of July the 9th, has taught that it was his duty to preach against Father Chiniquy, who was at Joliette; and he has abused him, and blackened

his character as much as the French language could allow. He has cursed him before the whole people, who could hardly refrain their indignation. But a voice stronger than his own has stopped his cursings. The thunder began to roar in a most frightful way. The lightning struck the church, broke the vase which contained the holy water, split the steeple, and wounded more than twenty people. The fire took in several places of the church, and the religious service had to be stopped to extinguish the fire and save the church. The people, struck with terror, ran away from the church; the curate, mute with terror and trembling, had to stop, and looked like a dead man under his priestly robes.

I am more than ever persuaded that whole Canada is the field of Rev. Mr. Chiniquy, for the agitation which is seen everywhere he goes is not a vain thing.

In the very moment I write these lines, I hear the strong, clear voice of a farmer who speaks with my neighbor in the street. He condemns the conduct of those who have interrupted the meetings of Joliette, and speaks with the greatest respect of Father Chiniquy; and my neighbor, in spite of her zeal, is unable to answer his arguments.

This is a short and a feeble part of what is going on at Joliette and vicinity.

Your devoted

J. A. VERNON.

JOLIETTE, August 5th, 1871.

Notices of Publications.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW, JULY, 1871.

The July number of this valuable quarterly contains many interesting articles. The first, upon the Buddhist Revolution in India, by the Rev. Dr. Wilson, of Bombay, although it states nothing new, is a very useful summary of Buddhist history and principles, and closes with a glance at the divine purpose in permitting this monster superstition. Mr. Salmond reviews the German works of Ritschl, Bartolamäi and Weber on the doctrine of the Divine wrath. The Modern Reformers of the Roman Catholic Church, by Mr. Clement de Faye, introduces the reader to Messrs. Arnaud and Laurent, two Roman Catholics of advanced views. Mr. R. G. Balfour adopts Archbishop Magee's view in regard to the Origin of Primitive Sacrifice, in opposition to that of Mr. Davison, of Cambridge. The address of Dr. Birch, at the inauguration of the Society of Biblical Archaeology in London, under the title of "Progress of Biblical Archaeology," constitutes the fifth article. Mr. Gibb's article, on German Catholics in conflict with Rome, reviews the letters of Quirinus and the book of the Bishop of Mayence, with some articles from the North British and contemporary Reviews bearing upon the subject. One of the most readable and interesting papers is that on Non-self-consciousness—the secret of simplicity of character, by Mr. R. McCheyne Edgar. He closes with the following sentence: "If, then, I have rendered my idea intelligible, it will appear that the security for the best work, the best words, the best feelings, the best thoughts, and the best health, is non-self-consciousness. From self-attention needs most to be emancipated. To secure this, in some of the ranges of life, the grace of God is indispensable. Thus shall simplicity of character and power of life be secured—that simplicity of character which is so sublime, and that power of life which becomes resistless." An article, reprinted from the American Presbyterian Review, upon Calvinism

Kemptville	\$7 75	WIDOWS' FUND.	
Drummondville	5 00		
Kingston, Chalmers.....	7 00	{ Beckwith	\$4 00
Galt, Union Church.....	19 00	{ Carleton Place.....	4 00
Manchester.....	7 75	With rates from Rev. W. Peattie,	
Wellesley.....	5 00	Rev. M. Barr, Rev. A. Cross, Rev. J.	
Essa, 1st	6 00	Thompson.	
W. Winchester	8 00		
Cambray	2 50	KNOX COLLEGE.	
Oneida.....	6 50		
{ Carlisle.....	3 00	Proof Line.....	24 75
{ Ailsa Craig ..	3 20	Streetsville.....	14 40
{ Nairn.....	2 66	Galt, Knox's.....	245 38
Winterbourne	3 25		
{ Beckwith	4 00	COLLEGE ENDOWMENT.	
{ Carleton Place.....	4 00		
Beverley.....	9 00	James Menzies, Elora, in accord-	
West's Corners and N. Morn-		ance with expressed wishes of	
ington	5 00	deceased father.....	100 00
Manilla.....	4 00		
Columbus and Brooklin.....	20 00	BURSARY FUND.	
Lochiel.....	5 00		
St. George.....	5 00	J. Loghrin, Esq., Eramosa.....	50 00
Egremont.....	8 40		
Ashton, Melville Church	4 00	HOME MISSION.	
{ Storrington.....	5 10		
{ Pittsburgh.....	2 15	McKillop, 1st.....	24 50
Galt, Knox's.....	35 00	Pembroke, S. S.....	23 00
Brantford, Wellington St.	4 00	Streetsville	43 00
Lobo ..	4 84	Owen Sound, Division St.....	35 00
Mosa.....	11 00	Ekfrid	24 20
Dorchester.....	3 67	Argyle Church, Aldboro'.....	6 50
Eastern Seneca.....	3 34	{ New Glasgow	8 25
Admaston, Douglass & Grattan.	6 65	{ Kintyre.....	2 25
Vankleekhill.....	8 25	Eastern Seneca.....	3 91
S. Finch.....	8 00		
Tilsonburgh and Culloden.....	5 00	KANKAKEE MISSION.	
Chinguacousy, 1st.....	4 00		
do. 2nd	7 00	Beckwith.....	6 00
		Bristol, for building.....	46 00
FOREIGN MISSIONS.		MANITOBA COLLEGE.	
N. Carradoc.....	20 50		
Claremont, ad'l.....	50	J. McLaren, Esq., Wakefield ..	200 00
Dumbarton	22 00	Rev. W. McLaren Ottawa.....	100 00
Owen Sound, Division Street.....	27 00		

RECEIPTS FOR RECORD UP TO 24th AUGUST.

J. S., Torbolton, \$1.25 (previously omitted); S. McJ., Utica; G. H., J. Y., Wellandport; J. G., Bayfield, 35c.; Rev. G. H., Laskey; T. A., Mount Albert; J. McK., Maple; S. W., Grahamsville; J. Y., Brucefield; W. H., Camlachie; P. D., Wingham; R. J., Cambray, \$7; Mr. S., Brantford, \$8; D. F., Newmarket; W. A. A., Dumbarton; J. R. M., Goderich; Mr. McJ., Toronto; D. C., Osgoode; P. E., Russell; M. McM., Mount Forest; Rev. A. R. W., Winchester; A. Shiels, Avonton, \$11.71; Rev. G. C., Lyndoch, \$5.60; G. A., J. D., Winterbourne; W. J. D., Kingston, \$18.40; J. F., Kingston; D. F., A. S., Odessa; C. McA., Murvale; J. K. R., Feversham, \$2; Rev. R. S., Douglas; Rev. J. P., Parkhill, \$1.80; T. J., Ashdown, \$1.62.

Financial and Statistical Statements,
1871.

PRESBYTERY OF OTTAWA.—(Continued.)

No.	Congregation.	Minister.	Stipend promised from all sources.		Stipend paid by Congregation.	Arrears actually due.	Amount expended on Church or Manse during the year.		All other Con. and incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows and Orphans' Fund.		Assembly Fund.		French Canadian Mission.		Kanakee Mission.		Sabbath School Contributions for Missions.		Total Contributions for the Schemes of the Church.		Dedevolent objects not otherwise specified.		Total Con. for Congregational purposes, schemes of the Church, and Dedevolent objects.		Is there a Manse?
			\$	c.			\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	
11	Carleton Place	James Carswell.	620	00	306 50	943 27	75 08	1415 54	32 00	13 00	4 00	3 00	25 51	52 00	32 00	13 00	4 00	3 00	4 00	4 00	3 00	3 00	3 00	3 00	3 00	3 00	84 51	1500 05	1500 05			
12	Beckwith.	William Burns.	900 00	00	335 00	.....	275 00	44 20	654 20	86 00	40 00	2 00	3 30	23 49	82 00	3 00	12 00	2 00	3 00	4 00	4 00	4 00	4 00	4 00	4 00	4 00	75 79	729 99	.....	729 99	.....			
13	Bristol.	Andrew M. Tat.	600 00	00	900 00	.....	900 00	329 26	2129 26	86 00	40 00	20 00	8 00	50 00	86 00	40 00	20 00	8 00	8 00	8 00	8 00	8 00	8 00	8 00	8 00	8 00	801 00	2480 36	.....	2480 36	.....			
14	McNab.	Vacant.	600 00	00	600 00	.....	897 00	141 00	1638 00	84 00	33 00	10 00	10 00	55 00	84 00	33 00	10 00	10 00	10 00	10 00	10 00	10 00	10 00	10 00	10 00	10 00	204 06	1907 08	.....	1907 08	.....			
15	Renfrew.	10870 00	00	10041 74	169 83	11445 70	3157 80	574 53	297 00	159 88	79 56	449 72	574 53	297 00	159 88	79 56	109 95	208 11	123 12	2061 39	635 40	27342 01	635 40	27342 01	635 40	27342 01			

* Mr. George Bremner to be inducted May 25th, 1871.

PRESBYTERY OF BROCKVILLE.

1	Waddington, N.Y.	John Morrison	.....	.....	700 00	.....	119 00	179 80	998 80	38 60	46 90	17 86	11 00	14 50	38 60	46 90	17 86	11 00	4 00	3 00	3 00	3 00	3 00	3 00	3 00	3 00	21 50	223 20	150 00	1372 00	.....	1372 00	.....
2	North Gower & Gloucester.	William Lochead.	240 00	00	190 00	.....	.....	.....	186 00	8 00	4 00	3 00	3 00	8 00	21 00	4 00	3 00	3 00	4 00	4 00	4 00	4 00	4 00	4 00	4 00	6 00	49 00	25 00	264 00	.....	264 00	.....
3	Kemptville.	William Bennett.	600 00	00	300 00	.....	287 13	61 21	648 34	5 00	20 00	3 00	3 00	5 00	19 00	4 00	4 00	3 00	3 00	3 00	3 00	3 00	3 00	3 00	3 00	3 00	31 50	73 00	25 00	388 00	.....	388 00	.....
4	Onondriekand.	Alex. Matheson.	400 00	00	320 80	.....	.....	46 74	376 04	10 00	10 00	7 00	3 00	10 00	20 00	10 00	8 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	6 00	63 00	9 60	418 64	.....	418 64	.....
5	Cotquoun's.	A. J. Traver, A.M.	200 00	00	221 85	.....	.....	85 81	257 66	15 00	8 00	8 00	3 00	10 00	15 00	8 00	8 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	4 00	51 00	5 00	418 64	.....	418 64	.....
6	Brockville & South Gower & Mountain.	Robt. McKenzie.	1000 00	00	510 00	.....	100 00	881 00	1491 00	20 00	12 00	20 00	12 00	20 00	20 00	12 00	12 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	4 00	84 00	15 00	1590 00	.....	1590 00	.....
7	Winchester.	And. Rowatt.	475 00	00	206 00	.....	.....	45 00	311 00	8 00	10 00	9 00	.....	8 00	10 00	10 00	9 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	42 00	68 00	421 00	.....	421 00	.....
8	Spencer'sville, &c.	Vacant.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9	Lyn and Fairfield.	Mission Station.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
10	N. Augusta and Merrickville.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11	Westport and Newboro.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total.			3055 00	00	2757 15	.....	851 70	1240 56	4512 84	87 50	158 60	96 90	50 86	38 00	158 60	96 90	50 86	38 00	40 50	142 84	21 50	658 70	.....	297 60	5464 14	.....	297 60	5464 14	.....	5464 14	.....	5464 14	.....

PRESBYTERY OF COBOURG — (Continued.)

Congregation.	Minister.	Stipend promised from all sources.		Stipend paid by Congregation.		Amount expended on Church or Manse during the year.		All other Con. and incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund.		Home Mission Fund.		Foreign Mission Fund.		Widow's and Orphans' Fund.		Assembly Fund.		French Canadian Mission.		Waukegan Mission.		Sabbath School Contributions for the Church.		Total Contributions for the Church, and Benevolent objects not otherwise specified.		Total Con. for Congregational purposes, Benevolent objects, and Benevolent objects.		Is there a Manse?	
		\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c		
6 Keene.....		500 00		500 00		118 53		76 16		894 69		11 15		50 50		5 50		5 50		8 67		7 28		6 63		15 75		105 47		500 16	1		
7 Westwood.....	Francis Andrews..	1000 00		1000 00		1000 00		600 00		2500 00		60 75		80 94		25 00		25 00		15 00		15 00		30 00		100 00		226 60		2626 59	1		
8 Cobourg.....	John Laing, B.A..	500 00		500 00		875 63		100 45		1476 13										10 00		8 50				9 00		18 50		1508 62	1		
9 Norwood.....	W. C. Young.....	500 00		500 00		80 00		10 00		389 46																	18 30		408 26	1			
10 Hastings.....	David Beattie....	500 00		500 00		250 00		80 00		890 00										5 00		2 00					30 00		932 00	1			
11 Campbellford..	Peter Duncan....	500 00		500 00		800 00				1100 00		6 00		10 00		5 00		5 00															
12 Brighton.....	William Lohead..	500 00		500 00		800 00				1280 00																							
13 Fenelon Falls..	William Donald..	1000 00		1000 00		148 65		280 00		693 65																							
14 Somerville....	W. Macwilliam, M.A.	550 00		550 00		2316 60		130 00		3246 60																							
15 Fort Hope....	J. L. Murray.....	800 00		800 00																													
16 Betheda.....	Wm. Mitchell, B.A.																																
17 Alnwick.....	Alex. Urquhart...	600 00		600 00	Recently settled.	1944 88				1344 88																							
18 Baltimore....																																	
19 Goldsprings..																																	
20 Millbrook....																																	
21 Ferrytown....																																	
22 Oakhills.....																																	
23 Kendal.....																																	
24 Springville...}	Vacant					22 00		41 60		439 35																							
25 Lakevale.....}	"									860 00																							
26 Lakeshield...}																																	
27 North Smith..}																																	
Total.....		9885 00		9420 21		7842 67		1871 61		19188 49		337 20		585 13		191 57		116 67		101 53		1008 38		136 82		84 22		50 25		287 55		21024 73	18

PRESBYTERY OF ONTARIO.

1 Newton and Newcastle...	630 00	779 45	247 30	1676 75	50 00	39 00	17 00	15 00	21 00	4 00	103 00	1869 75	
2 Bowmanville...	1000 00	650 00	...	1500 00	25 00	15 00	13 05	12 00	...	7 76	92 81	1682 81	
3 Oshawa...	700 00	125 00	461 00	1276 00	10 00	34 00	12 00	17 00	16 50	10 00	149 50	1426 50	
4 Whitby...	600 00	1148 75	10 00	1568 75	6 00	14 00	5 00	0 00	6 00	...	42 00	1620 75	
5 Dunbarton & Canton (B.A.)	400 00	130 00	74 30	627 09	13 00	22 53	24 59	10 00	11 85	12 25	119 82	772 62	
6 Erinville...	600 00	182 87	42 83	825 69	7 50	64 28	60 80	14 40	2 50	...	158 98	984 67	
7 Ashburn & Ufca	600 00	158 74	65 61	824 35	15 00	10 00	25 00	7 00	3 00	3 00	34 00	908 35	
8 Columbus and Brooklin	600 00	51 24	163 07	849 31	24 00	...	15 50	10 00	10 00	8 00	123 50	994 01	
9 Ennisville & Williamsburg	600 00	125 14	133 00	858 14	23 50	61 35	34 75	9 21	4 15	43 00	228 03	1056 17	
10 Clarke Albert	...	...	...	...	...	...	...	...	...	...	...	...
11 Prince Albert & Port Perry	450 00	630 13	43 05	973 18	7 25	8 00	8 32	4 02	5 35	0 05	38 99	1019 67	
12 Uxbridge and Leaskdale	600 00	113 00	100 70	853 70	20 00	50 00	18 00	4 00	4 00	6 22	115 01	968 71	
13 Wick & Green- bank	500 00	...	28 50	528 50	27 88	27 88	15 89	9 97	4 89	6 00	7 00	663 01	
14 Manila, Yroo- nanton, and Cannington.	600 00	190 00	144 34	934 34	25 00	30 13	12 00	10 41	8 42	28 75	114 71	1049 05	
15 Woodville	850 00	171 30	279 00	1300 30	28 00	98 00	20 25	20 00	12 00	21 00	234 75	1596 05	
16 Beaverton	637 75	147 02	231 41	1016 13	19 60	41 95	12 24	18 00	7 00	8 00	119 79	1191 97	
17 Cambridge	450 00	300 00	150 00	529 52	2 00	3 00	3 00	2 00	2 00	2 00	16 00	567 92	
18 Lindsay	655 00	506 00	204 17	831 60	2 00	8 00	2 00	2 00	2 00	...	14 00	854 60	
19 Carverlight & Ballyduff	...	...	...	...	2 54	6 08	...	1 68	3 60	3 25	29 41	20 41
Total.....	9856 00	5016 41	2245 54	16963 40	308 27	547 20	300 84	189 24	137 91	195 07	120 82	167 96	1906 81

This charge irregularly occupied by W. C. Windel.

PRESBYTERY OF TORONTO.

1 Knox Ch. Toronto	3000 00	569 46	6129 54	429 00	460 00	60210 00	9219 00	80 00	194 00	...	210 00	1802 00	8847 74
2 Bay St. Ch.	1200 00	...	1200 00	39 00	69 50	20 00	30 00	...	27 00	23 00	79 50	273 00	1592 00
3 Vaughan	240 00	40 00	73 42	413 42	21 00	27 30	10 00	8 00	5 00	5 00	...	82 55	516 17
4 Peter Glasford	200 00	00 53	51 39	271 92	14 00	22 28	7 00	5 00	4 00	5 00	...	62 28	360 00
5 York Mills	325 00	23 72	30 89	354 61	10 00	25 00	5 00	2 00	4 00	...	46 00	400 61	
6 R. Montearth	225 00	...	200 00	8 00	16 00	9 00	...	2 50	6 00	...	41 50	241 50	

APPENDIX.

PRESBYTERY OF TORONTO.—(Continued.)

