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# THE HOME & FOREIGN RECORD

OF THE  
CANADA PRESBYTERIAN CHURCH.

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## CONTENTS :

<p>The Church Visible and Invisible..... 225</p> <p style="text-align: center;">MISSIONARY INTELLIGENCE.</p> <p>Free Church Missions..... 229</p> <p>United Presbyterian Church Missions.... 230</p> <p>Irish Presbyterian Missions..... 231</p> <p>General Missionary Intelligence..... 232</p> <p style="text-align: center;">GENERAL RELIGIOUS INTELLIGENCE.</p> <p>England, &amp;c..... 234</p> <p style="text-align: center;">HOME ECCLESIASTICAL INTELLIGENCE.</p> <p>Calls, &amp;c..... 237</p>	<p style="text-align: center;">PROCEEDINGS OF SYNODS &amp; PRESBYTERIES.</p> <p>Meeting of the London Synod..... 238</p> <p>Presbytery of Toronto, Simcoe, Brockville, Huron, Cobourg, Guelph, Stratford, Paris, Ottawa..... 240 to 247</p> <p>Address in favour of a Sustentation Fund, 247</p> <p style="text-align: center;">RECEIPTS.</p> <p>Moneys received..... 253</p> <p>Receipts for the Record..... 256</p>
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### THE CHURCH VISIBLE AND INVISIBLE.

During the reign of Henry IV., King of England, in the year 1407, Master William Thorpe, a follower of Wycliffe, witnessed a good confession for Jesus Christ before Thomas Arundel, the persecuting Archbishop of Canterbury. Some histories tell that he was burned, and others that he died in prison, or was there made away with. He held a doctrine of the Church which Romanists deny, and which he thus states in his written "Examination."

"The Archbishop asked me, what was Holy Church? I said, Sir, I told you before what was Holy Church. But since ye ask me this demand, I call Christ and his saints Holy Church.

"And the Archbishop said unto me, I know well that Christ and his saints are Holy Church in heaven, but what is Holy Church in earth?

"I said, Sir, though Holy Church be every one in charity, yet it hath two parts. The first and principal part hath perfectly overcome all the wretchedness of this life, and reigneth joyfully in heaven with Christ. And the other part is here yet in earth, busily and continually fighting day and night against temptations of the fiend, forsaking and hating the prosperity of this world, despising and withstanding their fleshy lusts, which only are the pilgrims of Christ, wandering toward heaven by steadfast faith, and grounded hope, and by perfect charity. For these heavenly pilgrims may not, and will not be hindered of their good purpose, by the reason of any doctors discording from Holy Scripture, nor by the floods of

any temporal tribulation, nor by the wind of any pride, of boast, or of menacing of any creature. For they are all fast grounded upon the sure stone, Christ, hearing His word and loving it, exercising them faithfully and continually in all their judgment to do thereafter.

"The Archbishop said to his clerks, see ye not how his heart is inlurate, and how he is travailed with the devil, occupying him thus busily to allege such sentences to maintain his errors and heresies."

This error and heresy, according to the Roman Catholic faith, is part of the doctrine concerning the Church maintained in our Presbyterian Confession.

*The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.—Confession xxv. 1.*

The Roman Catholic will have no distinction between the Church *visible* and the Church *universal*, which, in both its divisions, the *triumphant* in glory, and the *militant* upon earth, we, with all truly Reformed Churches, hold to be the Church *invisible*, written only in the communion roll of Heaven.

Martin Luther, in his commentary on the Epistle of Paul to the Galatians, states this doctrine of the Church *visible*, in his own strong, forcible manner. Jerome had asked why Paul called those Churches, which had departed from the true faith, like the Galatian Church, and were no Churches, and Luther answers: "that though they were fallen away from the doctrine of Paul, yet did baptism, the word, and the name of Christ, remain among them. Wheresoever the substance of the word and sacraments remaineth, there is the Holy Church, although Antichrist there reign, who, as the Scripture witnesseth, sitteth not in a stable of fiends, or in a swine-sty, or in a company of infidels, but in the highest and holiest place of all, namely, in the temple of God. Wherefore, although spiritual tyrants reign, yet there must be a temple of God, and the same must be preserved under them. Therefore I answer briefly to this question, that the Church is universal throughout the whole world, wheresoever the Gospel of God and the sacraments be. The Jews, the Turks, and other vain spirits are not the Church, because they fight against these things and deny them."

To this agrees the second section of the Chapter on the Church in the Confession of Faith, which says: *The visible Church, which is also catholic or universal under the Gospel, not confined to one nation as before under the law, consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.—Confession xxv, 2.*

The Independents who sat in the Westminster Assembly objected to this section, and repudiated the notion of a visible Church possessing a real though outward union to Christ. Congregational Independency, by denying the existence of a Church visible, which, together with members of the Church invisible, contains mere professors, bad fish, tares, and branches of the true vine to be cut down and cast into the fire, opposes itself to Roman Catholicism, which denies the Church invisible by means of a similar error. We hold both views of the Church, fully set forth in Scripture as a Church invisible and a Church visible, the former being contained in the latter; and in the latter find reasonable ground for unity of doctrine, order and

government, so far as these may consist with liberty of conscience and purity of faith.

The Churches of the Reformation required some years to elapse before, forgetting their common origin, they could arrogate to themselves the title, expressed or understood, of "the true Church." Our Presbyterian Church was from the beginning Catholic in spirit, and maintained communion with sister Churches in Europe until the cold days of moderatism, when, by a special Act, the assembly of 1799 cut the Church off from communion with every other Church, and "thereby virtually denied the doctrine of a Church universal, rejected the communion of saints, and disclaimed the brotherly affection infused into all true members of the household of faith by the presence and energy of the Holy Spirit." But at the general Assembly of the Church of Scotland in 1842, the year before the disruption, this Act, foreign to the spirit of the Church, was repealed, and a committee was appointed to conduct a correspondence with other branches more or less pure of the true Christian Church in Britain, on the continent of Europe, and in America. This was in accordance with the 4th section of the 25th chapter of the Confession, recognizing particular Churches or denominations in the Church visible.

*This Catholic Church hath been sometimes more, sometimes less, visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.*

Those who deny the existence of the Church invisible, and they also who will not allow the doctrine of the Church visible, are compelled, that they may act consistently, to refuse recognition to, and decline communion with, any other body of professing Christians, however pure in doctrine. It is true that the Congregationalist practice is, in this respect, better than their principle, which is carried out, however, to its full extent by the so-called close-union Baptists, who for co-tenance in their uncharitable exclusiveness can only look to the Roman Catholic, the High Church Episcopalian, and such sects as the Plymouth Brethren. This meeting of extremes on the narrow ground of sectarian bigotry is instructive in considering the doctrine of the Church. We cannot say that all who belong to exclusive sects are of the numerous class that is spoken of by God as "a smoke in my nose, a fire that burneth all the day," which says, "Stand by thyself, come not near to me, for I am holier than thou." Many of these good people are the victims of a false theory of the Church, which takes complete possession of them, drives them from the communion of their fellow-believers, and makes them, sorely against their will, herd with those who have received the exclusive mark of the beast.

Finally, our doctrine of the Church as visible and invisible completely undermines Papal infallibility and Apostolical succession, with similar flimsy human structures that have been reared upon the Rock by those who have lightly esteemed that true foundation. The Church finds her pedigree as a true Church in connection with no succession, national or ecclesiastical, but in the continued presence of the Holy Spirit, preserving a pure Gospel, converting sinners and keeping the saints in works of faith, labours of love and patience of hope. The translator of the "Annalium Evangelicorum" of Scultetus, in his preface thus quaintly puts the case of the Protestant Church against the Roman Catholic. "But I hear some Papists saying: Thus you tell us where your religion hath been since Luther; but where was it before Luther? I shall add a few words in

answer to that trite question so much triumphed in. We must first know what they mean by their question; whether by our religion they mean the doctrine which we profess to believe, or any number of persons openly professing that doctrine. If they mean the first, our answer is easy. Our religion was, 1500 years before Luther, in the writings of the Prophets, Evangelists and Apostles. But if by our religion they mean our Church, or a people professing that doctrine which we profess, we answer that for four hundred years after Christ, the writings of the ancient Church, as much depraved as they be, will attest that they and the Christians of those ages were of the same faith that we are. But admit our faith to be contained in the Holy Scriptures. It is a sufficient reproach to the Church of Rome, who after that time till the time of Luther had the government of the greatest part of the Christian affairs in the western parts of the world, if there were no number of people that owned and professed the doctrine of faith contained in the Holy Scriptures which was owned and professed for three hundred years after Christ. It is a sign they had by degrees dispatched them out of the world (as indeed they had as to many thousands of them) and driven the remainder into the wilderness, such places as the valleys of Piedmont and Bohemia, where, indeed, the only true Church of Christ lay hid for many hundreds of years. Particular witnesses God had in other parts, but no bodies of people that we read of. There God fed them, there He upheld them. But if one should ask the Papists where was their religion or church before five hundred years after Christ, it would be a much harder question to answer, whether we now understood the doctrines which they now hold distinct from those which are held by Protestants, or any body of people holding them. The Papists will appear to any reasonable persons very unreasonable in inquiring where, before Luther, there were any bodies of people owning the faith of Protestants, when they know that for several hundred years before they had made it their work to destroy them by the sword of war, so, as Bellarmine himself boasts of an hundred thousand of the Albigenes so slain by virtue of the Popes's Crusade, and by all manner of deaths in times of peace. And if it were necessary to trace the true Church of God to the times when Popery first prevailed, it might be done by the Popish fires, in which they had burned the true professors, and by the drops of blood, nay streams of their blood, which these bloodthirsty villains had made to run down in all places. And if we have no more records than we have of the professors of our faith for 1000 years, it is not to be admired (wondered at), if we consider in whose hands during that time all such records were, and how they have dealt by all books in their keeping that had anything in them looking across upon (being contrary to) those doctrines of which they had made up their mystery of iniquity."

The doctrines that the translator of Scultetus has thus illustrated, which are the possibility of any part of the visible church (but no part of the Church invisible) falling away, and ceasing to be the true Church of Christ on earth, and the constant witness, although, oftentimes very obscure and feeble, of the true Church for the truth of the Gospel, are clearly set forth in the 5th section of the chapter of the Confession of Faith, from which extracts have already been taken.

*The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but Synagogues of Satan. Nevertheless there shall always be a Church on earth to worship God according to His will.—Confession xxv. 5.*

The Presbyterian doctrine of the Church set forth in these four sections of the twenty-fifth chapter of the Westminster Confession, is in the main the doctrine of the Church of England, which that Church does not act up to, although she professes such reverence for the thirty-nine articles in which it is contained. It is also the doctrine of the most important Protestant churches of Europe, Lutheran and Reformed. It lies at the basis of all true interpretation of the Kingdom of God, as set forth in Scripture. Every system of Church organization must have reference to its two-fold state, as visible and invisible; otherwise the particular body forming such organization must either call itself "the only Church," or act contrary to its principles. The great error, apart from want of vital religion and corruption of manners, which destroyed the purity and catholicity of the early Church, was the confusion of the Church invisible with the Church visible.

### Missionary Intelligence.

#### FREE CHURCH MISSIONS.

There is always something new and interesting to record in connection with the great Indian Mission of the Free Church. The latest news concerns the Nagpore or Central Mission. This mission was founded by the Rev. Stephen Hislop in 1844. It has been carried on since its commencement with a great deal of energy and an encouraging measure of success. From the root station in the city of Nagpore have sprung forth several branches, which give good promise of substantial fruit. Mr. John G. Cooper is at present the head of the mission; and he is assisted in the work at the Central by Messrs. Whitton, Young, Dalziel, and several natives. At Sitabuldi, Kampti, Dagawada, and Itwari, are out-stations occupied by converts, while at Chindwara Mr. Dawson, with several associates, is carrying on that interesting evangelistic enterprise among the Gonds, to which Dr. M. Mitchell has been recently calling our attention. In the cold season it has been the custom of the Nagpore missionaries to leave their houses and sojourn for a time in tents, visiting thus the peasantry and villagers of the rural districts. In this way, Mr. and Mrs. Cooper, with some native assistants, spent about a month in the beginning of the present year with happy results. While Mr. Cooper dealt with the men, Mrs. Cooper, with Virima and Annundi Bai, her native Christian companions, find out the women and speak to them of Christ.

