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# THE PRESBYTERIAN

SEPTEMBER.

GENERAL CONFERENCE OF THE EVANGELICAL ALLIANCE OF THE DOMINION OF CANADA.

We invite the attention of our readers and of our fellow-Christians generally to the fact that the first General Conference of this truly Evangelical organization, will be opened at Montreal, on Thursday, October 1st. This, we venture to think, will be among the largest and most popular of Christian gatherings that have ever assembled within the Dominion of Canada. Members of the different Evangelical Denominations will come together for the purpose of discussing Christian themes, such, especially, as bear upon the present condition of Christendom, as well as for mutual counsel, fellowship and prayer. The Conference will continue until Wednesday, October 7th, and will, it is thought, attract to Montreal from three to four thousand Christians, Canadian, American and British.

Though the *programme* of proceedings is not yet published, we are in a position to furnish to our readers the following particulars:—The opening meeting of the Conference will be held in the American Presbyterian Church on Thursday evening, at half-past seven. At this meeting the Delegates from a distance will be formally welcomed to Montreal by the Committee of Arrangements. The head-quarters of the Conference will be the spacious and elegant rooms of the Young Men's Christian Association, at the corner of Craig Street and Victoria Square. The Conference will ordinarily convene in the St. Andrew's Church. The evening meetings will, for the most part, be held in the Wesleyan Church, St.

James Street. On the Lord's Day, the pulpits of the various Protestant Churches will be occupied by clerical members of the Conference. In the afternoon of the Sabbath, children's meetings will be held; while at an hour not to interfere with these services, a General Communion service will be held in St. Paul's Church. The subjects discussed at this Conference will be such as relate to the present condition of the Church and the world under the several aspects of Protestantism and Sacerdotalism, of Christian faith and Christian unbelief, of Christianity in its relation to the facts of science, of the spheres and methods of Christian work, of the need and source of Religious Revival, of Christian missions as prosecuted amongst Pagans, Mahomedans and Jews, &c., &c. Each subject will be opened by some distinguished member of the Conference, (who will come prepared for this work,) and then discussed by the members generally.

The Rev. Donald Fraser, D.D., of London, Eng., formerly pastor of Cote Street Free Church, the Rev. President Porter of Yale College; the Rev. Philip Schaff, D.D., the distinguished German and Biblical scholar; the Rev. President McCosh; the Rev. Wm. Adams, D.D., of New York; the Rev. George M. Grant, of Halifax; the Rev. J. M. Gibson, of Chicago; the Rev. John Potts, of Toronto; are a few only of the eminent men from a distance who are expected to take public part in the proceedings. Of clergymen and laymen in Montreal, we may mention, among others, the Very Rev. Dean of Montreal, Principals Dawson & McVicar, Professors Murray & Campbell, the

Reverends John Jenkins, D.D., and Charles Chapman, who will contribute to the interest of the Conference by furnishing papers on various important subjects. During the week, meetings will be held severally in German and French, for the benefit of Christian brethren and friends speaking these languages, who may happen to be in Montreal at the time.

With such a programme who can doubt that by God's blessing Christian intelligence in the Dominion will be enlarged, Christian zeal quickened, Christian unity promoted, the love of the brethren strengthened and deepened? Who can doubt that, in answer to the prayers of Christ's servants then assembled, large blessings from the Holy Ghost will descend upon the city in which they meet, and the country for whose benefit this Canadian branch of the Alliance shall have been formed.

The Committee of Arrangements have secured from the Grand Trunk Railway the privilege of travelling to and from Montreal, during the meeting of the Conference, for one fare. All that will be needed to ensure this benefit will be the presentation of a *Conference Ticket* at any Grand Trunk station. The ticket is issued at a dollar, and will admit the holder of it free to all meetings of the Conference during the week.

We shall be happy to procure for our friends who may desire them, packets of tickets, to the extent of five, ten, fifteen or twenty, on their transmitting the amount in a registered letter. Application should be made early, for the number of tickets is necessarily limited.

On general matters relating to the Conference, we are sure that the Rev. Gavin Lang, the indefatigable secretary, will be glad to be corresponded with.

Bishop Duggan about it. The bishop spoke admiringly of Mr. Moody's zeal, but regretted that he was not a burning light in the holy mother Church. "Perhaps I am wrong," said the latter; "I hope you will pray for me bishop, that if wrong, I may be led into truth." The bishop promised, but Moody dropped on his knees, and insisted on having the prayer on the spot. Bishop Duggan knelt and prayed for him, after which Moody as fervently prayed for the bishop. The bishop always afterward expressed esteem for Mr. Moody, and there were no more stones thrown

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## THE UNION.

### ACTION OF THE OTHER NEGOTIATING CHURCHES.

There are four parties interested in the pending negotiations for Union: our own Church and the Canada Presbyterian in the Provinces of Ontario and Quebec, "the Presbyterian Church of the Lower Provinces of B. N. A.," and "the Church of Scotland in Nova Scotia, New Brunswick and adjoining Provinces." At the meeting of their respective Supreme Courts, held in 1870, Committees were severally appointed to consider the desirableness and practicability of an organic Union of these different members of the Presbyterian family. From that time until now Committees on Union have been annually appointed by each of the Churches and the great question itself has, during four years, furnished the chief topic of discussion in the various Church Courts. The proceedings in this matter may now be said to have reached the final stage. It is, therefore, interesting and important in the highest degree to ascertain the mind of the parties concerned. We can only judge the mind of the great body of the people by the voice of their representatives, and it is to be remembered that all the Supreme Courts as well as the Presbyteries are composed of an equal number of laymen and clergymen.

If there was any vote taken in the assembly of the C. P. Church in regard to sending the revised Remit down to Presbyteries and Sessions, it has es-

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**ANECDOTE OF MR. MOODY.**—Soon after he built Illinois Street Mission, in Chicago, the Irish Catholic boys got into the habit of stoning the windows. Moody went to see the Catholic

escaped our notice. In regard to the main question, the assembly was we believe all but unanimous, the only expressed dissent being in regard to the Resolution on "modes of worship," to which exception was taken by five Ministers and one Elder. Among the ministers were Rev. John McTavish and Rev. John Ross. The former, it is well known, has publicly stated that, although he has not got all he wanted in this Remit, his opposition to the Union is at an end.

It will be seen from the subjoined extracts that both the Churches in the Lower Provinces through their respective Synods have approved the Remit, and consequently the proposed Union, without a single dissentient voice.

#### THE CHURCH OF THE LOWER PROVINCES.

"UNION. This was one of the principal subjects before the Synod. Indeed it seemed to overshadow all others. It was found that eight Presbyteries reported in favour of Union last year, and none against. On motion of Rev. J. K. Smith, seconded by Rev. James Sinclair, the following resolution passed unanimously:—that this Synod rejoices in the approval of the Remit on Union by all the Presbyteries of this Church which have reported, waive further consideration of it at present, and proceed to hear the delegates appointed by the General Assembly of the C. P. Church, to inform us of the action of that Assembly on the subject of Union. Dr. Topp and Rev. Mr. McTavish then addressed the Synod, and laid upon the table a copy of the Basis as amended. It was moved by Dr. Waters, seconded by Rev. J. K. Smith and adopted unanimously—That the Remit be sent down to Presbyteries, in terms of the Barrier Act, and to Sessions and Congregations for their consideration and approval, with instructions to report to an adjourned meeting of Synod. On motion of Dr. Waters, the Synod resolved to express its gratitude to Almighty God for the prosperous and happy issue to which the negotiations for Union have so far been brought. The Synod then united in prayer. The Synod agreed to appoint a Committee to secure the necessary legislation for the protection of Congregational and other Church property after the Union. The Court adjourned to meet at New Glasgow on the 3rd. Wednesday of October, at 10 o'clock a.m."

#### CHURCH OF SCOTLAND IN NOVA-SCOTIA ETC., ETC.

"The Report of the Committee appointed to receive and tabulate answers to the Remit on

Union, was submitted by Rev. G. M. Grant, Convener. Rev. Mr. McTavish, one of the delegates from the General Assembly of the C. P. Church, being present, addressed the Synod on this subject, explaining the changes made in the Basis of Union.

After a very full discussion, in which most of the members of Synod took part, the following resolution was moved by Mr Grant and seconded by Dr. Brooke: That the Synod adhering to its former resolutions in favour of Re-union, resolves to take the following steps towards its consummation;—Whereas the Synod of our church in the Upper Provinces, and the General Assembly of the C. P. Church, at their recent meetings in Ottawa, adopted a preamble to the Basis of Union, and made sundry changes in the Basis and accompanying resolutions, this Synod accepts the said preamble, and assents to the changes, approving of the same as eminently satisfactory to all who are attached to the constitution and to the procedure of the Church of Scotland, and this Synod also approves and accepts the name of "THE PRESBYTERIAN CHURCH IN CANADA," by which it is proposed that the re-united Church shall be called.

Further, the Synod orders that the amended Basis be printed and sent down to Presbyteries at once, that they may, without any delay, ascertain the minds of their congregations within their bounds: and to secure, if possible, unanimous consent to the proposed Re-union, appoints Revs. A. M. Lea, R. J. Cameron, Thomas Duncan, J. F. Campbell, and G. M. Grant, as a delegation to those congregations in the County of Pictou that form the minority of the church, to explain the position of the Synod, and to urge the great importance of unanimity on our part in the sight of the whole Church; and further, appoints a Special Meeting to be held in New Glasgow, on the 3rd Wednesday of October next, at 10 o'clock a.m., to receive the returns to the Remit, and also to receive a draft of the proposed Legislation referred to in Resolution V.

It was moved in amendment by Rev. R. McCunn, seconded by Rev. C. Dunn, that the returns to the Remit do not warrant this Synod in taking immediate steps towards the consummation of the proposed Re-union, but that, in the altered circumstances of the Basis and Resolutions, the Synod agrees to the resolution just moved by Mr. Grant.

Rev. Mr. Grant stated that, as he considered Mr. McCunn's amendment rather a substantive resolution, he would withdraw his own until Mr. McCunn's was put, that he might vote for it. Mr. Grant's resolution was then put to the Meeting, and carried, *nem. con.*"

*From the Records, August.*

It may not be out of place to state here a few particulars regarding the four negotiating Churches. The number of Presbyteries are, in the C. P. Church, 19; Church of Scotland in Canada, 11; P. Church in Lower Provinces, 10; Church

of Scotland in Lower Provinces, 6; Total are taken from the most recent Church Statistics. 46. The following congregational figures

	No. of Ministers.	Average Stipend.	No. of Congregations.	No. of Vacant Charges.	No. of Elders.	No. of Communicants.	Sabbath School	
							Teachers.	Scholars.
C. P. Church	329	700	645	78	1,987	49,315	4,094	43,536
Ch. of S. in Canada	122	842	179	17	609	17,247	1,193	11,487
Ch. of Lower Provinces	124	947	138	17	832	18,082	1,710	13,401
Ch. of S. in L. P.	31	*874	41	9	228	4,622	474	4,970
	606	*840	1,003	121	3,656	89,266	7,471	73,394

\* Stipend in No. 4 includes Manse and Glebe.

There are thus over one thousand congregations,—many of course being “double charges”—and one hundred and twenty-one openings for additional ministers in “vacant charges.” The average stipend is \$840. There are six colleges, in all of which, save one, divinity classes are taught—Queen’s College at Kingston, being endowed with University powers.

Each of the churches in question has a fund for the benefit of Ministers’ widows and orphans. That of the first named in the Schedule, has a capital of \$77,089 and an annual revenue of \$16,234. The second has capital, \$73,153; revenue, \$9,018. The third has \$20,000 invested, and the fourth, has just commenced to create a fund, for which purpose \$3,661 have been collected. The aggregate of these funds is \$162,921.

#### THE JOY SET BEFORE US.

Our Divine and suffering Lord in the deepest anguish of Gethsemane and Calvary, had a “joy set before Him.” Perhaps a multitude of joys; but there was one that we are perfectly sure of. He foresaw the fruit of his sorrow in the redemption of precious souls.