No.	Congregation.	Minister.	Stipend promised from all sources.	Stipend paid by Congregation.	Arrears actually due.	Amount expended on Church or Manse during the year.	All other Con and Incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund.	Home Mission Fund.		Foreign Mission Fund.		Widows' and Orphan's Fund.		Assembly Fund.		French Canadian Mission.		Kankakee Mission.		Sabbath School Contributions for the Bchemes of the Church.		Total Contributions for Benevolent objects not otherwise specified.	Total Con. for Congregational purposes, etc., of the Church and Manse.	Is there a Manse?		
							£	c	£	c		£	c	£	c	£	c	£	c	£	c	£	c	£	c				£	c
5	Richmond Hill..	James Dick.....	400 00	400 00	.....	146 10	83 55	620 65	15 00	10 00	10 00	10 00	10 63	22	14 00	25 00	10 00	10 00	40 00	8 37	8 60	25 00	25 00	10 30	107 31	71 85	745 50	1	
6	Thornhill.....	Robert Wallace..	100 00	100 00	.....	1800 00	147 69	2400 00	15 00	9 00	9 00	4 12	2 25	2 00	2 00	2 00	4 12	4 12	2 25	4 37	4 37	103 26	103 26	103 26	103 26	103 26	190 04	1	
7	West Ch. Toronto	Wm. Gregg, M. A.	800 00	800 00	.....	1800 00	300 00	2400 00	175 00	60 00	60 00	16 05	17 92	80 00	80 00	80 00	16 05	17 92	80 00	40 00	8 37	8 60	25 00	25 00	107 31	540 00	6115 00	1	
8	Cook's Ch. Tor. n	James Pringle..	1600 00	1000 00	.....	211 00	3975 00	5575 00	175 00	60 00	60 00	16 08	16 08	82 28	7 00	167 00	167 00	167 00	211 00	211 00	211 00	211 00	211 00	211 00	107 31	540 00	6115 00	1	
9	1st Bampton....	William Meikle..	450 00	450 00	.....	240 00	256 00	1166 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	107 31	540 00	6115 00	1	
10	Dorcy West....	Wm. M. Christie	150 00	150 00	.....	240 00	256 00	1166 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	107 31	540 00	6115 00	1	
11	Oakville.....	J. Alexander, M. A.	600 00	600 00	.....	38 00	240 00	878 00	3 21	1 00	1 00	23 99	0 67	0 60	1 62	1 30	1 30	1 30	1 30	1 30	1 30	1 30	1 30	1 30	30 29	42 85	136 00	1361 15	1
12	Mono Centre....	Wm. M. Christie	225 00	225 00	.....	3 00	24 55	949 55	3 21	1 00	1 00	23 99	0 67	0 60	1 62	1 30	1 30	1 30	1 30	1 30	1 30	1 30	1 30	1 30	30 29	42 85	136 00	1361 15	1
13	Mono West....	J. Alexander, M. A.	225 00	225 00	.....	3 00	24 55	949 55	3 21	1 00	1 00	23 99	0 67	0 60	1 62	1 30	1 30	1 30	1 30	1 30	1 30	1 30	1 30	1 30	30 29	42 85	136 00	1361 15	1
14	Union & Nerval	James Adams....	400 00	407 00	38 00	240 00	878 00	10 68	10 00	10 17	7 00	5 25	6 90	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68	19 68
15	King.....	Wm. McConnell..	325 00	325 00	.....	117 50	50 00	375 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	78 68	8 00	513 68	.....
16	Orangoville....	J. M. King, M. A.	175 00	175 00	.....	.....	.....	175 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13 00	13 00	188 00	.....
17	Mono Mills....	Alexr McFaul..	250 00	200 60	45 60	.....	224 26	824 82	300 00	408 00	100 00	60 00	10 00	10 00	50 00	50 00	50 00	50 00	50 00	50 00	50 00	50 00	50 00	50 00	50 00	1128 93	315 57	5269 82	.....
18	Galedon Cen. Rd	D. H. Fletcher..	200 00	150 00	50 00	.....	23 75	224 26	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13 00	13 00	188 00	.....
19	Galedon East..	George Haigh...}	200 00	200 00	.....	.....	.....	550 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11 00	235 26	550 00	.....
20	Scarboro' K. Ch.	George Haigh...}	200 00	200 00	.....	.....	.....	550 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11 00	235 26	550 00	.....
21	Mellville Ch.	George Haigh...}	200 00	200 00	.....	.....	.....	550 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11 00	235 26	550 00	.....
22	Laskey.....	Robert Ewing..	300 00	243 00	57 00	.....	71 91	314 91	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	375 00	8 00	1498 43	1
23	Georgetown and	Francis Duncan..	300 00	240 00	60 00	.....	240 00	240 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	32 12	10 00	357 03	1
24	Lincolnton....	R. M. Croll.....	632 00	382 00	250 00	.....	284 00	1233 00	120 00	120 00	55 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	20 00	375 00	8 00	1498 43	1
25	Brown's Corners	Francis Duncan..	282 00	282 00	.....	317 00	9 25	291 25	33 40	11 00	11 00	7 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	5 00	88 70	40 00	1301 70	U.R.
26	Mollville Church	R. M. Croll.....	268 00	300 00	32 00	.....	300 00	300 00	5 84	2 85	.....	.....	3 80	3 80	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	88 70	40 00	1301 70	U.R.
27	1st Ching'acony	J. Campbell, M. A.	300 00	300 00	.....	33 98	300 00	300 00	6 00	2 85	.....	.....	3 80	3 80	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	88 70	40 00	1301 70	U.R.
28	2nd " " "	Wm. A. McKay..	300 00	300 00	.....	1050 00	100 00	300 00	11 00	2 85	.....	.....	3 80	3 80	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	88 70	40 00	1301 70	U.R.
29	Charles St., Tor.	Wm. A. McKay..	1000 00	1000 00	.....	1050 00	100 00	300 00	11 00	2 85	.....	.....	3 80	3 80	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	88 70	40 00	1301 70	U.R.
30	Cheltenham....	Wm. A. McKay..	850 00	850 00	.....	1050 00	100 00	300 00	11 00	2 85	.....	.....	3 80	3 80	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	88 70	40 00	1301 70	U.R.
31	Mt. Pleasant...	Wm. A. McKay..	350 00	350 00	.....	1050 00	100 00	300 00	11 00	2 85	.....	.....	3 80	3 80	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	88 70	40 00	1301 70	U.R.
32	Mt. Pleasant...	Wm. A. McKay..	350 00	350 00	.....	1050 00	100 00	300 00	11 00	2 85	.....	.....	3 80	3 80	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	5 15	88 70	40 00	1301 70	U.R.

PRESBYTERY OF TORONTO.—(Continued.)

23 Streetsville.....	600 00	175 00	150 00	925 00	66 00	6 00	13 00	12 20	12 37	109 57	1034 57	1	
24 Knox Ch., Milton	133 00	32 00	10 36	143 36	15 50	3 50	4 50		45 37	45 37	188 73		
25 East'n Ch., Ess'g													
26 Knox Ch., Bram'n													
27 Burns Ch., Mal'n													
28 East Ch., Toronto													
29 Mt. Albert.....													
30 Weston.....													
Total.....	16240 00	245 00	9199 05	37555 67	1492 80	1507 41	687 08	152 38	600 17	5094 31	1952 50	45502 55	10 & 11 R.H.

PRESBYTERY OF SIMCOE.

1 1st W. Gwillimby	488 00	60 00	57 77	545 77	8 60	71 18	35 57	8 01	5 50	19 58	12 00	13 00	8 30	5 60	156 83	702 60
2 Collingwood.....	550 00		161 21	671 21	12 00	40 00	7 00	8 00	8 00	12 00	Agent	4 50		5 60	84 80	755 81
3 Orillia.....	400 00	57 90	553 97	1011 87	13 00	35 00	8 00	10 00	7 00	12 00		4 50		27 73	111 73	1203 60
4 Esson Ch., Oro.	140 00	20 00	50 65	220 15	3 50	6 10				7 75					9 60	232 61
5 Knox Ch., Oro.	500 00	230 00	50 00	630 00		6 50				7 75					14 34	694 34
6 Ftos & McDonte.	500 00	260 00	32 00	792 00	8 00	27 00	8 00	11 30	5 00	8 75					28 05	864 05
7 1st Tecumseh.....	268 66			270 81	3 25	22 50				3 00					27 50	299 50
8 2d W. Gwillimby	300 00	115 00	619 03	139 45	2 50	22 00			1 00	2 00					27 50	166 95
9 D. R. Cameron..	300 00		123 44	423 44	13 30	9 22	4 62	20 00	4 17	18 00	3 17	50 30	25 00	1583 53	124 50	590 89
10 Cookstown.....	300 00		159 44	442 04	10 00	15 00	5 00	5 75	2 00	10 15		2 00	5 00	122 50	39 75	60 09
11 Town Line.....	600 00	23 00	36 65	259 65	3 22	18 00		4 00	2 00	5 00	5 00			35 22	35 22	542 69
12 Cent' J Ch. Leif'y	500 00	23 00	7 00	230 00	7 00	7 00		1 00		1 35				15 00	15 00	294 87
13 Stayner.....	384 00	72 68	34 77	607 45		40 00	28 00			8 99	9 00			85 99	85 99	693 44
14 Willis Ch., Oro.	374 00	80 60	39 04	423 04		8 90								8 90	8 90	431 94
15 1st Esson.....	325 24			428 18		5 00								5 00	5 00	433 18
16 Guthrie Ch., Oro.	200 00			352 24	8 50	40 00	20 50	5 25	5 00	4 40	7 50			91 15	3 00	446 39
17 Alliston, Burns	200 00			110 00	5 00	12 00								17 00		136 00
18 Ch., & Angus..		15 65														
19 Downmore, &c.																
Total.....	5750 00	80 60	937 73	1929 97	9316 78	108 98	410 49	120 68	75 31	31 67	47 97	96 63	293 36	992 71	293 36	10662 80

PRESBYTERY OF HAMILTON.

Congregation.	Minister.	Stipend promised from all sources.	Stipend paid by Congregation.	Arrears actually due.	Amount expended on Church and Manse during the year.	All other Con. and Intellectual Contributions.	Total Contributions for strictly Congregational purposes.	College Fund.	Home Mission Fund.	Foreign Mission Fund.	Widows and Orphans Fund.	Assembly Fund.	French Canadian Mission.	Kanakee Mission.	Sabbath School Contributions for Missions.	Total Contributions for the Schemes of the Church.	Benevolent objects not otherwise specified.	Total Con. for Congregational purposes, such as of the Church, and Do-novolent objects.	Is there a Manse?	
		\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	\$	c	
1 Einbrook, Cair- tor & Salticet.	Geo. Cheyne, A.M.	650 00	572 57	.....	160 00	738 97	30 68	30 68	38 72	27 00	10 20	5 92	19 32	18 97	40 00	190 90	22 00	929 87	1
2 Croyland, For- barn, Wel-	Wm. Hancock	650 00	675 00	.....	300 00	1123 00	8 00	30 00	30 00	13 50	3 00	1 00	6 00	.....	40 00	61 50	.....	1206 50	1
3 Lond & Pelham.	John Porteous	600 00	600 00	.....	.....	678 87½	10 00	64 00	64 00	30 00	9 09	9 87	14 00	10 00	.....	140 96	.....	825 83½	1
4 NairnCh. Strabne	Alex. McLean	550 00	400 00	.....	.....	648 65	22 50	4 50	4 50	5 00	5 40	2 64	10 30	7 17	13 50	71 01	304 25	1018 01	1
5 Thurold.	S. C. Fraser, M.A.	1600 00	500 00	.....	200 00	700 00	10 00	10 00	10 00	5 00	6 00	4 00	20 00	20 00	.....	55 00	.....	815 00	1
6 McNabSt. Hmltn	David Inglis	1600 00	1600 00	.....	2082 00	4931 57	175 00	359 23	153 31	153 31	30 00	20 00	142 95	.....	(118 31)	880 48	970 28	6892 83	1
7 Vittoria.	S. Feuton	500 00	400 00	.....	.....	630 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	630 00	1
8 AylesSt. Calceda	James Black	725 00	725 00	.....	50 00	899 00	20 00	8 00	40 00	40 00	26 00	7 50	14 25	12 00	20 00	157 75	5 00	1061 75	1
9 Allan Settlen't Knox Ch. Port Dover & Simcoe	Wm. Craigie	565 00	605 00	.....	922 47	1814 72	15 25	12 25	.....	.....	8 00	4 00	.....	.....	.....	39 50	60 00	1014 22	1
10 Knox Ch. Jarvis and Chalmers Ch. Waipole	John McRobbie	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11 Gimsby & Muir Settlement.	John G. Murray.	.....	437 00	.....	30 00	486 00	14 75	20 00	10 50	10 50	12 31	3 25	5 50	5 04	1 50	89 45	10 00	585 45	1
12 Sutherland St. Calcedonia.	Thomas Wilson.	550 00	500 00	.....	149 00	649 00	7 00	13 00	6 25	3 00	3 00	2 00	3 00	1 00	3 79	39 04	15 00	703 64	1
13 Onclite, Indiana.	A. Grant, D.A.	600 00	600 00	.....	500 00	1160 00	44 00	41 00	84 00	84 00	10 00	8 00	.....	.....	.....	140 00	20 00	1320 00	1
14 St. Catharines & Port Dalhousie.	George Burson.	1000 00	1000 00	.....	2000 00	3968 20	50 00	80 00	90 00	90 00	20 00	10 00	10 00	.....	.....	200 00	60 00	4229 20	1
15 KnoxCh. Hamln	A. B. Simpson.	250 00	260 00	.....	42 08	822 88	10 00	10 00	10 00	10 00	.....	.....	4 80	.....	.....	34 80	.....	857 68	1
16 Knox Ch. Dundas	John McCall	1000 00	1400 00	.....	870 75	2151 27	200 00	300 00	150 00	150 00	30 00	80 00	40 00	.....	.....	750 00	782 01	5954 08	1
17 Knox Ch. Water- down, & Kx. Ch. Wellington Sq.	R. N. Grant	650 00	650 00	.....	1160 00	2637 52	10 00	10 00	5 00	5 00	10 00	5 00	.....	.....	.....	40 00	.....	2677 62	1
		650 00	650 00	.....	.....	979 00	30 00	43 75	37 00	37 00	17 95	.....	.....	.....	.....	129 10	.....	1108 10	1

APPENDIX.

PRESBYTERY OF GUELPH. — (Continued.)

13	Rothsay, Cal. Ch.	320 00	229 25	59 00	86 64	391 92	5 00	6 00	7 00	3 00	2 00	4 00 1/4	00	31 00	180 00	1666 00	1	422 92
	Tevelotado.	180 00	75 95		14 48	194 48	4 00	6 00	8 00		2 00	4 00	4 00	28 00				222 48
	Wallace townline	600 00	600 00		60 62	742 26	5 00	5 00	3 50	3 50	4 00	5 00	5 00	27 50	10 00			779 76
14	Garrarax St. J's	290 00	290 00		8 25	298 25	3 25	3 25				2 25		5 50				903 75
15	Doon	250 00	250 00		7 75	257 75	2 00	2 25						4 25				262 00
	Hespeler	600 00	600 00			600 00	83 45	83 00	15 00	13 00	7 25	10 00	10 25	121 95				721 95
16	Acton, Knox Ch.	600 00	600 00			600 00		83 00	15 00	13 00	7 25	10 00	10 25	121 95				721 95
17	Glennan	600 00	600 00			600 00		83 00	15 00	13 00	7 25	10 00	10 25	121 95				721 95
18	Holln	600 00	600 00			600 00		83 00	15 00	13 00	7 25	10 00	10 25	121 95				721 95
	Winterbourne	600 00	600 00		700 00	1950 00	25 00	25 00	20 00	8 00	4 00	8 00	25 00	6 50	180 00			1666 00
	Chalmers' Ch.	500 00	268 00		1962 00	7 00	1637 00											1637 00
19	Minto, Knox Ch.	600 00	600 00		711 50	115 92	10 00	10 00	7 00	5 00	3 00	4 00	3 62 1/2	2 38	16 50	1488 92 1/2	*	1488 92 1/2
20	East Puslinch	700 00	700 00		65 00	123 00	45 00	45 00	19 00	8 00	8 00	7 00	11 00	19 00	162 00			1082 00
	Duff's Ch.	600 00	600 00		500 00	1150 00	41 00	41 00	26 00	15 00	8 00	22 00	12 00	105 00	12 00			1927 00
21	Alma	400 60	400 00		57 11	457 11	16 00	16 00	7 00	2 00	1 40	2 00	1 00	45 00	16 00			518 11
22	Naasagawaya	300 00	300 00		25 00	15 00	20 00	20 00	3 00	2 00	1 00	2 00	1 00	49 00	15 50	404 50		404 50
	Campbellville	700 00	700 00		33 68	739 68	39 68	39 68						739 68				739 68
23	Berlin, St. An. Ch.	300 00	300 00		4 05	304 05	4 00	5 00		1 50	1 50	4 75		16 75	19 25	394 05		394 05
24	Eden Mills	300 00	300 00		63 18	21 95	385 13		3 99	3 99		2 60		9 59	4 00	200 00		200 00
25	Rockwood	300 00	300 00		63 18	21 95	385 13		3 99	3 99		2 60		9 59	4 00	200 00		200 00
26	Arthur	300 00	300 00		59 41	200 00		3 00										200 00
	Emira, Gale Ch.	9 00	9 00			68 41												68 41
	Hawksville, St.																	178 52
	Andrew's Ch.	10 00	10 00		40 44	119 08								8 00	60 00			60 00
27	S. Luther, Eb. Ch.				52 00	52 00								14 60				14 60
	Amaranth, Wal.				56 82 1/2	56 82 1/2												56 82 1/2
28	North Luther	62 00	62 00	2 00	10 00	78 00												78 00
	Total	16895 00	16864 06	61 00	31568 02 1/2	10362 09 1/2	58794 18	902 90	742 20	370 19	272 99	154 87	348 83	218 98 1/2	402 93	3445 61 1/2	857 50	603697 19 1/2

*1 and Globe.

PRESBYTERY OF LONDON.