A distinguished American, writing recently from India, gives it as his opinion that if the Spirit were poured out on the land, the Word of Life is sufficiently diffused to cause the inquiry to spring up and spread far and wide, "What must I do to be saved?" and then he asks this solemn question, which we would ask our readers seriously to consider, Why, then, is not the Holy Spirit poured out from on high? As I have passed over those vast and irreligious plains on which so many millions are perishing, not merely for lack of the bread of life, but for want of the rain of the Holy Spirit, I have often felt that there must be in the Churches at home a great want of earnest interest and sympathy in the mission work, or the seed would not be suffered to lie so unfruitful. The call to prayer seems to be the great call of the hour.

Dr. Duff and Dr. Wilson met in London in the end of March, the one on his way to the Holy Land to consult about the establishment of a

mission of our Church in the Lebanon, the other on his way to Edinburgh to take his place as Moderator of our General Assembly. These two men are admittedly the missionaries of greatest eminence now living, and it is interesting to hear of their having had, immediately on their encountering one another in this country, an opportunity of addressing, on the subject nearest the hearts of both, an influential meeting, presided over by Lord Lawrence, the late Governor-General of India.

Mr. Blake, formerly an Indian missionary, now among the Maories of New Zealand, gives the following particulars of his work:—"I have three principal stations, with about 80 or 90 Maories at each; there are about 70 in Dunedin Goal, and about 40 in other places. Mr. Wohlers, a German missionary, has charge of about 80 in the small island of Ruapuke to the south. Mr. Honoré, another German missionary, has about 135 under his care in Southland. The latter is on his way north just now to Wellington and Waenganni in the North Island, where he was welcomed by many Maories last year, who have no one to care for their souls. There are 1000 very few of them in his own district. Altogether, in the North Island, there are about 40,000 natives and about seven or eight missionaries. In the South Island there are about 2000 natives. All in my district regularly attend worship, and maintain it when I am absent at my other stations. There was a considerable amount of missionary feeling displayed last year, when the New Hebrides missionaries were here, and the mission vessel *Dayspring*. And there are some of God's dear people in this province who seem to care for the souls of the Maories, but with most it is gold and business and gain."

From Natal, Mr. Buchanan, writes, "The Colony has been passing through a severe commercial crisis, and this has sensibly told upon the outward prosperity of the Church; but, on the other hand, much has occurred to compensate for that evil. Temporal trials have been spiritually blessed to many, and Mr. Buchanan can speak of 'times of refreshing.'"

The Continental Mission, as well as the Colonial and the heathen missions of the Church, furnishes interesting incidents. In the end of March the Free Church Presbytery of Northern Italy, consisting of Messrs. McDougall, of Florence, and Collie, of Leghorn, together with Mr. Wiseley of Malta, ordained the Rev. Donald Miller to the pastoral charge of the Free Church at Genoa. Mr. McDougall, of Florence, writes most encouragingly of the progress of the truth there, and records the sudden death of the Rev. John McNab, one of the elders of the Church in Florence, while speaking on the text James I.: 22, at a weekly meeting.

In Spain Mr. and Mrs. Kilpatrick are diligently labouring. Mr. Kilpatrick has much interesting work among the shipping, and has a Bible Class on board H. M. S. *Enterprise*. While Cadiz is the centre of his operations, he has not confined himself to it, but in Xeres has made a hopeful beginning.

### UNITED PRESBYTERIAN MISSIONS.

The *Record* of the U. P. Church contains an announcement that missionaries are wanted for Jamaica, India and China, and for the station of San Fernando, in the island of Trinidad.

It is found that the whole number of orphans adopted by the Indian Mission of this Church is 400, the cost of whose maintenance will be about

\$10,000. The Indian Government grants but a very small allowance for each child, and then only if the children are proved to have been born within the British domains. Many are from native states. Great efforts are being made to interest individuals and churches in the welfare of these Rajpootana orphans.

The Rev. W. Shoobred gives a most interesting letter from Beawr. He says: "As soon as we crossed from Gujerat into Rajpootana on our journey up country, the fearful ravages of the famine became painfully apparent. Villages almost or entirely depopulated, unburied skeletons found lying by the waysides, an increasing difficulty in procuring transport bullocks, supplies of milk refused on the plea that all the cows had died, poor wretches moving about like walking skeletons, or attempting to do work for which, from exhaustion, they were totally unfit,—all only too plainly attested how terribly the country had suffered from the dire scourge, and that, although the worst was past, there still existed much misery and destitution."

Mr. Goldie's journal from Old Calabar speaks of progress in the opening up of new stations, into which native agents have been sent, and in the growth of the stations already established. The contemptible character of the people and the unfriendliness of the king prove great hindrances.

From Egorora, Transkei, in Caffraria, the Rev. William Girdwood, who seems to be a universal genius, has been exercising a great influence for good among the Caffres. His medical skill is sometimes thwarted by native sorcerers, but in most cases it has proved successful and a door has been opened for the gospel by its means. Mr. Girdwood also builds houses, wins the good graces of a chief by repairing his ploughs, furnishes a lame man with crutches and an easy chair of his own construction, and performs the duties of a large missionary staff.

Messrs. Villiesid and Ben Oliel have been pursuing the work of God in Cadiz, and, although successful in some respects, have been prevented by active priestly agency from procuring a suitable place for holding public worship. Mr. Ben Oliel has in the meantime visited his former field of labour in North Africa.

In Madrid the Christian Church has been organized as Presbyterian, Professor Knapp, of the Baptist Church of America, having, with rare catholicity of spirit, sunk his Baptist views in a desire to advance the cause of Christ in Spain.

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### IRISH PRESBYTERIAN MISSIONS.

Mr. Rea, of the Indian mission, writes from Borsud, telling of a tour which he recently made among the Dherds. In a month he visited between thirty and forty villages, and was generally well received. He found caste to be one of the greatest obstacles to the progress of the truth. At Am-mud many Hindoo men, and even women, came at stated times for religious instruction, and some nineteen young people, many of them young men in tolerable circumstances, signed a paper requesting to be taken under the care of the Mission, and that a man should be appointed to teach them regularly, with a view to their eventually embracing Christianity and being admitted into the Church. A worthy old Christian was appointed to remain and instruct them. Mr. Beatty, of this Mission, has also been itinerating with happy results among the villages around Rajkote.

The Rev. A. R. B. McCay, of Victoria, says, "We are realizing more and more our position as a Mission Church, and the reports of our Missions



to the New Hebrides, to the Aborigines and to the Chinese, abound with most cheering statements—constituting a brief but interesting chapter in the story of the wonderful success of modern missions, and of the undiminished vitality of the Word of God."

The Rev. Dunlop Moore, missionary to the Jews at Vienna, blames Viennese Protestants for much of the opposition to the Gospel that is met with there. These contemptible Protestants got up a masked ball recently on the Sabbath, under the patronage of the Evangelical Ladies' Association, tickets for which were obtained from the sexton of one of the churches. The Gustave Adolph Verein would have been disowned by the noble champion whose name it unworthily bears, could he have seen its members spend half the Sabbath in God's worship, and the other half in a pleasure excursion. No Viennese Jews are enquirers. They must come from a purer atmosphere. "A Jewish proselyte in a good position, but who has become quite indifferent to all religion, told me, when I called upon him lately, that during a long residence in Vienna he had met only one earnest Christian, and he was an Englishman. A day or two ago a Roman Catholic lady declared to me that she was dissatisfied with her own religion, but that she could never think of becoming a Protestant in Vienna. She meant to go to England, where she hoped to see Protestantism to better advantage."

An interesting letter from the Rev. William Moore appears in the May number of the *Missionary Herald* of the Irish Presbyterian Church. It gives particulars of the formation of the Presbyterian Church in Madrid. We regret that want of space prevents its insertion.

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### General Missionary Intelligence.

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The number of Protestant missionaries in China is 189, of whom 93 are British, 78 American, and 18 German and Swiss. Of these 44 are Presbyterian.

Within fifty-five years, the Wesleyan cause in Australia, and the islands of the South, has made wonderful progress. Then it had but one minister; now it has 241 ministers and 57 native missionaries.

In the south of India, especially in the district of Madura, is a caste of people known as Kallar (robbers). Missionary influence has been exerted upon them; and Urappamer, one of their villages, the inhabitants of which were once notorious for robbery, is now regulated by Christian principles.

Probably the oldest missionary in India is the Rev. George Pearce, who has for forty-three years been labouring for the English Baptist Society. He says, in a late address, that "idolatry was never more vigorous than when he entered India; even the English supported it. The East India Company met the expense of idol festivals. Government officers headed idol processions. Lord Clive offered 1200 dollars at an idol temple. Juggernaut was annually decorated with 3000 yards of broadcloth sent from Government stores. The Governor-General, Lord Auckland, though brother of an English Bishop, presented offerings with the Hindoo rajah to the temple at Umritsir. The processions were crowded, and public obscene orgies were shamelessly indulged in. The suttee was regularly practised, and Government provided police to protect it, no less than 1260 widows,

being burned every year in Bengal, that part of India most under the eye of the Government. Since that time, almost entirely under religious influences, all bloody rites have been suppressed, superstitions have been torn away, and the dawn of a new era has certainly risen."

In Farther India we learn that the Baptist Missionaries are opening new ground north of Burnmah, and that an exceedingly interesting revival has taken place in Assam. Some 1249 persons have, during the progress of this revival, been added to the Christian Church.

"The (American) United Presbyterian Missionaries, in Osiout, Upper Egypt, have lately met much success in Nakhaly, a town of 8000 inhabitants on the Nile, eighteen miles above Osiout. The inhabitants are mostly Coptic Christians, and have welcomed the missionaries, who have had abundant opportunities to expound their doctrines. The Coptic bishop residing there says that it is of no use to withstand the tide, as the whole place is going over to the Protestants. The missionaries are quite willing to accept it as a prophecy, though rather premature."

The Rev. Mr. Riley, Episcopal Missionary, writes from the City of Mexico, that about forty native Protestant evangelical congregations meet there weekly. In a neighbouring town, recently, a Roman Catholic congregation passed their church over to a Mexican Protestant Missionary, and placed themselves under his instruction, amid ringing of bells and general rejoicing.

The Rev. M. I. Knowlton, an American Baptist missionary in Ningpo, China, speaks favourably of the China Inland Mission. The men engaged in it have, he says, an excellent self-denying spirit, and are willing to live on less than half what the agents of other societies receive, and do twice as much work as some of them. The cost of supporting thirteen men, most of them married, including rents, schools, teachers, &c., is only about 17,600 dollars. They bring themselves in close contract with the people, adopting their dress, customs, and, for the most part, their food. They are widely scattered, but one or two families in a city, and are having much success. They are not educated, but men from the labouring classes, converted in the revivals in England, Scotland and Ireland.

The conversion of the King of the Basutos or Bechuana Basutos, in South Africa, is an event of great importance in that distant land. *Moshesh, the king, had long been a friend of the French Protestant Missionaries, who, in 1822, first began to labour among their refugee countrymen and the Hottentots of the Wagonmaker Valley, and, ten years later, planted a station near the residence of the Basuto monarch. The news of this conversion was recently announced by M. Casalis, former missionary, at Paris, at the meeting held in the church of the Redemption, and deeply affected the assembly. "It likewise afforded an occasion for the chief, or prince, Tsekelo, who was present at the meeting, once again to make a speech with the originality and eloquence which are his characteristics. He expressed in a touching manner the joy which he had experienced in the conversion of his venerated father; and he referred the glory of this fact, first to the gracious power of the Lord, and then to the efforts and prayers of those French missionaries whose presence had been the source of so much blessing to his country."*

It appears that Christianity has a strong hold among the Japanese in its two forms of Protestantism and Popery. Roman Catholics planted their faith in the island in the 16th century, and, between 1596 and 1640, dreadful massacres of the followers of the Jesuits, who had schemed to

overthrow the reigning dynasty, took place, in which it was supposed that all the Christians had perished. Despite the protest of Sir Harry Parkes, persecution has begun again, and, within a fortnight, 4,200 Christians have been deported, it is supposed, to Yesso, where they will be sold as slaves.