He foresaw a child of sin fleeing from under the just wrath of God. He hears that penitent’s cry for mercy. He sees that contrite soul confessing sin, and

coming to be washed in the cleansing blood that purifies and saves. Faith has saved him. He rises up from before the Cross a new man, and leads a new and a noble and a holy life. He triumphs over temptation, and after the victory over death, is translated to glory. If there was but one solitary soul saved from hell, and exalted to such an “exceeding weight of glory,” the anticipation of it would have brought a joy before the dying eye of our dear Lord when He endured the Cross and despised the shame.

But we must multiply this one by myriads of millions. We must take into the estimate all the happy hours of all the holy lives that were born at Calvary’s Cross; we must reckon all the tears that have been dried, and all the deeds of love that have been kindled, and all the endless procession of blessings that have streamed from that Cross clear on to heaven’s harp of praise and hallelujahs! Then we must multiply all these glorious results by the word *eternity*. Do we wonder then that for “the joy set before Him,” the Man of Sorrows endured the stripes, the agonies, and the shame of Golgotha?

With what bitter price bought He our ransom! But He shall be repaid when He beholds heaven thronged with the trophies of His sufferings. If even an earthly mother hushes her sobs and sufferings amid the anguish of the birth-

hour "with the joy that a man-child is born" into her bosom and her home, how much more might the infinite Jesus bear the fearful anguish of the spiritual birth of his "peculiar people," born to an everlasting glory! His own Cross was yet to change into His crown. The brow that bled with the thorns is to wear the diadem.

Here is a sweet lesson for every one of Christ's disciples. Life's daily crosses are to be borne with a constant fore-thought of the joys that are to come after. Hard work is to be performed, and sacrifices made, with the inspiring expectation that none of these things shall fail of the final reward. The self-exiled missionary to the heathen endures his lonely lot for the joy set before him of winning some souls to Jesus here, and of winning at last the approval. "Well done, good and faithful servant!" Many an ill-paid, toiling labourer in his frontier cabin says to himself "Don't murmur, don't lose heart; my Master had not where to lay His head; there is a crown for me yet, if I endure to the end without flinching." So he puts on his old threadbare coat and trudges off to his distant preaching-station, singing as he goes

"Give me the wings of faith, to rise  
Within the veil and see  
The saints above, how great their joys,  
How bright their glories be."

For the joy set before him, he endures cheerfully his rough and rugged lot. Ah! brethren, life would be a dark and a lonesome march to a great many of you if you could not sing to yourselves of the "Sweet by and bye." Never forget that the dear Master never lays on you or me a heavy cross, but there is a joy set before it. Without the cross is without the crown.  
—Rev. Theodore L. Cuyler.

No man has a right to do as he pleases except when he pleases to do right.

## Our Own Church.

The congregation of St. Andrew's Church, QUEBEC, are taking advantage

of the summer holidays to give the old church a thorough overhauling—the internal fittings will be entirely remodelled, and the whole much improved.

The congregation at MELBOURNE have presented their minister, Rev. Henry Edmison, with a silk pulpit gown, and an address to which an appropriate reply was made.

THE PRESBYTERY OF MONTREAL held its quarterly meeting on the fourth ultimo. The following resumé of its proceedings appeared in the "Daily Witness:"—

The Presbytery held its stated quarterly meeting yesterday, Tuesday. The Rev. W. M. Black was appointed Moderator of the Presbytery for the ensuing year. Messrs. Dewey and McKillop read interesting reports of their missionary labours since last meeting, at the augmentation of Grenville and St. Louis de Gonzague respectively. These reports showed that religious ordinances had been supplied to many who otherwise would have been destitute of them, that Sabbath-schools had been organized and successfully maintained for the benefit of the young, and that the aged and infirm and the sick had been visited in their homes with the consolations of the gospel. In giving a brief statement of his ministrations at La Prairie and St. Lambert,

Rev. Mr. GLASS, in an eloquent address, pointed out the importance of not only maintaining ordinances in every station already occupied, but also the duty of the Presbytery in supplying the members of the Presbyterian Church, wherever they are found, with their own services. Especially important was this in the neighbourhood of a large and rapidly growing city like Montreal, where what may be now only a group of families, may in a very short time become a large and influential congregation. There was certainly wealth enough in the city to provide easily the means that are required for this preparatory work.

The Rev. Mr. CAMPBELL, Convener, then read the Home Mission Report, which, together with the supplementary reports referred to, met the entire approval of the Presbytery.

Arrangements were made for holding the Annual Missionary meetings in the several congregations and giving weekly supply to Beauharnois and Chateauguay until next regular meeting.

A memorial was read from representatives of St. John's Church (French mission,) Montreal, praying for the moderation of a call in favour of the Rev. C. A. Tanner, and the Presbytery agreed to meet in that church on the 19th inst.

The Synod's Remittant Union with other Churches was then read.

The Rev. GAVIN LANG moved, seconded by Rev. WM. SIMPSON, "that, as in view of the want of unanimity in the Church, and of the grave difficulties which surrounded what is commonly known as 'The Union Question,' it

would not be for the interests of religion to consummate at present such a union as that proposed between the Presbyterian Church of Canada in connection with the Church of Scotland and the Canada Presbyterian Church."

Dr. JENKINS moved in amendment, seconded by Rev. Mr. Campbell, that the Presbytery approve the preamble, the basis and the general resolutions, as sent down by the Synod, and that with regard to the special resolution anent the Temporalities Fund, the Presbytery, while returning yea, suggest to the Synod whether it may not be desirable so to alter the terms of the resolution as that such portion of the capital of the Temporalities' Fund as may be used for the purposes therein named shall be returned to the Fund; and whether students might not also be recognized as having a claim to participate in the Fund, on their receiving license and entering upon the active work of the ministry.

The amendment, being carried by a vote of two to seven, became the judgment of the Court, against which the mover and seconder of the motion entered their protest.

The Presbytery then adjourned.

THE PRESBYTERY OF GLENGARRY met at Cornwall on the 5th ultimo, Rev. Dr. McNish, clerk, pro tem. Two students came up for examination. Mr. R. J. Craig, about entering upon his first year in divinity, and Mr. John L. Stuart, upon his third year. The examinations were highly creditable to the students in both cases. Rev. Mr. McPherson was appointed to moderate in a call to a minister for Lochiel on the 17th August, and the Presbytery agreed to meet on the 19th to consider the same. We understand that the choice of the congregation has fallen on the Rev. Neil Brodie, of Gairloch, Nova Scotia, and that arrangements have been made for his induction.

A deputation appeared from COTE ST. GEORGE to obtain the consent of the Presbytery for an application to the Colonial Committee for a small grant to aid in the completion of their Church which they have erected at a cost of nearly \$3,000, without, so far as we know, any extraneous aid. The request was unanimously granted. Considering all the circumstances of the case, the congregation deserve credit for the spirit and liberality they have manifested, and we heartily congratulate them on the near prospect of assembling for worship in their beautiful new House.

The only other business of importance before the presbytery was the Synod's Remit on Union, which was approved by a vote of ten to five—four Ministers and one Elder entered their dissent. The dissenting ministers were Messrs. McPherson, Davidson, Watson and Mullan. In this Presbytery the previous vote on the Union Remit was *adverse*, 6 to 3.

THE PRESBYTERY OF KINGSTON met on the 4th of August. Rev. Dr. Williamson was chosen Moderator for the current year. Mr. McLean, Belleville, was appointed clerk, *vice* Rev. P. S. Livingstone, who lately resigned his charge. After the transaction of routine business the Presbytery took up the consideration of the Remit on Union, and voted YEA to all the articles and resolutions contained therein.

"Without transgressing the bounds of the Presbytery, or of propriety we hope, we may mention a little act of kindness done by the people of BELLEVILLE to their minister, which may be suggestive to some others. At a meeting of the congregation held in connection with some improvements to the Church building it was resolved "that leave of absence be granted to the Rev. Mr. McLean for such period as he may desire, to obtain rest and recruit his health, and that the sum of \$100 be appropriated towards defraying necessary expenses." Our informant adds, "both Congregation and Kirk-Session voted yea on the Remit on Union—only two in the Congregation dissenting."

A correspondent from Beachburg sends us the following encouraging statement of matters in the township of Ross, formerly united with Westmeath as a congregation:—

"On the 5th ultimo, St. Andrew's Church, Ross, was crowded with an interesting audience. The first item of business was the last practice of Sacred Music under the leadership of Mr. Heney, who for the last five months has been attending to the spiritual wants of the congregation. Next came up the consideration of the question of Union. The amended Basis having been duly explained, was unanimously approved of, as it was also by the Session which met afterwards for the same purpose. Divine service was then conducted by Mr. Campbell, of Westmeath. After this was concluded, the

Fourth and last business of the congregation was entered upon. This was the presentation by Mr. Campbell, at the request of the young people of the congregation, and on their behalf, of a very handsome gold chain and seal accompanied by an envelope which, when opened, proved to have several bank notes in it.

When it is remembered how shortly Mr. Heney has been in Ross, it surely speaks well of him that he has succeeded in so securing the respect and attachment of all old and young in this, his first field of missionary labour.

The Ross people want to wait the two years till his college curriculum be complete, but when all the uncertainties of the case are weighed, it is plain that it would be unwise for them to do this. They had much better make use of their present state of united and quickened activity to secure the services of a pastor who is now ready to be ordained over them. Subscriptions have been taken up towards the building of a new brick manse opposite the Ross Church. To any man of the missionary spirit who wishes a good opportunity to make, under God's guidance, not only one large, but in a few years' time, I believe, two good congregations, here is an excellent opportunity. In twelve years from this time I believe this Township will be altogether ahead of anything in this part of the country as an agricultural district. Who are willing to come?

On the 12th ultimo, the annual Sabbath School Picnic of the WESTMEATH congregation was held, when a large attendance crowded the Town Hall, Beachburg, where the creature comforts in extraordinary abundance, and of the most tempting quality, were spread out for the benefit of old and young. After ample justice had been done to the cakes and pies and tea, the children adjourned to the agricultural shed where a number of swings were put up for their amusement. By and by the Town Hall was cleared of the tables, and the audience, old and young, reassembled for music and addresses. Mr. Grant, of Pembroke, a Baptist missionary, first gave an excellent address. Other speeches were given by Messrs. Robinson and Craig. Several nice anthems were sung by a trio of well trained voices; the children sang several of their own hymns very nicely, under the joint leadership of their pastor, their present teacher, and Mr. Craig, missionary in Huntly, their former teacher in School music, who opportunely happened to be present. The collection boxes for the past year when opened contained over \$18.00, which it was voted by the children to divide equally between the French Mission and the Indian Juvenile Mission. The girls' box had considerably more in it than the boys. The best efforts of old and young, assisted by the encouragement of the chairman, failed to consume more than half of the liberal things which the ladies had devised, and a dilemma was here: what is to become of the remaining basketful? Somebody suggested that they should all come back in the evening at seven o'clock and eat them up, and have what is called a social. The best of the joke was that there was not only lots of good cakes,

but of good music and speeches too, over after the day's work was done. But we mustn't forget that the plates were handed round after tea, and the bits when counted out amounted to over \$18.00 again, which is to be spent in the purchase of a new library for the Sabbath School. After singing the Doxology all the good people of the burgh separated in good time, after having heartily enjoyed themselves."

IN THE PRESBYTERY OF TORONTO, the Rev. Ewan Macauley, formerly of Balsover, was inducted to CALEDON AND MONO on the 5th August with the customary solemnities.