1	Lobo & Caradoc	500 00	455 00	45 00	8 20	88 60	12 06	8 08	18 53	7 10	4 10	15 00	14 00	77 87	10 50	565 17 1/2	1	565 17 1/2
2	Embro	800 00	800 00		645 54	1445 54	62 24	84 95	28 50	15 00	12 00	74 45	36 00	268 14	30 70	1739 38		1739 38
3	Ekfrid	500 00	500 00		1500 00	52 75	2052 54	20 10	34 29	11 00	9 76	5 00	11 40	109 55	92 50	2254 80		2254 80
4	Forest & McKay's	800 00	800 00	Recently settled.	882 15	302 43	1784 68	50 00	37 50	10 00	10 00			142 30	22 17	1949 06		1949 06
5	St. P. C. London	528 00	480 45	153 72	80 20	560 65	28 62	72 52	100 20	8 70	8 70		44 03	262 77	53 89	877 31		877 31
6	Williams	1000 00	1298 00		2887 75	1297 73	5478 48	100 00	206 00	123 05	25 00	20 00	162 00	716 05	320 44	6514 97	1	6514 97
7	St. And. London	400 00	400 00		21 50	41 45	462 95		10 80					10 80		473 75	1	473 75
8	St. Mandamin and Moore	500 00	100 00		100 00	71 00	271 00	3 87	7 75	3 08	3 00	1 23	5 00	26 88		297 88		297 88
9	Lucan and Biddulph	200 00	200 00		200 00	111 65	511 65	2 02	15 61	2 02	2 84	2 02	4 01	23 52	7 00	347 17 1/2		347 17 1/2

PRESBYTERY OF LONDON.—(Continued.)

29 Wallace town & Duff's Church.	300 00	225 00	75 00	18 00	80 00	823 00	3 00	0 00	4 00	2 95	2 25	20 50	343 80					
30 McGillivray and Park hills.	400 00	350 00	100 00	334 25	84 25	768 50	5 00	8 00	5 00	7 75	6 00	35 75	6 50					
31 Dorchester.	500 00	500 00	340 00	340 00		13 00	13 00					13 00	353 00					
Total.	13018 00	14920 80	373 72	13202 28	5470 00	32793 68	697 68	944 89	616 09	523 96	182 77	331 87	301 61	203 80	3505 69	952 61	37251 98	15
PRESBYTERY OF CHATHAM.																		
11st P. Ch., St. Ann's, Ill.	No returns.	400 00	140 00	15 00	455 00	5 00	30 00	5 00	5 00	5 00	2 00	3 00	3 00	53 00	7 00	515 00	*	
2 Harwich.	400 00	800 00	97 00	203 00	1160 00	25 00	79 63	48 30				3 00	3 00	152 68	1312 63	1		
3 Adel. St., Chatham.	500 00	500 00		53 35	303 85	6 00	0 25		3 05	2 00	2 00	3 00	23 30	23 30	343 65	1		
4 Buxton.	500 00	800 00		520 00	1320 00	10 00	80 00		10 00	10 00		10 00	120 00	25 00	1465 00	1		
5 Wel. S., Chatham.	500 00	800 00		33 14	133 33	6 00	40 68		5 07	3 57		4 54	60 86		718 68			
6 Tibbur, East.	500 00	700 00	92 00	132 63	974 63	19 00	5 40		11 50	4 00	2 02	4 89	59 40	21 00	1055 03	1		
7 Knox Ch., Elmst. Ill.	500 00	500 00	1000 00	132 00	1632 00	6 00	26 00	6 00	4 00	5 00	5 00	3 00	53 00		1655 03	1		
8 Ridgeway.	500 00	800 00	730 00	64 00	1554 00	17 00	72 86		7 00	5 00	5 00	8 00	114 86	110 00	1818 86	1		
9 Bothwell & Florence.	2500 00	2500 00	7424 05	519 61	10443 66	40 00	40 00					20 00	60 00		10503 66			
10 S. P. Ch., Detroit.	500 00	390 00	179 20	129 68	698 88	10 00	56 51		5 80	6 00	6 00	10 00	88 31	1 31	788 50			
11 Thamesville, &c.	850 00	850 00	1027 00	151 00	2059 95	20 00	54 25	15 00		5 00	5 00	94 25	94 25	12 00	2165 50			
12 Windsor.	100 00	100 00	23 85	19 60	215 21	22 00	22 00					22 00	22 00	26 82	4004 57			
13 Amherstburgh.	No returns.	1889 51		2265 90	3955 50		22 75						22 75	26 82	4004 57			
14 Chicago.	"	"																
15 Ranksee, Ill.	"	"																
16 Morse and Tibury West.	"	"																
17 Dover and Wallaceburgh.	"	"																
18 Maidstone.	"	"																
Total.	8850 00	10138 75	10751 24	4449 28	25309 57	125 60	602 99	74 00	51 51	43 57	10 02	44 43	36 00	988 02	219 68	30570 92	7	
PRESBYTERY OF STRATFORD.																		
1 Stratford.	800 00	800 00	92 00	184 00	1016 00	45 00	20 00	15 00	15 00	10 00	10 00	20 00	125 00	100 00	1941 00			
2 North Easthope.	600 00	600 00	400 00	51 50	1081 50	40 00	20 50	16 00	9 50	6 00	4 50	29 40	15 00	134 90	40 00	1226 40		
3 Wellesley.	600 00	600 00	106 00		766 00	6 00	6 00	6 00	5 00	6 00	6 00	6 00	8 00	44 00	41 00	851 00		
4 Shaks & Hampd.	600 00	600 00	318 00	60 78	978 78	25 00	23 79	20 00	10 00	6 88	6 50	3 25	20 00	115 42	7 50	1101 70	1	
5 Hibbert.	420 58	420 58	81 69	59 78	568 03	10 00	15 00	10 00	10 00	5 00	5 00	15 00	70 00	8 88	648 91			
* Building.																		

PRESBYTERY OF STRATFORD.—(Continued.)

No.	Congregation.	Minister.	Stipend promised from all sources.	Stipend paid by Congregation.	Arrears actually due.	Amount expended on Church or Manse during the year.	All other Con. and incidental Contributions reported otherwise.	Total Contributions for strictly congregational purposes.	College Fund.	Home Mission Fund.	Foreign Mission Fund.	Widows' and Orphans' Fund.	Assembly Fund.	French Canadian Mission.	Kanakee Mission.	Sabbath School Contributions for Missions.	Total Contributions for the Schemes of the Church.	Benevolent objects not otherwise specified.	Total Con. for Congregational purposes, and Benevolent objects.	Is there a Manse?
			\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	
6	Avonbank and Fullarton.	Robert Hamilton.	500 00	550 00	.....	10 00	500 00	500 00	10 00	20 00	10 00	6 00	3 00	8 00	10 00	38 00	67 00	5 50	632 50	1
7	Nisour Nth & St. Mary's.	Robert Hall.	1000 00	1000 00	.....	978 76	2488 76	40 00	175 32	160 00	40 00	35 00	15 00	38 00	25 00	40 00	538 32	25 00	3042 08	1
8	St. Mary's.	D. Waters, L.L.D.	600 00	642 00	.....	.....	778 24	40 00	16 00	20 50	11 10	8 00	4 82	7 19	9 58	.....	72 13	27 49	872 86	1
9	Avon Ch. Downie & Carlingford.	John K. Hislop.	500 00	400 00	.....	80 00	690 00	5 00	7 00	10 00	5 00	.....	4 00	4 00	.....	.....	30 00	.....	720 00	1
10	Elme Centre and W. Monckton.	Robert Renwick.	500 00	475 00	94 00	16 56	588 33	11 66	10 00	20 66	11 66	.....	3 18	.....	.....	5 00	50 50	.....	588 83	1
11	Biddulph and Fish Creek.*	Allen Findlay.	700 00	600 00	.....	801 27	1358 71	5 00	22 00	45 00	.....	12 00	10 00	Agent.	20 00	50 00	104 00	130 00	1712 71	1
12	Mitchell.	J. W. Mitchell, M.A.	325 00	384 50	.....	20 00	864 56	3 10	5 75	5 75	2 50	4 32	2 85	4 60	.....	.....	23 12	.....	977 68	1
13	W. Corn's & N. Mornington.	Peter Musgrave.	375 00	482 46	.....	200 00	690 14	5 40	5 40	4 25	8 00	3 68	4 15	7 40	.....	.....	32 88	.....	723 02	1
14	Millbank.	J. E. Croley, M.A.	600 00	600 00	.....	136 50	857 09	3 00	3 00	8 00	4 00	4 00	3 00	5 00	.....	.....	93 00	.....	890 00	1
15	Molesworth & Listowel.	John W. Bell, M.A.	300 00	300 00	.....	24 60	46 06	370 66	22 00	22 00	.....	.....	.....	.....	.....	.....	44 00	.....	414 66	1
16	Harrington.	Vacant.	500 00	300 00	.....	180 00	485 00	.....	14 25	.....	.....	.....	.....	10 00	.....	.....	14 25	499 25	710 00	1
17	Burns' Ch., E. Zorra.	Mission Station.	.....	104 90	.....	.....	700 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	710 00	1
	Total.		8400 00	9027 09	94 00	2954 88	1885 84	14567 31	427 15	410 65	167 26	118 50	84 85	141 03	115 83	115 00	1380 27	451 36	16698 93	7

PRESBYTERY OF HURON.

* Fish Creek report for six months.																				
1	Egmondville.	Win. Graham.	.....	510 00	.....	.....	110 28	620 28	34 60	26 50	8 37	8 45	6 25	16 71	7 39	.....	108 18	11 67	740 13	1
2	Knox Ch., Kin- cardine.	John Fraser.	920 00	920 00	.....	600 00	1670 00	80 00	80 00	38 75	.....	.....	11 53	10 20	19 18	.....	104 66	.....	1774 66	1
3	Seaforth.	Thomas Goldsmith.	1200 00	1200 00	.....	2661 03	8861 03	.....	.....	.....	.....	.....	.....	6 00	.....	.....	6 00	.....	3867 03	1
4	Warrenville, & E.	John Logie.	600 00	600 00	.....	40 00	748 57	11 30	11 30	35 25	35 25	12 60	8 90	16 75	.....	12 00	131 45	60 00	935 03	1

PRESBYTERY OF HURON.—(Continued.)

5	Knox Ch. God'ch	800 00	800 00	132 45	402 12	1334 57	20 00	60 00	8 00	20 00	20 00	4 00	105 00	210 00	1652 27		
6	Brucefield	571 50	571 50	28 00	104 70	676 60	56 75	35 47	7 70	14 50	77 33	25 25	242 60	74 41	893 61		
7	K'x C. Ain'yville	600 00	344 50	155 50	632 82	632 82	12 00	13 00	5 00	5 00	5 00	10 00	45 00	5 00	682 82		
8	McKillop, &c.	420 00	420 00	1017 50	280 32	420 00	16 00	21 00	4 00	6 00	7 00	10 00	83 50	50 00	553 50		
9	Tipton	700 00	700 00	1017 50	49 77	1767 27	25 00	20 00	8 00	5 50	15 00	10 00	98 50	.....	1865 77	
10	Sav'nth Line, Kin John Stewart.	Rec'dly settled.	345 00	345 00	162 83	345 00	10 75	3 75	7 40	5 11	9 32	13 00	33 07	.....	378 07	
11	Teeswater	345 00	345 00	162 83	161 15	743 98	11 36	10 16	7 40	5 11	20 00	8 96	19 68	.....	274 68	
12	Eadie's	255 00	255 00	162 83	97 00	192 70	2 22	2 16	4 17	.....	2 00	2 50	77 40	10 00	831 38	
13	Wroxter	420 00	420 00	162 83	161 15	743 98	11 36	10 16	7 40	5 11	20 00	8 96	19 68	.....	274 68	
14	Lisadel	155 70	155 70	162 83	97 00	192 70	2 22	2 16	4 17	.....	2 00	2 50	77 40	10 00	831 38	
15	Ashfld & Huron	700 00	700 00	420 00	116 00	1236 00	58 50	26 00	20 00	6 00	6 00	14 60	131 10	6 00	205 75		
16	Alex. Grant	600 00	529 00	166 00	23 51	718 51	13 00	8 00	4 00	.....	6 00	10 00	31 00	.....	1373 10
17	McKillop No. 2.	600 00	600 00	900 00	471 50	2171 50	50 00	70 00	33 00	6 00	82 00	100 78	351 78	57 40	2459 51		
18	Finlay McCuig	800 00	800 00	900 00	471 50	2171 50	50 00	70 00	33 00	6 00	82 00	100 78	351 78	57 40	2459 51		
19	A. McKay	800 00	800 00	900 00	471 50	2171 50	50 00	70 00	33 00	6 00	82 00	100 78	351 78	57 40	2459 51		
20	Kinloss	142 00	142 00	185 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	827 00
21	Bervio	78 00	78 00	64 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	142 00
22	Riversdale	71 00	71 00	28 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	99 00
23	Emmskilen	104 00	104 00	47 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	151 00
24	McL. C. Ainleyvill	300 00	300 00	151 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	451 00
25	Walton	125 00	125 00	228 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	353 00
26	Cranbrook	125 00	125 00	90 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	215 00
27	Thames Road	450 00	505 92	50 00	220 00	775 32	35 00	4 07	2 50	2 60	3 45	7 90	164 41	.....	940 33	
28	Kiron	250 00	287 00	81 00	164 25	451 25	4 00	13 54	3 05	2 00	20 00	20 00	86 11	.....	483 89	
29	St. Helen's	300 00	335 00	68 00	105 00	521 00	20 50	11 25	5 52	4 00	6 44	13 30	86 11	15 00	622 11		
30	Robert Leask	200 00	206 00	68 00	135 16	409 16	12 50	6 70	3 64	2 40	3 12	7 80	48 66	.....	457 82	
31	East Kinloss	300 00	300 00	280 00	96 00	678 00	12 00	12 00	3 00	.....	11 00	5 40	55 78	.....	731 78
32	Hulet	300 00	300 00	152 47	90 00	542 47	20 00	18 00	6 00	4 81	4 84	7 02	76 12	.....	618 59	
33	Stephen Young	200 00	350 00	3 00	96 00	449 00	11 00	10 00	8 00	5 53	4 00	6 20	53 33	14 00	516 33		
34	Blue Vale	350 00	400 00	37 00	92 00	529 00	11 00	8 00	9 00	4 97	8 40	8 20	53 57	.....	882 57	
35	Wingham	400 00	400 00	92 00	123 00	1445 00	22 53	26 64	13 66	10 92	9 00	13 10	95 05	29 00	1569 05		
36	Biylh	400 00	400 00	92 00	123 00	1445 00	22 53	26 64	13 66	10 92	9 00	13 10	95 05	29 00	1569 05		
37	Arch. Maclean	300 00	300 00	90 00	10 00	940 00	18 00	13 86	13 66	7 74	7 05	8 12	75 93	.....	415 93	
38	Baylve	262 00	262 00	9 02	10 50	381 52	.....	10 00	14 15	.....	11 10	.....	35 25	.....	816 77
39	Vacant	8 00	8 00	300 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	308 00
40	South Stanley	135 00	135 00	180 00	16 00	311 00	4 00	4 30	.....	.....	.....	.....	8 30	.....	319 30
41	North Bruce	158 00	158 00	110 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	139 91
42	Centre Bruce	.....	.....	110 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	313 24
43	Pine River	.....	.....	5 75	5 75	50 60	5 80	.....	.....	.....	.....	.....	.....	.....	51 90
44	East Ashfield	44 75	44 75	5 75	5 75	50 60	5 80	.....	.....	.....	.....	.....	.....	.....	51 90
45	Dungannon	19 00	19 00	4 65	4 65	23 65	.....	.....	.....	.....	.....	.....	.....	.....	24 73
46	Port Albert	68 50	68 50	3 00	3 00	71 50	.....	.....	.....	.....	.....	.....	.....	.....	71 50
47	Lacknow	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
48	Giammis	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Total		12215 70	14187 27	493 50	3161 23	20759 15	560 41	562 06	297 15	15153 65	129 24	403 56	222 36	151 44	2479 87	575 48	90814 50

PRESBYTERY OF OWEN SOUND.

No.	Congregation.	Minister.	Stipend promised from all sources.	Stipend paid by Congregation.	Arrears actually due.	Amount expended on Church or Manse during the year.	All other Con. and incidental Contributions not otherwise reported.	Total Contributions for strictly congregational purposes.	College Fund.	Home Mission Fund.	Foreign Mission Fund.	Widows' and Orphans' Fund.	Assembly Fund.	French Canadian Mission.	Kankakee Mission.	Sabbath School Contributions for Missions.	Total Contributions for the Schemes of the Church.	Beneficent objects not otherwise specified.	Total Con. for Congregational purposes, schemes of the Church, & Beneficent objects.	Is there a Manse?
1	Southampton & West Arran & Tara.	Andrew Toimle.	\$ 850 00	\$ 550 00	.....	\$ 100 00	\$ 155 00	\$ 1165 00	\$ 20 00	\$ 20 00	\$ 6 00	\$ 8 00	\$ 3 00	\$ 5 00	\$ 3 05	\$ 65 65	\$ 20 00	\$ 1190 65	1
2	Lake Shore.	Robert Dewar.	400 00	400 00	.....	182 20	16 87	599 07	4 82	20 25	6 75	6 05	7 03	5 07	6 31	.....	50 98	.....	655 85
3	Meaford.	Jno. Gault, M.A.	200 00	225 00	.....	10 50	18 90	254 40	3 3	12 85	.....	3 25	2 74	.....	.....	.....	22 27	1 72	278 42
4	Thornbury.	James Cameron.	120 00	92 00	98 00	80 00	16 21	108 21	.....	.....	.....	.....	1 70	.....	.....	.....	6 66	.....	114 77
5	Gricaville.	Alex. Frazer.	140 00	140 00	184 12	534 00	130 20	220 00	1 50	1 46	.....	1 64	2 37	.....	.....	.....	46	.....	226 87
6	Sullivan & Glen's Port Egin and Amabel.	Arch'd Brown.	700 00	700 00	.....	1730 00	13 50	1964 20	9 00	12 72	6 00	6 00	.....	3 50	7 00	.....	46 47	.....	1410 73
7	St. Vincent.	.....	300 00	265 00	68 34	.....	.....	2000 16	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2074 16
8	Sydenham and Euphrasia.	.....	100 00	254 60	55 25	200 00	17 00	83 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	83 00
9	Knox Ch., Sydenham.	Alex. McLennan.	200 00	136 00	64 00	183 25	24 25	936 10	12 00	10 68	.....	6 45	6 50	5 40	.....	4 00	45 64	11 00	992 14
10	South Keppel.	D. J. McInnes.	500 00	500 00	.....	.....	25 00	325 00	.....	5 00	4 00	.....	3 00	.....	5 00	.....	17 00	.....	342 60
11	Owen Sound.	C. C. Stewart, M.A.	1000 00	734 99	.....	40 00	301 88	1036 87	.....	35 93	27 08	.....	.....	63 01	.....	.....	63 01	50 29	1180 17
12	Paisley & Elderslie.	Vacant.	800 00	663 00	.....	.....	83 00	786 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	766 00
13	Bg. By & Sarawak.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
14	Amabel.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
15	Dunblane.	Mission Station.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
16	N. & S. Sullivan.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
17	Collingwood and Williamstown.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Total.	5670 00	4905 25	486 71	3110 45	801 87	8627 07	53 08	110 48	40 88	33 29	29 19	18 97	21 36	4 00	329 15	148 01	9204 26	3

PRESBYTERY OF DURHAM.