In the Polynesian Islands there are 300,000 Christians. In Samoa alone are 34,700, 5,000 of whom are communicants, and 1,000 preparing to become so. The Samoans support their own religious institutions, and send out twenty young men annually as ministers and missionaries. Altogether there are over 200 preachers of the gospel among them. They contribute for the support of native missionaries about \$10,000, and to the funds of the Society which sends them missionaries \$5,000. A college or missionary training institution has been in existence twenty-two years. These Samoans, once the dreaded savages of the Navigators Islands, "who had no commerce before the gospel was introduced, have an export trade in cocoa-nut oil and cotton of some \$200,000 or \$250,000 per annum."

### General Religious Intelligence.

ENGLAND.—The Synod of the Presbyterian Church in England commenced its sittings in Regent Square Church, on the 18th of April, Dr. John Wright of Southampton, Moderator, and closed them on the 22nd. It rescinded the resolutions passed in former years against instrumental music by a majority of 72, Messrs. Alexander, Wallace, Raitt, &c., dissenting. It also approved a proposed plan for a sustentation fund, and discussed the question of Education, that is now agitating the whole community in England. Professor Leone Levi gave in the following interesting report concerning the history of Presbyterianism in England: "The Presbyterian Church in England is composed of congregations formed by the ejected ministers in the seventeenth century, and their successors; congregations formed by Scotch residents in England; and congregations formed since the present organization of the Church. Though it may be difficult to fix precisely the date of the origination and development of the Presbyterian form of Church government, there are sufficient evidences as to the fact that Presbyterianism existed in England as early as the sixteenth century. In 1560 it was established by Knox in Scotland. In 1572 a Presbytery was formed at Wandsworth, in Surrey, and five years after, a Presbytery was formed in the Channel Islands. Gradually Presbyterianism seemed to have become more and more visible towards the end of that century, and was evidently organized in an imperfect form in several counties, especially Northampton, Warwick, and Essex. In 1622, the Presbyterians acquired considerable ascendancy in the State. In 1643 the Assembly of Divines was held at Westminster. In 1644 the Directory for public worship was substituted for the Book of Common Prayer; and in 1645 an ordinance was passed establishing the Presbyterian form of Church government, which, however, was only carried out in London and Lancashire. With the Restoration, Presbyterianism declined. In 1661 the Act of Uniformity not only reinstated the Church in the same condition as it was before the commencement of the civil war, but required that every clergyman should be re-ordained if he had not received episcopal ordination; that he should declare his assent to the Book of Common Prayer, and should abjure the

**Solemn League and Covenant.** And in consequence of that Act, 2000 of the clergy gave up their livings on St. Bartholomew's Day, 24th August, 1662. The Toleration Act of 1689 having secured to the Presbyterians sufficient freedom, a temporary revival took place. In 1691 a coalition was attempted between the Presbyterians and Independents, which had but a short duration. Error and division having thereafter entered among Presbyterians, the Salters' Hall controversy arose in 1718, between subscribers and non-subscribers, the object being to demand that every minister should subscribe either the first Doctrinal Article of the Church of England, or the answer of the 5th and 6th questions of the Westminster Assembly's Catechism on the doctrine of the Trinity. Many churches and charities founded by Presbyterians, from that time lapsed into the hands of Arians and Unitarians."

Numerous meetings have been held in favour of the original Government Education Bill, at one of which, under the presidency of the Earl of Shaftesbury, Roman Catholics as well as Protestants were represented. On the other hand, over 5000 non-conformist ministers, including 124 Presbyterians, have presented to Mr. Gladstone a protest and petition against it.

Three peers are engaged in evangelistic work in various parts of England. They are Lord Radstock, Lord Farnham, and Lord Teynham.

Baboo Keshub Chunder Sen has been for some time in England, the guest of the Unitarians. He addressed a meeting recently, in which Dean Stanley, Lord Lawrence and others took part. His remarks were principally confined to the necessity for education, the evils of caste, and the injurious influence exercised by the insincere life of English professors of Christianity. Despite the Unitarians, there is hope of the Baboo's coming to the truth.

**SCOTLAND.**—Dr. James Buchanan, Emeritus Professor of Divinity New College, Edinburgh, died on the 19th of April. He succeeded D. Chalmers in 1847. He published many valuable works during his ministerial and professional career of forty years duration, among which may be named his treatise on "The Holy Spirit."

The Union question continues to be agitated. The Assembly of the Free Church and the United Presbyterian Synod have been overtured by many Presbyteries to send down a plan of union, of which the Standards shall be the sole basis.

**IRELAND.**—In addition to the Free Church deputation of Mr. Arnot and Professor Blaikie, and the United Presbyterian of Dr. Macleod and Dr. Edmonds, the Irish Presbyterian Church sends the Rev. Dr. Watts, Professor at Belfast, and Mr. Sinclair, of Belfast, as its deputation to the Assembly of the American Presbyterian Church. Dr. Dill, Professor at Londonderry, was appointed a deputy, but sickness and death overtook him before the time of leaving.

The Sustentation Fund of the Presbyterian Church amounts already to nearly 105,000 dollars a year, though a fourth of the congregations have as yet made no returns.

The Synod of Dublin has unanimously passed an overture to the General Assembly for a general Presbyterian union in Ireland.

**FRANCE.**—Père Hyacinthe and other Romish priests have been attending of late several of the services of M. Bersier, the French Protestant

minister, at the Taitbout Chapel, where he has been lecturing on "The future life according to the gospel."

Mr Radcliffe obtained authority from the Government to hold religious meetings in a large ball-room, and has been preaching with the aid of M. Henri Monod, as interpreter, to over 1200 people, on the great truths of the gospel.

The Reformed Church of France is in a deplorable state. Rationalism reigns, and State influence has prostrated her powers. Her ministers look at the fields white to the harvest, and have not boldness enough to go forth into them.

GERMANY.—Count Bismark informed the Prussian bishops at Rome, through Count d' Arnim, the ambassador, that, if they voted for the preface to the *Schema de Fide*, which places Protestantism and Atheism on the same level, they would be deprived of their offices and prevented from returning to Prussia. The preface was withdrawn from the Council.

ITALY.—The *Saturday Review* says, "the crucial question whether doctrines are to be voted by majorities, is still left in suspense. But it is understood that if it is ruled in the affirmative, the Archbishop of Paris will walk out of the Council, at the head of all his supporters who have the firmness to adhere to their professed principles, protesting against its validity. On the other hand, the Pope is said to be contemplating abdicating, as did Celestine V. in 1294, after completing the twenty-fourth year of his pontificate on June 16, if the dogma is carried, so as to secure the appointment of a younger successor of his own way of thinking. Cardinal Bilio is the favourite of the Infallibilists."

The Pope's Government has been employing harsh measures with some American and other oriental ecclesiastical offenders at Rome, who have been obliged to call in the intervention of the Turkish Ambassador. Opposition bishops have received warnings against poison and other means that former popes were in the habit of resorting to when their enemies were felt to be troublesome. It is said that the Council is likely to last till Midsummer 1871.

SPAIN.—Roman Catholicism is again beginning to exert itself actively in many parts of Spain. Attempts are made to forestall the Protestants in enjoying suitable places for public worship. In Madrid, Saragossa, and other places, small riots, excited by the priests, have taken place, but the Government authorities, who are generally favourable to the cause of religious liberty, quickly suppressed them. The "Ladies' Catholic Association of Madrid" has commenced an antagonistic work, which it thus sets forth:—"In order to neutralize the pernicious influence of the bad doctrines, an association has been established in this capital, the object of which is to distribute Catholic books, and to open, at the same time, gratuitous schools for the instruction of children of both sexes in the doctrines of Catholicism."

GREECE.—A new Chrysostom, the golden-mouthed orator of the fourth century, adorns the Athenian pulpit of the nineteenth. His name is Latus. He has studied in England, France and Germany, is a natural orator, and preaches for two hours to an immense concourse of people, who stand not only with patience but with manifest delight. His great theme is the religion of the Bible—"God in the soul of man and the soul of man in God." He has frequent and friendly intercourse with the American missionaries.

**RUSSIA, &c.**—Mr. Oncken, the American Baptist missionary at Hamburg, has been making a tour through the south of Russia, Turkey, and parts of the Austrian Empire. In Russia he founded three churches with 300 members, and one in Turkey with 111, besides forming connections in many places.

**AMERICA.**—Mr. Thorburn, Free Church minister, writes to the Free Church *Record*, stating that, by a legislative enactment, religious grants are to cease within seven years. He complains of the difficulty of procuring assistance to enable him rightly to discharge the arduous duties devolving upon him, including four services every Sabbath. He purposes visiting Canada this summer.

### Home Ecclesiastical Intelligence.

#### CALLS, &c.

The Rev. Dr. Hamilton has been called by the congregations of *Lakefield and North Smith*. Rev. W. Coulthard has been called by the congregations of *Lyn, Yonge, &c.*

**CLINTON, WILLIS CHURCH.**—The Rev. F. McQuaig, formerly of Ratho and Immerkip, has been inducted as pastor of the congregation at Clinton. The Rev. R. Ure of Goderich preached, the Rev. W. Graham addressed the minister, and the Rev. J. Ross the people. Mr. McQuaig received a cordial welcome from the congregation, and, as should be in all cases, a quarter's salary was paid in advance. The Rev. S. Young, of Manchester, who had acted as Moderator of the session, received a substantial acknowledgment from the Session.

**REV. J. M. GIBSON, M. A., ERSKINE CHURCH, MONTREAL.**—At a social meeting of the congregation of Erskine Church, Montreal, the Rev. J. M. Gibson, M. A., was presented, on the eve of his leaving for a trip to Europe, with a purse of \$700.

**REV. L. CAMERON, ACTON.**—The Rev. Lachlan Cameron, of Acton, who recently sailed for Scotland, was presented with an address from the members of the congregation, and a purse of \$150.

**REV. D. STEWART, FORMERLY OF MILTON.**—The Rev. Donald Stewart, formerly pastor of Boston Church and Milton, was lately presented with an address, with a purse of about \$190. On the occasion addresses were delivered by Rev. W. Meikle, Oakville, and other ministers.

**INDIAN LANDS.**—On the evening of Friday, the 25th February, Gordon Free Church was once more the scene of a pleasant social gathering, convened to express, by word and deed, the warm attachment of the people to their pastor, the Rev. D. Gordon. In the course of the evening an appropriate address was presented, accompanied with a handsome set of double harness, and an abundant supply of the produce of the farm.

On the following evening a musical entertainment was given in the same place by Mr. D. McRae (late of the Boston Conservatory of Music)—a young man whose extraordinary talent as a vocalist will yet, we believe, make his name widely and favorably known. At the close, Mr. McRae, in a brief address to the Rev. D. Gordon, requested him to accept as a mark of his esteem the purse containing the proceeds of evening.

On Tuesday, March 8th, Mr. Gordon preached by request to the United congregations of Roxburgh and Finch, and at the close of the service was presented with an address, accompanied with a purse of \$30, expressive of the

gratitude of the people for his efficient services as the Moderator of their Session during the absence of the Rev. A. McQueen.

REV. D. H. McVICAR, LL.D.—We observe, with gratification, that the degree of LL.D. has been conferred on Prof. McVicar, by McGill University, Montreal. We trust he may be long spared to sustain the honour thus conferred upon him.

MR. NISBET'S MISSION.—We have received a letter from Mr. G. Dawson, Malton, calling for subscriptions for the purpose of purchasing a bell for the mission at Prince Albert, Saskatchewan. A number of friends are interesting themselves in this object, and we trust that they will receive such encouragement as will ensure success.

THE LATE MR. J. McCULLOCH.—A brief sketch of the life of the late Mr. J. McCulloch, of Niagara, will appear in our next. Mr. McCulloch bequeathed \$5,000 to Knox College, the interest of which is to be enjoyed by a sister during her life time.

## Proceedings of Synods and Presbyteries.

### MEETING OF THE LONDON SYNOD.

The Synod of London met on the evening of Tuesday, May 3rd, in the Rev. Mr. Proudfoot's Church, and after sermon by the Moderator, the Rev. Thos. McPherson, of Stratford, on Eph. 4: 11, 12, was constituted with prayer.

On the Roll being called, about sixty ministers and twenty elders answered to their names.

The Synod proceeded to elect a Moderator, to hold office until the next meeting of Synod.