THE BRITISH AMERICAN PRESBYTERIAN in a recent issue gives an account of laying the corner-stone of a new church at WASHAGO, thirty miles north of Barrie. Special interest was given to the ceremony from the fact that His Excellency the Governor General, who happened, opportunely, that way, very kindly consented to perform the ceremony. It appears that we are indebted for this enterprize to Mr. James G. Stuart, a student of Queen's College, Kingston, who recently "appeared in the place like a vision of hope, and intimated divine service for the ensuing Sabbath in the hotel of Mr. J. Ormsby. With zeal and earnestness he proceeded to take steps for the erection of a church, and procured a considerable amount of assistance from Toronto and Kingston. An admirable site was granted by Mr. A. Marshall, and the corner-stone laid in the manner described on the 27th July." The Rev. J. Gray, a minister of the C. P. Church, conducted the religious services, which were brief, as became the occasion. "His Excellency then smoothed the mortar with a trowel, presented for the occasion, and laid the stone in a workmanlike manner." The assembled people cheered lustily for His Excellency, the Countess and the Queen, led by Mr. Gray, who thanked His Excellency for the honour conferred on the locality. "The Governor General expressed the hope that the Church about to be erected might prove a blessing to many who should worship within its walls, as well as a place of salvation and comfort to the surrounding district." We have no doubt the event will long be remem-



bered in that neighbourhood. The act, though unimportant in itself, comparatively, is sufficient, if proof were needed, though it is not, to prove His Excellency's desire to make his sojourn in Canada conducive to the happiness and welfare of the people in every possible way.

On the 21st of May last, THE PRESBYTERY OF HAMILTON met at Waterdown to induct Rev. E. W. Waits to the charge of NELSON and WATERDOWN. Rev. Dr. Hogg, of Guelph, presided, and preached the sermon for the occasion. Rev. Mr. Smith, of St. Paul's Church, Hamilton, addressed the newly inducted minister, and Rev. Mr. Herald, of Dundas, delivered a short but telling address to the people. Our informant adds, "We were surprised and disappointed when several numbers of the *Presbyterian* came out without containing any notice of this induction." We regret the omission, pleading as our excuse the Aberdeenshire Schoolmaster's translation, of the well-known latin epigram—*ex nihilo nihil fit*. At last regular Meeting the Presbytery came to a vote on the Union Remit, *yeas 10, nays 4*.

PERSONAL.—The Rev. John Clugston, who ministered to St. John's Congregation, Quebec, in connection with the Church of Scotland, from 1830 till 1844, and who in the year 1848 returned to Scotland and connected himself with the Free Church, is at present on a visit to this country. There are still many of his old friends who will be glad to renew the acquaintanceship of Auld Lang Syne. Dr. Cook, of Quebec, Dr. Murray, of Montreal, Dr. McNish, of Cornwall, Mr. Bennet, of Almonte, Mr. McLennan, of Peterboro, Mr. Porteous of Matilda, Mr. Ross of Chatham and Grenville, in addition to others already mentioned, have been "doon the water" this summer. Among the arrivals from Scotland, the Rev. W. M. Black and Mr. A. D. Fordyce, are welcome back again.

Rev. Neil MacNish, LL.D., the Minister of Cornwall, is to be congratulated on his accession to the ranks of our "Reverend Doctors." The degree of Doctor of Laws was conferred by the

Toronto University after examination, upon our learned friend, who might attach to his name more letters than most or any of his contemporaries. Dr. MacNish is a B.D. of the University of Edinburgh, and holds at this time the post of Classical Examiner in the University of Toronto, his Alma Mater.

#### THE UNION QUESTION.

In justice to the respected Ministers and Elders who felt it to be their duty to protest against the finding of the last Synod on the Union Question, we now insert the text of a printed circular which came addressed to us.

"As the real significance of the course which we took at Ottawa, in protesting against the decision of the last Synod on the Union Question, has been either ignored or misrepresented in the *Presbyterian* and in certain paragraphs supplied to leading newspapers, we are most reluctantly driven to the necessity of thus emphatically disclaiming any intention of departing from our protest or from the determination to follow it up by future action. As a confirmation of the soundness of our position, we may mention that we are legally advised that no majority, however large, can alienate the property of the Church, (including Temporalities' Fund) from its present connection; and no act of the Dominion or Provincial Parliaments, even though obtained, can deprive the minority of their right to all that may belong to the Church of Scotland in Canada at the time of Union, should that event ever take place.

We think it only right to call attention to the fact that, in consequence of the Union debate at last Synod having been unusually protracted, a considerable number of Ministers and Elders, opposed to Union, had to leave before the division; and we are further led to believe that many, who have hitherto been induced from mere sentimental considerations to vote for the Basis of Union, will now pause before joining in any attempt to consummate the proposed Union itself, in the face of dangers and difficulties of the gravest and most critical kind.

We rely upon receiving from even those who differ from us the same credit for Christian consistency and sincerity of conviction which we cheerfully extend to them; and we ask that, in common fairness, this communication be laid before Presbyteries, Kirk-Sessions and Congregations at their meetings held for the purpose of pronouncing upon the New Basis of Union and accompanying Resolutions.

Yours very faithfully, Robert Burnet, Thomas Macpherson, David Watson, Gavin Lang, Peter Watson, James S. Mullen, T. A. McLean, John McMurchy, Roderick McLeod."

The only remark we have to make in reference to the foregoing is to offer the

assurance, which we can do in the most explicit manner, that the Union will not be consummated until the fullest provision is made by Legislative enactment that all property, real or personal, belonging to congregations or incorporate societies shall be held and administered by them in like manner, and as nearly as possible subject to the same conditions, after the Union, as they are now.

## SCOTLAND.

**HOME MISSION.**—In submitting the annual Report to the General Assembly, Dr. Phin, Convener, stated that the condition of the mission was more satisfactory than had been shewn by any previous report.

The income for the past year was £10,649, exceeding that of the immediately preceding year by £1152, and being £590 more than double the revenue in 1842. The Committee reported under the head of mission stations 83, from 68 of which there was a reported attendance of 8993, while the number of communicants at 29 of the stations was returned at 2085. Grants for these stations had been given to the amount of £2697. Under the head of mission churches, the Committee reported that they had voted £3455 to 85 mission churches, 74 of which had reported 20,160 attendants and £7930 of local income. Since last Assembly the Committee had undertaken to assist in the erection or enlargement of 23 churches, which would supply 10,935 additional sittings. The cost of these churches would be £42,174, and the Committee's expenditure on these churches, when completed, would be £7250.

Dr. Phin mentioned that the increase of parochial contributions last year was mainly owing, not so much to larger collections got on Sunday, as to the more general adoption of the system of collection through schedules, and said he was satisfied that if ministers would only try that plan more generally the results would astonish them.

Rev. Dr. LEISHMAN of Govan is dead.

Rev. Duncan Taylor, of Brodick, has been presented to the parish of Avondale by the Duke of Hamilton. St. Michael's congregation, Dumfries, has unanimously resolved to recommend to the crown for presentation the Rev. John Paton, of Bombay, (a cousin of our Mr. John Paton.) The death is announced of the Rev. James Fairlie, of Mauchline, uncle of Rev. John Fairlie, of L'Original and Hawksbury.

**LICENSED TO PREACH.**—The Presbytery of Bellefontaine recently licensed as a preacher a Mr. Luther Smith, aged seventy years. He has been an active elder, and has done much lay-preaching, and has great unction and power of speech.

The Roman Catholics of Tain are to have a priest settled among them shortly, a Mr. Fraser of a good old Strathglass family. Probably one of this persuasion has not been settled there for hundreds of years before.

The appointment of the Rev. Malcolm Maclean, M.A., B.D., as assistant to the Rev. Dr. Burns of the Glasgow Cathedral, has given great satisfaction to the people of Fearn, the town where he was born, and where he taught for several years in the Parish School.

The Duke of Argyle, in compliance with the unanimous request of the congregation, has issued a presentation to the Church and parish of Bonhill, in favour of the Rev. John Martin, High Church, Paisley.

The Earl of Kintore preached in the Free Church, Auchterarder, in the forenoon of the Sabbath, the 20th inst., and at the close of his address made a touching allusion to the death of the late Lord Dalhousie, and offered up special prayer on behalf of Lady Christian Maule.

**MEMORIAL CHURCH.**—Mrs. Ellice, mother of the late Captain Speirs, of Elderslie, M.P., having some time ago signified her desire to the heritors of the united parishes of Houston and Kiltallen to erect a memorial church on the site of the Parish Church in memory of her son, and the heritors having consented to accept the same, and commenced to demolish the old building, the congregation worshipped on Sabbath afternoon for the first time in the Free Church, which has been kindly granted for their use till the new Church is completed. It is understood that a memorial window will be erected.

The Earl of Airlie, at the request of the parishoners of Clunie, has presented the Rev. Angus M'Innes, M.A., B.D., presently assistant to the Rev. Donald M'Leod, M.A., of St. Mark's, Dundee, to the Church and Parish vacant by the translation of the Rev. Alex. Irvine Robertson, M.A., B.D., to the West Church, Aberdeen.

**HANDSOME LEGACY BY LORD DALHOUSIE.**—We understand that by the will of the late Earl of Dalhousie, the sum of £20,000 is to be paid over to the Trustees of the Free Church of Scotland, to be by them applied, so far as it will go, in endowing the ministers present and to come of the following congregations of the Free Church of Scotland on his estates with perpetual stipend of £200 a year each, payable half yearly at Whitsunday and Martinmas, and commencing at the first of these terms which should happen after the decease of his sister Lady Christian Maule—viz., the minister of the Free Church of Monkie, the minister of the Free Church of Arbirlot, the minister of the Free Church of Carmyllie, and the minister of the Free Church of Lochlee.

**JESUITS IN GLASGOW.**—It is claimed that in Glasgow, as elsewhere in Scotland, there has been a great "Catholic Revival," and that this is in a measure owing to the unwearied labours of the Jesuits. There are in and within a short radius of the city no fewer than twenty Roman Catholic places of worship. Connected with these there are upwards of fifty priests.

Sittings are provided in these churches for about 20,000 people, and there are nearly 20,000 children taught in the Sabbath schools conducted by the adherents of those Churches. Glasgow boasts of the Catholic Cathedral of St. Andrew's, a large Church seating 2,500 people, and that city is also the abode of the Most Reverend Archbishop Eyre, Administrator Apostolic of the Western District. Statistics show the number of Roman Catholics throughout Scotland to be almost in the proportion of one to seven of the entire population. The whole number of Romanists, as lately ascertained by themselves, in that section of the Empire, is 360,000. The number of priests is 227; of churches and stations, 222; and of convents, 23. There are no less than 150 congregational schools, and a college at Blairs, for the education of priests, which has an average number of 58 students. Among the various orders of Nuns in Scotland, there are the Apostoline, the Ursuline, the Franciscan, the Nuns of Loretto, the Nuns of the Good Shepherd, the Sisters of Mercy, the "Little Sisters of the Poor," and the "Daughters of Nazareth." Among the clergy there are Jesuit Fathers, Oblate Fathers, Redemptorist Fathers, Passionist Fathers, Franciscan Fathers, and Vincentian Fathers.

The *Orkney Herald* gives an amusing account of an incident which occurred in the parish church of Birsay some time ago. During the singing of the first psalm a goose entered the Church and quietly "waddled" up the passage towards the pulpit, just as the precentor had got out of the tune and almost come to a standstill—a not very unusual occurrence at that time. The minister observing the goose, leaned over the side of the pulpit, and addressing the church officer, said—"R— put out the goose." That functionary not observing the presence of the feathered parishioner, and supposing that the minister's direction had reference to the precentor, marched up to that individual, and to the no small amusement of the meagre congregation, collared him, saying at the same time—"Come out o' that, fallow!"

A gentleman had occasion to call on the Rev. Thomas Campbell when he was in Glasgow. "Is the dominie in?" he inquired of a portly dame who entered the door. "He's in the yaird, sooperintendin' Saunders the carpenter. Ye may see him the noo if your business is vera precise." The gentleman walked into the yard, where he beheld a carpenter briskly planing away to the air of "Maggie Lauder," and the dominie standing by. Unwilling to intrude on their conversation he stepped aside, and heard: "Sauners, I say! Can ye no hear me?" "Yes, m nister, I hear ye. What's your wull?" "Can ye no whistle some mair solemn and godly tune while ye're at your work?" "A-weel, minister, if it be your wull, I'll e'en do it." Upon which he changed the air to the "Dead March in Saul," greatly to the hindrance of the planing. The dominie looked on for some minutes in silence, and then said: "Sauners, I hae anither word to say till ye. D'd the gude wife hire ye by the day's darg or by the job?" "The day's

darg was our agreein' master." \* Then, on the whole Sauners, I think ye may just as well gae back to whistling 'Bonnie Maggie Lauder.'