1 Nonmanly	344 00	97 00	150 00	494 00	4 25	6 12	6 12	5 00	2 50	.....	2 50	.....	26 49	520 49
2 Mount Forest	600 00	.....	.....	1012 89	37 20	20 10	22 18	13 48	6 40	.....	20 03	.....	119 39	1137 34
3 Walkerton	600 00	.....	100 00	986 06	12 00	13 00	12 00	16 00	8 00	.....	15 00	.....	97 00	1108 06
4 Rocky Saugen }														
5 Durham	484 40	281 02	147 07	632 59	6 38	5 60	5 52	4 72	2 53	.....	6 25	.....	33 23	695 84
6 N. & W. Brant	600 00	.....	.....	732 87	8 00	10 00	5 00	9 20	1 00	.....	1 00	.....	45 20	778 07
7 Proton	500 00	.....	247 31	823 56	.....	9 00	.....	7 50	4 00	.....	.....	.....	23 00	846 56
8 Osprey	440 00	104 00	63 00	438 00	10 00	15 00	6 00	.....	2 00	.....	4 00	.....	39 00	477 00
9 Egremont	500 00	170 00	2 50	323 50	4 00	14 00	.....	3 00	.....	.....	.....	.....	21 00	350 50
10 Carrick	600 00	.....	35 00	826 44	20 57	12 23	.....	11 22	.....	.....	.....	.....	44 02	870 46

Total	4464 40	652 02	745 48	6305 85	102 40	105 05	56 82	70 12	26 43	21 25	48 78	14 50	448 35	6784 20 4

STATISTICAL RETURNS for the year ending 31st March, 1871.

PRESBYTERY OF MONTREAL.

APPENDIX.

No.	CONGREGATION.	No. of Statisticians employed	Regular Charge.	Not Reg. Charge.	Name of Minister.	Date of Ordination.	No. of Families.	No. of single Persons not connected with Fam. of Cong.	No. of Communicants.	Addition by		Diminution by death, removal, &c.	No. of Baptisms.		Children.	Adults.	No. in Religious Classes.		No. of Wk-day M'rs.	Pastoral Visitation.	No. of Elders.	No. of other Office Bearers, Deacons or Managers.	Sabbath Sch'l Teach'rs.	Volumes in Libraries.		No. of Sitzings in each Church.	Is there a Missionary Assoc'n in Discharge, or, M. during Yr?
										Certificate.	Examination.		Children.	Adults.			Sab. School.	Bible Class.						Congregational.	Sab. School.		
1	St. Andrew's	1	1	1	A. Henderson, A.M.	Oct. 30, 1810	76	2	91	4	5	4	10	38	36	13	2	4	11	4	11	6	200	250	1	1	
2	Collegiate	1	1	1	D. Paterson, A.M.	Oct. 24, 1860	50	138	2	6	1	4	4	30	50	4	1	14	28	500	200	947	1	1	1		
3	Erskine Church, Montreal	1	1	1	Wm. Taylor, D.D.	Mar. 29, 1831	76	2	91	4	5	4	10	38	36	13	2	4	11	4	11	6	200	250	1	1	
4	Collegiate	1	1	1	J. M. Gibson, A.M.	Dec. 16, 1864	50	138	2	6	1	4	4	30	50	4	1	14	28	500	200	947	1	1	1		
5	Chalmers' Church, Quebec	1	1	1	William B. Clark	Sept., 1839	107	72	463	31	13	34	44	230	130	2	1	10	17	53	900	1000	1	1	1	1	
6	Roxborough and Finch	2	3	3	John McLean	1843	107	72	463	31	13	34	44	230	130	2	1	10	17	53	900	1000	1	1	1	1	
7	Mille Isles	2	2	2	John Irvine	1846	56	61	72	30	71	3	11	36	10	3	1	7	13	7	3	5	4	320	146	1	1
8	Free Church, Cote Street, Montreal	1	1	1	Robt. F. Burns, D.D.	July 1, 1847	50	138	2	6	1	4	4	30	50	4	1	14	28	500	200	947	1	1	1	1	
9	Huntingdon & Athelstane	1	1	1	Jas. Watson, A.M.	Aug. 29, 1849	50	138	2	6	1	4	4	30	50	4	1	14	28	500	200	947	1	1	1	1	
10	Indian Lands	1	1	1	Daniel Gordon	Oct., 1849	50	138	2	6	1	4	4	30	50	4	1	14	28	500	200	947	1	1	1	1	
11	New Carlisle, &c.	4	4	4	William Scott	Feb. 23, 1853	60	47	47	5	17	5	17	33	35	1	3	6	5	3	6	5	300	300	1	1	
12	Leeds	1	1	1	Jas. McConcechy	March, 1854	110	11	225	5	6	17	17	25	45	3	3	9	2	3	9	2	50	175	1	1	
13	New Glasgow	1	1	1	Robert Fleming	June 5, 1856	110	11	225	5	6	17	17	25	45	3	3	9	2	3	9	2	50	175	1	1	
14	St. Joseph St., Montreal	1	1	1	Alex. Young	Jan. 28, 1857	110	11	225	5	6	17	17	25	45	3	3	9	2	3	9	2	50	175	1	1	
15	Kenyon	1	1	1	A. F. McQueen	Dec. 15, 1858	110	11	225	5	6	17	17	25	45	3	3	9	2	3	9	2	50	175	1	1	
16	Lingwick	1	1	1	John Milloy	Feb. 2, 1859	110	11	225	5	6	17	17	25	45	3	3	9	2	3	9	2	50	175	1	1	
17	First Church, Lachute	1	1	1	John Mackie	May 18, 1859	56	103	4	4	4	12	15	50	12	1	1	5	5	1	1	5	5	300	300	1	1
18	Richmond	3	2	2	John Mackie	May 26, 1859	80	100	4	4	4	12	15	50	12	1	1	5	5	1	1	5	5	300	300	1	1
19	Marinton & Williamstown	2	2	2	Nathl. Paterson	July 19, 1859	80	100	4	4	4	12	15	50	12	1	1	5	5	1	1	5	5	300	300	1	1
20	Professor, Montreal College	2	2	2	D. H. McVicar, LL.D.	Oct. 19, 1859	80	100	4	4	4	12	15	50	12	1	1	5	5	1	1	5	5	300	300	1	1

PRESBYTERY OF MONTREAL.—(Continued.)

18	St. Louis and Valleyfield	2	Walter Coulthard	Nov. 22, 1860	85	185	5	9	8	15	1	1	5	8	15	600	456				
19	St. Sylvestre	3	James Hanran	July 4, 1861	44	78	2	2	3	12	1	1	3	1	1	170	170				
20	English River and Howick	2	C. M. McKevcher	Aug. 22, 1861	100	182	2	3	3	20	1	1	5	9	350	350					
21	Winslow	1	John McDonald	Feb. 26, 1864	100	182	2	3	3	20	1	1	5	9	350	350					
22	Lancaster	1	Donald Stewart	Oct. 31, 1866	46	122	1	1	2	2	1	1	7	4	390	390					
23	Vankyhill&E. Hawkesb'ry	2	William Grant	Oct. 18, 1869	90	100	4	10	2	6	1	1	8	5	318	318					
24	Inverness	1	John Bethune	Feb. 15, 1871	89	159	3	3	4	5	1	1	4	8	702	700					
25	Knox Church, Montreal	1	R. M. Thornton	March 8, 1871	120	202	7	8	8	32	1	1	5	2	140	210					
26	Metis	1	T. Fenwick, O. M.	Oct. 30, 1861	43	53	1	1	1	6	1	1	3	2	100	100					
27	Kennebec Road	3	Jas. Hume, O. M.	Feb. 20, 1844	40	4	20	1	1	11	1	2	5	2	400	500					
28	St. Therese, &c.	3	A. Thomson, Cat.		118	186	1	4	6	16	1	1	12	14	6	580	580				
29	Henry's Church, Lachine	2	Vacant		34	87				9			4	4							
30	Lochiel	1			36	108		1	3	5	2	1	2	6	6						
31	Dalhousie Mills & Alexandria*	2			30	30		2	2	4			3	3	60	100	200				
32	Farnham	1			48	48							1	5							
33	Rockburn and Gore	2			53	53															
34	Hemmingford & Covey hill	1																			
35	Chateauguay Basin	2																			
36	La Guerre	1																			
37	Harrington	2																			
38	Mill End, Montreal	1																			
39	Côte des Neiges	1																			
39	Total	63	15	31 (2 Coll. 1 Prof.)	1647	173644	93	109	115	874	11539	928	334	253	143	210	208	630	4382	8916	624

* Dalhousie Mills & Alexandria.

PRESBYTERY OF OTTAWA.

1	Mis. British Columbia	1	William Atkin	Oct., 1839	22	270	22	10	12	13	1	1	8	11	24	100	240	600			
2	Knox Church, Ottawa	3	William McLaren	June, 1853	156	22	270	22	10	12	13	180	60	1	1	8	11	24	100	240	
3	Admaston, Douglas & Grattin	1	Robt. Stevenson	1854 recently settled	110	110	5	8	5	6	35	20	1	1	7	5	7	300	500	350	1
4	Smith's Falls	2	J. Crombie, M.A.	Aug. 8, 1855	65	110	5	8	5	6	185	100	2	1	5	9	27	100	300	300	
5	Ramsay	2	H. D. Steele	Dec. 30, 1856	100	155	2	13	8	11	6	185	100	2	1	5	9	27	100	300	
6	Osgoode	2	James Whyte	Nov. 24, 1858	175	324	14	10	10	38	1	200	110	3	1	12	12	26	300	700	1
7	Almonte	1	Wm. McKenzie	Dec., 1858	103	16	154	19	22	19	10	5	110	30	1	5	10	9	170	370	1
8	Pembroke	1	John McEwin	Sept., 1859	100	12	118	3	9	10	34	1	110	14	1	5	10	10	300	300	1

† 2 Churches.

PRESBYTERY OF KINGSTON.—(Continued.)

No.	CONGREGATION.	Regular Charge.	No. of Ministers supplied.	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Congn.	No. of Communicants.	Addition by		Examination.	Diminution by Death, Removal, &c.	No. of Bap-tisms.		Sabbath School.	No. in Religious Classes.		No. of Weekday Mtgs.	Pastoral Visitations.	No. of Elders.	No. of other Office Bearers, Deacons, or Managers.	Sabbath School Teachers.	Volumes in Libraries.		No. of Sitzings in each Church.	Is there a Missionary Assoc'n? Did C. build C. or M. during yr?	
									Certificate.	Examination.			Children.	Adults.		Sabbath School.	Bible Class.						Congregation.	Sabbath School.			
17	Glenvale and Harrowsmith.	2	1	Mission Station.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	Demorestville.....	1	1	"	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19	North Hastings.....	4	1	"	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
19	Total.....	33	1	12 (2 with t. chrg.)	.....	1050	66	1368	56	90	65	139	4	1139	257	161	13	45	78	125	250	2750	4199	1	.....	

PRESBYTERY OF COBOURG.

1	Peterborough.....	1	1	J. M. Roger, A.M.	March, 1833	178	.....	403	22	18	16	20	.....	117	50	1	1	12	12	13	300	350	1000	.....	.....
2	Percy.....	1	1	T. Alexander, A.M.	March, 1835	73	1	92	2	3	.....	12	.....	25	20	1	1	4	5	2	.....	426	280	.....	.....
3	Verulam and Bobcaygeon.....	2	.....	John Paterson.....	.....1840	44	.....	70	1	4	3	6	.....	.....	32	3	2	5	.....	.....	.....	.....	180	1	.....
4	Emily, Omamee, Betheny.....	3	.....	John Ewing.....	Jan., 1846	93	.....	149	4	8	3	.....	.....	.....	30	2	2	6	6	6	55	.....	.....	.....	.....
5	Grafton and Vernonville.....	2	.....	John W. Smith.....	March, 1849	107	.....	166	6	2	8	11	.....	75	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	Keene and Westwood.....	2	.....	Francis Andrews.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
7	Cobourg.....	1	John Laing, B. A.	June, 1854	170	50	232	31	8	29	20	1	220	50	1 1/2	1	7	12	22	22	200	400	850
8	Norwood and Hastings.....	2	.....	W. C. Young.....	Sep. 6, 1854	93	.....	143	.....	5	2	5	.....	20	6	1	1	7	.....	.....	.....	300	.....	.....	.....
9	Campbellford.....	1	.....	David Beattie.....	Apr. 27, 1857	20	.....	60	.....	4	.....	.....	.....	40	15	.....	1	1	.....	.....	.....	95	.....	.....	.....
10	Colborne and Brighton.....	2	.....	Peter Duncan.....	Oct. 27, 1857	90	4	90	5	3	1	10	1	60	30	2	1	4	4	6	6	250	300	.....	.....
11	Fenelon Falls & Somerville.....	2	.....	William Lochhead.....	Sep. 21, 1859	46	10	66	3	5	2	11	.....	46	.....	1	2	4	7	7	.....	50	200	.....	.....
12	Port Hope.....	1	.....	William Donald.....	Oct. 31, 1860	74	.....	141	16	12	17	10	.....	120	21	1	1	5	5	12	.....	300	800	.....	.....
13	Bethesda and Alnwick.....	2	.....	W. Macvilliam, A.M.	Sep. 23, 1868	94	.....	149	9	1	.....	13	.....	90	25	2	2	8	12	10	.....	250	200	.....	.....

PRESBYTERY OF COBOURG.—(Continued.)

14	Baltimore and Coldsprings.	2	J. L. Murray	Oct. 28, 1868	163	6	287	10	8	8	27	190	165	2	1	12	13	34	500	550				
15	Millbrook and Centreville.	2	Wm. Mitchell	Apr. 22, 1869															100	100				
16	Perrytown, Oakhills and Kendal.	3	Alex. Urquhart	Jan. 5, 1871	60		120	3	2	10					1	6				250				
17	Springville and Lakevale.	2	Vacant		78		137	2	5	11	13	2	100			4	14	15	500					
18	Lakefield and North Smith.	2	"		41	3	71		4	5		65				4	7	8	180					
19	Minden Mission District.	4	Mission Stations.																					
20	Kinmount.	3	"																					
21	Burleigh, Chandos, and Anstruther.	3	"																					
	Total	43	16		1424	74	2376	114	89	106	173	41168	444	182	18	95	104	143	500	3656	57	06	2	4*

PRESBYTERY OF ONTARIO.

1	Newton	1	Archd. Cross, M.D.	Aug. 17, 1848	54		81	3	3	1	6	40	7	1	1 1/2	4	9	9	430	300			
2	Newcastle	1	John Smith	Sep. 2, 1851	48		66	4	1	6	4	35	14	1/2	2	3	6	6	490	170			
3	Downmanville.	1	R. H. Thorn't'n, D.D.	March, 1843	92		120					112	25	1	1	5	6	13	250	500			
4	Oshawa.	1	Alex. Kennedy	Sep. 30, 1835	54	18	135	7	5	15	8	1	150	10	1	4	12	18	250	350			
5	Dunbarton and Canton	2	W. D. Ballantyne	Sep. 1, 1867	34	56	80	1	4	4	5		50	1		3	10	6	680				
6	Whitby	1	Wm. Peattie	Jan. 24, 1860	36	10	80	9	3	1	2		60	37	1	2	4	5	10	46	320	1	
7	Claremont & Erskine Ch.	2			110		160	9	5	8	26		88	47		2	8	15	11		260	400	
8	Columnbus and	2	J. B. Edmondson	July 21, 1867	105		192	11	17	15	7	1	166	50	2 1/2	1	6	14	30	742	328		
9	Brooklin	2	James Thom, B.A.	Oct. 25, 1859	60		112		12			85	30	1	1 1/2	8	7	11		427	290	1	
10	Linniskillen & Williamsburg	2	J. A. G. Calder	April 2, 1871																			
11	Prince Albert.	2	Geo. Jamieson	Mar. 28, 1866	60	10	55	3	5	6	4	53	7	2	1	3		12		700	300		
12	Ashburn and Utica.	2	Alex. Dawson, B.A.	Sep. 23, 1863	90	13	124	11	9	11	7	1	120	36	1	7	11	16		300	550	1	
13	Uxbridge and Leaskdale.	2	James Douglas	Oct. 16, 1867	106		105	18	9	1	9	1	280	80	1	4	4	10	18	419	570	1	
14	Wick and Greenbank.	2	Robt. MacArthur	Nov. 29, 1854	50			2	11			40	8		1	4	11	5		250	420		
15	Manilla.	1																					
16	Vroomanton	1	Hugh Currie	Feb. 24, 1870	82	7	86	9	11	5	14	4	2	2	1	6	3	16		150	650	1	
17	Cannington	1																					

2 Churches, 2 Manses.

PRESBYTERY OF ONTARIO. — (Continued.)