Mr. Proudfoot moved, seconded by Mr. Cuthbertson, that the Rev. A. R. Kemp, M. A., of Windsor, be elected Moderator. The Clerk stated that Mr. Kemp had written to him expressing his regret at not being able to be present at this meeting of Synod. Mr. Kemp's name was then withdrawn, and the Rev. John Scott, of London, on motion duly made, was unanimously elected Moderator.

A vote of thanks was then given to the retiring Moderator, Rev. Thomas McPherson, of Stratford, for his conduct in the chair, and also for the able, appropriate, and eloquent discourse delivered on the opening of Synod.

After transacting some routine business, the Synod adjourned to meet on the following day.

### SECOND SEDERUNT, May 4.

The Synod met at ten o'clock this morning, and spent the first hour in devotional exercises, the following gentlemen taking part: the Moderator; Mr. McPherson, of Stratford; Mr. Fotheringham and Mr. Ross.

The minutes of yesterday evening's sederunt were read and sustained.

The Rev. Mr. Doak and Rev. Mr. Straith, of Ingersoll, were asked to sit as corresponding members of Synod.

An overture to the general Assembly, transmitted by Mr. Proudfoot, recommending that the financial and statistical year of the Church should begin and end with the year, was adopted and ordered to be transmitted.

The Synod then proceeded to consider an overture regarding the mission to the Indians of the North-West.

After considerable discussion the overture was adopted, and Messrs. Proudfoot and Thompson appointed to support the same at the General Assembly.

There was read a petition signed by D. Waters, R. H. Warden, Geo. Cuthbertson, John Fotheringham, Archibald McLean, and John Rennie, praying the Synod to adopt and transmit an overture recommending that the representation of Presbyteries in the General Assembly be changed from one-third to one-half.

Mr. Waters moved, seconded by Mr. Cuthbertson, that the overture be adopted and transmitted to the General Assembly.

Mr. Hall moved in amendment, seconded by Mr. McPherson, Stratford, that the overture be not transmitted.

After considerable discussion, the vote was taken, and the main motion, to transmit, was carried.

The Treasurer having forwarded his books for examination, a committee was appointed to examine the same. At a subsequent sederunt the committee reported that they found them correctly and carefully kept. The thanks of the Synod were given to the Treasurer for the efficient manner in which he had discharged his duties.

The Synod adjourned at one p. m.

#### THIRD SEDERUNT.

The Synod resumed at 3 p. m.

On motion of Mr. Cuthbertson, it was agreed that the roll should be called at 5 p. m.

In accordance with notice given at last meeting of Synod,

It was then moved by Mr. Fotheringham and duly seconded:—That the Synod reconsider its finding anent the examination of students.

The motion was carried.

Mr. Fotheringham moved, seconded by Mr. Proudfoot:—That the overture adopted at the last meeting of the Synod be not sent to the Assembly.

The substance of the overture was that the duty of examining students be withdrawn from the Board of Examiners.

Mr. Ross moved in amendment that the Synod adhere to its former decision.

The hour of five o'clock having come, the Synod Roll was called.

After a lengthened discussion, the Synod decided to adhere to its former finding, recommending that Presbyteries should do all the work now done by the Board of Examiners.

The Synod adjourned at six.

#### FOURTH SEDERUNT, 7.30 P.M.

The Records of the Presbyteries of Chatham, London, Stratford and Huron, were, on the reports of the Committees appointed to examine them, ordered to be attested.

There was read an overture anent evangelistic work. This gave rise to a somewhat lengthened debate, the members of the Synod generally expressing the opinion that evangelistic efforts, carried on within the congregations, should be under the control of the sessions; concerning this matter there seemed to be no difference of opinion. At the close of the discussion it was decided to transmit the overture.

Messrs. Waters and Cuthbertson were appointed to support the overture anent representation in the General Assembly.



After the passing of votes of thanks:—

1st. To the Grand Trunk for their courtesy in giving return tickets to the members of the Synod ;

2nd. To the friends in the city for their hospitality ;

3rd. To the Managers of the Church for the use of the building ;

The Synod adjourned to meet on the first Tuesday of May, 1871, in St. Andrew's Church, London. The proceedings were closed with singing and prayer.

D. WATERS, Synod Clerk.

PRESBYTERY OF TORONTO.—A meeting of this Presbytery was held in the usual place on the 3rd of May. Mr. Dick, Moderator, *pro tem.* Present with him, 15 ministers and 2 elders.

A letter was read from Mr. McKay, informing the Presbytery that in consequence of a serious affection in his voice, under which he had laboured for some time, he felt constrained to tender the resignation of his charge at Streetsville. Mr. McKay was heard, who made a statement in regard to his position, and requested the Presbytery to take the usual steps for the acceptance of his resignation. On motion made by Mr. Monteath, it was agreed that the resignation be laid on the table, that notice of the same be given to the congregation concerned, and that they be required to appear for their interests at next meeting of Presbytery, which was appointed to be held in the usual place on the first Tuesday of June, at 3 p. m.

The Moderator having left the chair, which was taken by Mr. Wallace, reported that, according to appointment, he had preached and moderated in a call from the congregations of Laskey and King, which was given unanimously in favour of Mr. Hugh Thomson, a minister without charge in connection with the Church. The call was read, and was found to be signed by 99 members and 30 adherents. Commissioners were heard. The Moderator's conduct was approved of, and the call sustained. It was also agreed that notification of this be sent to Mr. Thomson, and that he be required to express his mind there anent in due time.

The Clerk reported that since last meeting he had received a Return, which rendered it necessary to place the name of Mr. McConnell on the Presbytery Roll immediately prior to that of Mr. McKay. It was then moved by Mr. King, and seconded by Mr. Brown, that the Presbytery agree to correct its list of representatives to the General Assembly from Mr. McConnell's name downwards on the Roll. It was moved in amendment by Dr. Topp, and seconded by Mr. Duncan, that Mr. McKay, having resigned his appointment as a representative of this Presbytery to the General Assembly, Mr. McConnell be appointed in his place. On a vote being taken, the motion was carried over the amendment. And in accordance therewith, Mr. McConnell was appointed a representative, and Dr. Jennings in place of Mr. Ewing, who is temporarily absent from the country. In consequence also of Mr. J. Haggart, elder, being unable to act as a representative, Mr. John McBean was appointed in his place.

An extract minute was read from the Session of the 1st congregation of Brampton, transmitting a memorial for the General Assembly from Walter N. Hossie, Esq., a member of said congregation, anent providing a suitable literature &c. for the Sabbath Schools in connection with our Church. The memorial was read, and it was agreed unanimously to transmit the same to the General Assembly.

The Presbytery then proceeded to consider remits from the last General Synod. The Act for the Reception of Ministers was generally approved of. The remit anent Boards of Examiners was also generally approved of; but it was agreed to suggest—1st, That the same privilege which the remit proposes to give to graduates of the Colleges named, be extended to the graduates of Queen's College,

Ontario, and of the National Colleges or Universities of Britain and Ireland; 2nd, That in the event of a B.A. being accepted as a substitute for examination in the case of a student entering on the study of Theology, that student be required either to submit to the usual examination in Hebrew, or present certificates of having attended one or more classes in Hebrew, and having passed the terminal examinations connected therewith; 3rd, That the attention of the Assembly be called to the incompleteness of that part of the remit which refers to the duties of Presbyteries.

Mr. King, as Convener of a Committee previously appointed at the Conference held on the State of Religion to bring up suggestions there *anent*, submitted and read a report from said Committee. On motion made and seconded, it was agreed to receive the report and adopt the suggestions given therein. The following are the terms of said report:—The Committee appointed by the Conference on the State of Religion, held in Knox Church on the 1st and 2nd of February last, beg to report and recommend to the Presbytery, 1st—To express in its minutes the gratification with which the Presbytery witnessed the very general response made by the office-bearers of the Church within its bounds to the invitation to attend a Conference on the State of Religion; its conviction of the good results with which the Conference was attended; and its gratitude to God for the measure of His presence and blessing vouchsafed therein; 2nd—To commend to ministers and Kirk Sessions within its bounds great diligence in enforcing the duty of family worship, and the religious upbringing of children on all heads of families professing faith in Christ; 3rd—That more care be taken to make the adherents of the Church, and the public of Canada generally, acquainted with the distinctive principles of Presbyterianism; 4th—That a similar conference be held next winter, either in Toronto or in Brampton, as another important centre within the bounds of the Presbytery.

There was then taken up the case of Mr. George Haigh, formerly a minister of the Primitive Methodist Church, who had made application at the preceding meeting to be received as a minister of our Church. Professor Caven, as Convener of a Committee appointed at said meeting in this case, reported that the Committee had conferred a second time with Mr. Haigh, and had received satisfactory evidence of his approval of the principles of the Presbyterian form of Church Government, and that they had also received from several quarters additional testimony as to the excellence of his Christian character and his efficiency as a preacher. It was then moved by Prof. Caven, seconded by Mr. Brown, and carried, that the Presbytery apply to the General Assembly at its ensuing meeting for leave to receive Mr. Haigh as a minister of this Church. The Clerk was instructed to issue the necessary circular letters.

Mr. Glassford gave notice of a motion for next meeting, that instead of the Presbytery holding its meetings on the present plan, its meeting shall be held every second month.

R. MONTEATH, *Presbytery Clerk.*

PRESBYTERY OF BROCKVILLE.—The Presbytery of Brockville met at Spencer-ville on the 3rd May. The Rev. Mr. Matheson, Moderator.

The stations of Yonge, Lyn and Fairfield were permanently united as one pastoral charge. The Rev. William Bennett was appointed permanent Clerk of Presbytery. It was resolved to request the General Assembly to exercise caution in the cases of Dr. Freeland and Mr. Kennedy, whom, among others, it was proposed to receive into connection with the Canada Presbyterian Church.

A fresh application was made by the congregation of Brockville for a moderation in a call to a minister. Mr. Burton was appointed to attend to the duty when requested. Messrs. Morrison and Lochhead were appointed by rotation, and Mr. Burton by election as Commissioners to the General Assembly. The Representative elders of Cornwall, Osnabruck and Kemptville, were chosen by election as Commissioners to General Assembly.

Ministers not yet having done so were enjoined to send at once to the Clerk of Presbytery answers to queries of Mr. McTavish on state of religion.

The Brockville congregation was reminded of its duty in the way of making contributions on behalf of all of the Schemes of the Church.

The following resolution was adopted in reference to the Kemptville congregation: "That the Presbytery draw the attention of the congregation to the fact that it cannot encourage the congregation to expect the full amount of the present grant from the H. M. Fund, and it hopes as they are now hopefully settled, that exertions will be made to be self-sustaining at the earliest period."

Mr. Burton, the Convener, gave in the report of the Presbytery's Home Mission Committee. In reference to moneys received and disbursed, report showed a balance on hand of \$50.

Presbytery resolved to hold its next regular meeting at Brockville on Tuesday, the 2nd of August, at 4 o'clock p.m.

At a subsequent meeting held in Ottawa, a call was laid on the table from the Congregation of Yonge, Lyn and Fairfield, in favor of the Rev. Walter Coulthard, of the Montreal Presbytery, signed by seventy members and sixty-six adherents, and promising a salary of \$600 per annum, with manse. Call was sustained, and ordered to be transmitted to the Presbytery of Montreal. Mr. Burton was appointed to prosecute the call before said Presbytery.

WILLIAM BENNETT, *Pres Clerk.*

**PRESBYTERY OF HURON.**—This Presbytery held an ordinary meeting in the Canada Presbyterian Church, Seaforth, on the 12th and 13th days of April.

There were 15 Ministers and 12 Elders present.

The Remit ament the reception of ministers was taken up. After some discussion, it was agreed to take up the several clauses *seriatim*. The first two clauses were then approved of as they stand. The third clause was adopted by substituting for the words *sixty days, thirty days*, as requiring the application to be made at a meeting of Presbytery before the meeting of Synod. The Revs. Messrs. Goldsmith and Melville being present, were invited to sit as corresponding members.

A Report on Sabbath Schools was read and approved of.

The Presbytery Roll was then made up.

The Court took into consideration the Remit ament the Board of Examiners. After lengthened reasoning, the following motion was agreed to, viz.:

"That the trust now committed to the Board be restored to Presbyteries."

