

DR. DUFF'S ADDRESS

BEFORE THE FREE-CHURCH COMMISSION.

The first public appearance of Dr. Duff since his return from India to Scotland, occurred Aug. 10, before the Commission representing the Free Church Assembly at its first session after the adjournment of that body. The report in the Edinburgh Daily News of the 11th, we learn that he was received with great cordiality by the members of Commission; and in their name, and on behalf of the Church, the Moderator, Principal Fairbairn, bade him a cordial welcome, and invited him to address the meeting if his strength would allow. Dr. Duff responded in an eloquent address, which reminded many of his hearers of the impassioned oratory of his earlier years, notwithstanding the subdued tone of voice and remaining languor of his last severe illness. Dr. Duff commenced with a touching allusion to the blanks made in the ranks of leading men in the Free Church since his last visit to Scotland, and then referred to the circumstances in which he felt himself placed by the appointment of the Church. He said:

Excuse me also for a moment alluding to another matter, once and for all, which is somewhat more personal still. God is my witness that if there were any desire which dominated in my heart more strongly than another for thirty-five years it was that, if it were His holy will, I should be permitted and privileged to end my natural life on the shores of India. To this subject I have, in various ways, adverted both at home and abroad; and I will now only, with your permission, take advantage of the opportunity of the presence of my fathers and brethren the representatives of the Free Church of Scotland, for solemnly declaring that the way in which I have been led here has not been of my own seeking. If I am here this day, it is in spite of strong antecedent wishes, and plans, and purposes, which seemed to gather strength with advancing years. I felt not only bound by ties peculiar and enduring to India and its people, but, as it were, actually rooted into the very soil of India, and held fast there by numberless sinewy fibres that shot downwards and spread outwards with yearly augmenting force; so that to tear me away from that soil was like the tearing up of an old tree by the roots by the force of a violent tornado, and flinging it forth to wither and die. Yet God, the good and gracious God, has in His own wisdom accomplished that which I never wished to accomplish—yea, which was contrary to my strongest wishes—and I have been so placed in His own gracious way of judgment, tempered with mercy, and affliction mingled with pity and compassion, as to constrain me soon passively to acquiesce; and not only so, but by subsequent processes of self-cruelty of the severest kind—of the previously cherished feelings of the heart and the strongest convictions of the head—I have been led, not only into passive acquiescence, but to the adoption of the language of undoubting and unhesitating faith, saying—"God is the will of the Lord; Lord, thy will and not mine be done." And those who have experienced processes of this kind—and I beg I may be excused, for I shall not again during my life, in this Assembly or anywhere else, allude to it—those who have experienced processes of this kind will testify that they are fraught with practical lessons of the most instructive kind—lessons which before, perhaps, might have been dimly seen floating like abstractions and clouds. Among these is the hard and useful, but difficult-to-learn lesson of one's own individual worthlessness and nothingness amidst the countless agencies of Jehovah's providence and grace. In spheres where any of us may have long laboured, and laboured it may be not without some signal tokens of divine approval and blessing, all of us know that the feeling, almost instinctively and without any articulate expression, is apt to creep in upon us, that in some way or other our personal presence and labor must be absolutely indispensable there. In order to crush—to eradicate, yea, to utterly annihilate any such delusions, God, in mercy to our souls, to prevent the retarding of the growth of grace, is pleased to tear them to shreds and scatter them to the winds of heaven. It is in these ways of Heaven-taught experience that we are led at last to confess that God, the great God,

Does not need
Either man's work or his own works; who
Bears his mild yoke, they serve him best; his
state
Is kingly, thousands at his bidding speed
And post o'er land and ocean without rest;
They also serve who only stand and wait."

Violently wrenched and thrust forth by an afflicting visitation of Providence from the land of my adoption on the one hand, and summoned on the other hand, by the General Assembly of this Church to assume an office which, while it removes my bodily presence from the banks of the Ganges to the banks of the Forth, yet opens up—daily opens up—abundant scope for all the activities and energies that may survive in health and strength for the mighty work of Indian evangelization; and recognizing, too, in the very peculiar circumstances of the case, the voice of him who is the Great Head of the Church, acting as he usually does through the spiritually-constituted organism of His own appointment, I am again prepared cheerfully to adopt the language of faith, and say in the words of him of old—"Here am I," in obedience to this providential call: "Lord, what wilt thou have me to do?" Further, allow me, with all the emphasis of which my nature is capable, solemnly to declare before you this day, that if, after