No.	CONGREGATION.	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Cong'n.	No. of Communicants.	Addition by		Diminution by Death, Removal, &c.	No. of Pap. Missions.		No. of Elders.	No. of other Officers, Deacons, or Managers.	Sabbath-Schl. Teachers.	Volumes in Libraries.		No. of sittings in each Church.	Is there a Missionary Assoc'n?				
							Certificate.	Examination.		Children.	Adults.				Sabbath School.	Bible Class.			Congregational.	Sabbath School.		
15	Woodville	John MacTavish	1844	137	13	189	3	14	6	16	180	25	1	9	20	.....	563	1				
16	Beaverton	D. Cameron	March 3, 1854	105	3	101	4	14	5	19	55	25	3	9	8	.....	525	.....			
17	Cambay	Jas. R. Scott	June 6, 1849	30	.....	64	2	7	3	8	70	30	2	4	7	.....	100	200				
18	Lindsay	Robt. Binnie	May 29, 1861	50	10	49	5	8	3	9	34	8	1	6	8	.....	200	240				
	Total	30	3	1283	140	1799	99	132	89	143	8	1600	491	10	28	88	160	217	726	5028	7216	92*
PRESBYTERY OF TORONTO.																						
	Ex-Principal Knox College.	M. Willis, D.D., LL.D.	1821	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Without Charge	James Harris	1823	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1	Knox Ch., Toronto	Alex. Topp, D.D.	Jan. 25, 1838	375	.....	638	51	35	66	54	400	121	5	20	25	52	733	1000	1250	.....	.....	.....
2	Bay St. Ch., Toronto	J. Jennings, D.D.	July 12, 1838	{ 40	.....	324	22	15	13	23	165	.....	1	6	9	.....	.....	.....	.....	.....	.....	.....
3	Vaughan	Peter Glassford	Oct. 10, 1838	{ 26	.....	82	3	9	3	6	1	36	24	3	5	.....	.....	.....	.....	.....	.....	.....
	Albion	.....	.....	.....	.....	55	4	2	2	9	36	.....	.....	3	5	.....	.....	.....	.....	.....	.....	.....
	Agent of the Church	Wm. Reid, M.A.	Jan. 29, 1840	.....	.....	68	.....	5	6	7	73	6	1	4	5	.....	.....	.....	.....	.....	.....	.....
4	York Mills	R. Monteath	April 29, 1841	{ 34	.....	30	2	.....	5	1	.....	.....	.....	3	10	.....	.....	.....	.....	.....	.....	.....
	Fisherville	.....	.....	.....	.....	93	4	6	6	14	60	25	1	2	4	.....	.....	.....	.....	.....	.....	.....
5	Richmond Hill	James Dick	Dec., 1842	{ 25	.....	35	.....	10	10	.....	.....	.....	.....	4	.....	.....	.....	.....	.....	.....	.....	.....
	Thornhill	.....	.....	.....	.....	40	200	47	25	22	29	1	280	12	1	.....	.....	.....	.....	.....	.....	.....
6	West Ch., Toronto	Robert Wallace	July 15, 1846	.....	.....	100	425	45	25	45	27	.....	589	100	2	.....	.....	.....	.....	.....	.....	.....
7	Cooke's Ch., Toronto	Wm. Gregg, M.A.	June 22, 1847	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7	9	.....	.....	.....	.....	.....	.....	.....
	Professor Knox College	C. P. Young, M.A.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50	.....	.....	.....	.....	.....	.....	.....	.....
8	1st Brampton	James Pringle	Jan. 19, 1848	{ 52	8	131	8	6	15	8	1	67	20	1	4	.....	.....	.....	.....	.....	.....	.....
	Derry West	.....	.....	{ 17	10	51	3	2	2	2	30	.....	.....	3	6	.....	.....	.....	.....	.....	.....	.....

* 1 Manse, 1 Ch.

PRESBYTERY OF TORONTO.—(Continued.)

9	Oakville.....	Wm. Meikle.....	Sep. 25, 1848	92	147	9	6	14	11	1	100	25	2	2	5	6	10	300	410	
10	Burns' Ch., Mono Centre } Mono West, Amaranth }	Wm. M. Christie.....	Oct. 3, 1849	36	63	3	1	9	3	3	50	20	1	2	3	5	5	150	150	
11	Union and Norval.....	J. Alexander, M.A.....	May 29, 1851	32	7	5	1	4	4	4	70	40	1	2	3	5	8	125	115	
12	King.....	James Adams.....	July 28, 1852	107	188	5	1	16	16	180	30	1	1	1	10	11	11	250	150	
13	Professor Knox College } Orangeville.....	Wm. Caven.....	Oct. 7, 1852	35	91	5	2	7	6	59	15	1	1	1	4	5	6	200	200	
14	Mono Mills.....	Wm. McConnell.....	April, 1854	28	43	6	9	5	8	60	15	1	1	1	3	5	14	150	150	
15	Gould St. Ch., Toronto } Caledon Centre Road... }	J. M. King, M.A.....	October, 1857	163	401	55	17	38	32	286	119	2	1	1	9	12	45	500	700	
16	Caledon East.....	Alex. McFaul.....	Mar. 17, 1858	20	80	4	5	4	12	100	15	1	2	2	3	6	6	200	200	
17	Scarborough Knox Ch. } Scarborough Melville Ch. }	D. H. Fletcher.....	Nov. 3, 1860	124	280	6	23	24	34	3130	76	1	1	1	10	10	12	450	500	
18	King.....	George Haigh.....	April, 1863	16	8	4	2	2	1	10	10	1	1	1	2	3	4	75	180	
19	Georgetown and Limehouse } Brown's Corners, Mark'm }	Robert Ewing.....	April, 1865	30	20	50	10	12	8	24	130	30	1	1	7	9	16	600	550	
20	Melville Ch., Markham... } 1st Chinguaousy.....	Francis Duncan.....	Sep. 26, 1865	42	77	1	1	3	3	38	27	0cc	2	2	4	3	4	200	300	
21	2nd Do.....	R. M. Croll.....	May 19, 1868	34	48	2	2	3	2	33	16	0cc	2	2	3	1	4	100	250	
22	Charles St., Toronto } Cheltenham.....	J. Campbell, M.A.....	Nov. 3, 1868	70	30	130	25	19	16	186	30	2	2	2	7	7	20	400	400	
23	Mount Pleasant.....	W. A. McKay, M.A.....	Dec. 13, 1870	32	55	8	24	5	19	2	75	45	0cc	2	2	12	8	200	200	
24	Streetsville.....	J. Breckenridge.....	Mar. 28, 1871	22	141	2	19	3	6	60	82	0cc	2	2	3	7	6	100	200	
25	Knox Ch., Milton.....	Vacant.....								45	1	1	1	1	5	8	9	400	400	
26	Boston Ch., Esqueness } Knox Ch., Brampton... }	"																		
27	Burns' Ch., Milton.....	"																		
28	East Ch., Toronto.....	"																		
29	Mt. Albert & Newmarket } Weston.....	"																		
46	Total.....	J. 28 (3 Prof., 1 W. C.) } & 1 Agent of Church.		2163	410	4283	327	289	336	397	11	3409	888	234	45	155	253	363	1777	715
																				1037
																				172*
																				1 Church, 1 School House.

PRESBYTERY OF SIMCOE.

No.	CONGREGATION.	Regular Charge.	No. of Sincere suppld	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Cong.	No. of Communicants.		Addition by		Diminution by Death, Removal, &c.	No. of Bap-tisms.		No. in Religious Classes.		No. of Weekday Mtgs.	Pastoral Visitation.	No. of Elders.	No. of other Officers, Deacons, or Managers.	Sabbath Sch'l Teachers.	Volumes in Libraries.		No. of sittings in each Church.	Is there a Missionary Assoc'n in C. buildg. or M. during yr?	
								No. of Communicants.	Certificate.	Examination.	Children.		Adults.	Sabbath School.	Bible Class.	Congregational.						Sabbath School.				
1	West Gwillimbury.....	1	1	Wm. Fraser.....	Sept. 2, 1834.	24	5	45	2	3	3	11	30	30	1	1	3	225	430	5	3	3	225	430	150	1
2	Collingwood.....	2	2	Robert Rodgers...	Dec. 4, 1850.	52	16	62	9	8	3	10	90	90	1	2	5	300	300	5	12	5	300	300	180	1
3	Orillia.....	1	1	John Gray....	May 21, '51	110	25	140	12	12	18	30	140	50	1	1	5	100	100	5	13	6	100	100	350	1
4	Essex Church, Oro.....	3	3	James Ferguson..	Nov. 21, 1855	90	73	73	1	9	12	16	100	20	1	1	8	50	100	7	12	7	50	100	200	1
5	Knox Church, Oro.....	4	4	George Crav.....	Dec'r, 1859..	84	186	73	7	7	2	23	50	18	1	1	3	60	100	10	4	10	60	100	220	1
6	Flos and Metonte First Tecumseh.....	2	2	Robert Moodie...	March 1868	29	24	65	2	3	1	6	3	15	1	1	5	0	250	5	5	5	0	250	600	1
7	Second ".....	1	1	Mungo Fraser....	Oct. 10, 1867	70	30	128	10	14	11	22	184	40	2	1	3	600	600	6	16	6	600	450	1	
8	Barrie Presbyterian Ch.....	1	1	Don. B. Cameron	Dec. 15, '69	36	2	40	2	19	1	20	80	10	1	3	200	200	7	11	3	200	100	200	1	
9	Bradford.....	1	1	G. Burnfield, B.A.	Jan. 3, 1871	23	10	35	3	3	5	3	40	20	1	5	38	40	2	6	2	38	93	200	1	
10	Cookstown.....	1	1	Vacant.....		28	8	30	2	2	4	1	38	15	2	2	45	80	2	2	2	80	150	1		
11	Town Line.....	1	1	Vacant.....		27	5	20	3	12	23	1	169	80	1	1	109	80	9	11	9	109	900	1		
12	Ivy.....	1	1	Vacant.....		110	14	169	3	12	2	2	22	1	1	2	22	1	10	9	11	22	180	1		
13	Ken. Ch., Lefroy & Craigvale	3	3	Vacant.....		23	20	44	1	2	2	2	22	1	2	2	22	1	2	7	3	2	180	1		
14	Stayner.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	
15	Willis Church, Oro.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	
16	First Essa.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	
17	Carlisle.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	
18	Guthrie Church, Oro.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	
19	Alliston.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	
20	Burns Church.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	
21	Angus.....	1	1	Vacant.....		30	65	65	1	1	1	1	1	1	1	1	1	1	4	5	7	100	100	180	1	

PRESBYTERY OF SIMCOE.—(Continued.)

1	Bowmore, &c.	1	2	Vacant	43	94	67	176	31040	268	113	23	56	89	117	275	2363	4340	8		
31	Total	10	9	808	1221	43	94	67	176	31040	268	113	23	56	89	117	275	2363	4340		
4	Approximate addition for non-reporting congregations.			230	30	220				310			14	32	34		850	1720	1		
	Total			1038	166	1441	43	94	67	176	31850	268	113	23	70	121	151	275	8213	6060	9

PRESBYTERY OF HAMILTON.

1	Binbrook, Caistor & Saltfleet	3		Geo. Cheyne, A.M.	July 6, 1831	85						164	37	1	1	10	10	16			730	640	
2	Crowland, Port Colborne	4	1	Wm. Hancock	May, 1834	89	2	153	5	10	5	255		2	1	7	3	24			900	1144	1
3	Wellesley and Pelham	1		John Porteous	Dec. 7, 1842	100		175	1	10	6	67	20	1	1	4	7	9	150	150	480	480	1
4	Nairn Church, Strabane	1	1	A. McLean, M.A.	Feb. 14, 1844	100	11	175	6	12	5	19	70	19	2	4	10	7	52	450	300	300	300
5	Thorold	1	1	S. C. Fraser, M.A.	March, 1844	41	7	85	5	7	3	11	1	65	1	4	5	9		300	250	300	250
6	McNab Street, Hamilton	1		David Inglis	Jan. 19, 1845	325	60	453	23	9	28	26	1	365	7	1	9	10	45		600	1200	1
7	Victoria			Samuel Penton																			
8	Argyle Street, Caledonia, and Allan Settlement.	2		James Black	Nov. 7, 1853	120	11	240	17	9	9	27		160	30	1	6	6	21		570	520	
9	Knox Church, Port Dover and Simcoe.	2		Wm. Craigie	June 5, 1856	120	12	195	14	21	9	8	2	120	30	1	5	10	14		200	500	
10	Knox Church, Jarvis and Chalmers' Ch. Walpole	2		John McRobie	Oct. 21, 1857	98	5	158	9	5	14	9	35	10	1	8	12	6			72	500	
11	Grimsby & Muir Settlement	2		John G. Murray	July 7, 1858	36		67	1	4	5	3			1	2	3	8	7		350	450	
12	Sutherland St., Caledonia.	1		Thomas Wilson	April 28, 1863	56	20	77	6	4	7	6	60	9	1	2	3	6	9		200	300	1
13	Oncida, Indiana & Cayuga.	3		A. Grant, B.A.	Jan. 27, 1864	180	28	212		25	5	12	30	40	1	2	8	6	2		250	300	
14	St. Catherine's and Port Dalhousie	2		George Burson	June 6, 1864	95		192	20	10	4	10	155	33	1	2	7	24			300	400	1
15	Knox Church, Hamilton	1		A. B. Simpson	Sept. 12, 1865	375	100	564	49	24	36	46	350	80	7	1	13	12	48		800	1250	1
16	Knox Church, Dundas	1		John McCall	Oct. 24, 1865	105		157	15	8	16	13	130	40	1	2	4	12	15		500	650	
17	Knox Ch. Watertown, & Knox Ch. Wellington Sq	2		R. N. Grant	Jan. 23, 1866	95	30	145	11	11	5	16	70	30	3	2	4	12	10		300	500	1
18	Kilbride	1		W. H. Simpson	May 31, 1867	42	8	80	2	6	1	12	82	20	2	2	4	10	13		100	300	300
19	Drummondville and Chippewa	2		J. A. F. McBain	Mar. 18, 1869	17	3	36	3	6	2	3	60	40	2	2	3	7	7		300	200	1
													60	8		2	5	7		300	200	260	1

PRESBYTERY OF HAMILTON.—(Continued.)

No.	CONGREGATION.	No. of Ministers supplied	Regular Charge.	Not Reg. Charge.	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Congn.	No. of Communicants.		Addition by		Diminution by Death, Removal, &c.	No. of Members.		No. of Elders.	No. of other Officers, Deacons, or Managers.	Sabbath School Teachers.		No. of sittings in each Church.	Is there a Missionary Assod'n?	Did G. W. G. or J. C. during yr?
									Children.	Adults.	Certificate.	Examination.		Children.	Adults.			Sabbath School.	Religious Classes.				Sabbath School.	Bible Class.	No. of Weekday Mtgs.	Pastoral Visitation.	No. of Elders.	No. of other Officers, Deacons, or Managers.	Sabbath School.	Congregational.	Volumes in Libraries.
20	Silverhill and Lyndoch	1	George Chrystal	Dec. 21, 1869	48	5	125	12	45	3	14	3	50	14	1	2	5	6	60	200	M	
21	Ancaster Village & Barton.	2	J. P. Baile	Nov. 2, 1870	85	2	123	10	4	2	8	1	110	53	2	1	6	12	15	550	450	
22	Central Church, Hamilton.	1	Vacant		290	135	560	30	36	4	53	1	379	30	1	7	11	44	900	1500	1	
23	Beamsville and Clinton	2	"		42	9	81	3	11		22	6	60	30	1	2	4	9	300	490	C	
24	Ancaster, East and West	2	"																			
25	St. Anne's Gainsboro', & Wellandport	2	"																			
26	Flamboro' West	1	"																			
27	Dunville & North Cayuga.	2	Mission Stations.																			
28	Fort Erie and Ridgeway	2	"																			
29	Wentworth St., Hamilton.	1	"																			
49		4	2599	456	4356	245	302	179	352	22	2957	667	39	33	127	200	383	602	9282	13080	11	

* 2 Churches, 2 Manses.

PRESBYTERY OF PARIS.

1	Wellington St., Brantford.	1	Thos. Lowry	Sep. 24, 1833.	57	7	109	6	11	8	4	67	15	1	1	5	10	9	122	272	320	
2	Stanley Street, Ayr	1	Walter Inglis	Oct., 1842	106	243	7	7	9	21	212	35	1	1	9	15	22	103	568	600		
3	Glenmorris	1	John Dumber	May 18, 1853.	65	160	4	9	9	9	70	35	1	1	4	6	7	570	480	230	1	
4	Knox Church, Woodstock.	1	W. T. McMullen	Nov. 5, 1856.	135	230	21	9	35	17	150		1	1	5	9	17	800	500	1		
5	Chesterfield	1	W. Robertson, M.A.	Jan. 26, 1859.	90	12	167	7	8	22	19	50	1	1	1	5	7	16	400	330		
6	Zion Church, Brantford	1	W. Cochrane, M.A.	June 7, 1859.	150	75	380	23	18	29	40	3	250	40	1	9	15	36	200	900	850	1
7	Saint George	1	Robt. Hume, M.A.	May 22, 1860.	44	109	8	5	12	14	1	40	20	1	1	3	8	5	400	250		
8	River Street, Paris	1	James Robertson.	July 23, 1862.	77	14	164	6	12	19	18	116	20	1	1	5	7	18	310	350		

PRESBYTERY OF PARIS.—(Continued.)

9 Willis Church, Blenheim	1	Hector McQuarrie	May 22, 1866.	80	175	6	9	13	1	40	17	1	1	4	6	0	217	300	1 ch	
{ Norwich	1	{	{	37	2	72	7	1	6	1	78	25	1	1	3	6	11	50	180	
{ East Oxford	1	{ Jas. Robertson	Nov. 18, '69	48	2	83	5	1	6	1	40	40	1	1	3	6	...	246	200	
{ Windham	1	{	{	41	52	3	5	3	3	...	40	25	1	1	3	5	...	200	200	
11 Eskine Church, Ingersoll	1	Peter Wright	Aug. 23, 1870	60	5	126	14	2	11	3	80	70	2	4	12	16	400	250	1	
12 Rath and Innerkip	1	John Aull	May 20, 1868.	113	5	204	11	8	14	...	180	30	1	7	14	15	100	250	1	
13 Dumfries Street, Paris	1	F. W. Farries	May 18, 1867.	105	16	239	9	6	14	18	140	25	1	7	12	20	919	600	...	
14 Knox Church, Ayr	1	Vacant	.....	150	270	11	12	21	18	...	120	34	1	1	5	3	350	600	...
15 { Tilsonburgh	1	{ Vacant	.....	54	5	90	2	7	12	6	50	8	1	1	3	6	400	320	1
16 Knox Church, Ingersoll	1	{	{	23	6	30	3	1	1	30	30	...	1	1	3	0	300	200	1	
17 Chalmers' Ch., Woodstock	1	Vacant	.....	110	35	175	5	2	14	16	200	50	1	7	13	20	400	500	1
18 Mount Pleasant	1	Vacant	.....	126	30	113	16	6	5	26	90	15	1	6	9	10	500	360	...
	1	Vacant	.....	30	55	...	...	2	...	40	...	...	1	4	7	4	...	140	...
Total	21	13	1701	214	3187	163	143	205	287	13	2213	554	19	23	106	176	267	2364	6643

PRESBYTERY OF GUELPH.