#### JUBILEE TESTIMONIAL TO THE REV. DR. McLEOD, OF MORVEN.

Those among us whose recollections of ecclesiastical matters in Canada reach so far back, will remember that the churches of British North America were honoured by the visit of a deputation appointed by the General Assembly of the Church of Scotland, in the year 1845. It consisted of three ministers, Dr. Simpson of Kirknewton, Dr. John McLeod of Morven, and Norman McLeod, then of Dalkeith. The deputation arrived at Halifax on the 1st July of that year. Nothing could exceed the cordiality of their reception, and their progress through the Provinces from the day that their feet touched our soil, till their departure on the 16th September, was a continuous ovation. The chief places in Nova Scotia, Prince Edward Island, New Brunswick, and the two Canadas, were all visited. Everywhere their presence was hailed with delight, and the message of peace and good-will which they bore was received by the people with deepest interest and gratitude. It was necessary that the deputation should do its work separately, and it was the writer's good fortune to be present at one of the meetings held in a rural parish by Dr. McLeod, of Morven. Though it is now well-nigh thirty years since, his utterances on that occasion are still fresh in memory. While it fell to him to treat of controversial matters, everything like the rancour and uncharitableness of controversy was studiously avoided. Without vilifying or even disparaging others, the character and position of the established Church of Scotland were nobly and successfully vindicated, and it may be safely said that the position which the Canadian branch of the Church subsequently attained, is largely attributable to the kind words and the wise counsels of these estimable brethren, and others who followed them on a similar errand.

Dr. McLeod was then in the prime of

life; a minister of twenty-one years' standing, whose name in his native land had already become a tower of strength. His after services in promoting the interests of the Scottish Church, and the religious, moral, and temporal welfare of the people need not be spoken of; they are well known. He is now about to complete the *Fiftieth* year of his ministry, and it is proposed to celebrate that event by the presentation of a suitable testimonial. From a printed circular addressed to us we make the following extract, which will sufficiently explain the ground of appeal which has been made to the Scottish public :

"The service which Dr. McLeod has rendered to the Church in the West Highlands during the last fifty years is incalculable. Though frequently solicited to accept lucrative ecclesiastical and educational appointments in other places, he has faithfully adhered to his first Parochial Charge of Morven, which, notwithstanding its vast extent and physical difficulties, is one of the poorer livings of the Church of Scotland. And his influence there has served to create and maintain a high moral tone throughout the whole West Highland districts. His services to the Church of Scotland, as well as the position which he occupies as one of her ablest and most influential Ministers, were acknowledged some years ago by his being elected to the Moderator's chair in the General Assembly, and more recently by his appointment to the honorary offices of the Deaneries of the Chapel Royal and the Thistle.

It is therefore believed that the time has come for conferring upon him such a testimonial as is now proposed, and that many of his friends and acquaintances generally, and those interested in the Highlands in particular, will be glad to embrace this opportunity of doing honour to one who has so well deserved of his Church and Country as the Minister of Morven.

Dr. John McLeod is the only surviving member of that deputation of 1845. Dr. Simpson was gathered to his fathers twenty years ago, and the much loved Norman finished his illustrious course on the 16th of June, 1852.

We feel sure that there are those among us who will esteem it a privilege, to co-operate with the friends in Scotland in doing honour to one in every sense of the word so deserving of it; and we have only further to say that subscriptions sent to Principal Snodgrass, *Kingston*, Rev. David Watson, *Beaerton*, Rev. Dr. McNish, *Cornwall*, or to the editor of the *Presbyterian*, *Montreal*, will be

promptly forwarded to the committee in Scotland.

#### IRELAND.

Last year 148 Sabbath Schools, in connection with the General Assembly of the Presbyterian Church, contributed \$1,600 towards providing suitable premises at Newchurang in China.

In 1849, the population of Belfast was 80,000; at present it is about 200,000; and the Presbyterian portion of the population alone is increasing at the rate of 4,000 annually.

At the laying of the Foundation Stone of the Limestone Road Presbyterian Church, on the 9th ult., Sir Edward Coey stated that it was the first of five additional churches to be erected within a few years, which, when built, would make a total of 33 connected with the Presbyterian Church of Ireland, now by Act of Parliament declared to be the title of the Church. Illustrative of the progress of the Church, he mentioned that 50 years ago there were just two meeting-houses in Belfast,—that at the same time there were just 199 meeting-houses belonging to the Synod of Ulster, whereas now, they had, not meeting-houses, but 554 Churches;—that then, they had 182 Ministers, whereas now, they had 625 Clergymen. He added as follows:—At that time they had no Colleges, they had now two, with very considerable endowments. At that time, they had no Orphanage, now they had a flourishing one, and besides an Orphanage for the children of clergymen. They had now close on \$3,000,000 invested for the benefit of clergymen, and that was supplemented by the Sustentation Fund Scheme, worth nearly \$150,000 a year.

Many congregations of the Assembly are taking advantage of the Glebe Loan Act, a measure passed by the late Parliament to facilitate the erection of suitable dwellings for ministers by their congregations. By this Act, congregations may borrow two thirds of the sum necessary to erect manses from the Government Board of Works, paying five per cent. interest, which payment liquidates the entire sum borrowed in thirty-five years.

THE PROPOSED ASSEMBLY HOUSE IN BELFAST.—We understand that a meeting of the committee in charge of this matter, to whom, it will be remembered, power was given at last Assembly finally to dispose of the case, was held recently in Belfast, when it was resolved to accept of the splendid site so generously offered by the Messrs. Corry, and to proceed with the undertaking so soon as satisfactory arrangements shall have been made between the committee and the congregation of Linen Hall Street.

At the monthly meeting of the Presbytery of Belfast, Rev. Dr. Knox reported that a contract had been agreed upon for the erection of a new Presbyterian Church at the Knock, one of the fashionable suburbs of Belfast. The Presbytery of Dublin at its last meeting licensed Mr. Matthew Drysdale, and gave Mr. McDuff Simpson letters of commendation to the Church in the United States, whither he is going. Provision was made for the supply of the pulpit of Rev. Mr. Rainey of Killereau, incapacitated by severe illness from active labour.

## The Schemes.

In regard to THE ADJOURNED MEETING OF SYNOD, appointed to be held in Toronto on the 3rd November next, doubts appear to exist in various quarters as to what will constitute its legal membership. As the subject is one of very great importance, and involving some difficulties, it should be well considered by all parties concerned.

In the case of a *pro re nata* meeting of Synod the law is explicit. Such a meeting is called by circular "to each member whose name appears on the Roll of the last preceding annual session." The case of an *adjourned* meeting is, however, somewhat different. In the absence of authoritative documents, after full consideration aided by such advice as was available, we incline to the opinion that all ministers in charges, and all representative Elders duly commissioned at the time of holding the said adjourned meeting will probably be recognized by the Synod as its legal membership in November. We are strengthened in this belief by a reference to the Act of 1863 (page 29 of printed minutes), where it is stated to be "competent for any meeting of Presbytery to receive and sustain Elders commissions, to represent Sessions in the Superior Courts for the year." Certainly, Elders who present their commissions at any adjourned meeting of Presbytery, are held to be entitled to sit and vote at such adjourned meetings, and, by analogy must be competent to sit and vote in the higher Courts unless, as in the case of a *pro re nata* meeting, prevented by special enactment. There cannot be a dual representation of Elders from the same congregation in the Synod. It may help us to reconcile a seeming inconsistency by reflecting that the Synod, as a Church Court, is not defunct during the period that intervenes between the holding of its Sessions. It is always represented by its Moderator and Clerk, and may be convened at any time when found necessary. And at any given time is composed of the members of all the Presbyteries within its bounds.

We do not presume to lay down the law on this subject, but rather to invite consideration to it. If there is any force in the arguments we have advanced it will evidently be desirable that Presbytery Clerks should make up their Rolls and transmit them to the proper quarter just as they would do previous to the ordinary meetings of the Synod. At all events no harm can come of so doing, and it may be the means of saving time and obviating confusion.

We may state that, in the absence of the Clerk, we have no doubt that the Rev. Principal Snodgrass, Kingston, will attend to any business matters connected with the Synod that may be referred to him.

The large space devoted to the Report which now follows, and for which we bespeak a careful perusal and some afterthought, precludes any further reference to the Schemes at this time.

### REPORT ON CHRISTIAN LIFE AND WORK.

The Committee met at Owen Sound on the 20th April 1874, and drew up a form of questions which were sent to the representatives of each Congregation. To these questions fifty-one returns were received, upon which the following remarks are based.

**QUESTION 1.—CHRISTIAN LIFE:—**Can you describe, in a general way, the spiritual condition of your people—(a) What proportion of them do you regard as *renewed in the spirit of their mind*—eternally safe? (b) What are the special fruits of the Spirit visible among such? brotherly kindness? forbearance? godly concern for the salvation of others? a disposition to engage in Christian work? Please state (c) Any indication of a gracious movement in your Congregation just now, similar to that going on in Scotland, and other places? If not, are there any means being used to bring it about, such as expectation, intercession, as set forth in Isaiah lxiii, and other scriptures: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness, &c.

It was with considerable hesitation that the Committee put forth this question, especially that part bearing upon the proportion of Congregations that might be considered as *renewed in the spirit of their mind*, knowing as they do that it is one on which no Minister or Elder can be expected to give anything like a sharp and definite reply. There is so much that is deceptive in appearances, and myste-

rious in the working of the Holy Spirit, that some think that such a question as this should form no part of a series intended for the Church at large.

The Committee have to say that they never expected anything like a sharp or definite reply to this question, nothing indeed beyond an opinion as to the general condition of the people in a spiritual point of view. Clearly the question, whether answerable or no, is the question of questions which every true Minister must often put to himself, and the one around which all the efforts and organizations of the Church gather; and it is clear also that no Minister watching for souls, *as those that are to give an account*, can rest satisfied so long as the signs of spiritual life are wanting, no matter how excellent his preaching and how abundant in labours. Moreover, the signs of spiritual life are not generally so obscure that it is impossible to form an opinion as to whether there is life or no, and a true man deeply in earnest about his work does form his opinion. The physician to whom a fever ward has been committed can usually tell the state of his patients and discern the signs of convalescence; and there is no one worthy of the name that would be content with merely making examinations, giving prescriptions—in short with a mere perfunctory round of labour. Daily he visits the ward, passes from bed to bed, from patient to patient, carefully noting the changes that are taking place—the effect of the medicines he has prescribed, all the more anxious if the disease be mysterious or the symptoms be obscure, and no amount of vigilance or visitation will satisfy him unless he see the signs of returning health. The one question with him is not the excellency of the instrument, or the virtues of the medicines, but *recovery*. Who? How many are safe? And it is presumed by the Committee that no true Minister, to whom the care of souls has been committed and whose eyes have been opened to the grand realities of the eternal world, will be content with mere administration of the ordinances or indeed anything short of success in the highest sense of that term. Moreover, they submit that a Minister, especially if his charge is small, is or should be in a position to enable him to form an opinion as to how many of his people are in a safe condition. Mingling with them from day to day, from year to year, noting their walk, and conversing with them individually on the things pertaining to the Kingdom, he will not be altogether a stranger to their spiritual state, and he will not think it a strange thing that that Church that has given him his *status*, and committed to him the care of souls, should now and then address to him the solemn question: Watchman, what of the night? How many of those do you consider safe? What signs of returning health? Any evidence of an awakening? But what is the fact? Only about twenty-five Ministers in the whole Church have deigned to speak on the subject at all, and several that have spoken have spoken only in terms of disapprobation, as if the question under review were one that should never be mooted in a Church paper, or a Church Court. Perhaps no

more humbling, startling revelation was ever made to the Church than some of the answers given to this question—or rather the answers taken as a whole.