In accordance with the prayer of a petition from Lucknow, a separation was granted between that congregation and Langside. The Rev. Adam McKay was appointed to moderate in a call at Lucknow.

A call was read and sustained from the congregation of McKillop No. 2, in favor of Rev. A. McDiarmid, of Amherstburgh. Mr. Gracey was appointed to prosecute the call before the Presbytery of Chatham.

Extracts from the Records of the Paris Presbytery were read, setting forth that Mr. McCuaig accepted the call addressed to him by the congregation of Clinton, and that that Presbytery agreed to translate him. Mr. McCuaig's induction was appointed to take place on the 28th April.—Mr. Ure to preach and preside, Mr. Graham to address the minister, and Mr. Ross the people. The following Commissioners were appointed as the Presbytery's representatives to the General Assembly: Messrs. Fletcher, Fraser, Ure, Ross, Gracey, Young, Hastie and Maclean, *Ministers*; Messrs. McAa, Reith, Walker, Stewart, Gibson, Wilson McQuarrie, Jackson and Gardner, *Elders*.

A letter was read from the Rev. Wm. Matheson, tendering his resignation of his pastoral charge. A special meeting of Presbytery was appointed to be held in Knox's Church, Kincardine, on the 26th April to dispose of Mr. Matheson's resignation.

Dr. Willis was nominated as the Moderator of the General Assembly. The annual Report of the supplemented congregations and mission stations was submitted and approved of. Mr. Anderson was appointed *interim* Moderator of the

Session of Greenock, and to Moderate in a call there when the congregation is prepared for it.

A letter was read from the Rev. Mr. Calder, declining the call addressed to him by the congregations of West Church and Pine River.

The subject of Sabbath desecration, as now practised within the bounds of the Presbytery by county employes in collecting tolls, &c., was taken up, and a committee was appointed to draft a petition to the County Council anent the matter, and to report at a meeting of Presbytery to be held in London during the meeting of Synod.

The auditor's Report for the past year was read and approved of.

The Committee appointed at a previous meeting to draft a minute anent Mr. McNab's translation to Red River, reported and read the following, which was approved of and engrossed in the records, and a copy thereof ordered to be sent to Mr. McNab, viz.:

"The Presbytery, while parting with their brother Mr. McNab, who proceeds as a missionary to Red River Settlement, would express their esteem for his character as a christian and their appreciation of his fidelity and acceptance in his ministerial work during the brief period of his connection with the Presbytery, and their wishes and prayers that he may continue to enjoy much of the Master's presence, and that his future labors in the mission to which he has devoted himself may be largely owned for the promotion of the Divine glory and the salvation of men."

At a meeting of Presbytery held in London on the 4th May, a letter was read from the Rev. John Fraser, tendering the resignation of his pastoral charge, and desiring the Presbytery to take the matter into consideration at their earliest convenience. A special meeting of Presbytery was appointed to be held in Kin-cardine, Knox Church, on the 18th of May, to dispose of this resignation and to transact any other business that may be necessary.

Messrs. Ross and McQuarrie were appointed members of the General Assembly's Committee on Bills and Overtures.

The next regular meeting of Presbytery is to be held in Knox Church, Kin-cardine, on the 2nd Tuesday of July, at 11, a. m.

ARCH. MACLEAN, *Pres. Clerk.*

**PRESBYTERY OF COBOURG.**—This Presbytery held its last regular meeting at Port Hope on the 5th of April. The attendance both of Ministers and Elders was large.

The Presbytery first proceeded to consider the mode of appointing Commissioners to the General Assembly. After several motions had been submitted, the following was carried by a small majority: "That delegates be appointed in the manner following:—One half of the ministers by the order of the Roll, and the other half by election; the elders, one half by rotation, viz.: those representing the sessions of ministers appointed by rotation, and the other half by election." The Presbytery having learned on sufficient authority that Mr. James Douglas, whose name stands at the head of the Roll, could not, from infirmity, attend the meeting of the General Assembly, it was agreed that the rotation should commence with the name next in order.

In accordance with these resolutions, Messrs. Roger, Alexander, Patterson, Laing, Donald, Blain, *Ministers*, and Messrs. Tully, Angus, Murdoch, Mason, Kerr, Craick and Scougall, *Elders*, were appointed Commissioners to the General Assembly.

It was agreed that Sessions be recommended to elect their Representative Elders as soon as convenient each year after the meeting of the General Assembly.

The Clerk was instructed to apply to the Home Mission Committee for the services of two students during the summer.

The Presbytery proceeded to consider the *interim* act on the Reception of Ministers. On the first paragraph being read, it was unanimously agreed that

the Presbyterian Churches of the United States be placed on the same footing as the Churches mentioned in the act. It was agreed to express approval of the other paragraphs as they stand.

The Remit of Synod on Board of Examiners was considered at great length. After long reasoning, it was moved by Mr. Mitchell, seconded by Mr. Murray, and carried by a small majority, "That it shall be the duty of Presbyteries to ascertain the fitness of persons presenting themselves as students with a view to the ministry, and to certify them to the College Board, and that this examination shall assign the candidates their position in the curriculum on entering the College."

The next regular meeting will be held at Cobourg on the first Tuesday of August.

WILLIAM DONALD, *Presb. Clerk.*

**PRESBYTERY OF GUELPH.**—The Presbytery of Guelph, in connection with the Canada Presbyterian Church, met in the basement of Knox's Church. There was a good attendance of members. A large amount of business was transacted, but the greater part of it was not of public interest. Mr. McBain, who some months ago lodged a complaint against the Rev. Mr. McLean, of West Puslinch, for refusing him, on application, his certificate of church membership, appeared, and stated that he was still deprived of it. At the last meeting of the Presbytery in Guelph, the Session of West Puslinch had been instructed to take up the matter at their earliest convenience, and Assessors had been joined with it in disposing of the business; but it appeared on enquiry that no meeting had been held. It was now resolved that the Presbytery express their regret that nine weeks have elapsed, and the session had not been called together to take up the case; that communication be held with the Moderator, and his attention called to the resolution adopted at last meeting, and that he be enjoined to call a meeting of the Session, including the Assessors, before the first day of June, and bring the case to an issue. An Act sent down from the Synod on the reception of Ministers from other Churches and lands was considered, and, after some amendments, was approved. A remit respecting Boards of Examiners of students in their entrance on their studies, both literary and theological, and prosecution of them, was disapproved of, and a resolution adopted unanimously recommending that the examination be restored to the Presbyteries of the Church under such regulations and instructions as the General Assembly may appoint. A letter was read from the Convener of the Committee of the Fund for Aged and Infirm Ministers, in reply to one sent by the Presbytery, enquiring why no answer had been returned to their application to have Mr. Duff placed as an annuitant on that Fund. A reply to a letter that had been sent to the Clerk of the Presbytery at Kirkcudbright, Scotland, for information respecting Dr. Freeland, for whose admission as a minister of the Canada Presbyterian Church application is to be made by the Presbytery of Ottawa to the General Assembly at its meeting in Toronto, was read, and the Clerk was instructed to transmit it to the Clerk of Assembly. A report by Mr. Waters of his visit to congregations within the bounds, to present and enforce the claims of Home Mission work, was read, and the Presbytery agreed to express their deep sense of the valuable service which Mr. Waters had rendered, and their hope that his visit would be truly beneficial. The committee appointed to confer with Mr. Johnstone, who applied to be received as a catechist, reported, when they were thanked for their diligence and re-appointed, with instructions to report at next meeting. An application from Knox's Church, Minto, for permission to sell the old manse property, that the proceeds might be applied to the payment of a new property that had been purchased, was submitted. The permission craved was granted, and the Moderator and Clerk were instructed to certify accordingly. The Clerk reported that statistical reports had been received from all the congregations except that of West Puslinch. Next meeting was appointed to be held in Knox's Church, Guelph, on the second Tuesday of August.

ROBT. TORRANCE, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—This Presbytery met at Stratford on the 12th April. Of the fifteen ministers belonging to it, fourteen were present, together with nine elders. Mr. John Fotheringham was unanimously appointed permanent Clerk of Presbytery. A petition in a call at Avon Church, Downie, was granted, to take place on the 11th May. Mr. Hugh Blair being present, was invited to correspond. The thanks of the Presbytery were tendered to Mr. J. W. Mitchell for his services as Clerk *ad interim*. Circular letters from the Presbyteries of Simcoe and Ottawa were read, intimating their intention to apply to the General Assembly for leave to receive as ministers of the Canada Presbyterian Church Mr. Jas. Stewart, formerly of Knox Church, Oro, and Dr. Freeland, of the Associate Reform Church, U. S. It was agreed to recommend great caution in regard to the reception of Dr. Freeland. The Committee appointed to visit Burns Church and vicinity reported their visit, and action in the premises was deferred till next meeting of Presbytery. The appointment of ministers to be Commissioners to the General Assembly was taken up, and it was agreed "That half the number of Commissioners be appointed by rotation, beginning at the top of the Roll, and half by election; that, in case of an odd number, it be decided by rotation; and, in case of any one appointed by rotation declining the appointment, that the next on the Roll be appointed in his stead." Messrs. McPherson, Meldrum and Boyd were thereafter, by rotation, appointed Commissioners, and Messrs. Hamilton and Waters by election. Five elders were appointed Commissioners, viz.: Messrs. M. Ballantyne, Avonton, M. Laughton, St. Mary's, Millbank, Wm. Fotheringham, Woodham, and Alex. Scott, Shakespeare. Rev. A. T. Hartly, of the Methodist New Connexion Church, applied to be received with a view to his becoming a minister of the Canada Presbyterian Church. He was received accordingly, and a committee appointed to superintend his studies. A report on the state of religion was given in, which, upon the whole, was encouraging. Messrs. Hamilton, Hall, Waters and Findlay were appointed a Home Mission Committee for the ensuing year, of which Mr. Waters was to be Convener, and with whom communications on the supply of vacancies require to be made. It was agreed to issue the commissions to members of the ensuing General Assembly all in one document.

JOHN FOTHERINGHAM, *Presb. Clerk*.

PRESBYTERY OF PARIS.—This Presbytery met in Woodstock, and within Knox Church there, on the first Tuesday of May. There was a full attendance of ministers and a good representation of the eldership. The Rev. Robert Hume, of St. George, took the Moderator's chair, according to his election at a previous meeting.

Circular letters from the Presbyteries of London, Hamilton and Toronto were read and minuted.

A petition for moderation in a call from Erskine Church, Ingersoll, was received, and the request granted. Mr. McMullen was appointed to this duty on the 20th day of July, at 2 p. m.

The further supply of the Beachville pulpit came under the consideration of the Presbytery. The Presbytery agreed to request Mr. McDiarmid, of Woodstock, to take charge of the Beachville congregation, on the understanding that said congregation pay at least the sum of \$2 per Sabbath, and that the Presbytery apply to the Home Mission Committee for an equal amount.

The case of Mr. Stitt, a minister of the United Brethren, who applied for reception into the Canada Presbyterian Church during the year, was again before the Presbytery. It was agreed to reconsider the case at the next regular meeting of Presbytery in August; and the Clerk was instructed to inform Mr. Stitt of this decision, in order that he may be present.

Mr. Cochrane submitted the following Overture, for transmission to the Assembly.

## TO THE REVEREND THE PRESBYTERY OF PARIS.

"The undersigned would respectfully request the Presbytery of Paris to adopt and transmit the following Overture to the General Assembly at its meeting in June next:—

"Whereas it is the duty of Christian congregations, as is universally recognized in the call given to Pastors, to care for the temporal comfort of their ministers, as far as lies within their power;

"And whereas in different parts of our country, on account of the scarcity of suitable dwelling houses, many of the ministers of the Canada Presbyterian Church are put to very great inconvenience and heavy expense, and compelled to live in houses, uncomfortable and unhealthy, and not in keeping with their position;

"And whereas the large majority of the congregations of our Church are now so situated as to enable them, with comparatively little effort, to provide suitable manses for their ministers;

"It is therefore humbly overtured by the undersigned, that the General Assembly take the whole question into their serious consideration, with a view to initiating such steps as may gradually lead to the erection of manses in connection with every pastoral charge in the Canada Presbyterian Church."

The Presbytery unanimously adopted the Overture, and agreed to transmit it to the ensuing General Assembly, and Messrs. Cochrane and Lowry were appointed, to support the same.