1 Fergus, Melville Church	1	George Smellie	Mar. 18, 1836	178	415	7	6	26	30	1	1	1	1	1	8	9	18	336	582	1
2 Eramosa, 1st Congregation	1	Wm. Barrie, D.D.	Jan. 4, 1843	72	3	146	4	7	4	9	102	18	1	1	1	5	5	15	592	570	300	1
3 Guelph, 1st Congregation	1	Robert Torrance	Nov. 11, 1846	80	15	190	7	12	5	8	85	...	1	1	7	12	8	...	420	360	1	
4 Guelph, Knox Church	1	Wm. S. Ball, B.A.	Feb. 28, 1849
5 Guelph, Chalmers' Church	1	Thos. Wardrop	Aug. 13, 1845	104	223	31	36	18	16	1	170	49	1	1	5	12	24	...	387	1400	...	
6 Galt, Knox Church	1	Jas. K. Smith, M.A.	Jan. 13, 1853	400	812	36	55	39	53	4	478	...	2	2	22	15	50	780	600	524	...	
7 Galt, Union Church	1	Vacant	.....	162	316	7	6	15	12	...	120	...	1	1	8	12	18	600	524	...	
8 Everton and Mimosa	2	James Bowie	May 15, 1855	50	70	4	1	6	10	...	80	15	...	1	3	...	5	...	130	1	...	
9 Erin	1	Jas. A. Thomson	July 25, 1855	137	154	3	3	1	12	...	30	...	1	1	8	10	6	300	318	1	...	
10 Elora, Chalmers' Church	1	Jas. Middlemiss	June 3, 1856	58	55	...	...	...	3	...	...	...	1	1	3	9	...	...	250	1	...
11 Elora, Knox Church	1	A. D. McDonald	April 28, 1859	180	25	253	40	28	23	21	80	60	4	1	9	8	12	600	488	1	...	
12 West Pashinch	1	Andrew McLean	Mar. 10, 1857	90	5	112	1	6	5	12	70	35	occ	7	12	18	50	481	480	1	...	
Rothsay, Calvin Church	1	Daniel Anderson	Dec. 23, 1857	22	39	4	5	10	18	...	114	27	occ	1	5	6	8	300	330	1	...	
Teriotdale	1	...	...	35	69	5	10	18	...	34	...	...	occ	1	2	1	5	190	270	1	...
Wallace, Town Line	1	...	...	35	69	5	10	18	...	34	...	...	occ	1	2	1	5	190	270	1	...
Total	21	13	1701	214	3187	163	143	205	287	13	2213	554	19	23	106	176	267	2364	6643	7580	9

2 Manse, 1 Church.

PRESBYTERY OF GUELPH.—(Continued.)

No.	CONGREGATION.	Regular Charge.	Not Reg. Charge.	No. of sittings supplied	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Cong.		No. of Communicants.		Addition by		Diminution by		No. of Rap-ports.		No. in Religious Classes.		No. of Week-day Mtgs.	Pastoral Visitation.	No. of Elders.	No. of other Officers, Deacons, or Managers.	Sabbath School Teachers.	Value of		No. of sittings in each Church.	In other Missionary Assoc.	Diag. and Coral. during year.					
								Adults.	Children.	Examinee.	Certificate.	Removal, &c.	Children.	Adults.	Sabbath School.	Bible Class.	Sabbath School.	Libraries.																
14	Garafraxa, St. John's Ch.	1	1	90	Wm. Millican	Sep. 21, 1859	90	1	160	9	15	27	1	100	50	1	1	6	9	12	1	1	6	9	12	400	250	1	1	1				
15	Doon	2	2	25	Vacant	.....	25	10	45	.....	8	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50	225	.....	.....	.....		
16	Hesper	1	1	145	Lachin Cameron	Nov. 5, 1862	145	6	156	5	7	6	30	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	120	450	1	1	1	
17	Acton, Knox Church	1	1	80	Thomas McGuire	Mar. 8, 1864	80	8	160	2	1	18	150	25	1	11	4	14	14	16	1	1	4	14	350	220	1	1	1					
18	Glenallan	1	1	35	Hugh Thomson	Oct. 17, 1864	35	5	74	.....	2	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	300	350	1	1	1
19	Hollin	1	1	165	Geo. McLennan	Nov. 9, 1864	165	10	278	12	8	58	160	20	4	1	11	12	12	11	1	1	11	12	400	300	1	1	1					
20	Wint'bourne, Chalm'rs Ch.	1	1	170	K. McDonald	Oct. 25, 1865	170	.....	281	9	16	16	230	80	1	1	7	3	18	12	1	1	7	3	18	250	500	1	1	1			
21	Minto, Knox Church, and Zion	1	1	100	John Davidson	Feb 14, 1866	100	20	214	18	5	24	100	20	1	1	6	12	12	12	1	1	6	12	500	200	1	1	1					
22	East Puslinch, Duff's Ch.	1	1	90	James Little	Oct. 31, 1867	90	.....	132	1	16	11	82	14	1	1	4	3	6	6	1	1	4	3	6	.....	350	.....	.....	.....	
23	Alma	1	1	50	Vacant	.....	50	84	4	10	5	14	2	100	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	250	.....	.....	.....	.....
24	Nassagaveya	1	1	37	Edward Reeve	.....	37	10	63	15	2	1	60	1	1	2	2	6	7	6	1	1	2	6	50	175	.....	.....	.....	.....
25	Campbellville	1	1	19	Mission Station	.....	19	8	38	2	3	6	30	15	1	1	1	1	1	1	1	1	1	1	150	200	.....	.....	.....	.....
26	Berlin, St. Andrew's Ch.	1	1	15	.....	.....	15	15	45	6	4	6	42	15	1	2	3	6	4	4	1	1	2	6	120	180	.....	.....	.....	.....
27	Rockwood	1	1	42	.....	.....	42	.....	76	6	.....	18	42	15	1	2	3	4	4	4	1	1	2	6	100	200	.....	.....	.....	.....
28	Eden Mills	3	3	17	17	17	1			
29	Arthur	1	1	12	12	17		
30	Elmira, Gale Church	1	1	11	11	21	
31	H'ksvill' St. Andrew's Ch.	1	1	29	29	1	35	4	2	5	20
32	S. Luther, Ebenezer Ch.	2	2	40	40	1	39	1	3	44	24	1	1	3	5	3	3	1	1	3	5	100	180	
33	Amaranthi, Waldemar	1	1	21	21	33	3	2	7	12	8	1	1	2	5	4	4	1	1	2	5	60	100	
34	North Luther	1	1	7	7	13	6	5	
Total							2916	150	5125	260	284	291	455	12	2896	627	33	27	164	240	325	642	8434	10192	17		

2 Churches, 2 Ministers.

PRESBYTERY OF LONDON.

1	Lobo and Carradoc	2	Duncan McMillan	May 26, 1831	65	86	3	2	5	7	70	18	1	6	8	8	200	850
2	Zorra	1	Donald McKenzie	May, 1834	230	246	3	26	10	22	150	30	occ	9	16	18	300	400
3	Ekrfid	1	W. R. Sutherland	Feb. 16, 1848	85	142	1	5	7	17	2	25	1	7	11	12	300	450
4	1st Presbyterian Ch. London	1	J. J. A. Proudfoot	July 16, 1848													160	250
5	Williams	2	L. McPherson	Feb. 7, 1849	140	111	2	4	8	15	100			7	9	10		
6	Forest and McKay's	2	J. B. Duncan	July 1, 1848	Rec entl	y set't'd											600	1040
7	St. Andrew's, London	1	John Scott	Oct., 1850	310	200	48	24	40	48	423	50	2	9	12	40	700	175
8	Mandavmin and Moore Line	2	Jas. W. Chesnut	March, 1853	80	57	5	4	8	11	3			5	7	7	400	175
9	Lacan and Biddulph	1	John Lees	July 10, 1855	20	37	15	14	6	12	18	25	1	2	1	7	112	150
10	New Glasgow, &c.	1	Peter Currie	Feb. 19, 1856	35	56			2	11	30	10	1	2	6	3	150	120
11	Carlisle, Ailsa Craig & Rairn	3	John Rennie	April 22, 1857	63	7	114	3	19	13	4	76	occ	5	11	9	140	200
12	St. Thomas	1	Geo. Cuthbertson	Oct. 7, 1857		133	3	5	7	9	104	20	2	7	12	10	250	375
13	Belmont and Yarmouth	2	Archibald Currie	Feb. 7, 1860	55	85		2	2	3				4	6		300	
14	North Plympton	1	Robert Scott	Nov. 23, 1860	45	68	3	5	11	3	70	12		4	9	8	200	220
15	Warsville	1	Neil McKinnon	Feb. 21, 1861	70	130	4	14	5					5	8		280	
16	Bear Creek and Burns' Church	1	Peter McDermid	March, 1860	48	92	1	1	6		90	17		5	7	11	250	200
17	Widder and Lake Road	1	Peter Goodfellow	Jan. 29, 1862	53	80	6	2	2	12	35			6	6	4	200	150
18	Chalmers' Church, Dunwich	2	Malcolm McKenzie	Feb. 12, 1862	Rec entl	y set't'd			14	8	75			2	7		160	160
19	Westminster	1	Geo. Simpson	July 30, 1862	60	102	2	5	7	8	55	18	1	3	9	8	300	300
20	Mosa	1	Archbd. Stewart	Nov. 26, 1862	140	180		5	1	32	200	50	1	12	9	16	250	500
21	East and West Adelaide	2	Jas. Donaldson	June 3, 1862													250	250
22	Delaware and Komoka	3	Geo. Grant, B.A.	Jan. 25, 1865	60	141	12	12	32	15	60			1	3	20	110	225
23	English Settlement and Proof Line	1	James Malcolm	Dec. 21, 1865	55	123	7	1	7	10	68	20		5	5	5	500	320
24	St. Andrew's, Sarnia	1	John Thompson	April 25, 1866	123	91	4	4	2	3	30	17		4	5	3	200	340
		1			39	154	11	13	15	18	1	80	2	7	5	19	400	600

PRESBYTERY OF LONDON.—(Continued.)

No.	CONGREGATION.	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Congn.	No. of Communicants.	Addition by		Diminution by Death Removal, &c.	No. of Baptisms.		No. in Religious Classes.		No. of Weekday Mtgs.	Pastoral Visitation.	No. of Elders.	No. of other Office Bearers, Deacons, or Managers.	Sabbath Sch'l Teachers.	Volumes in Library.		No. of sittings in each Church.	Is there a Missionary Assoc'n?	
							Certificate.	Examination.		Children	Adults.	Sabbath School.	Bible Class.						Congregat'nal.	Sabbath Sch'l.			
25	Fingal	Geo. Sutherland	Nov. 14, 1866	85	110	110	2	14	10	4	140	14	1	14	7	9	10	10	450	320	1		
26	Petrolia and Wyoming	W. M. Reger, M.A.	Nov. 29, 1866	90	60	94	22	9	2	13	200	30	2	2	1	5	21	8	450	150	2		
27	Warwick	E. H. Bault	Nov. 27, 1867	87	136	136	5	14	10	10	75	18	1	1	5	6	8	8	295	450	1		
28	Thamesford	A. C. McDonald	Dec. 31, 1867	120	140	140	4	8	12	20	40	50	2	1	6	12	6	6	460	460			
29	Wallacetown & Duff's Ch.	Neil McDiarmid	Feb. 6, 1868	45	20	54	2	4	3	4	90	1	1	2	2	5	12	12	210	210			
30	Park Hill and } McGillivray }	James Pritchard	Oct., 1868	37	12	46	3	5	7	4	53	56	1	2	3	4	4	4	150	210			
31	Dorchester	J. A. McDonald	Dec. 19, 1870	50	50	50	2	7	7	7	25	40	2	2	5	6	6	6	700	255			
Total				2386	349	3584	181	252	260	349	18	2662	650	201	324	156	243	266	700	6757	10025	11	+2

+ 2 Churches.

PRESBYTERY OF CHATHAM.

No.	CONGREGATION.	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Congn.	No. of Communicants.	Addition by		Diminution by Death Removal, &c.	No. of Baptisms.		No. in Religious Classes.		No. of Weekday Mtgs.	Pastoral Visitation.	No. of Elders.	No. of other Office Bearers, Deacons, or Managers.	Sabbath Sch'l Teachers.	Volumes in Library.		No. of sittings in each Church.	Is there a Missionary Assoc'n?
							Certificate.	Examination.		Children	Adults.	Sabbath School.	Bible Class.						Congregat'nal.	Sabbath Sch'l.		
1	1st P. Ch., St. Ann's, Ill.	Chas. Chiquiquy	Oct. 7, 1893.	70	70	70	2	2	8	9	40	30	1	1	3	5	6	6	140	250		*
2	Harvel	A. W. Waddell	Nov. 30, 1847	50	120	120	7	6	3	20	60	10	1	occ	3	3	8	8	600	400		
3	Adelaide Street, Chatham.	Angus McColl	Feb., 1848.	31	2	55	6	3	5	8	60	14	2	2	2	3	5	5	300	200		
4	Buxton	Wm. King	May, 1851.	80	15	104	8	1	5	13	90	..	..	1	4	5	11	11	280	360		
5	Wellington St., Chatham.	Wm. Walker	Oct. 25, 1853.	72	3	110	4	10	1	16	70	40	2	14	4	7	10	7	250	220		
6	Tilbury East	Wm. Forest	Feb. 18, 1857	41	12	53	..	1	4	7	48	25	3	2	6	4	9	7	240	250		
7	Knox Ch., Elmira, Ill.	Alex. McKay	Apr. 25, 1860	80	4	119	4	4	5	12	34	16	1	1	4	12	4	12	150	300		1 ch
8	Ridgetown	Wm. Caven	Oct 24, 1865.	118	20	215	18	12	20	17	180	49	14	1	7	12	11	11	250	260		ch
9	Bothwell and Florence	Robt. H. Warden.	Nov. 15, 1866	105	95	275	25	18	5	29	200	25	1	..	5	6	28	28	420	450		..
10	Scotch Pres. Ch., Detroit	G.M. Milligan, B.A.	Feb. 4, 1868.	86	109	109	6	8	6	32	120	23	24	1	6	12	10	10	285	200		..
11	Thamesville, &c.	John Beckett	May 27, 1868	86	109	109	6	8	6	32	120	23	24	1	6	12	10	10	285	200		..

PRESBYTERY OF CHATHAM. (Continued.)

12 Windsor.....	John Gray.....	75	20	97	12	9	3	101	20	1	1	3	5	12	300						
13 Amherstburgh.....	Vacant.....	33		28								2	7		200						
14 Chicago.....	".....			26	11			182	30	2		7	9	12	400						
15 Kankeo.....	No Returns.....														518						
16 Marsea and Tilbury West.....	Mission Field.....	46		67						1											
17 Dover and Wallaceburgh.....	".....	47		36						1					ch						
18 Maidstone.....	".....	18																			
Total.....	28 3 12	877	171	1458	118	82	70	166	7	1085	282	188	11	56	96	130	300	3415	3988	2	†

* Building Manse. † Building Church. ‡ Churches and 1 Manse.

PRESBYTERY OF STRATFORD.

1 Stratford.....	Thos. Macpherson.....	Oct. 10, 1836	110	121	284	16	7	16	23						30	1	1	6	9	10			200	400	
2 North Easthope.....	Daniel Allan.....	Nov. 21, 1838	56	10	92		4	5	8						62	2	2	4	6	8			100	190	
3 Wellesley.....	James Boyd.....	July 7, 1847	66	12	100	1	2	2	16						80	30	2	1	5	10			250	400	
4 Shakspeare and Hampstead.....	A. A. Drummond.....	Oct. 20, 1847	62	4	104	10	2	4	11						150	25	1	1	3	14			800	500	
5 Hibbert.....	J. Potheringham.....	Feb. 27, 1856	80		134	6	2	9	8						120	28	occ	1	4	12			350	570	
6 Avonbank and Fullarton.....	Robt. Hamilton.....	Jan. 30, 1858																							
7 Nisouri, North and South.....	Robert Hall.....	April 17, 1860	110		200	5	8	10	13						30	20	1oc	1	8	10			400	430	
8 St. Mary's.....	D. Waters, M.A.L.D.....	July 16, 1861	160	22	311	20	25	26	18						250	105	1	1	8	16			500	750	
9 Avon Ch., Downie, and Carlingford.....	John K. Hislop.....	Nov. 19, 1862	105	12	178	8	4	8	14						105	54	14	1	4	12			600	500	
10 Elma Centre & W. Monckton.....	Robert Renwick.....	Jan. 28, 1863	63		126	1	2	4	9						50	12	3	1	4	12			100	300	
11 Biddulph and Fish Creek.....	Allan Findlay.....	Jan. 30, 1867	42		88	12	2	9	9						180	22	2	1	5	15			440	200	
12 Mitchell.....	J. W. Mitchell, M.A.....	May 23, 1867	130	20	181	15	8	15	31						220	50	1	1	2	5			100	170	
13 West Corners and North Mornington.....	Peter Musgrave.....	May 20, 1868	50		90	1	1	6	12						40	10	1	1	4	12			450	420	
14 Millbank.....	J. E. Croly, M.A.....	Nov. 25, 1868	101	8	130		7	3	19						110	20	1	1	4	12			120	240	
15 Molesworth and Listowell.....	John W. Bell, M.A.....	Dec. 22, 1869	65	4	111	8	5	1	13						98	71	4		3	5			125	280	
16 Harrington.....	Vacant.....		100		79		1																	200	330
17 Burns' Ch., E. Zorra.....	Mission Station.....		27	25	22			1	2						61				3	7			150	370	
Total.....	27	1481	135	2440	110	91	188	236		1728	569	204	20	78	166	200	100	6176	6770	6	1				

PRESBYTERY OF HURON.