At the same time the Committee have pleasure in recording the fact that a goodly number of those reporting—about one-third—speak in very joyful terms of the spiritual condition of their people, and in some instances speak definitely as to their opinion of the number that are safe. One-half, one-third, one-fourth, one-fifth have been named as the proportion in this condition; and others, while declining to speak definitely, as to the number, bear testimony to a growing spiritual life in their Congregations, as seen in increasing numbers that wait upon the ordinances, that attend the prayer meetings, and offer themselves for Christian work—nothing, in short, can be finer in this respect than some of the reports which have been received; and while there has been no special work of grace, so far as the Committee can gather from these reports during the year in any one of the Congregations, yet the attitude of not a few is that of expectancy, and the cry of many an earnest soul is that of the Psalmist: *Turn us again. O God of our salvation, and cause thine anger towards us to cease. Wilt thou not revive us again that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation.*

The great complaint under this heading is *the lack of spiritual life in the Church*, and the only suggestion which the Committee have to offer in the way of meeting this evil is a deeper consecration to their work on the part of the Ministry. The evil in question is not peculiar to Canada or to any section of the Church of God. It is one which is as wide as humanity, but it is one which, under the Divine Spirit, everywhere yields to One in communion with the Unseen, and all alive to the value of souls. Who does not know that love and faith and fervency of spirit are everywhere triumphant? Who does not see this at the present time in the labours of a Moody, Guinness, Bonar, Arthur, and a John M. Lang? Such men represent the Wesleys, the Whitefields and the Edwardses of the last century. They belong to the higher order of labourers. Forgetting the things which are behind, leaving secular matters in their proper place, they give themselves entirely to *the ministry of the Word and prayer*. Some of these men are not distinguished in the higher walks of scholarship, but they are all distinguished as Ministers of Christ. Great gifts and great scholarship combined will make a St. Paul or a Martin Luther, but great gifts in themselves are feeble. There are hundreds of men, ample in power, rich in learning, ponderous in ancient lore, that put in their days—fifty years perhaps in one place—and yet accomplish almost nothing, simply because working at a low temperature—while right by the side of some such man is one that is greatly blessed in his work, and yet one who can scarcely lay claim to anything but devotion to his work, and who, because of his devotion to his work, his fervency of spirit, has power with God.

**QUESTION II.—THE SACRAMENTS:—** (a) How often is the Sacrament of the Lord's Supper dispensed, each year, in your Church? (b) What proportion of your Congregation, above eighteen years of age, have not participated in the Sacrament of the Lord's Supper? What are the reasons chiefly given by those who are in that position for so refraining? (c) What may be the number of the unbaptized, over two years old, in your congregation? What are the chief reasons why this Sacrament is not sought by the parents of these children? or why, if sought, is Baptism refused?

As to the frequency with which the Sacrament of the Lord's supper is dispensed it would appear from these returns that three of the reporting Congregations observe it once, a year, thirty-one, twice, five, three times and six, four times a year. One or two intimate their intention—that is of those who have been in the habit of observing this ordinance only once or twice in the year—of doing so hereafter more frequently.

Very little in the way of complaint has been expressed in regard to children over the age of two years growing up unbaptized, except in the case of one Minister who speaks of 150 children in this condition in his Congregation, and states that the chief cause is carelessness on the part of the parents and the prevalence of Baptist views. It is different with the Sacrament of the Lord's Supper. It would appear from these that fully one-half of the adult population of the Church—that is, those over eighteen years of age—stand aloof from this holy ordinance, and are living unpledged to a Christian life. The proportions range from one-twelfth to three-fourths of those of ripe years that are living in this state, and though the returns as a whole are not so definite on this point as could be desired, yet the Committee believe that they are not far from the truth when they say that fully one-half of the adult population of our Church decline entering into its Communion or to take Christian ground! This sad fact, which was adverted to last year, is far more clearly brought out in the sheets this year, and the conclusion which is forced upon the Committee is that the Church, notwithstanding all her efforts and organizations—Sabbath Schools and Bible classes—is failing, at least to the extent named, to gather in her young men and women into the fold of Christ, or even to attach them to herself by any strong and enduring bond. On every hand and in every Congregation there are scores growing up to manhood and rushing into life's solemn responsibilities without, it would seem, a single thought of consecrating themselves to God, and all over the Church there are heads of families—fathers and mothers that have grown grey under the preaching of the Word, or within easy access of the sanctuary—that have not yet taken the first step towards that higher life of faith to which they are called. One Minister in a rural section of the country, without giving the proportion, states that 248 persons of adult years are living in this state. Among the causes assigned for this deplorable state of

things are the love of the present world—the dislike of being under the obligations involved—the high style of fencing the tables, common in some places, and the air of mystery and awe which has been thrown around the ordinance—the inconsistencies of some of those who have made a profession of their faith and the feeling that it is better not to vow, than to vow and fail to perform—and above all—“unfitness”—a sense of unworthiness restrains. This last is by far the most frequent excuse that is offered for neglecting the command of our Lord: *This do in remembrance of me.*

The Committee have received no hint or suggestion from any Minister as to how the great evil under consideration is to be met and they themselves have none to offer, save perhaps that of a more careful and individual treatment of those coming into mature years. The period of youth, it is well known—the period intervening between the time they leave the Sabbath School or Bible Class and that of the age stated in these sheets—is a very dangerous one—one of companionships and strange questionings, when the fountains of thought are stirred and black doubt casts its shadow over all the teachings of the Sabbath School and the traditions of the family—when passion pleads for indulgence, and the restraints of home are felt to be irksome, and the boast and bravado of impudence or irreverence is apt to be mistaken for manliness. It is a transition time in which the man is usually made or marred for eternity. At such a time he stands much in need of the loving counsel and care of his pastor, and he that is “wise to win souls” will not be an idle spectator of the young man during these years; and though there may be much in his tastes and temper fitted to repel, yet every one knows that no young heart is altogether proof against such approaches. Moreover, after the transition period may be regarded as past, after a graver stage of life has been attained, and a more sober cast of thought has set in, many a one has sighed for the purer faith and the holier joy which once was his, and has begun to look wistfully to a religious life and to long for light on the dark problems that were disturbing him. In such a case he would welcome a true man to speak with him, not in a pompous, perfunctory way but frankly and affectionately—would welcome such a man as an angel of God. This is what the true minister, and one *watching for souls as those that have to give an account* will do. He will gladly avail himself of such opportunities as he can find—not make—to bring such to their right mind. This is what not a few Ministers, as the Committee discovered last year, lay out to do. Alarmed at the extent of non-profession among their adherents, notably among young men, they seek to improve the occasion of their pastoral rounds for the special benefit of such young persons—of dealing privately and personally with them, and bringing before them the solemn truth of God, and the Committee are persuaded that if more efforts of this kind were put forth—more private and personal dealing were resorted to in regard to those that are standing aloof from the Holy Communion—a

great change for the better would soon be effected all over the Church.

There is reason to fear that the pastoral office, which from its very nature implies an individual and personal, as well as a general oversight, of those that place themselves under the care of a Minister, has been greatly lowered and suffered to go into abeyance. The Minister is often merely a preacher, speaking to the people on Sunday in their collective capacity, exchanging civilities with a few of them on Monday, but a perfect stranger to their hearts and their deeper wants and aspirations. In their report last year the Committee ventured to recommend this very thing, especially in the interest of the young—those growing up to manhood, whose hearts had never responded to the invitations of the Gospel; and they noted that 27 ministers out of sixty who made returns last year acted upon this principle. The Committee would renew that recommendation in this connection, and would call attention to the permanent obligation of the Christian Ministry to deal habitually with their people in a more close, personal and loving manner than has been common; for this will make the Ministry a far more real and blessed thing than it often is, and it will be productive of far more saving benefit to those thus treated—not in figures but in fact, as a physician treats his patient, or a shepherd treats his flock.

**QUESTION III.—ORDINARY AND WEEK DAY SERVICES.**—What proportion of your people may be set down as regular in their attendance on the services on the Lord's Day? (a) In the case of those who do not attend, or are very irregular in their attendance, what chiefly hinders? (b) What proportion attend the prayer meeting? and (c) what the week day services, such as Thanksgiving and Sacramental occasions?

Only 27 of the Congregations reporting condescend to name the proportion attending the regular service, and putting all these together the average of our people attending the regular service is a little over seven-twelfths. Then with regard to the prayer meeting during the week, the almost universal complaint is that the attendance—put down at one-tenth by several—is most discouraging. Nothing very definite can be gathered from these sheets in regard to the meeting for prayer. The main fact which strikes the Committee in this connection is the small attendance of our people on the regular Sabbath service. While seven-twelfths is about the ascertained average of those reporting, some put down the attendance much lower—as low as one-fourth, and one as low as one-tenth. Various reasons are assigned for this comparatively small attendance—distance from Church—bad roads—poverty—want of proper clothing—weariness in consequence of hard work during the preceding week—infidelity—apathy in regard to spiritual things. A great many in the country sections, it seems, make the Sabbath a sort of holiday—a day on which they mean to go and visit their friends, and on which they expect to receive their friends; this,

too, operates seriously against attendance upon Church. In short, the one great cause at work here is spiritual apathy—the love of the present world; and to meet this great evil the Committee know of but one prescription—a more faithful and true representation of the Gospel, and perhaps a more simple and direct address to the hearts and consciences of men.

There is a disposition in those days to deal in what is called "modern thought, a mangle-mangle of philosophical scepticism and metaphysics;" but he that is wise to win souls will eschew such a gospel and hold by those grand old truths which are spirit and life to the souls of men—faith in a personal God—in a free salvation—in the love of the everlasting Father—in the work of God's Holy Spirit, and the fact that Christ has forever put away sin by the sacrifice of Himself. Let a man take up with this "modern thought," as it is called, or hurry to the pulpit with a re-hash of utterances which he has presented for the hundredth time, or worse still with some pompous harangue which he will not even take the trouble to write, and which breaks through all the rules of logic and grammar, and even common sense, begun, too, and ended with prayers equally absurd and irreverent; and what wonder that souls thirsting for light—minds troubled with many questions and many cares, and there are many such minds—who would welcome a true man to speak to them from the fountains of truth as a messenger of God—what wonder that such should turn away and say: *There is nothing for me yonder.*

The Committee would not be understood as hinting that where there is an indifferent attendance upon the service there must also necessarily be indifferent preaching. On the contrary, the very excellency of the preaching and the faithfulness with which the truth is proclaimed may repel rather than draw, as in the case of certain disciples of old, who having heard a discourse on the higher life, took offence and walked no more with Jesus. Moreover, it is known to some of the Committee that certain brethren who complain in these sheets of poor attendance upon their ministry are among the most devoted labourers in the Church. Still, making allowance for such cases, it will be found as a general thing that an earnest Minister is a successful Minister—that one that never enters his study without a prayer for light, and his pulpit but with a conscious message from God, a message drawn from his own heart and the very fountains of truth—one who "takes heed not only to his ministry but to himself"—and whose whole life is a commentary on the truths which he teaches—everyone that comes within his reach will be touched by a power which is not of this world, and those "that dwell under his shadow will return," and many will rise up to call him blessed. Coming to them, from time to time, with no hasty, crude, cold utterance, but with loving truth drawn from his own rich experience—oil beaten for the sanctuary—they will feel his power and acknowledge that God is there of a truth, and being near to Him, and fetching his sup-



plies from Him, he will not be like one crying in the wilderness, mourning over empty pews and barren results, but, on the contrary, a source of attraction wherever he goes. *He may go forth weeping, but he goes forth bearing precious seed, and he will doubtless come again, bringing his sheaves with him.*

And in connection with this fresher and truer presentation of the Gospel as a means of attracting our people in great numbers to the sanctuary and quickening the life of the Church, the Committee would also call attention to the *service of song in the house of the Lord*, and recommend that Kirk-Sessions, with whom this matter lies, aim at nothing lower than the best. Who has not felt the power of music? Who does not know what a magnet a sweet voice is, even though the theme should be secular? But when the theme is the love of God, the blessed life, the glories of redemption—when those psalms and hymns and spiritual songs which the Church has consecrated to this service are employed and rendered with intelligence, with “gravesweet melody,” in short sung “with the spirit and the understanding,” how much greater the attraction, especially to the weary heart seeking rest in the world and finding none? In short, let this service be what it ought, or what it may be made with care—the union, not of a few weak, strident voices here and there through the Church or in the Choir, but the grand blending of the whole congregation in one hearty acclaim of praise, and no matter how dull the sermon, or stale the prayer, there will be no lack of interest or lack of worshippers; but, on the other hand, let the singing be poor, the preaching poor, the praying poor, and what wonder that there should be a lack of interest in, and a want of attendance upon, the services? There may be places, congregations, where it is vain to look for improvement in the other parts of the service, but there are few places, congregations so destitute of natural music that nothing can be done by money or means towards development. There are young voices that can be trained, and there is no lack of trainers and teachers in the country, and believing that much may be done in the way of improvement in some neighbourhoods in this respect, and believing further that there is no part of the service more enjoyed—none more blessed for the edification of the people—for warming their hearts and giving a higher tone to their piety, the Committee would recommend, as an antidote to the evil complained of—poor attendance on the service—not only great fidelity in the presentation of the truth, but that great attention be given to the “service of song in the house of the Lord.”