great searchings of heart, and reiterated reviews of the incidents and circumstances and ways by which God has led me, I did not feel in the sober convictions of my inmost soul that I am here this day simply and solely in obedience to a providential call, I would be one of the most unhappy of men; but praise be to God, I do feel with the intensity of unhesitating faith that obedience to the heavenly voice significantly expressed by sundry manifestations of Providence, and being here in this manner this day I am prepared, though in utter distrust of myself, but in humble confidence in my God—I am prepared, yea, I am emboldened and heartened to enter on that important office which in the exuberance of its kindness and good-will the Church of my fathers has called me to fill.

Dr. Duff then sketched the history of the Foreign Missionary movement in the church of Scotland from its feeble beginning before the disruption, to the present time. After deprecating any attempt to fix a maximum to the contributions to the cause he thus continued:

From this point, with your permission, allow me to state emphatically, that there is a circumstance which is often forgotten. A mission to the heathen, from its very nature, is and ought to be something continually spreading and expanding, or else it must decline and die. It is like the growth of a tree. It has been compared to the growth of a family, and I think that analogy a very good one. Every one knows that in proportion as children increase in numbers and increase in years, there must be increasing expenditure for food, education, clothing, and such like; and thus the parents must go on continually augmenting their expenditure till the children reach that period of maturity when they are able to act independently. Now, in the case of a mission to the heathen, the analogy is complete. There must be, in proportion to the success of the mission, an increased demand for new men, and for increased means to support them. So that in this respect just as the mission develops, there must be for many years an increasing demand for expenditure as well as for men. And so, instead of shrugging one's shoulder and shaking the head under a painful feeling of embarrassment when new demands are made, methinks men ought everywhere to go down on their bended knees, and thank God that there is such a demand made, for it is an indubitable proof that the mission is prospering, and that their prayers are heard and answered. If you are not prepared for such demands, you must cease to pray for the extension, expansion, and increase of Christ's kingdom, for if we are to pray for that, we are praying for that which will demand from us for many years to come an increased amount both of men and means till the time come when there is such an advancement as that individual missions shall act independently, and begin also to support others; and even then there will be new fields opened up. Never till the whole world is evangelized, will there cease to be a continual demand for means from the Christian Church.

Dr. Duff then touched upon the importance of diffusing information upon missions, and spoke of the encouragement to be found in the readiness of suitable young men to devote themselves to the work, two having been appointed only the day before by the Committee of the Assembly. On this topic the speaker remarked:

I have always great confidence and faith in Christian young men, especially in Christian students of theology when, under the training of such able, pious, and godly professors as this Church is now privileged eminently to possess. There is about them usually so much of simplicity, so much of openness of head and heart, so much of candor and ingenuousness of disposition, and so much of real anxiety and desire to know God's mind and will in regard to their future career in life and future fields of labor, that they form the most hopeful of auditors in regard to any important field. It has been my privilege to address such young men in many regions of the earth, all the way from the banks of the Ganges to the Alleghany Mountains, and never without a peculiar satisfaction such as I can find no word in the English language, copious though it be, adequately to express it. Never can I forget the day on which my respected friend, the late convener of the Foreign Mission Committee, induced me to go down to the New College and address the students of theology in a body on the extremity which had arisen in our Madras mission. Before the close of that day several of the best of those students came forward and addressed us in substance as follows:—"Diffident of our own qualifications, we did not like, without getting any invitation, to come forward and volunteer our services; but since an appeal has been made to us, here we are; if you think we are qualified, send us." And most of those who came forward were actually sent out to the heathen field. Two of them, to my own knowledge, have gone to their rest—gone up as it were in a chariot of fire. Never have I forgotten that day. It has made a deep impression on my mind; it is cherished in my memory, and holds out abundant hope also for the future.

Other encouragements were mentioned, when the doctor proceeded to speak of the deep responsibilities of the office of Convener of the Foreign Mission Committee, to which he had been appointed, and pronounced an eulogy upon his predecessors, Drs. Inglis and Buntin in the Established Church, and Drs. Gordon, James Buchanan, Tweedie, Hanna, and Candlish, in the Free Church.

UNION OF PRESBYTERIANS DESIRABLE IN SOUTH AFRICA.