CONGREGATION.	No. of Stat'ns supplied	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Cong'n.	No. of Communicants.	Addition by		Diminution by Death, Removal, &c.	No. of Baptisms.		Sabbath School	No. in Religious Classes.	No. of Wk-day Mt'gs.	Pastoral Visitation.	No. of Elders.	No. of other Officers, Deacons, or Managers.	Sabb. School Teachers.	Volumes in Library.		No. of sittings in each Church.	Is there a Missionary Assoc'n?
							Certificate.	Examination.		Children.	Adults.								Congregational	Sabbath School		
Without charge.....	1	Charles Fletcher.	Jan. 15, 1845	94	120	1	3	13	16	65	1	occ	1	2	1	6	7	56	300	300	Is there a Missionary Assoc'n?	
1 Edmondville.....	1	William Graham.	1845	75	20	154	47	29	25	120	40	2	1	3	10	14	15	150	600	600	1	
2 Knox Church, Kincardine.	1	John Fraser	June, 1845	140	50	210	8	14	26	160	30	2	1	7	9	15	20	400	750	750	1	
3 Seaforth.....	1	Thos. Goldsmith.	Dec., 1849	140	180	15	5	10	20	240	40	1	1	5	9	20	15	500	600	600	1	
4 Warrenville & Franceston.	2	John Logie	Oct. 8, 1850	140	180	15	5	10	20	240	40	1	1	5	9	20	15	500	600	600	1	
5 Knox Church, Goderich	1	Robert Ure	Sept. 25, 1851	140	180	15	5	10	20	240	40	1	1	5	9	20	15	500	600	600	1	
6 Brucefield.....	1	John Ross	Sept. 25, 1851	140	180	15	5	10	20	240	40	1	1	5	9	20	15	500	600	600	1	
7 Knox Ch. Ainsleyville	1	Samuel Jones	1853	88	161	8	16	18	20	150	75	2	occ	3	20	15	20	500	350	350	1	
8 McKillop and Tuckersmith	1	Matthew Barr.	Feb. 14, 1854	57	132	7	3	2	13	120	40	1	1	4	9	7	7	200	300	300	1	
9 Tiverton.....	2	John Anderson	Oct. 11, 1854	150	164	21	20	3	29	107	49	2	1	7	16	15	150	200	270	270	1	
10 7th line, Kincardine.	1	John Stewart	March 8, 1855	Recently settled	71	1	1	1	1	43	9	1	1	1	6	4	7	205	775	775	1	
11 Teeswater and Eadie's.....	2	David Wardrope	June, 1855	58	9	3	3	3	6	70	9	1	1	3	3	4	7	230	240	240	1	
12 Wroxeter and Lisadel	2	George Brown	August, 1856	72	131	8	6	10	12	100	1	1	1	5	9	11	300	200	200	200	1	
13 Ashfield and Huron	2	Alex. Grant	Aug. 4, 1858	260	124	3	3	4	5	100	60	1	1	4	6	6	9	150	750	750	1	
14 McKillop, No. 2	1	Arch. McDiarmid.	April 27, 1859	74	2	106	18	4	6	50	25	2	1	11	16	9	7	150	300	300	1	
15 Clinton.....	1	Finlay McCuaig	Nov. 29, 1860	150	50	211	19	33	23	230	100	2	1	7	7	23	850	550	550	550	1	
16 Calross.....	1	Adam McKay	July 24, 1862	30	43	2	3	5	5	35	9	1	1	3	5	3	3	250	250	250	1	
17 Kinloss.....	4	A. G. Forbes	Dec. 11, 1862	30	16	28	5	3	5	7	7	1	1	2	5	5	4	47	500	500	500	1
Bervie.....	1	John Ferguson	Jan. 31, 1865	54	65	7	3	8	17	60	15	1	1	3	10	4	8	200	200	200	1	
Riversdale & Emskillen	3	John Ferguson	Jan. 31, 1865	32	87	3	3	9	17	75	1	1	1	3	6	8	8	200	200	200	1	
Mol. Ch. Ainsleyville.	1	Walter	1865	42	75	2	4	4	11	50	1	1	1	3	5	5	5	250	250	250	1	

PRESBYTERY OF OWEN SOUND.—(Continued.)

No.	CONGREGATION.	No. of State's unpaid charges.	Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with Fam. of Cong'n.		No. of Communicants.		Addition by		No. of Baptisms.		No. in Religious Classes.		No. of Weekday Mtgs.	Pastoral Visitation.	No. of Elders.	No. of other Office Bearers, Deacons, or Managers.	Volumes in Library.		No. of sittings in each Church.	Is there a Missionary Association?
						No. of Single Persons not connected with Fam. of Cong'n.	No. of Communicants.	Certificate.	Examination.	Children.	Adults.	Sabbath School.	Bible Class.	Sabbath School.	Sabbath Sch'l.								
5	Port Elgin and Amabel.	2	Alex'r Fraser	Oct. 22, '61	45	90	8	6	14	9	160	2	1	6	21	430	..	..	..	..	..	..	..
6	St. Vincent, Sydenham, and Ephrasia.	3	Archibald Brown.	Jan. 27, '64	..	140	5	8	6	18	150	..	4	14	..	..	..	..	..	..	..	..	..
7	Knox Church, Sydenham.	2	Alex'r McLennan.	May 25, 1869.	..	90	5	8	8	10	..	..	6	9	..	..	..	..	..	..	..	..	..
8	South Keppel.	4	D. J. McInnes.	July 28, 1869.	50	22	14	5	6	6	88	1	5	8	11	300	350	..	..	..	..	..	..
9	Division Street Church.	1	C. C. Stewart, M.A.	Sep. 27, 1870.	84	170	..	..	..	..	55	1	7	10	6	250	350	..	..	..	..	..	..
10	Paisley & 10th Line Elderslie	2	* Vacant	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
11	Big Bay and Sarawak.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
12	Amabel.	..	Mission Station.	Recently erected	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
13	Dunblane.	..	"	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
14	Williamstown and Collingwood Mt.	..	"	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15	N. & S. Sullivan.	..	"	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total.	23	9	..	759	301416	55	60	64	122	748	145	910	53	81	901710	1806	3	2	..	..	..	..

* Rev. John Straith to be inducted on May 6th.

PRESBYTERY OF DURHAM.

1	Normansby.....	1853	85	18	135	1	4	3	10	..	75	40	1	1	9	16	8	125	150	1	C	
2	Mount Forst.....	1857	130	3	210	1	17	2	19	..	100	50	1½	1	9	11	10	..	200	350	..	
3	Walkerton.....	1857	..	..	175	11	7	24	31	..	160	35	1	2	5	7	11	287	454	330	1	
4	Durham.....	1859	..	..	122	3	7	10	..	..	100	15	occ	1	2	9	9	..	200	..	1	
5	Rocky Saugen, Durham Road, &c.....	1861	126	..	204	5	10	5	53	..	225	..	1	1	10	12	..	..	..	..	1	
6	North and West Brant.....	1864	70	11	171	8	8	1	23	..	103	18	1	1	10	15	16	..	120	460	..	
7	Proton.....	1866	93	3	101	2	7	3	21	..	150	9	1	2	4	13	9	..	626	..	..
8	Osprey.....	1866	60	2	80	3	4	16	15	..	60	..	1	1½	8	..	6	..	100	160	..	
9	Egremont.....	1869	134	..	188	5	11	2	31	2	165	63	1	1	6	15	24	80	70	..	..
10	Carrick.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total.....	698	37	1386	39	75	66	203	2	1138	230	8½	11½	63	98	93	492	1920	1300	4	1	

CONGREGATIONAL FINANCIAL STATEMENTS DELAYED.

No.	CONGREGATION.	MINISTER.	Stipend promised from all sources.		Stipend paid by Congregation alone.		Arrears actually due.		Amount expended on Church or Manse during year.		All other Con. and incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows' & Orphans' and Aged Ministers' Fund.		Assembly Fund.		French Canadian Mission.		Kadpakke Mission.		Sabbath School Contributions for Missions.		Total Contributions for the Schemes of the Church.		Benevolent objects not otherwise specified.		Total Con. for Congregational purposes, schemes of the Church, & Benevolent objects.		Is there a Manse?			
			\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.		
1	Chalmer's Ch., Quebec.	W. B. Clark.	1400	00	1400	00	00	00	203	00	244	00	1847	00	127	00	6	38	40	00	5	02	5	00	20	33	62	00	50	00	299	33	195	00	241	33				
2	Martintown & Williamstn.	Nathl. Paterson.	450	00	450	00	56	23	203	00	20	44	470	44	5	00	6	38	5	02	5	00	5	00	5	00	3	50	10	00	0	00	46	50	30	00	546	34		
3	Knox Ch., Guelph.	W. S. Ball, n.a.	1000	00	1200	00	00	00	00	00	694	08	1894	08	50	00	50	00	80	00	30	00	10	00	10	00	7	00	20	00	20	00	150	00	227	00	2044	08	1	1
4	Fullarton & Avonbank.	Robt. Hamilton.	600	00	600	00	00	00	00	00	427	05	1310	10	24	02	23	95	38	04	12	01	00	00	00	00	00	00	00	00	00	00	00	00	00	00	827	00	1	1
5	Kildonan & Winnipeg.	John Black.	827	33	827	33	00	00	55	72	427	05	1310	10	24	02	23	95	38	04	12	01	00	00	00	00	00	00	00	00	00	00	00	00	00	00	827	00	1	1
		Total.	4377	33	4477	33	86	23	2358	72	1385	57	6121	02	206	02	110	33	112	36	27	01	35	33	10	50	92	00	76	00	819	45	225	00	7106	07	5	5		

* Due by Williamstown.

STATISTICAL RETURNS DELAYED

No.	CONGREGATION.	No. of Stations Supplied		Name of Minister.	Date of Ordination.	No. of Families.	No. of Single Persons not connected with families of Congregation.	No. of Communicants.		Addition by		Diminution by Death, Removal, &c.	No. of Baptisms		No. in Religious Classes.		Pastoral Visitation.	No. of Elders.	Number of other Officers, Deacons or Managers.	Sabbath School Teachers.	Volumes in Libraries		No. of Sitzings in each Church.	Is there a Missionary Association?	Did Congregation build Church or Manse during year.
		Regular Charge.	Not in Regular Charge.					Certificate.	Examination.	Children.	Adults.		Sabbath School.	Bible Class.	Congregational.	Sabbath School.									
1	Chalmers' Ch., Quebec.	1	1	W. B. Clark.....	..... 1839	110	17	181	6	5	18	25	175	35	1	1	8	7	17	300	600	600	1	.....
2	Martintown & Williamstn.	1	1	Nathl Peterson.....	July 19, 1859	170	..	186	2	4	4	4	40	..	1	2	8	9	8	..	604	540	1	.....
3	Knox Ch., Guelph.....	1	1	W. S. Ball, B.A.....	Feb. 28, 1849	160	..	280	20	25	15	43	260	90	1	1	6	12	21	..	604	500	1	.....
4	Fallarton & Avonbank.	2	2	Robt. Hamilton.....	Jan. 30, 1858	160	..	250	7	6	4	12	110	50	2	1	12	10	14	160	500	600	1	.....
5	Kildonan & Winnipeg..	1	1	John Black.....	July 31, 1851	75	7	124	3	6	17	38	152	59	1	1	8	8	13	260	200	1688	..	.....
6	Alliston.....	3	3	Vacant.....	.....	13	40	31	..	..	4	8	40	3	1	3	7	4	7	..	50	200	..	.....
	Total.....	10	1	5.....	.....	586	64	972	32	46	62	129	717	242	7	7	45	53	80	710	1954	2528	2	.....

* Martintown, 350; Williamstown, 250. † Kildonan, 500; Winnipeg, 158.

TABULAR STATEMENT No. 1.

FINANCIAL STATEMENT, FROM 1st APRIL, 1870, TO 31st MARCH, 1871, AS MADE UP FROM PRESBYTERIAL RETURNS.

No.	PRESBYTERIES.	Stipend promised from all sources.		Stipend paid by Congregation alone.		Arrears actually due.		Amount expended on Church or Manse during the year.		All other Con. and incidental Contributions not otherwise reported.		Total Contributions for strictly Congregational purposes.		College Fund.		Home Mission Fund.		Foreign Mission Fund.		Widows and Orphans' and aged Ministers' Fund.		Assembly Fund.		French Canadian Mission.		Kankakee Mission.		Sabbath School Contributions for Missions.		Total Contributions for the Schemes of the Church.		Benevolent objects not otherwise specified.		Total Contributions for Congregational purposes, Schemes of the Church, and Benevolent objects.		Is there a Manse ?	
		\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.	\$	c.		
1	Montreal	17832	00	15295	11	798	44	11875	93	6981	78	34644	66	4881	91	1528	51	662	90	260	22	108	28	2749	87	95	35	346	66	10633	70	2496	77	47775	13	13	
2	Ottawa	10370	00	10041	74	169	85	11445	70	3157	80	24645	24	449	72	574	53	279	00	159	38	79	56	169	95	208	11	123	12	2061	37	635	40	27342	01	10	
3	Brockville	7550	00	7321	96	.....	.....	5676	75	2090	76	15089	47	414	20	660	94	183	80	103	37	64	71	98	43	44	79	80	66	1650	90	162	40	16902	77	4
4	Kingston	3055	00	2757	15	351	70	506	13	1249	56	4512	84	87	50	158	60	96	90	59	36	38	00	49	50	142	34	21	50	653	70	297	60	5464	14	3	
5	Cobourg	9835	00	9420	21	100	54	7841	00	1871	61	19133	49	337	20	585	13	191	37	116	67	101	53	136	82	84	22	50	25	1603	39	287	85	21024	73	13	
6	Ontario	9856	00	9701	45	200	00	5016	41	2245	54	16963	40	308	27	547	20	300	84	189	24	137	91	195	07	120	32	167	96	1966	81	195	91	19126	12	11	
7	Toronto	16240	00	17927	50	245	00	7121	94	9199	05	37555	57	1482	80	1867	41	687	68	561	45	264	82	421	68	152	38	606	17	5094	39	1952	59	45502	55	10 & 4 R. H.	
8	Simcoe	5750	00	6491	50	80	69	937	73	1929	97	9316	73	108	98	410	49	120	69	75	31	31	67	100	97	47	97	96	63	992	71	293	36	10602	80	6 M. 3 R. H.	
9	Hamilton	16140	00	16558	25	.....	.....	11269	69	7929	70½	35757	64½	853	08	1588	16	637	26	267	44	150	04	406	17	105	15	324	79	4332	09	2714	60	42804	33½	10
10	Paris	13150	00	13464	50	.....	.....	3590	94	4678	78	21734	22	522	11	3506	99	332	02	180	12	150	25	183	65	81	72	129	94	2086	81	827	54	24648	57	11
11	Guelp	15865	00	16864	06	61	00	31568	02½	10362	09½	58794	18	902	90	742	20	370	19	272	99	154	37	343	35	218	98½	402	93	3445	51½	857	50	63097	19½	13	
12	London	13018	00	14920	80	373	72	13202	28	5470	60	32793	68	697	68	944	89	616	09	223	98	182	77	331	87	301	61	206	80	3505	69	952	61	37251	98	15	
13	Chatham	8850	00	10168	75	.....	.....	10751	24	4449	28	25369	27	125	60	602	99	74	00	51	51	42	57	10	92	44	43	36	00	988	02	219	63	26576	92	7
14	Stratford	8400	00	9027	09	94	00	2954	38	1885	84	14567	31	427	15	410	65	167	26	118	50	84	85	141	03	115	83	115	00	1580	27	451	35	16598	93	7	
15	Huron	12215	70	14137	27	493	50	9123	30	3161	23	26759	15	560	41	562	06	297	15	163	65	129	24	403	56	222	36	151	44	2479	87	575	48	29814	50	15	
16	Owen Sound	5670	00	4905	25	486	71	3119	95	801	87	8927	07	53	03	119	48	49	83	33	29	29	19	18	97	21	36	4	00	329	15	148	04	9304	26	3	
17	Durham	4815	00	4464	40	652	62	745	48	619	21	6305	85	102	40	105	05	56	82	70	12	26	43	24	25	48	78	14	50	448	35	30	06	6784	26	4	
Delayed Returns.....		178611	70	183466	99	4107	77	136747	54½	68084	68	392769	77½	12264	94	11915	28	5124	00	2896	60	1776	69	5786	06	2055	70	2378	35	44752	73½	13098	69	450621	20	155 M. & 7 R. H.	
		4277	33	4477	33	86	23	258	72	1385	57	6121	62	206	02	110	33	112	26	27	01	35	33	10	50	92	00	76	00	819	45	225	00	7166	07	3 M.	
Total.....		182889	03	187944	32	4194	00	137006	26½	69470	25	398891	39½	12470	96	12025	61	5236	26	2923	61	1812	02	5796	56	2147	70	2954	35	45572	18½	19323	69	457787	27	158 M. & 7 R. H.	
1870-71.....		177669	00	174466	88	6562	90	116638	28	69374	61	364314	29	12911	23	10651	48	4689	33	2659	48	2093	10	3523	99	3143	38	2989	60	42667	09	15190	41	421788	05	154 M. & 5 R. H.	
Increase.....		5220	03	13477	44	.....	.....	20367	98½	95	64	34577	10½	.....	.....	1374	13	546	43	264	13	.....	.....	2272	57	.....	.....	2905	09½	.....	.....	35999	22	4 M. & 2 R. H.		
Decrease.....		2368	90	440	27	286	08	995	68	35	28	1866	72

TABULAR STATEMENT No. 2.

STATISTICAL RETURN FROM APRIL 1, 1870, TO MARCH 31, 1871.