**QUESTION IV.—BIBLE CLASSES AND SABBATH SCHOOLS:**—Would you state, in a general way, the condition of your Bible Class and Sabbath Schools—tokens of prosperity; signs of spiritual life, &c.? (c) How many young people growing up in your congregation neglecting are the instruction offered in the Sabbath School or the Bible Class? (b) Do you, the Minister, even though there be a Lay Superintendent,

take the active oversight of your Sabbath School? (c) Have you any services for the children, in the Church?

In regard to this question the Committee have had very great satisfaction. It would seem from these 51 sheets that 30 of the reporting Ministers superintend the Sabbath Schools themselves, even though there may be a Lay Superintendent, and take an active part in their management, in some instances teaching a class, and that 27 have services in the Church statedly for the children. It would seem, moreover, that nearly all the children capable of attending avail themselves of the instruction offered in the Sabbath School. In a few sections the School is kept open only during the summer months, and in one or two cases there is no Sabbath School connected with the Congregation; but generally speaking the children are well looked after and carefully indoctrinated in the truths of the Gospel by a noble band of self-denying labourers, who *sow the seed in the morning and in the evening withhold not back, not knowing whether this or that shall prosper.* Nothing indeed can be more cheering and hopeful than some of these returns bearing on Sabbath Schools and the manner in which the youth is being cared for. Very favourable accounts also have been received in regard to Bible Classes—how that not a few have been quickened by the truth brought before them—and that more than one pastor has been gladdened, not only by the interest his instructions have awakened in his class, but in seeing young disciples taking Christian ground, quickly and firmly resolved to witness for God and righteousness.

But there is one difficulty connected with Bible Classes to which the Committee would call the attention of the Church—one noted by several Ministers in their returns, namely the difficulty of keeping hold of the young after they reach a certain age—say 14 or 15—especially boys. About that age they begin to leave, think lightly of the class, and in spite of all that they have heard and learned for years many of them enter upon evil courses and grow up to manhood, even to old age, without taking the first step in the new life. The difficulty in question is very well expressed in one of these sheets. It is the statement of one well qualified to speak on the subject.

“The younger children,” he says, “attend the Sabbath School very generally; indeed, when the distance does not prevent them, there are scarcely any who do not attend. The chief difficulty is with those who think themselves too old to attend, and yet do not feel themselves prepared to become communicants. I know no branch of work more important or more difficult than to reach these, nor any in which I feel, that in proportion to what I wish, I have been so defective. Circumstances connected with my Church building have prevented me from carrying on my Bible Classes this year, and, therefore, I have little information to give and less of practical suggestion to impart in the matter, but the difficulty stated I feel to be very great.”

The most cheering feature perhaps which these returns present is the Sabbath School work—the fact that so few of the children of the Church are growing up in ignorance of divine things—that nearly all avail themselves of the instruction which the Church offers, and are becoming familiar with those great doctrines which through faith are able to make them wise unto salvation. In the majority of cases the Minister himself is the Superintendent, and in some instances he teaches a class, and meets with the teachers once a week for the purpose of prayer and studying the lesson for the coming Sabbath.

The main complaint which has reached the Committee in regard to Sabbath Schools is the lack of properly qualified teachers—the fact that many of them that are employed are mere boys and girls, having but little patience—little experience, and are altogether destitute of the higher qualities of an instructor of youth. This is indeed a great evil, and when it is borne in mind that the instruction of the Sabbath School is all the instruction that many children will ever receive in divine things—that many of them have no one to care for their souls but the teacher—that everything is against them in the street, and everything against them at home—that they never hear a prayer there, except it be a curse, and never hear God's name mentioned but in wrath, it will be manifest that everything should be done that can be done in the way of giving them—giving all—the best instruction possible, more especially that the best teachers that can be procured be employed—teachers whose years, position, piety and experience in divine things may be expected to give a higher tone to the work of the School. The only other suggestion which the Committee have to offer in this connection is that whenever it is practicable the Minister himself superintend the School.

**QUESTION V.—CHURCH WORK:—**Do you find any lack of willing and intelligent people to perform the duties of Elders, Managers or Trustees, Sabbath School Teachers, Collectors, Members of the Choir, &c., &c.? (a) What proportion of your people are doing any kind of Church work? (b) Are there any persons in your Congregation fitted to conduct Evangelistic work, to whom authority might safely, and with advantage, be given to carry on such work under your supervision? (c) Is there any room for Church extension, or Home Mission effort, in connection with our own Church, in your Congregation?

A few of the returns to this question are of the most cheering description, revealing much life and much of the presence of the Master; but for the most part they are of a very painful kind. With the exception of 11 all speak of great difficulty in getting willing and intelligent persons to discharge the duties stated, and the proportion of the people doing any kind of Church work is noticed only by 7. That proportion ranges from one-fourth to one-twentieth. There are 11 places reported open for Church extension or Home Mission effort, but only 5 persons competent to engage in evangelistic work. On no

subject are the returns so meagre and unsatisfactory as on this, and from them the Committee feel that many of the Congregations must be suffering from a lack of organization, and some Ministers must be left almost alone in their work.

But instead of giving way to idle complaints the Committee would suggest that in such a case the Ministers lay themselves out to teach and train their people to work—to co-operate with them in the many departments of Christian labour where their presence is so much needed—as the prayer meeting, the sick room, the Sabbath School. In new places, and places that have not had the benefit of a long and well-organized congregation, it is vain to look for many that are prepared for public address or extemporaneous prayer, or even visiting the sick and the poor—holding themselves ready for such work and waiting only for the invitation. There are gifted men and women everywhere that require no pressing like the grape, but drop their sweetness like the full honey-comb, and are ripe and ready for Christian work, but generally such work requires preparation, education, practice, and there are few Congregations, it is presumed, in which there are not some that may not be so prepared. Let a Minister look around for such and train them—take them with him occasionally to the sick room, draw forth their sympathies by what they see and hear, and teach them to pray as “John also taught his disciples,” and if there be no likely subjects in the Congregation of mature years on whom he can lay his hands he has the Bible Class, which he can fill with promising youth, and among these he may raise up a godly seed that will be willing to co-operate with him in any or all the departments of Christian labour, and more than all, there are young communicants that are coming forward from time to time to profess their faith in Christ, and might not these be taught, among other things, that they will be expected to make themselves useful in the Congregation, and employ such gifts as they have for the service of God? The idea of working in the Church in any way is to many a strange idea, and one respecting which they need instruction—*line upon line*. The notion seems to be that in entering the Church they enter it to hear sermons, partake of sacraments, and then go their way, absolved from all sin, and relieved from all duty. They believe in the decrees of God—in the fact that He is working, but they have no idea of working with God and for God, or taking part in those great redeeming agencies that are lifting up the nations of the earth to a higher life.

There is certainly a great lack of suitable persons to co-operate with the ministry in carrying forward the work of the Church, but if so, the Committee are persuaded it is from no lack of piety or talent on the part of the people, as compared with other Churches, but solely from the fact that they are not taught or trained to exercise their gifts. If there be churches where the worship is anything but comely—where the singing is bad, it is from no want of natural music, but from the want of development. If

the affairs of the Church are getting into confusion—the Treasurer's books at fault, and the Minister's stipend getting behind, and questions about this and that payment arising, the trouble will generally be traceable not to the want of suitable men or men that could be made suitable, but to the want of organization. If there be Sunday Schools poorly equipped, taught by juvenile teachers who themselves need instruction in the first principles of the oracles of God, there are those, it may be, within a stone's throw, who could be an unspeakable blessing to those schools—men of influence taking their ease—elderly women whose years and experience in divine things might be expected to give a higher tone to the school—remaining at home, and perhaps not knowing very well what to make of themselves; and if the sick be unvisited and the poor neglected, and the Missions of the Church languish, it may be to some extent from the want of will and the want of means, but the Committee are persuaded that far more is it from the want of organization. Let proper efforts be put forth in the direction indicated and no Church will be more prosperous and no people more happy. God will abundantly bless her provision, and satisfy her poor with bread. He will also clothe her priests with salvation, and her saints shall shout aloud for joy. But let there be nothing done in this direction—no teaching—no training—no organization—let the Minister stand by in idle expectation, looking for workers ready made to his hand—elders, sabbath school teachers, choristers, district visitors, all thoroughly furnished for their work and only waiting the invitation, and what wonder that he should have to look in vain? What wonder that complaints year by year come up from Congregations that there is a great lack of willing and intelligent people to take part with the pastor in the ministry? The recommendation, therefore, of the Committee is, that in such cases where there is a lack of suitable persons the Ministers set themselves to teach and train such as are likely to be useful in the Church.

**QUESTION VI.—THE MORAL CONDITION OF THE PEOPLE:—**What special sins prevail in your Congregation? (a) Any efforts made last year to check the evils of Intemperance? if so, what success? (b) Any cases of discipline last year, or calling for discipline last year?

The moral condition of the people is represented as on the whole fair, perhaps as fair as any other section of the Church. Only thirteen cases of discipline are reported, although there were cases which called for private remonstrance or admonition besides those thirteen. Worldliness, intemperance, irreverence, Sabbath profanation—the same sins in short which the Committee noted last year in the returns brought before them are mentioned again this year, as marring the Church and preying upon its life. Special efforts have been put forth during the past year by seventeen Ministers to stay the evils of intemperance, and a revived interest seems to have been awakened in the subject by a large section of the Church. Those efforts

have not been fruitless, in more than one instance they have been followed up with marked success, and the Committee have reason to believe that if the Church would wake up to her duty in this regard and lift up her voice against this sin—in no hesitating half-hearted way, as if some undertone of apology were needed, but boldly and strongly—a great deal would be done to stay its indulgence. And at the present time, when all the Churches are moving to some extent in this matter, and the evil in question is overshadowing the whole land and becoming more desperate and defiant in its attitude, the Committee feel that they would be wanting in their duty if they should close their work at this time without offering some suggestion of a practical kind, and the only one that they can think of is to recommend that the Church ask the Moderator to issue on an early day a pastoral letter on the subject.

**QUESTION VII.—CHRISTIAN UNION:—**(a) Have you any interchange of services with brethren of other Churches? (b) Is there any such rivalry among the neighbouring Churches as to lead to laxity in discipline and growth of bigotry among the people? (c) If there is a Canada Presbyterian Church, occupying the same field as you do, is it needful that both it and your Church continue to exist in that field? (d) If not needful, is the spirit of the people, on both sides, such as to make it desirable, or practicable, that either now or at some future time, they should be amalgamated?