Waiving the subject on which he might have been expected to dwell, the condition of things generally in the foreign field, he proceeded to speak particularly of the field in South Africa, where he had spent some time in his homeward journey. He found a great variety of Presbyterian bodies in Cape Town, Caffraria and Natal, in regard to whom he thus expressed himself:

Now, it is impossible to go into a region like that without feeling that not one of these parties is strong enough to form an independent church for itself. In these regions there is impressed upon one the feeling of the absolute necessity of union, union, union; so that all genuine Presbyterians who hold by the grand standard of the Westminster Confession of Faith may join together, and be ready, with regard to minor distinctions, to let them alone, or overlook them.

Naming the materials which exist for forming a Synod of South Africa, he continued:

If they did so, they would soon constitute a very important and powerful body in South Africa. What assistance might they not then render to our missions which are at present isolated and alone, cut off from the colony, and the colonial Church itself deprived of the benefits which accrue to every Church which is a missionary Church. If that Church were so constituted as to form the basis of these missions, there would not only be a healthy outlet for their missionary activity, but the missions might speedily be left to the fostering care of that Church, and our work there would be done. I think it would be the duty and interest of the Free Church, either by its Commission or by one of its committees, to look into this matter, and see what can be done to help forward so great and mighty a movement as this.

Then, in regard to union, we all feel, at least abroad, that there are simply two grand extremes to be avoided, and that if these be avoided, then the more of union the better everywhere. There is the extreme of general indiscriminate rigidity on the one hand, and the extreme of general indiscriminate laxity on the other. If we act out the first extreme of rigidity, and put all the grand fundamental principles of the Christian faith, and all minor points connected with order and discipline, and all the many traditional observances which have no footing and foundation in God's Word—if we put all these together, and cling to them all as of equal importance, then there is an end to union and an end also, I think, to something like common sense. If, on the other hand, we go to the other extreme of laxity, we go adrift into the wilderness of modern infidelity, which will lead us we know not where. Nay; but while we extend the right hand of fellowship to every one who holds the Head and to every one who has the image of Christ upon him and call him a brother beloved, let us with heart and soul repudiate the indiscriminate liberality of liberalism which now-a-days would seem to wink at essential error; which would compromise plenary inspiration and the great fundamental doctrines of divine truth; which would rob the Bible of its divine authority; and would rob the cross of Christ itself of its true glory; the atonement for our sins, and even the Redeemer himself of his mediatorial crown. (Applause.) But avoiding these two extremes, the more of union the better.

ORTHODOXY OF THE S. AFRICAN CHURCHES—COLENSO AND HIS METROPOLITAN—TESTIMONIAL TO THE LATTER SUGGESTED.

There is another point connected with South Africa which I think it will be gratifying to the Commission to learn. It may be known to some that the Church of Holland has become thoroughly rationalistic as to the majority. I am happy to say, however, and with emphasis, that with the Dutch Church of South Africa, which in some sense may be said to be the Established Church of the old colony, it is not so. The great majority of the ministers there are sound and orthodox to the very core—let us thank God for it. (Cheers.) Many of them are Scotchmen; perhaps this is one reason to account for it. Some of them have belonged to the Free Church, and the great proportion of the ministers of the Dutch Church in South Africa, I believe, are Scotchmen, who carry about with them strongly everything connected with the Westminster Confession. Be that as it may, the fact of their orthodoxy is undoubted. About two years ago a meeting of the Dutch Synod was held at Cape Town, and some representation had been made as to an incipient creeping in of something like heresy. In course of the discussion a minister gave utterance to a sentiment of this kind, that in the Catholicism, though it was very good on the whole, there was something he did not like, such as the expressions with regard to the hereditary corruption and innate depravity of human nature, and that if he lectured on that point, he would be obliged to say that in this respect the Catholicism was wrong. He was immediately taken up by the Synod and called upon to retract, or threatened with proceedings of an ecclesiastical kind. He tried to explain, not to retract, but to confirm, and after long debates and many proceedings, which lasted for two years, the issue has been that he was first suspended, and then deposed, and that by an overwhelming majority. This is a decided act, which has told powerfully throughout the whole of South Africa. Then, again, the whole world knows of the unhappy case of Colenso—surely, one might say of him, the most unnatural heretic this world has ever seen. (Laughter and applause.)