No.	PREBYTERIES.	No. of Stations Supplied.		MINISTERS ON THE ROLLS OF PREBYTERIES.	No. of Vacancies reported.	Ministers Reporting.	Ministers non-Reporting.	Vacant Congregations non-Reporting.	Ministers on the Roll at the Meeting of Assembly.	No. of Families.	No. of Single Persons not connected with Fam. of Congregation.	No. of Communicants.	Addition by		Diminution by Death, Removal, &c.	No. of Baptisms.		No. in Religious Classes.		No. of Weekday Meet'gs.	Pastoral Visitations.	No. of Elders.	No. of other Office-bearers, Deacons, or Managers.	Sab. School Teachers.	Volumes in Libraries.		No. of Sitzings in each Church.	No. of Missionary Associations.	No. of Churches or Manses built during the year.		
		Regular Charge.	Not in Regular Charge.										Certificate.	Examination.		Children.	Adults.	Sab. School.	Bible Class.						Congregat'l.	Sab. School.					
1	Montreal	63	15	31 (2 Collegiate and 1 Professor.)	11	25	4	5	32	1647	17	3644	93	109	115	374	1	1539	923	33½	25½	143	210	208	630	4382	8916	6	.....	2 C.
2	Ottawa	20	5	14 (1 Miss. in British Col.)	2	13	...	2	14	1378	136	2304	114	153	134	212	24	1466	434	20	13	87	119	193	850	3240	5642	5	4 M.,	2 C.	
3	Brockville	15	1	9 (2 without Charge)	3	6	1	1	9	511	31	832	29	47	40	68	3	435	200	5	8	38	44	60	.....	1366	2370	7	.....	.....
4	Kingston	33	1	12 (2 without Charge)	3	10	...	2	12	1050	66	1368	56	90	65	139	4	1139	257	16	13	45	78	125	250	2750	4190	1	.....	.....
5	Cobourg	43	...	16	2	14	2	...	16	1424	74	2376	114	89	106	173	4	1168	444	18½	18	95	104	143	500	3656	5706	2	2 M.,	2 C.	
6	Ontario	30	3	18	...	17	1	...	18	1283	140	1799	99	132	89	143	8	1600	491	19½	28	88	160	217	726	5028	7216	9	1 M.,	1 C.	
7	Toronto	46	1	28 (3 Profs., 1 W. C., 1 Agt. of Ch.)	5	23	...	5	28	2163	410	4283	327	289	336	307	11	3409	888	29½	45½	155	253	363	1777	715	10371	17	1 C.,	1 School House.	
8	Simcoe	31	10	9	7	9	...	4	9	1038	166	1441	43	94	67	176	3	1350	268	11½	23	70	121	151	275	3213	6060	9	.....	.....
9	Hamilton	49	4	21	3	20	1	3	21	2599	456	4356	245	302	179	352	22	2957	667	39	33	127	200	383	602	9282	13080	11	2 M.,	1 C.	
10	Paris	21	...	13	5	13	...	...	13	1701	214	3187	163	143	205	287	13	2213	534	19	23	106	176	267	2364	6643	7530	9	2 M.,	1 C.
11	Guelph	41	1	21	3	20	...	...	21	2916	150	5125	260	284	291	455	12	2896	627	33	27½	164	240	325	642	8434	10192	17	2 M.,	2 C.
12	London	50	3	31	5	24	7	...	30	2386	349	3584	181	252	260	349	18	2662	650	29½	32½	156	243	266	700	6757	10035	11	.....	2 C.
13	Chatham	28	3	12	3	11	1	1	12	877	171	1458	118	82	70	166	7	1085	282	18½	11½	56	96	130	300	3415	3983	2	1 M.,	4 C.	
14	Stratford	27	...	15	1	14	...	...	15	1481	135	2440	110	91	138	236	...	1728	569	29½	20	78	166	200	160	5176	6770	6	.....	.....
15	Huron	45	1	24 (1 without Charge)	6	21	2	...	24	2543	143	3915	257	248	235	410	11	3130	688	29	22½	156	288	314	297	6531	11475	7	2 M.,	2 C.	
16	Owen Sound	23	2	9	3	8	1	1	9	759	36	1416	55	60	64	122	...	748	145	9	10½	53	81	96	90	1710	1866	3	.....	2 C.
17	Durham	23	3	9	1	9	...	1	9	698	37	1386	39	75	66	203	2	1138	230	8½	11½	63	98	93	492	1920	1300	4	.....	1 C.
18	Manitoba	4	...	0	4
	Total	588	58	296 (6 W. C., 4 Profs., 2 Col., 1 Agt. of Ch.)	58	257	20	25	296	26454	2731	44914	2303	2540	2460	4262	143	30663	8317	368½	365	1680	2677	3534	10655	74218	116711	126	16 M.,	24 C., 1 School House.	
	Delayed Returns Not Reported	5	586	64	972	32	46	62	129	...	717	242	7	45	53	80	710	1954	2528
	Grand Total 1870-71	588	58	296	58	262	20	25	296	28540	2795	47886	2335	2586	2522	4391	143	31380	8559	375½	372	1725	2730	3614	11365	76172	119239	128	16 M.,	24 Ch., 1 School Ho.	
	Increase	15	...	8	...	2	...	...	2	1179	398	154	220	...	...	...	1220	...	...	...	27	60	122	342	...	5172	8	4 M.	.....	.....
	Decrease	...	1	125	434	96	3	316	659	3273

REPORT OF THE COMMITTEE ON STATISTICS.

TO THE GENERAL ASSEMBLY OF THE CANADA PRESBYTERIAN CHURCH.

Your Committee, in presenting its Report for the past year, desires to draw the attention of the Assembly to the fact that not a few congregations still send no reports to your committee. Of the non-reporting congregations, 20 are settled charges, and 25 vacant congregations. Concerning these last, your committee has no desire to say much. It may be that in their circumstances, without a pastor, there may be some difficulty in preparing the necessary returns, although your committee is of opinion that if Clerks of Presbyteries were to take a little trouble in regard to the matter, there might be very little difficulty in procuring somewhat complete Statistical Returns. But there surely can be very little excuse for those congregations over which pastors are settled. The Statistics of the Church must of necessity be incomplete when so many of our congregations fail, year after year, in making the necessary Returns.

I.—STATISTICS.

1. MINISTERS.

Your Committee has prepared a summary of the changes which have occurred in the number of ministers on the Rolls of the several Synods.

Up to the meeting of Assembly there were reported by Synods to the Clerks of Assembly, 3 deaths, 2 depositions and 20 demissions; while to set against this, there were 16 inductions, 12 ordinations and 10 translations, and 5 received from other Churches, while there were eight students licensed. Up to the close of March in the current year there were on the Rolls of the several Presbyteries 288 ministers, being a gain of eight over the number on the Roll at the same period last year. The number on the Synod Rolls reported to the Clerks of Assembly is 292; adding 4 in the Presbytery of Manitoba, not reported, the number would be 296, being *two* more than were on the Synod Rolls at the time of the meeting of Assembly last year.

2. CONGREGATIONS.

It is found that there are 588 stations under the care of our ministers, forming part of their regular charge, while 58 stations not forming part of the regular charge are supplied by them. This does not include a number of mission stations concerning which the Report of the Home Mission Committee speaks.

Your Committee finds that there are in connection with the Sessions of the Church, no less than 1725 Elders, being an average of nearly 6 to each minister reporting, the secular affairs of the Church being attended to by 2713 managers or deacons. We have thus a very large number of what might be called the unpaid ministry attending to the spiritual and secular interests of the Church. It is a matter of profound thankfulness to find that the lay element has such a large share in the government of the Church. Surely when there is such a band of Elders and Managers, together with 3614 Sabbath School Teachers, and the members of no less than 128 Missionary Associations, the various plans of usefulness proposed for advancing the Redeemer's Kingdom, should be carried on, not only without much difficulty, but with great success.

3. FAMILIES.

Making the same allowance as was made in former years for the number of families and communicants in settled charges from which reports have not been received, your Committee finds that there are in connection with our Church 28,540 families, being an increase over last year of 1,179 added to the Church. In this calculation there is no account taken of some 25 vacant congregations—not mission stations—which have sent in no reports. Were the same calculation to be made for them, it would give us a further increase of 1875, making a

total of 30,415 families connected with the Church. This, it is believed, is under, and not in excess of the actual numbers, inasmuch as no allowance has been made for a large number of mission stations, the statistics of which are not reported to your Committee. Calculating, as in former years, that there are, on an average, five persons connected with each family, we would then get a total of no less than 152,075 persons coming regularly under the influence of the Canada Presbyterian Church. But, omitting the vacant, non-reporting congregations, the number brought under the influence of the Church would then be 142,700. However, your Committee thinks that it is quite legitimate to make the allowance which has been suggested. It is interesting to form even an approximation as to the actual numbers weekly coming under the power of Christian teaching in connection with our own branch of the Church.

4. MEMBERS.

It is also satisfactory to note that in the membership there is a steady increase. Last year the number reported, including non-reporting congregations having settled pastors, was 46,343; while this year the number is 47,866, giving an increase for the year of 1,543. That this is very much under the mark is evident from the fact that 2,335 united with the Church by certificate, and 2,586 on the profession of their faith, making a total addition of 4,921, while the diminution by death and removal was 2,522, leaving a net gain of 2,399. Now, it is evident that some congregations do not send in their returns complete, and some who reported last year have not done so for the year which has just expired. Making an allowance for those vacant congregations which did not report, the membership of the Church would be found to be about 50,000. This would give an average of about 150 members to each pastoral charge. Whatever allowance may be made for non-reporting congregations, it is satisfactory to see a steady increase in the membership, especially such a large accession as 2,586 on a profession of their faith. Of these no less than 143 were received by baptism.

II.—FINANCE.

1. STIPEND.

Turning to the department of finance, it is found the total amount contributed for stipend, not merely promised, but actually paid, reported to your Committee, is \$187,944.32, being an increase over last year of \$13,477.44, and being an increase over the amount promised of \$5,033.29. In two years the amount of increase has been \$19,844.68, and this, be it observed, not so much in consequence of the greater number of ministers in charge of congregations, although partly owing to that, as an actual increase of salary to many of the men who have been doing the hard work of the Church.

WHILE IT IS PLEASING TO OBSERVE SUCH AN INCREASE OF LIBERALITY ON THE PART OF OUR PEOPLE, IT MUST BE NOTICED THAT MANY OF OUR MINISTERS ARE VERY INADEQUATELY SUPPORTED. NOT A FEW RECEIVE NOW THE SAME AMOUNT OF SALARY WHICH WAS PAID TEN OR TWELVE YEARS AGO, WHEN MONEY WAS OF FAR MORE VALUE THAN IT IS AT PRESENT. INSTANCES MIGHT BE GIVEN, NOT FEW IN NUMBER, OF CONGREGATIONS WHICH HAVE INCREASED IN NUMBERS AND HAVE BEEN BUILT UP BY THE SELF-DENYING LABOURS OF FAITHFUL MEN, AND WHO ARE STILL KEEPING THEIR PASTORS ON THE INADEQUATE SALARIES WITH WHICH THEY BEGAN THEIR LABOURS. IT IS A FREQUENT SUBJECT OF REMARK THAT CONGREGATIONS, AFTER BECOMING VACANT, OFTEN INCREASE THE SALARIES WHICH THEY OFFER TO THOSE WHOM THEY CALL TO BE THEIR PASTORS. THIS IS NO DOUBT HIGHLY SATISFACTORY AND PROPER, BUT IT WOULD BE MUCH MORE SATISFACTORY DID THE LIBERALITY COMMENCE A LITTLE SOONER.

2.—ARREARS.

The prosperity of the Church is not only shown in an increase in the amount paid for salaries, but also in the diminution of arrears; the amount in arrear being \$2368 90 less than last year. The amount is, however, still too large. The Presbyteries of Kingston, Hamilton, Paris, and Chatham, report no arrears; while in Montreal the sum is, \$798 41; Brockville, \$371 70; Toronto, \$245 00; London, \$373 72; Huron, \$493 50; Owen Sound, \$486 71. In the Presbyteries of Ottawa, Cobourg, Ontario, Simcoe, Guelph, Chatham, and Stratford, there are smaller amounts, varying from \$200 00 to \$61 00. In Montreal, Ontario, Chatham, and Durham, the amount of arrears has been very considerably reduced. Your Committee trusts, that before another Report is presented to the Assembly the reduction will be still greater.

3. CHURCHES AND MANSES.

It is highly satisfactory to notice the progress in church and manse building. There were reported to your Committee 16 manses, 24 churches, 1 school house, as having been built during the year, at a cost of \$137,006 26, being an increase over last year of over \$20,000. Last year 20 manses and 24 churches were built; thus showing a diminution in the number of manses built, while the number of churches was the same as last year.

It is one of the most satisfactory proofs of the progress which the Church is making, and of the increasing interest which its people take in religious matters, when spacious churches and comfortable manses are seen rising on every hand. Your Committee trusts that the time is not far distant, when every congregation will see it to be both a duty and a privilege to have in connection with each church, a manse in which the pastor may reside in some degree of comfort.

4. CONTRIBUTIONS FOR CONGREGATIONAL PURPOSES.

The total amount which has been raised for strictly congregational purposes, is \$398,891 39½, being an increase over last year of \$34,577 10 and an increase over the amount contributed two years ago of \$53,759 42½. While the greater part of this increase is doubtless owing to an increased expenditure on account of church and manse building, it is also owing in some degree, as we have already seen, to the increased amount paid for the salaries of ministers.

5. SCHEMES OF THE CHURCH.

Your Committee, in accordance with the instructions of Assembly, inserted in the Financial Statement for this year a column which shows the total amount contributed by each Congregation and Presbytery to the various Schemes of the Church. It was felt that many Congregations contributed somewhat liberally for their own purposes, such as church and manse building and stipend, while comparatively very little was given for the Schemes of the Church generally. To a large extent a congregation is valuable to the Church in proportion to what it does for the Schemes of the Church, and it generally shows the extent of its interest by the amount of its contributions. While some interesting examples might be given of congregational liberality, your committee passes on to notice more general results first.

The total amount contributed for the Schemes of the Church is \$45,572.18½, being an increase over last year of \$2,905.09½. The schemes which show an increase are, the Home Mission, \$1,374.13; Foreign Mission, \$546.43; Widows' and Orphan's Fund, \$264.13; French Canadian Mission, \$2,272.57. On the other hand there is a decrease in the College Fund of \$440.27; Assembly Fund, \$236.08 and in the Kankakee Mission, \$995.63.

It is probable that if these figures were compared with the books of the Agent of the Church, there would be found to be some difference, inasmuch as money is sent to him for a month after the close of the Statistical year, and those congregations which make no report to your committee, will, of course, make their

remittances to him for the schemes to which they contribute. The probability is that a larger amount has been contributed than has been reported to your committee.

As the mere mention of large sums may have a mis-leading effect, your committee presents, for the consideration of the Assembly, the following as the average rate of contribution per member for the Schemes of the Church in the various Presbyteries:—

Montreal, \$2 92; Ottawa, \$0 89; Brockville, \$0 78; Kingston, \$1 20; Cobourg, \$0 67; Ontario, \$1 09; Toronto, \$1 40; Simcoe, \$0 68; Hamilton, \$1 01; Paris, \$0 65½; Guelph, \$0 67½; London, \$0 99; Chatham, \$0 68; Stratford, \$0 65; Huron, \$0 63; Owen Sound, \$0 22½; Durham, \$0 32.— Total average for the Church, \$1 00.

Surely the inequalities in the above comparison cannot be wholly accounted for by the poverty or smallness of the fields embraced by the various Presbyteries. It is believed that the difference is to a considerable extent due to the interest which both ministers and people take in the work of the Church. So long as both minister and people are satisfied with a mere nominal contribution to the great Schemes of the Church, so long must these Schemes languish and suffer.

Your Committee present the following particulars for consideration. In one Presbytery, out of a total contribution of over \$10,000, three congregations give over \$9,000. In another Presbytery, the largest contributing congregation is in the United States. In still another, one congregation gives one-third of the whole amount contributed. Three congregations in another Presbytery give three-fifths of the whole amount; the amount of the contributions being \$3,470. In another Presbytery one congregation gives about one-third of the whole amount. This Presbytery has some fifteen or sixteen congregations. The same congregation gives nearly seven-sixteenths of the amount reported as contributed to the College Fund. In one Presbytery with nine settled charges, the total amount given to the College Fund is \$53 03, being nearly, not quite, at the rate of \$6 00 for each congregation.

These cases are mentioned, not as exhausting the anomalies which exist in connection with the subject of contribution to our Church Schemes, but as examples of a state of things which is altogether too general. It is not an uncommon thing for congregations to give small sums, as it appears to your Committee, to fill up the columns before the name of the congregation, so that these may not be entire blanks. In some cases almost nothing is given for the general work of the Church. For example, it is found that one congregation paying over \$1,000 00 a year as salary to the minister, gives just \$6 00 to the Schemes of the Church. Your Committee submits that the amount contributed by many of our congregations is not in harmony with the privileges they enjoy, nor yet with the duty which they owe to the cause of Christ.

6. SUMMARY.

Summing up the Financial Statements, your Committee finds that the following sums have been contributed:—

For strictly Congregational purposes	\$398,891 39½
For the Schemes of the Church.....	45,572 18½
Other Benevolent Objects.....	13,323 69
	<hr/>
Total.....	457,787 27
1869-70.....	421,788 05
	<hr/>
Total increase	\$ 35,999 22

7. RECOMMENDATIONS.

In conclusion, your Committee would beg leave to submit the following recommendations:—

1. To recommend to Presbyteries to take order that congregations send in their reports in good season, so that the report of the Committee may be prepared in time for the General Assembly.

2. That Presbyteries be enjoined to take such action as may be instrumental in leading congregations to the exercise of greater liberality, and **ESPECIALLY TO DEAL with those congregations who contribute nothing or very little to the Schemes of the Church.**

3. Your Committee would most earnestly urge upon the Assembly the necessity of impressing on Presbyteries, the *DUTY of dealing with those congregations who are falling into arrears.*

4. That Presbyteries be instructed to take steps at the first meeting which may be held after the printed statistics have been received, to carry out the second and third recommendations, and when sending in their returns to your Committee next year, to state what has been done regarding those congregations who have contributed little or nothing to the funds of the Church, or who may be falling into arrears, in order that a report may be made to the Assembly next year.

In regard to the recommendations of last year to change the statistical year, your Committee does not make any suggestion, but leaves the matter in the hands of the Assembly.

All of which is respectfully submitted.

D. WATERS, *Convener.*

NOTE.—The principle upon which the Committee bases its calculations for non-reporting congregations is as follows:—For each non-reporting congregation having a settled pastor, 75 families and 100 members are allowed. This, the Committee is satisfied, is below the average. An average was struck this year for those congregations, settled and vacant, which reported. It was found that the average number of families to each reporting congregation was about 90, and members 155.

In ascertaining the average amount of stipend, the calculation was made for reporting congregations, settled or vacant, and for none else.

D. W.