With regard to this question the committee have to state that in consequence of the data furnished being so scanty and imperfect they can offer no report that would be of any value. They have also to apologise for the little time given to Ministers and Kirk-Sessions to make up their returns, and the hurried way in which they themselves had to make up their report. In consequence of the absence of the Convener from the country, and other circumstances, they were not able to enter upon their work until the 20th April. This left them only about forty days for the distribution of their papers, the gathering in of the returns, and the compiling of the report. Still they are gratified with the comparatively large number sent in—51 in all—and not only so but with assurances from brethren of benefits derived from these reports from year to year—how that in their efforts to raise their people to a higher life they feel themselves backed by the Church, sustained and strengthened in their undertakings. They would here make grateful acknowledgments to several esteemed brethren for valuable suggestions on many important points connected with Church work, and for the better carrying on of that work they would recommend (1) that the Committee be re-constructed (2) that Presbyteries take order that these questions bearing upon Christian life and work be brought before each Congregation within their bounds, and that full returns be made to the same and forwarded in due time to the Convener from year to year, and (3) that the questions to be submitted from time to time

to the Church in the first place meet with the sanction and authority of the Synod.

All which is respectfully submitted by

DUNCAN MORRISON, *Convener.*

DELIVERANCE OF THE SYNOD ON THE FOREGOING REPORT.

The following deliverance was moved by Mr. Campbell (Montreal), seconded by Mr. Wilkins and passed unanimsly: That the Synod receive and adopt the report; tender their thanks to the Committee, and especially to the Convener; re-appoint the Committee, and recommend the several Kirk-Sessions within their bounds to co-operate with said Committee by replying as fully and promptly as possible to such questions as may be transmitted by the Committee in prosecuting the work entrusted to it; and, with reference to the matters detailed in the present report, express their gratitude to Almighty God for the encouraging facts revealed, more especially for the growing spiritual life visible in some of the Congregations, and the measure of prosperity vouchsafed to the Sabbath Schools taken as a whole, and that so few of the children of the Church are neglecting the instruction which she offers in her Sabbath Schools and Bible Classes; and, in reference to the evils complained of—the prevalence of certain sins, notably that of intemperance, the lack of spiritual life in many places, the large numbers over the age of eighteen years that have never taken Christian ground, that are standing aloof from the Holy Communion and have only a nominal connection with the Church—deplore the same, and appoint that in their devotional services to-morrow morning the Synod make humble confession of these evils before God and plead with Him for a time of refreshing from His presence, and in reference to the evil which has been named—intemperance—authorize the Moderator to issue a pastoral letter upon an early day, calling upon all Ministers and Elders to unite together in such measures as are likely to stay its indulgence; and further that the recommendations of the Committee anent a deeper consecration of the Ministry to their work, as a means of raising the spiritual life of the Church, a more close and personal dealing with the flock than is common in some places, as a means of checking the growing and alarming evil of non-profession referred to in the report, a more faithful and fresh presentation of the Gospel of the Kingdom with a due regard to the service of song in the House of the Lord, as a means of attracting our people in greater numbers to the sanctuary and quickening their spiritual life, be carried out; and that in the case of those congregations that are suffering from the lack of properly qualified persons to aid pastors in their work, due diligence be used by those pastors to teach and train such of their people as are likely to prove useful in this regard; that these recommendations be all duly pondered by the Church, and that both Ministers and Elders exercise oversight over the flock, both old and young, warning every man and teaching every man in all wisdom that they may present every man perfect in Christ Jesus.

STATISTICS OF THE CHURCH.

The digest of statistics given in our last issue was, as we mentioned at the time, a condensed statement based upon imperfect returns. In point of fact, the convener had materials supplied him from only eighty-five congregations, while forty-nine made no returns for 1873. In justice to those who had transmitted the desired information, it was thought right to publish their figures, more or less fully, and, for the information of the Church at large, it seemed proper to indicate in a general way the numerical strength of the non-reporting charges. In order to do this it was found necessary to fall back upon previous reports. In so far as the mere numbers are concerned, we believe the figures given in the August number of the *Presbyterian* are a very near approximation to the actual number of *bona fide* adherents and members of the Church.

THE NUMBER OF FAMILIES

under ministerial supervision appears to be 11,945, or taking five as the average number of each family, 59,725 individuals. Of these, 17,274 are communicants. The number attending Sabbath Schools and Bible Classes is 11,487, under 1,193 teachers.

STIPEND.

Under this heading is found the amount of stipend promised, or supposed to be promised, from all sources—including the amounts received from the Temporalities Fund and Sustentation Fund. Inasmuch, however, as this is a variable quantity, the only estimate that can safely be given of the average stipend of our ministers must be based upon the actual returns for 1873. There are seventy only who give us information upon this point, and the aggregate sum reported by them is \$63,998, giving an average of \$914 to each. This is doubtless above the average of the whole Church. At the same time it is confidently believed that a very considerable improvement has taken place throughout the Church in this regard since the date of last report, when the average of 110 ministers' stipends was

found to be \$771. It is to be understood that none of the congregations marked thus (\*) in the table of figures of last month are taken into account in this average estimate.

CONTRIBUTIONS TO THE SCHEMES.

The whole amount reported by the several treasurers of the schemes for the year ending the 1st May, 1874, is \$15,403, or, including Queen's College Endowment Fund, \$17,568.

By the failure of the Commercial Bank in 1870, the church and college together

lost \$105,698 of their capital, and, about the same time, Queen's College was deprived of an annual grant of \$5,000 formerly received from government. As showing to what extent the Church has learned by these disasters to rely on her own resources, and as a reliable index of voluntary efforts in support of her schemes during the seven succeeding years, we invite attention to the following table, at the head of which is given the amounts contributed during the year 1865, as a standard of comparison :

COMPARATIVE STATEMENT OF CONTRIBUTIONS TO THE SCHEMES OF THE CHURCH DURING THE LAST SEVEN YEARS, FROM 1868 TO 1874, INCLUSIVE.

Years	No. of Congregations contributing.	Sustentation Fund.	Widows and Orphans.	Synod Fund.	Bursary Fund.	French Mission.	British Columbia and Manitoba.	Juvenile Mission to India.	Lumbermen's Mission.	Queen's College Endowment.	Totals.
		\$	\$	\$	\$	\$	\$	\$	\$	\$ c	\$ c
1865	103	4,245	1,486	559	445	815	.....	645	.....	.....	8,196.48
1868	109	12,518	1,524	493	410	1,160	355	839	.....	.....	17,306.74
1869	108	5,502	2,525	486	441	814	.....	812	200	21,255.83	32,636.77
1870	110	8,299	1,974	502	444	789	206	512	144	33,166.73	46,039.65
1871	105	9,092	2,265	580	452	1,278	195	774	192	22,786.66	37,418.07
1872	105	8,961	2,102	665	508	1,656	712	875	210	14,819.90	30,512.82
1873	108	8,077	2,381	791	493	785	1,207	920	227	8,380.34	23,269.32
1874	109	7,859	2,454	1,197	646	652	1,333	1,051	207	2,164.90	17,568.00
.....	.....	60,310	15,229	4,721	3,201	7,137	4,010	5,784	1,181	102,574.36	204,151.37

ERRATA. — The amounts of stipend placed opposite PICKERING and PAKENHAM are evidently wrong, although they correspond with the manuscript. That for Pickering should read \$660 instead of \$60. Injustice has also been done to CHATHAM and GRENVILLE, by falling back upon an old report as we find it stated in March, 1873, that \$350 was at that time added to the stipend, which changes the figures from \$600 to \$950.

We find a sufficient and suitable commentary on the published statistics of our reach, ready-made to our hand, in the leading editorial of our excellent contemporary, THE CANADA CHRISTIAN MONTHLY for August, and which, having been penned before these statements appeared in print, could not possibly have been

aimed at us. But the cap fits uncommonly well.

"In reading the reports given by the Protestant Churches of our Dominion at their annual gatherings in May and June, one is painfully struck with the disproportion that exists in all the churches, between the number of pastors at work and the number of converts added to the church. Here is a Protestant Church, which, according to the last report that has reached us, is employing 123 pastors, and the clear additions to the church, after deducting losses by death and removal, are 435, which is at the rate of 3½ for each pastor, and this church is one of the most energetic and prosperous in Canada. There are other churches which are barely holding their old ground, inasmuch as they lose about as many as they gain during the year. A healthy population is calculated to double its number in twenty-five years, but a healthy church should exceed this, inasmuch as, in addition to its own natural increase, it should obtain accessions from the community, still large in all Christian countries, that lie outside the Christian Church.

It is time that Christians in Canada were looking the painful and humiliating fact, to which we have referred, fairly in the face. It is good to see handsome churches springing up everywhere; it is good to multiply colleges and fill them with able professors; it is good to raise the standard of ministerial education; it is good to educate to clearer views and a holier life the people who are already members of our churches; but we shall lose the day, as against the world and the devil, not fully and finally, but temporarily and comparatively, unless we get our young men and young women in larger numbers to accept discipleship in the Church of Christ."

#### MISSIONARY ITEMS.

The MISSIONARY HERALD of the Irish Presbyterian Church concludes an interesting resumé of its missionary operations for the year, with these hopeful remarks:—

"The outlook into the future is full of encouragement. Everywhere the sowing and the reaping are going on together, and striking instances of the power of the Gospel come so fast that we almost overlook their importance. The baptism of a Maharajah in India this year impresses our public Christian opinion little more than the baptism of a Brahmin, but it shook society in his town of *Jullundhur* to its centre. There are districts of China where the Mission has proved itself so irresistible that the people are trying to fight it with its own weapons—opening schools, erecting hospitals, and preaching heathenism in the streets. Progress is so rapid that even one Church, like the Presbyterian—one, though divided into sections by difference of country and procedure—has about a hundred and fifty ministers scattered over India and Ceylon, ministering to thirty thousand people, of whom eight thousand have been gathered out as first fruits from the heathen. The same Government that sixty years ago refused Judson permission to land, and dreaded the mission as a danger, is now the chief witness in the missionary's favour."

A Parsee writes to the *Bombay Guardian* that the only hope of their race, numbering some 80,000 in India, being saved from extinction is in adopting Christianity. That journal states that there are thousands of educated Parsees in Bombay who have entirely lost confidence in their own system of religion and are perfectly convinced of the truth of Christianity. The writer expects the time when vast numbers of them will come out for Christianity together.

The three great conquering religions of the world have successively laid hold of India. It is twenty-five centuries since Buddhism began its aggression, and Buddhism has shrunk away into Burmah and Ceylon. For over nine centuries Mohammedanism was seated on the most brilliant Indian thrones, yet every sceptre has fallen from its hands, and not one-fifth of the population believes in its creed. Christianity came last, weak, despised, and persecuted by its own rulers; and the vast edifice of Brah-

minism is tottering already in every province—tottering and doomed. The stone that was cut without hands hath smitten the image of the heathen, and the *God of heaven hath set up a kingdom which shall never be destroyed . . . but it shall break in pieces and consume all the kingdoms, and it shall stand for ever.*

#### WHAT MUST I DO TO BE LOST?

"What must I do to be lost?" "Neglect so great salvation." It is not necessary to DO anything. We are lost already. Jesus offers to save us; but if we reject His offer we remain as we were. "How shall we escape if we NEGLECT so great salvation?" Escape is impossible if we neglect the only means of safety. If a deadly serpent bites you, and you refuse the only remedy, you die. If you are drowning and will not seize the life-buoy thrown to you, you sink. Neglect is ruin. Jesus alone can save the soul! Neither is there salvation in any other. O sinner, your damnation is sure if you neglect Jesus. If he that despised Moses' law died without mercy, of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God? Dost thou think God will not execute His threatenings, that thou canst escape His piercing eye, or that the rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition! "Because I called, but ye refused, . . . then shall they call, but I will not answer; they shall seek Me, but shall not find Me! O sinner, escape this awful threatening! Jesus NOW stands with open arms. He entreats you to be saved! Come with all your sins and sorrows—come just as you are—come at once! He will in nowise cast you out.—*Newman Hall.*

#### TEMPERANCE.

A report of a committee of the Senate of the Dominion Parliament acknowledges the receipt of 993 petitions in favour of a prohibitory liquor law signed by 349,294 persons. All the seven Provinces of the Dominion are represented in these figures. All join in asserting that the vice of intemperance is fearfully prevalent and increasing, resulting mainly from the facilities afforded by law to the traffic in intoxicating liquors. The petitioners assert that this traffic is shewn by careful enquiries to be the cause of

three-fourths of the pauperism, immorality and crime found in this country, and they accordingly pray for a law to prohibit the manufacture and sale of intoxicants. These returns shew that for the year ending 30th June, 1873, the quantity of liquors imported into Canada for home consumption was 2,910,304 gallons and the quantity manufactured in addition thereto, 16,308,625 gallons: the total value being \$11,860,243.