No one feels more than I do with regard to the mischiefs and injuries inflicted on the cause of evangelism by High Churchism, as it is called, and the

Bishop of Cape Town, the Metropolitan of South Africa, is usually known as a High Churchman. At the same time, there is in the man an amount of activity and energy which would to God we could all imitate, and which I observed made itself felt throughout all South Africa and for thousands of miles inland. The Dutch ministers and others said to me, "We are obliged to exert ourselves now, for if we do not, he will take everything out of our hands." I said, "It is the best thing he could do, unless you do exert yourselves." There is one grand characteristic of him, namely, that his trials have been such that they have greatly mollified his temper and disposition; and I believe he is getting every day a firmer hold of the great principles of evangelical truth.

Most of you know of the trial of Colenso at Cape Town before his Metropolitan. If the volume of the addresses delivered on the occasion by the dignitaries of the Church of England were to come into your hands, some of them would astonish the Presbyterian ministers of Scotland for their soundness, their largeness of view, and their strength of orthodoxy on the great fundamental points of the Christian faith. I think the speech and address of Dean Douglass, of Cape Town, one of the most masterly dissertations on the subject known in any language. "Well," then, the Bishop Metropolitan has determined to follow out his course, be the results what they may; and he is a far-seeing man, looking far ahead, and prepared for all consequences. In conversing with him in the beginning of February last, I was curious to know whether he saw what the ultimate issue might be, for I had in my eye our own trials and sufferings in connection with the Free Church. I found that he had been studying the subject of the Free Church controversy; and not only so, but I may note, in passing, that in foreign lands I have found that the Free Church has been doing a work of which itself is not conscious at this moment; that many who were getting into difficulties in England, have turned their attention to the subject, and studied it in a way never thought of before. And my own persuasion is, that it is very likely that the great discussions which, in the providence of God, have been carried on by the Free Church, and which ended triumphantly for the cause of truth and godliness in this land, will usefully influence those great movements in evangelical bodies throughout the world. On one occasion, a dignitary of the Established Church of England—I need not say where—felt so interested that he occupied some hours of the night in hearing the whole leading steps of our Church history from the Reformation to the Disruption, and at every step in the crisis he said, "Well, that was the right step to take," and then, when he came to apprehend the nature of our Disruption and its objects, he said—"Yes, that was a glorious movement; would to God the Church of England were ripe for such a movement."

My own feeling with regard to the matter is this: Having been present by an incident of Providence in the Cathedral Church of Cape Town at the trial of the unhappy Colenso, when the Metropolitan delivered his grand charge to his clergy, in which he pointed out the cause and reasons for the action he had taken, and vindicated his proceedings, and re-asserted his own intense conviction of the grand old truths of the Bible—such as plenary inspiration, justification by faith, and so on—my own intense feeling was this, why here have been the foundations of our Christian faith assailed by this unhappy man. If these foundations are gone, we are all gone together. If you strike away the foundations, it will be like striking down the pillars of our temple and blotting the sun out of the solar system. I felt, therefore, intensely that it was one's duty to rally round the man that upheld these great and fundamental principles to the extent to which he upheld them, leaving minor things alone to be discussed hereafter at the proper time, if there is heart and time for it; but if unions go on as I hope they will, perhaps that time will never come. But if you will excuse me throwing out a hint or suggestion—it may be a wild and useless one, but it occurs to me, and therefore I throw it out. These men in South Africa are cut off from the great world of Christendom, and they are in their solitude maintaining the great truth of God on its ancient foundations, and they crave at our hands sympathy, and so far as we can give it, co-operation and support. Might it not possibly be a very worthy and fitting thing if in some form this Church were to tender alike to the Dutch Synod of South Africa and to the Bishop of Cape Town, both of whom are contending the utmost for the fundamental principles of God's truth, some address—carefully guarded—expressive of our sympathy, admiration and support, to the extent that they are enabled to maintain the grand primitive apostolic doctrines which constitute the basis of our faith? (Applause.)

WATCHMAN, WHAT OF THE NIGHT?