Mr. Cochrane, from the Committee appointed to draft a minute in reference to the translation of Mr. McCuaig, submitted the following, which, on motion duly seconded, was adopted by the Presbytery, ordered to be engrossed in the minutes, and a copy of the same sent to Mr. McCuaig:—

"The Presbytery, in agreeing reluctantly to the translation of the Rev. Finlay McCuaig, beg to express their sense of the great loss they have sustained by his leaving their bounds.

"The Presbytery desire to record their high approval of Mr. McCuaig's diligence in attending upon the meetings of Presbytery; his readiness at all times to take part in the business of the Court; and his great success as a faithful and laborious pastor in the congregations of Ratho and Innerkip. They also desire to testify to his uniform amiability and Christian deportment towards his brethren in the Presbytery.

"They would further assure their brother that the members of the Presbytery follow him to his new and important field of labour with their best wishes and earnest prayers for his abundant success in winning souls to Christ."

The annual financial and statistical returns were brought under the notice of Presbytery. It was found, on examination, that no arrears of stipend were due for the year.

The case of the Rev. Stephen Balmer was under the consideration of the Presbytery. Minutes of the Presbytery of Cobourg were read in reference to their action in the matter. The Presbytery agreed to record their indebtedness to the Presbytery of Cobourg for their kindness and diligence, and requested them to act still further in the case as circumstances may warrant.

The Presbytery then adjourned, to hold its next regular meeting within River Street Church, Paris, on the first Tuesday of August next, at 11, a. m.

WILLIAM COCHRANE, *Presb. Clerk.*

PRESBYTERY OF OTTAWA.—This Presbytery held its last regular meeting on the 10th May within Bank Street church, Ottawa. There were present ten ministers and four elders. The Rev. W. Gregg, of Toronto, was nominated Moderator of the General Assembly to meet in June next, and Mr. James Whyte, minister, and George Kay, elder, appointed to represent the Presbytery on the Committee of Bills and Overtures.

In regard to the Remits sent down from the last General Assembly, it was agreed: 1. That the Presbytery approve of the Remit anent the reception of ministers simpliciter, and that the same do pass by the General Assembly as the standing law of this Church.

2. That the Remit anent the Board of Examiners do not pass in its present form; but that it be referred to a committee for amendment, and that it be a recommendation to said committee to have respect to the constitutional rights of Presbyteries.

A call was laid upon the table and sustained, from Knox church, Ottawa, to the Rev. W. McLaren, of St. John's church, Belleville. The stipend promised is \$1,800.

Letters were read from the Rev. W. Furlong and the Rev. D. Sutherland, explaining why they had failed to fulfil their appointments within the bounds. It was agreed that in the case of Mr. Furlong the letter be acknowledged, and the citation be renewed; but that in the case of Mr. Sutherland the Presbytery fall from the citation—the excuse given being regarded satisfactory.

It was decided that the sum required to meet the expenses of the Synod be deducted from the contributions taken up by the various congregations towards the General Assembly fund.

Mr. Carswell was, at his own request, relieved of the office of Home Mission Agent, and Mr. Crombie was appointed in his stead.

Mr. Joseph White was appointed Moderator for the next twelve months.

The next general meeting is to be held at Wakefield, Qu., on the 1st Tuesday of August, at 7½ p.m.

JAMES CARSWELL, *Clerk.*

### ADDRESS.

DELIVERED BY REV. D. WISHART BEFORE THE SYNOD OF MONTREAL, IN OTTAWA, 12TH MAY, 1870, IN FAVOR OF A SUSTENTATION FUND FOR THE CANADA PRESBYTERIAN CHURCH.

#### PREFACE.

The following address is published by special request. The importance of the subject is my only apology for acceding to it. I have great faith in the concentrated wisdom of our General Assembly doing the subject all justice.

#### OVERTURE.

Whereas experience shows that the present mode of supporting the Gospel ministry does not work satisfactorily, especially in country districts, and has a tendency to extinguish weak congregations, and prevent the organization of new ones where material may be found for so doing; and whereas, while the assistance rendered by the Central Home Mission Fund is gratefully acknowledged, some more effective method of the strong helping the weak, and of giving tangible expression to the organic unity of the Church seems to be imperatively required by the circumstances both of the Church and country;

It is respectfully overtured by the Presbytery of Kingston, to the Reverend the Synod of Montreal, to take the whole subject of ministerial support into its earnest consideration, and, if it shall see cause, in its wisdom to overture the General Assembly of the Canada Presbyterian Church to take steps for the establishment of a Sustentation Fund, similar in its general principles to that which has wrought so successfully in the Free Church of Scotland.

MODERATOR, FATHERS AND BRETHREN:—I should have liked had this subject been undertaken by more competent hands than mine. But I have long waited in vain for some one to bring it before the Church. Years ago, I asked our Presbytery to establish it within its own bounds, and if it proved a success, the whole Church would readily adopt it. At last, seeing no prospect of a move in any direction, I brought in an overture to our Presbytery four months ago, and was delighted to find that all were in favour of it. I now



appear before your bar in support of this overture. Let the subject be discussed on its own merits. Let not the humblest of the brethren, representing the Synod's rearmost charge, have the least weight with any in the consideration of a scheme that I at least regard as the most important that has ever yet engaged the attention of our Church. Without further preamble, let me bring before you some arguments in its favour.

#### I. IT HAS THE SANCTION OF SCRIPTURE.

From the Old Testament it is apparent that the Treasury of the Lord's House was a unit. The tithings of all Israel were collected into it. Out of it the Levites received their portions, and the priests the tithes of their tithes. The Lord was the inheritance of His servants, and this was their provision. The people that gave it had not the least right to it. The priests had several other perquisites, such as the value of the first born of man and beast, the first fruits, &c. Besides these, the people gave to the priests of their own, as their sense of obligation, love and duty, stimulated them. So from the New Testament, when the Church of Christ was launched forth on the world, a common treasury was established, out of which every want, both of the ministers and people, was met. From the example both of the Israelitish and Christian dispensations, the Scriptures clearly concede the principle of a General Fund for the Church. When we find in the word of God any example for our guidance, either by divine institution, or with the divine sanction, it should possess all the force of a positive command. If, therefore, in these times any can lay claim to a "Divine Right," for any ordinance whatever, we can for the establishment of such a fund.

#### II. FROM THE GENIUS OF OUR CHURCH.

At least some of us believe in the "Divine Right" of Presbytery. Our Church is a unit in government and discipline. We are all members one of another. Now, if we carry this principle out to its legitimate results, we shall be Presbyterian in practice more fully than we are, as well as in principle. We shall have a common fund as well as a common standard of discipline and doctrine. If a principle is good for anything, it ought to be carried all the way through. In the animal world, the blood is collected from the whole system, through the veins into the heart, and it is thence propelled through the arteries to the extremities. In the vegetable world, the sap is taken up out of the earth by the roots, ascends through the cells, and is evaporated by the leaves. In the political world, the Government of a people is supported by taxes on imports, &c., at a fixed rate, and the whole, from the utmost bounds of the kingdom, are gathered into the treasury to be disbursed as need requires. Our present system of support has derived its inspiration from independency, and receives no countenance from nature, revelation, or even from governmental policy. Should we, then, persist in a practice so unnatural, so irrational, who profess to be guided solely by the Word of God, and claim "Divine Right" for our Church principles?

#### III. WE CANNOT OVERTAKE THE WORK GOD HAS GIVEN US TO DO WITHOUT IT.

We do not live in a sea-girt isle. We are breaking ground across the whole of a mighty continent, and in a few years our field will extend, without a break, from the broad Atlantic to the wider Pacific. God in his providence has said unto us, "Go in and possess the whole of this vast territory for Me." Our countrymen represent many nationalities, and a greater number of faiths. We have to come into contact with many religious opinions, and more vice, and we desire to have a Church strong enough so as to give it a high vantage ground from which its influence may be more felt, and greater deference may be paid to its high claims. We believe that of all existing forms we are pre-eminently the Church of Christ; that we are not a sect from principle, but from force of circumstances, and that when *will* worship shall give place to Scriptural worship, other denominations

will merge into ours. Indeed the process of assimilation is already visible. We are not perfect, but are substantially right, and with some modifications, the Church of the Millennium shall have all the main features of ours. Should we then be contented to exist as a sect, be contented with our present selfish and narrow mode of procedure, that cripples our energies and makes all our limbs leprous? Shall we be untrue to our past glorious history, to the genius of our government, and to our future destiny? The evil of a Presbytery's Home Mission Fund for the efficient working of our Home Mission Field was felt years ago. Some Presbyteries had almost no Mission Field, and consequently had little to raise, yet were rich; and others had greatly more work to do than their means would allow them. To meet the emergencies of the case, a Central Fund was established. More means have since been forthcoming, more work has been done, and better done than before. But it is unfair to this Fund, unfair to its proper work, unfair to the best interests of the Church, to saddle weak congregations on it. There ought to be a separate fund for these. For want of it, for want of a General Sustentation Fund, there is a certain itch for change among our ministers in general, and among the ministers of these charges in particular. They will not remain in such congregations longer than they can make a change for the better; will even leave before they see any such prospect, to escape being lectured by the Committee on the one hand, or starved by the parsimony or poverty of the people on the other. Our Synod has notoriously a large number of vacant congregations, in consequence. Like the old countries of Europe, where ruined castles and abbeys meet us at every step, many of our congregations are crumbling away, and our churches falling into dilapidation without having the benefit of the mantling ivy to conceal their ruins, and make them picturesque beneath a perennial verdure. We want to rebuild the walls of our Zion, by establishing our Church so firmly everywhere that it shall not be moved.

Our present system acts injuriously in another way, by drafting our most talented men into the cities where the people are wealthy; by killing what talent there may be in our country ministers, from their being unable to purchase the proper literature, and having resort to many expedients to eke out a living altogether unbecoming the dignity of the profession. We are on the royal road—like our brethren in the United States—to have many of our charges constantly vacant, and to have our ministers' intellects dwarfed, and to induce them to turn their attention to some secular calling whenever a better opportunity presents itself. What a sad spectacle an ill-paid ministry presents! Ministers without respect, the Church without influence, and religious excitement generated as a means of procuring money. To this may be added vender of medicines, of sewing machines, or agent for an endless variety of things. Now, it is often more important to have an efficient minister in a country than in a city charge. It may not have one-fourth of the members, or raise one-fourth of the money; but if a wealthy city congregation suffer by an inefficient minister, the others will benefit, and the Church itself will suffer little if any loss. Whereas, if many of our country congregations have an inefficient one, not only does that congregation sink, but a district or whole county may be lost to the Church. As the bravest soldiers and most skilful generals are sent to the post of danger, which is the post of honour, so we should have some of our very best men in our outlying districts. They have a cause to build up, and not a congregation merely to keep together; and as they do more real work for the Church than any other, they should be properly supported, that they may have no fear of being shipwrecked on the rocks of poverty. We cannot go in and possess the land, if our ministers do not feel their footing secure, if they are kept on the *qui vice* of change. To have our pulpits filled with the very best men that our Church can supply, and to do the work thoroughly that the Lord has put into our hands, we must establish such a Fund.

#### IV. SOME OF THE BENEFICIAL RESULTS THAT WILL FOLLOW.

1. It will assure the parents of pious and talented sons that there will be no fear of their starving in the ministry. No one could scout more than I would

the idea of filthy lucre being the main inducement to it. Still all must acknowledge its great influence, and such a scheme as is proposed would operate more healthfully than the present mode. It would crowd our colleges with the brightest and best youths of the Church: would be a better stimulus than even scholarships to study, because it has a background to it, and would soon obviate the necessity of their being employed in the mission field before they were fledged.

2. It would place ministers above the favour or frown of any individual of their congregations. It would prevent their getting their inspiration, as to what they were and were not to speak, from man. The fear of man, which bringeth a snare, would be reduced to its minimum, and they could come fresh from the presence of their Maker. They would preach better, their influence for good would be greatly increased, and it would give them a leverage wherewith to move the masses that they do not now possess.