In accordance with a recommendation of the committee the Dominion Government have appointed commissioners to proceed to the United States, to enquire into the working of prohibitory laws there and to report.

In the meantime, private Associations for the suppression of intemperance are multiplying all over the land. At its last meeting, the Synod of the Church of Scotland in Canada organized itself into "a comprehensive temperance union," (1.) For the promotion of habits of temperance; (2), for the reformation of intemperance; (3), for the removal of the causes which lead to intemperance. A Society has been organized in Montreal under the name of the "Temperance Vigilance Association," to assist the authorities there in enforcing the existing laws, specially in regard to the licensing system. Another, supported by the leading merchants of the city, exists for the one object of discountenancing bar-room drinking.

### Our Sanctum.

The Scottish Anti-patronage Bill has passed through the Committee of the House of Commons with very few alterations, and will immediately receive the Royal Assent. The Bill provides that the Act shall come into force on the 1st day of January, 1875. The friends of the Church have good reason to congratulate themselves on the result, and can now point to the Church of Scotland as the Freest Church on the face of the earth—free to preach the gospel to the poor, without money and without price, and as free from State control as needs to be.

AN IMPORTANT MOVEMENT has begun in London in the interest of the Church of Scotland in England. The proposal to build a Church in the West End of London has been favourably received, and the Rev. Donald McLeod, of Glasgow, is named as the probable minister. This church is to be the first of twelve which are to be built in England, each being placed in the centre of large populations.

Dr. McCosh, of Princeton, has been entertained at a public breakfast in Belfast. The learned principal while on a private visit to Great Britain and Ireland has been advocating the claims of his pet scheme for holding a great Pan-Presbyterian Council. The proposal has met with favour in high quarters.

IONA. The Duke of Argyll has employed a staff of men under a competent architect to open up the ancient mounds, in the hope of discovering valuable architectural remains that have lain buried for ages, for the purpose of

restoring, as far as may be possible, the venerable and interesting ruins of the Cathedral, and proposes effectual measures for preserving them from further decay. People of all lands will feel interested in the preservation of these memorials of the cradle of Christianity in Britain.

THE MILDMAY CONFERENCE recently held in London, is another phase of Evangelical Alliance to be put down on the credit side of the religious Ledger. At this annual gathering Christians of all denominations meet "for prayer and conference on spiritual work." The attendance this year was large, showing a manifest increase of interest. The addresses were partly on devotional subjects, and partly on topics of information. Dr. Bernardo spoke on the street children of London. "It might be stated broadly, but accurately," he said, "that there were at this time 200,000 children under the age of sixteen, dependent on parochial relief; and the importance of this fact would be seen when it was borne in mind that 100,000 criminals emerged from our prisons after having been there a short time as their home, with no other to go to in the wide, wide, world."

LIVINGSTONIA is the name proposed by Dr. Stewart of Edinburgh, for a future settlement in some part of Africa, which should become a centre of Christianity, education, commerce and civilization, to perpetuate the name and the memory of the devoted Missionary whose dust was lately deposited in Westminster Abbey. It would certainly be a grand national commemoration of Livingston and a work of philanthropy worthy a great christian nation. "Half-a-dozen Europeans of education, assisted by a few practical men, would be enough to begin the undertaking; around these a native community would gradually gather. To show the Africans the advantages of such settlements and the benefit that would come to them under the shelter of Christianity, was one of the great aims of Livingston's life, and it was his fear that his life would end before he had been able to accomplish this object. Dr. Stewart is in favour of a situation on the shores of Lake Nyassa, 400 miles up the Zambesi."

The Rev. T. A. Goodwin, a Methodist minister in the Western States is likely to be tried for heresy, on account of views expressed by him in his book "the mode of man's immortality," wherein he states disbelief in the resurrection of the material body, and holds that at death the believer passes at once, in his entire personality, into Glory. Most of us, we apprehend, have accustomed ourselves to think of departed friends after this fashion, without stopping to enquire *how* or *why*. What we do not know now about this mysterious change, we shall know hereafter, and there is no need to subject ourselves to the rebuke, "thou fool!"

IF THE TIME IS EVER TO BE WHEN THE DEVIL shall have more power over the lives and conversations and the consciences of men than he now has, we may well pray that we shall not live to see it. The very air we breathe is poisoned with loathsome malaria. Intemper-

ance, profane swearing, perjury, robbery, suicide, murder, and other crimes, which even to name would be unlawful, are becoming the staple burden of what we have been in the habit of calling respectable journals. It is coming to this, nay, has it not already come? that fathers of families are often-times ashamed to carry home with them the daily papers. Can nothing be done to restrain within decent limits this everflowing, overflowing, polluted stream. It is not that we would shut our eyes to crime or suffer it to go unrebuked; what we complain of is the broadcast sowing of the seeds of impurity by the publication of details in themselves revolting and aggravated enough, but made tenfold more baneful from the exaggerated and pictorial manner in which they are heartlessly and thoughtlessly "embellished." In these days of co-operative Unions, and of Press Associations, might it not be possible to concentrate attention on this subject, and to work out a reformation.

The Rev. Mr. Knight, of Dundee, is expected to visit Montreal shortly. He will be the guest of Rev. Dr. Murray, of McGill College, during his stay in town.

#### LITERATURE.

TEN MINUTES' TALKS ON ALL SORTS OF SUBJECTS, by Elibu Burritt: Lee & Shepard, Boston, p.p. 360; \$1.50.

"The Learned Blacksmith" has given us many very pleasant tenminutes' talks in these pages. Thirty-seven homilies—brief of course—sketchy, some of them brilliant, all readable. He sits for his own portrait, and is the first subject talked about. He was born in Connecticut in 1810—so he is not so old as he looks. By his own showing he is a "born genius," and boasts that at fifty he had followed a wider diversity of occupation, and handled more tools in manual labour than any other live American. He is too wise to assert that he excelled in any. How could he? The blacksmith's apprentice was a book-worm, blowing the bellows with one hand, reading Homer or Euclid in the other. Before he was thirty years old he had made himself acquainted with nearly all the languages of Europe and Asia, including Greek and Hebrew, Syriac, Chaldaic, Samaritan and Ethiopic. He was a "dominie" for a year and a half, but couldn't stand that. He became a commercial traveller; it didn't suit him. He went back to the anvil. Between times he translated Icelandic Sagas and Samaritan epistles. He next appears as a public Lecturer, drawing crowded houses, and in the meantime becomes Editor of a weekly magazine devoted to the Anti-slavery cause, Temperance, Peace, &c. These, and the "Ocean Penny Postage" became his life-hobbies. In the prosecution of them he visits and revisits Britain and the Continent. He makes the acquaintance and gains the friendship of savans and statesmen, and philanthropists in various countries. If he does not receive much money, he gets flattering

addresses. But what good did he accomplish? Well, the American civil war suddenly extinguished his scheme for "Compensated Emancipation;" but what of that? The slave is free! As for the Ocean Penny Postage, he may not get *all* the credit for it, but already we have the boon—a penny for the land carriage on either side, and a penny for the ocean! As for the International Peace Association, in connection with which he laboured for twenty years, Mr. Burritt found ample compensation for his gratuitous services in the Tribunal of Arbitration which met at Geneva to settle the Alabama Claims.

The succeeding chapters are pleasant and profitable reading—well worth the money asked for the book, for a copy of which we are indebted to Wm. Drysdale & Co., No. 232 St. James Street, Montreal.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW for July is fully freighted with solid reading. "Theology in the Work and Growth of the Church," by Professor W. R. Smith, is an elaborate and convincing plea for systematic theology as an indispensable branch of education for the ministry. Professor Blaikie's paper on "the Revival in Scotland" takes a philosophical view of the movement. Without going into the details, it seeks for the roots of the thing, and deals with its tendencies and results. "Galilee in the Times of Christ," by the Rev. S. Merrill, shows great research, and is valuable historically.

GOOD WORDS for August has an average number of readable articles, among which are, "A Missionary Bishop"—a touching biographical sketch of good Bishop Pattison. "Beaten Men and Women," by the author of Lady Bell, and Part iv. of "The Great West" by Rev. Geo. M. Grant, the accomplished author of "Ocean to Ocean." The chief attraction of the SUNDAY MAGAZINE is "the Editor's Room"—the last few pages of each number—where we always seek and find some good gear in small bundles.

PLAINNESS OF SPEECH.—A minister in the United States had a negro in his family. One Sunday, when he was preaching, he happened to look in the pew where the negro was, and could hardly contain himself as he saw the man, who could not read or write a word, scribbling away most industriously. After service he said to the negro, "Tom, what were you doing in church?" "Taking notes, massa. All de gemmen take notes." "Bring your notes here and let me see them." Tom brought his notes, which looked more like Chinese than English. "Why, Tom, this is all nonsense." "I thought so, massa, all the time you was preaching it."

A word of kindness is a seed, which when dropped by chance, springs up into a flower.



## THE LAKE OF GALILEE.

What can be more interesting? A quiet ramble along the head of this sacred sea! The blessed feet of Emmanuel have hallowed every acre, and the eye of divine love has gazed a thousand times upon this fair expanse of lake and land. Oh! It is surpassingly beautiful at this evening hour. Those western hills stretch their lengthening shadows over it, as loving mothers drop the gauzy curtains round the cradle of their sleeping babes. Son of God and Saviour of the world! with Thee my thankful spirit seeks communion here on the threshold of Thine earthly home. All things remind me of Thy presence and Thy love.

*The Land and the Book.*

How pleasant to me thy deep blue wave,  
O sea of Galilee!  
For the glorious One who came to save,  
Hath often stood by thee.

Fair are the lakes in the land I love,  
Where pine and heather grow;  
But thou hast loveliness above  
What nature can bestow.

It is not that the wild gazelle  
Comes down to drink thy tide,  
But He that was pierced, to save from hell,  
Oft wandered by thy side.

Graceful around thee the mountains meet,  
Thou calm, reposing sea;—  
But Oh! far more, the beautiful feet  
Of Jesus walked o'er thee.

Those days are past, Bethsaida, where?  
Chorazin, where art thou?  
His tent the wild Arab pitches there,  
The wild reeds shade thy brow.

Tell me, ye smouldering fragments, tell,  
Was the Saviour's city here?  
Lifted to heaven; was it sunk to hell  
With none to shed a tear?

O Saviour! gone to God's right hand,  
Yet the same Saviour still—  
Graved on Thy heart is this lonely strand,  
And every fragrant hill.

W. M. McCREYNE.

## Queen's University and College.

THE thirty-third session will begin on the first Wednesday (7th) of October next. Matriculation examinations will commence on the day after. Copies of the Calendar, for session 1874-5, giving full information as to course and subjects of study, Scholarships, &c., may be obtained on application to the Registrar, Professor Mowat, Kingston. Principal Snodgrass will attend to applications for Endowment Nominations to the privilege of free attendance.  
Queen's College, Kingston, 14 May 1874.

## Acknowledgments.

## ENDOWMENT FUND QUEEN'S COLLEGE.

Subscriptions acknowledged to	
15th July, 1874.....	\$101,355 50
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## FRENCH MISSION.

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