3. The people would give on principle. Now they give for the man—their measure of giving depends on his acceptability. It is a crying evil, among others, that a minister will be kept on a starving allowance by his people, that their measure of support does not rise with their ability, unless he gets a better offer elsewhere; and the moment he resigns or dies, his untried successor will have, it may be, double the salary. "One sows, and another reaps." This selfish liberality is not a means of grace, but is a soul-ruining power. By establishing a regular system of giving into a great common reservoir, our people would learn to give as the Lord prospered them. Their giving would be a means of grace. As an Eastern proverb has it, "If thou doest any good, cast it into the sea; if the fish does not know it the Lord knows it." At present a large sum is annually lost to our Church by prolonged vacancies, and much of it finds its way into other Churches, to their aggrandizement and our injury.

4. It would be productive of much greater harmony than there is, and check the jars that arise from selfish interests. A minister's call would not be affected by his acceptance of an elder's daughter, his usefulness would be less likely to be marred by a Judas, there would be fewer separations on the plea of ill-health, and panics caused by self-styled evangelists would scarcely be felt. He would preach to less unwilling ears, his people would profit more by his ministrations, his library would be better stored, his broad cloth would not so soon get shabby, and the gentleman would not run the risk of becoming bare in dress and manners.

I wish a proper breakwater constructed to protect our ministers from the great swelling waves of a people's prejudices, fancies and passions. As a single black sheep—especially in the country, where the flock is small and scattered—may cause a dissolution of the pastoral tie, mischievous capital is frequently made out of this by troublesome persons. A double boon would be conferred on the Church thereby. The rights of the majority would be secured on the one hand, those of the minister on the other, and tyranny would be reduced to its minimum. Independence that only consults the liberty of the people is a comparative failure, and Methodism, that ignores their rights, is a great success by virtue of its concentrated power. Our Church, by keeping the balance even—which it alone can do—will be, as it has been, the grand custodian of civil and religious liberty.

5. Such a Fund will encourage wealthy individuals to leave legacies, which, for want of an adequate scheme, are lost to the Church. There can be no question that money is power; and money has been lost and will be lost to the Church if there is delay in this all-important matter. Scarcely a number of the *Free Church Record* comes to our hands without our noticing sum after sum given in this way. But what is better, it enables all to give up to the measure of their ability, and the wealthy can see and enjoy, whilst they live, the fruit of their liberality.

6. It will provide us with the means to send the Gospel wherever an open door may present itself, and to any number, however small, that we cannot now do, when there is any prospect of success. By our present system we are yearly losing people. They are too poor to pay for a minister; there may be none among

them to rally them around the blue flag; they are too divided or too few; and in consequence a regular absorption is going on by other Churches, that plant their foot where they have no foothold, and keep it at great expense to the Church for a long term of years till they have secured elbow room. Our people, too, wait for our Church taking action first, and because this is not done for want of means and of men, or from want of time or interest in our placed ministers, they gradually melt away and are lost to it forever.

#### V. FROM EXAMPLE.

The Free Church of Scotland is a marvellous success. This Fund has greatly contributed to make it the admiration and pattern of the Christian world. We have in it a magnificent proof of the inherent energy of a self-supporting Church. The Fund has risen since 1843 at the rate of about \$5000 annually, and the equal dividend at the rate of \$10 annually. The equal dividend at first was about \$500 yearly, now it is \$750. The average over the whole Church is \$1000, and, if we include legacies, manse and supplements, it is nearly \$1300. The number of ministers at the Disruption was 470. In 1868 it was 864, or an average increase of 16 yearly. The increase of congregations and of stipends have kept pace with each other. A large generosity pays better than a selfish overcaution. To the Free Church and its success Ireland is greatly indebted for the changes at work among the Churches there. The Presbyterian Church is rising to its altered circumstances, and is establishing with a brave spirit a similar Fund, and the Anglican Church, amid its fetters and general debility, is labouring to secure the same thing. The Presbyterian Church in England is committed to the scheme, and the Independent Church is looking with wistful eyes in the same direction. The Presbyterian Church in New Zealand is working very efficiently under this scheme. Dr. Hodge, years ago, wrote an article in the *Princeton Review* in favor of its establishment in the Old School P. Church, as a panacea for the ills that afflict it in ministers starving for the bread that perishes, and congregations starving for the bread of life. And shall we lag behind? Having such precedents, we ought to be prepared at once to take the step. Had we adopted this plan at first, our Church might have grown to twice or three times its present dimensions, and the other sects would have been left far in the rear, dwindling to their own proper insignificance. Did we adopt it now, though we may never regain the ground we have lost entirely, I predict a glorious future for us on this mighty continent. Let us then be influenced by no short-sighted policy, but by a far-seeing sagacity let us lay our foundations broad and deep, and, like the temple of Jerusalem, it shall become the joy of its people, and make Canada a pleasant land to dwell in.

#### VI. OUR CAPACITY FOR ITS ESTABLISHMENT.

The Presbyterian Church of Ireland is poor, but it is largely helped by the compensation for the *Regium Donum*, and under the new system it will be healthier and in a more vigorous condition than ever it was before. The Free Church of Scotland began the world without a cent, and among its people few of the lauded interest or of the wealthy were to be found. But it began in faith, and it has been doing wondrously while the rest of the world has been looking on. By the amazing liberality of a few wealthy congregations, it has formed hundreds of charges, and had ministers placed over them, that would otherwise have been lost to the Church. The congregations that give more than they receive are 206; that receive more than they give, 675; i. e., the aid-giving to the aid-receiving are 1½ to 3¼. There are nearly 100 stations beside. What a glorious spectacle we have here! Just imagine to yourselves what would have become of the 675 congregations without this Fund! The Free Church, instead of being the admiration of the world, would have been grovelling among the other sects, unworthy of special notice, far less of imitation. The English Presbyterian Church, in advocating such a scheme as this, says that it has 74 aid-giving to 44 aid-receiving congregations. In other words, it is 5½ times more favorably circumstanced to maintain a Sustentation Fund than the Free Church of Scotland.

Now, supposing we fix the minimum stipend of our ministers at \$600 a year, how would it be with us? By the Minutes of last year's Synod there are on the roll, including all vacant congregations, 327 Sanctioned Charges. As far as I can make out amid defective returns, there are about 160 that give \$600 and upwards; and about 167 that give less. The least spur would reverse the numbers. I for one would be ashamed to be behind. As it is now, we are about half-and-half. The Presbytery of Montreal is the only one that bears any resemblance to the whole of the Free Church of Scotland, as to the average of aid-giving and aid-receiving. That Presbytery, then, is in as favourable a position to establish a Sustentation Fund for itself; and there is wealth enough in Montreal and Quebec to accomplish this without the least risk of failure. The other Presbyteries are in more favourable circumstances. Our people on the whole are better off than are the people of the Free Church. Being asked to do less, having more means to draw upon, and being in the proportion of about four to one compared with it as to aid-giving and aid-receiving, we are placed in a magnificent position to follow the example. We have also a vast amount of Church property on hand. Even at the same ratio, our 160 aid-giving ought to assist 434. In other words, we could double our present charges, and we have the field awaiting us to occupy.

We need have no fear of any one of our ministers having large salaries suffering by it. There are 12 congregations in the Free Church of Scotland that give their ministers \$2,500 and upwards. We could adopt the Free Church plan easily. It has worked well in Scotland, and why not here? The principle on which it is based is Scriptural, natural and just. The strong should help the weak, and those that have freely received ought freely to give. As we are "all members one of another," the liberality of one should benefit all. We do not advocate equality of salary. Let the congregations that are able, and as they love their pastors, supplement to the equal dividend from the Congregational Fund as much as they think they ought. It has been found in the Free Church that the more a congregation does for the Fund, the more it does for its minister. The two have worked like a charm by the one rising with the other. The Free Church has its Highlands and Islands to support the gospel in, that would otherwise have been destitute and lost to the Church. The Presbytery of Shetland gets nearly five times more than it gives; of Sky and Uist, four times; and of Orkney, three and a half times. We have our Highlands and Islands too; for we have the backwoods, where the people are almost neglected, and islet groups among the French Canadians in a similar plight, and we would soon overtake both of these. Did we establish it, which would neither be bold, nor self-sacrificing, nor an exercise of faith as the example has been set before us, and has succeeded, we would greatly accelerate the religious life of our people; we could plead for the support of the scheme better than for self; the Lord's Treasury would be easily filled; our home heathenism would be reclaimed; others would be kept from lapsing into heathenism; and our resources would greatly increased to do an extensive work for Christ among the heathen abroad.

I plead for the establishment of this Fund, not because it is proved to be a statesmen have their attention drawn to it, but because it is a matter of simple success, not because other Churches are organizing under its shadow, not because right and justice. I do not wish to alter the present mode of raising money in congregations where the people are properly looked after; but I would like to see the present anomaly of Committees wiped away, and Scriptural uniformity substituted in their place by the ordination of Deacons. Let a regular staff of collectors be appointed under them, who shall wait monthly on all who are able and willing to contribute; and let the contributions be forwarded monthly to a general treasurer, and be published in our RECORD. I am not advocating wealth for our ministers, but I urge their being raised above want, their being without anxiety as to the means of living, their occupying that position that will give weight to their office, and their not being at the mercy of any troublesome individual of their flocks. I want all to be at it, and always at it. I want every

individual to be a rill, and as the number of rills increases, the stream they form will increase in proportion; and as the number of streams increases, the river of God will be filled with water to enrich this great Dominion, to beautify the sanctuary and make the place of the Lord's feet glorious. We have commenced a higher life. Our first General Assembly will meet next month. Let us inaugurate it by committing ourselves to the scheme. Let us raise this monument in gratitude to God for past success, present position, and future prospects, and our Church shall exert a mighty influence for good on the ultimate destiny of this vast continent and among the Churches of Christendom, for the subjugation of the world unto the Lord, that the kingdoms thereof may become the kingdoms our Lord and of His Christ.

MONEYS RECEIVED UP TO 25th MAY.

SYNOD FUND.			
Colborne, &c.....	\$5 00	Woodville .....	24 75
Artemesia .....	1 00	Cook's Ch., Toronto, ad.....	25 00
Ramsay .....	1 00	Brantford, Wellington St.....	5 00
Minto.....	2 91	Toronto, Charles St.....	60 00
Oakwood.....	2 00	Glenmorris .....	20 00
Norwich.....	2 00	Hamilton, Knox's.....	100 00
E. Oxford.....	2 00	Amherestburgh.....	6 00
Windham.....	2 00	Tecumseth, 1st and 2nd.....	4 50
Carlton Place.....	8 00	Mitchell .....	18 00
Toronto, Charles St.....	10 00	Dundas.....	10 00
Glenmorris .....	10 00	Durham.....	4 00
Hamilton, Knox's.....	20 00	Port Dover.....	6 00
Osgoode.....	5 00	Simcoe.....	4 50
Mitchell.....	6 65	London, 1st.....	50 00
Dundas.....	5 00	D. Campbell, London.....	5 00
Durham.....	2 00	Saltfleet.....	8 20
Thornbury.....	1 40	Caistor.....	2 85
London.....	10 00	Baltimore.....	10 00
Caistor.....	2 00	Mt. Forest.....	30 00
S. Gower.....	1 00	Bothwell, &c.....	7 00
Petrolia.....	5 00	Wellesley.....	25 00
Chesterfield.....	4 31	Chesterfield.....	11 10
Ridgetown (less dis.).....	4 76	Thamesville and Botany.....	6 33
N. Bruce.....	3 00	Ridgetown.....	5 64
Cobourg.....	10 00	N. and C. Bruce.....	8 00
Brampton 1st.....	7 37	Cobourg.....	40 00
Delaware.....	2 40	Oneida.....	29 35
		Hamilton, McNab St, adl.....	5 00
		{ Dunnville, less dis.....	5 63
		{ N. Cayuga.....	1 62
		Chalmers' Ch., Dunwich.....	11 00
		Galt, Knox's.....	200 00
		Coldsprings.....	7 00
KNOX COLLEGE.		FOREIGN MISSION.	
Proton.....	7 50	Mono C. ....	1 12
Colborne, &c.....	5 00	Riversdale.....	1 00
Camden.....	7 60	Leeds (less dis.).....	5 68
Fredricksburgh.....	9 50	Ashburn (less dis.).....	26 49
Artemesia.....	1 00	Brantford, Wellington St.....	7 00
Minto.....	11 64	Mt. Pleasant.....	3 00
St. Andrew's, Canfield.....	4 80	Proton.....	7 50
Oakwood.....	10 00		
Norwich.....	10 00		
E. Oxford.....	10 00		
Windham.....	9 00		
Doon.....	4 00		

Colborne .....	5 00	Ridgetown .....	5 64
Camden .....	4 75	Centre Bruce .....	1 00
Fredericksburgh .....	19 00	Galt, Melville Ch. ....	18 00
Artemesia .....	1 00	"    "    S. S. ....	12 00
Ramsay .....	1 00	Cobourg .....	25 00
Minto .....	4 85	Moore, Burns' Ch. ....	24 00
"    S. S., for Mr. N. ....	2 06	Wardsville, Argyle St. ....	4 20
Columbus and B. S. S., for Mr. N. ....	50 00	London, 1st S. S. ....	13 96
Cote des Neiges .....	4 00	Pictou .....	6 50
Indian Lands .....	10 00	Finch and Roxboro', collected by	
Prescott .....	9 00	D. McRae and Mrs. D. D. Mc-	
Bluevale .....	6 96	Lennan, for Mr. N. ....	9 00
Wingham .....	7 84	Martintown and Williamstown..	4 67
Norwich .....	10 00	"Tithe" .....	2 00
E. Oxford .....	10 00	Chalmers' Ch., Dunwich .....	11 00
Windham .....	9 00	Puslinch East, contributed by	
Tilsonburgh S. S. ....	4 00	young people, with box of	
Oakwood .....	10 00	clothing .....	7 00
Woodville .....	29 00	Cayuga and Indiana .....	9 00
"    S. S., for Mr. N. ....	32 25	Ekfrid .....	13 00
Doon .....	3 00	Blyth and Belgrave, adl. ....	3 63
Carleton Place .....	10 50	Galt, Knox's .....	40 00
Toronto, Charles St. ....	20 00		
Verulam, &c. ....	24 00		
Ingersoll, Knox .....	22 00		
Mitchell S. S., for Mr. N. ....	25 00		
Dundas .....	5 00		
Port Dover .....	5 67		
Durham .....	3 00		
Durham S. S. ....	6 00		
Glen Morris .....	12 00		
Hamilton, Knox's .....	50 00		
Enniskillen .....	20 00		
Amherstburgh .....	5 00		
Millbank .....	4 00		
Osgoode .....	20 00		
Paris, Dumfries St. ....	20 00		
London 1st .....	10 00		
Saltfleet .....	2 58		
Binbrook .....	8 14		
Caistor .....	2 00		
Woodville S. S., adl. ....	13 67		
Beaverton .....	11 36		
Caledonia, Argyle St. ....	25 00		
"    "    S. S., for Mr. N. ....	15 00		
Sarnia .....	14 00		
Ottawa, Knox's .....	43 00		
South Gower .....	5 00		
Mt. Forest .....	11 64		
J. Morrison, Mt. Forest .....	9 00		
J. K., Mt. Forest .....	1 00		
Oakville .....	15 00		
Wellesley .....	8 00		
Brantford, Zion .....	20 00		
Chesterfield, less dis. ....	11 58		
Delaware .....	6 65		
Harwich .....	5 00		

## MONTREAL COLLEGE.

Received by Warden King, Treasurer.

## ORDINARY REVENUE.

English River .....	\$20 00
South Gower and Mountain .....	8 00
A. McGibbon, Int. ....	4 48
St. Therese .....	3 60
Vankleek Hill .....	8 11
Carlton Place .....	50 00
Richmond .....	3 50

## ENDOWMENT FUND.

Thos. Muir .....	\$6 67
A. McGibbon .....	100 00
Martintown .....	15 20
A. C. Hutchison .....	10 00
Fund for educating the 5 French	
Students applying for admis-	
sion into College. ....	
Metis .....	4 25

## HOME MISSION.

English Settlement .....	22 00
King .....	8 00
Oakhills .....	9 47
Ashburn & Utica .....	50 00
Wakefield .....	48 26
Proton .....	10 00
Colborne, &c. ....	5 00
Ashfield & Huron .....	21 81
Camden .....	23 7

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Fredericksburgh .....	38 00
Artemesia .....	1 00
Ramsay .....	17 95
Minto .....	11 64
Indian Lands.....	12 00
St. Andrews, Oneida.....	4 80
Oakwood.....	20 00
Bluevale .....	9 77
Wingham .....	8 43
Norwich .....	10 00
East Oxford.....	10 00
Windham.....	9 00
Doon .....	4 00
Toronto, Charles St. ....	60 00
Glenmorris .....	28 00
Hamilton, McNab (ad'l).....	34 03
Thorold .....	9 50
Hamilton, Knox's .....	150 00
Enniskillen .....	68 00
Amherstburgh .....	20 00
Ingersoll, Knox's.....	24 00
Tecumseth, 1st.....	7 52
"    2nd.....	13 43
Mitchell.....	30 00
Dundas .....	10 00
Port Dover.....	16 50
Simcoe.....	16 50
Durham .....	5 00
"    S. S. ....	6 00
McKillop, 1st.....	24 00
Kintyre .....	3 91
London, 1st.....	37 50
Caistor.....	3 00
Ottawa, Knox's .....	113 52
South Gower.....	8 00
Mount Forest .....	6 00
Pembroke.....	20 00
Campbellford .....	7 40
Petrolia .....	34 34
Chesterfield .....	28 95
Ridgetown .....	24 44
N. Bruce.....	6 00
C. Bruce.....	2 00
Cobourg.....	40 00
Proof Line.....	9 14
London, 1st, S. S. ....	7 00
Oneida.....	29 35
Flos, &c., &c., adl.....	5 00
Mission Board of General As- sembly of Presbyterian Church in Ireland.....	585 55
Hamilton, McNab St. (ad'l)....	9 80
Dunnville (less dis.) .....	3 77
"Tithe" .....	2 00
{ Lake Road .....	10 33
{ Widder.....	8 70
Cayuga & Indiana.....	9 00
Quebec.....	168 00

WIDOWS' FUND.

Wakefield .....	7 00
Colborne .....	5 00
Oakwood.....	2 00
Minto.....	3 88
Indian Lands.....	12 00
Artemesia.....	1 00
{ Norwich.....	2 00
{ E. Oxford.....	2 00
{ Windham.....	2 00
Carlton Place, &c.....	9 75
Toronto, Charles St. ....	15 00
Mitchell.....	12 00
Dundas.....	10 00
Durham .....	6 00
Glenmorris .....	8 00
Hamilton, Knox's .....	20 00
Osgoode.....	5 00
London, 1st.....	10 00
Caistor.....	2 05
Mt. Forest .....	13 00
Brantford, Zion.....	20 00
Delaware.....	2 00
Chesterfield, for Aged and In- firm Ministers' Fund.....	5 79
Ridgetown.....	3 76
N. Bruce.....	2 00
Galt, Melville.....	10 00
Cobourg.....	10 00
Mrs. Irving, Speedside donation.	20 00
Brampton, 1st.....	7 02
{ Dunnville, for Aged, &c.....	4 70
{ N. Cayuga, " " .....	2 02
Chalmers' ch., Dunwich.....	3 79

With rates from Rev. J. Lowry,  
Rev. J. Duff, Rev. J. Carswell, Rev.  
W. Park, Rev. R. McKenzie, Rev. W.  
Lochead, Jr., Rev. D. Willis, Rev. W.  
Caven, Rev. J. Paterson, Rev. W.  
Scott.

FRENCH CANADIAN MISSION.

Camden .....	7 60
Minto.....	3 88
Indian Lands .....	4 00
Oakwood.....	2 00
{ Norwich.....	4 00
{ E. Oxford.....	4 00
{ Windham.....	6 00
Woodville.....	19 00
Glenmorris .....	9 00
Hamilton, Knox's .....	20 00
Medonte.....	5 85
N. Easthope .....	41 00
Waddington.....	17 01
Eramosa.....	11 52

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Saltfleet.....	8 00	Fredricksburgh.....	14 25
Binbrook.....	3 50	Camden.....	7 00
Caistor.....	2 00	Fitzroy Harbour.....	8 00
Caledonia, Argyle St.....	10 00	Mitchell.....	20 00
S. Gower.....	6 00	Blythe and Belgrave.....	15 88
St. Ann's, Gainsboro'.....	8 00	Petrolia.....	5 00
Pembroke.....	10 00	Ridgetown.....	5 64
Wellesley.....	10 00	Lachute, Henry's Church.....	13 55
Ridgetown.....	1 88	Elmira, for relief, Amer. cur ...	21 00
Galt, Melville S. S. ....	10 00	Dunville.....	1 00
Mosa.....	13 50		
Williams.....	31 55		
London S. S. ....	7 00	REV. G. P. YOUNG'S SALARY.	
Pictou.....	6 50	Mitchell.....	12 00
Egmondville.....	8 00	Hamilton, Knox's.....	50 00
Martintown and Williamstown.	7 33	"    McNab St., adl.....	70 00
"Tithe," in response to Prof.		Binbrook.....	5 00
McVicar's appeal.....	5 00	Mt. Forest.....	10 00
W. Harkness, Nissouri.....	4 00	Brantford, Zion.....	25 00
Mono Centre.....	2 75	{ Ailsa Craig.....	3 60
Chalmers' Ch., Dunwich.....	9 00	{ Nairn.....	3 40
		Galt, Knox's.....	150 00

## KANKAKEE MISSION.

Ashburn and Utica.....	3 00
Little Boy, for the poor.....	2 00
Oakwood.....	10 00
Minto.....	2 40
Norwich.....	2 60
E. Oxford.....	2 00
Windham.....	2 00

## REV. J. G. CARRUTHERS.

Detroit, less dis.....	9 00
Petrolia.....	10 00
Hastings.....	4 00
E. Nissouri.....	4 50
Guelph, 1st.....	7 50
Norwood.....	5 00

## RECEIPTS FOR RECORD UP TO 21st MAY.

J. G., Gormley, \$2.10; J. B., D. M., Lloydtown; D. McC., J. J., Nobleton; J. H., Gore's Landing; A. B., \$1.10, Bradford; J. M., Petrolia, \$1.60; W. C., Milford, \$1.20; W. G., Blyth, \$2.10; J. L., Bowmanville, \$2.10; J. A., Orchard, \$2.00; H. McP., Warsaw, \$1; J. Y., Hastings; T. P., Oakville; A. F., Fingal, \$1; N. McA., Fingal; J. McK., Cloverhill; J. M. F., Hastings; N. S., Cornwall, \$2.10; W. M., Jarratt's Corners, \$1.60; J. M., Clinton; W. McA., Branchton; J. S., Egbert; G. V., J. S., Millbank; G. W., Osgoode; Rev. R. M. Tottenham, \$7.47; Per A. G., Ingersoll, \$2.50; J. G., J. W., Binbrook; Rev. J. P., Parkhill, \$1.65; Per J. H., Kingston, \$21.45; Rev. R. McK., Spence, \$1.10; J. H., Roseneath; W. McN., King; D. A., Galt; T. B. A., Malton; Mrs. P., Dunnville; J. A., Botany; J. B., Thamesville; W. C., C. R., Mrs. A., Musselburgh, \$1.60 ea.; J. McK., \$1; D. McK., Ridgetown; Rev. W. F., Red River; \$5.50 A. C., Gananoque; \$3.00; Mrs. H., Lachute; G. M., Paris; W. S., Mrs. G. W., H. J. H., York Mills, \$1 00; J. A., G. A., J. L., Mrs. S., J. D., G. G., Conestoga; J. B., J. K., D. A., Vernonville; Per Rev. H. D. Steele, Ramsay; \$6.60; J. L., Waterdown, \$1 60; Per G. McC., Howick, 10 75; Rev. A. McL., Specdie, \$7.00; Per G. O., Toronto, \$32 24; D. W., Springbank, \$1 20; W. D., Richmond; S. A., Blythewood, \$3 00; M. L., Mrs. S., Lambeth; D. C., Hull; Mrs. G., Dunnville; J. B., Stromness; Rev. P. Z., Widder, \$1 50; A. G., Brampton; J. D., Chataworth, \$2.00; J. A., Eden Mills; T. R., T. W., G. B., \$1 00; R. E., J. H., R. P. C., D. D., Gananoque; A. McK., Bradford. A. McK., Chicago, \$29.64; E. M. L., Petrolia, \$1.10.