Leaving that alone, I would go on to say this, that since my return I have found in different quarters various views and feelings expressed with regard to the prospects of missions. I have heard such expressions as "Have there not been failures?" My answer is, "Yes, so far as individuals are concerned, and so far as particular localities and particular projects are concerned. There have been failures in these, but there have been no failures with regard to the grand work of God at large; on the contrary, there has been progress and advancement." Then it has been said—"Has there not in certain departments of the field been retrogression?" I answer, "What if there has? It is incident to advancement in every great enterprise, civil or sacred, that there should

be occasional temporary retrogression." In respect to our missions, it is like the progress of the tide, which goes up to a certain mark, but retires again, only to flow up to a greater distance. I believe this is the truth with regard to missions, if a candid view were taken of them, over the whole world. I find in certain quarters very gloomy anticipations and views of the state of religion both at home and abroad. I feel no way staggered by these apprehensions. Quite the contrary; and I have my reasons for it. I am not one who ever encouraged sanguine expectations of any great or immediate results to our enterprises in any part of the mission field. On the contrary, some of you may remember that thirty years ago I protested against these being entertained. That is not the way in which God works. He works slowly and surely from age to age, from generation to generation. We are apt to forget that with Him "one day is as a thousand years, and a thousand years as one day." He was pleased to work on slowly for four thousand years, unfolding the mysterious scheme of redemption, till the fullness of the time was come. If God, then, be patient in working, ought not we, who are bound to imitate Him in all His imitable perfections, to imitate Him in His patience, and to wait till His appointed time come? Surely this is like Scripture and like common sense.

I feel that the aspect of things is to the eye of sense, and to the world at large, a very dark one; but to the eye of faith, I say emphatically it is otherwise. It has been my own lot within the last ten years to note, from personal observation, in different regions, many of the strange workings and counter-workings of Popery, Jesuitism, materialistic infidelity, the varied pantheism of Germany, and such like; and it has also been my lot to make acquaintance with the Brahminisms and Hinduisms of India; the Confucianisms, Buddhisms, and Rationalisms of China and of the Indian Archipelago; and on returning to the western world I find the great ecclesiastical machine of the Church of England torn to pieces, or going to pieces, by strange decisions of the most adverse kind; and I find creeping in, at least there is said to be creeping in, to all religious bodies more or less a feeling of doubtfulness and distrust, all tending to weaken one's faith and confidence in Jehovah's holy oracles, and fill our minds with doubts and alarms in regard to the future. Now, I feel that instead of being disheartened or discouraged, there is something underneath all this that is full of encouragement. It has been so in all ages; God has permitted these things on purpose to prove and test and try His people's faith, and in order that out of darkness may spring forth a brighter light. I feel encouraged, not only by these considerations, but that in the heathen field there are processes at work, and that elements have been introduced which will ferment and go on increasingly fermenting till the whole mass be leavened. All this may be imperceptible to the outward eye and to the superficial view; but there are elements of change in this description assuredly at work throughout the mighty hosts of Asia at this moment, in India and China, and elsewhere. It is a question of time; if we persevere, and other religious bodies persevere, ultimately there will be a great recompense of reward.

But my confidence is based on something higher and better. I find men of science and literature, as they call themselves, pouring contempt on what they denounce as the old and obsolete evidences of Christianity, and therefore on Christianity itself. Now, it has been my own lot to be driven to examine these evidences in all their bearings as resisted and opposed by the acute intellects of atheistic, pantheistic, polytheistic schools, and all the rest of them; and I do now say here this day, with the utmost emphasis of faith, that, to my own mind, at this moment these evidences bulk more massively than ever, and with more rock-like solidity than ever. The Bible being thus based on inassailable and irrefragable evidence, I am bound to take the truth it contains as the very truth of God; and, among other truths, I find it there declared that God had a purpose with regard to this world from eternity—that he had a purpose not merely of creation, but a purpose of redemption, and that among the mysteries of Providence is this, that God is often more glorified by redeeming out of evil than by preventing evil; that, therefore, angels and men were permitted to fall, among other reasons, for this very end, that out of their fall this glorious character of God should be unfolded in ways in which it could not be unfolded in the works of creation. I find all this, and much more than this, in the Bible, and I am encouraged to look for the issue in the light it gives. I find that this earth is designed to be the theatre for unfolding the mighty work of redemption; and I am sure, from the study of the Bible, that when the last sinner is called, and when the last saint shall have finished his course, then the present organization will be at an end, and the earth will be wrapped up in its winding-sheet of flame, and that a new heavens and a new earth will then appear, when in dwelleth righteousness. All this, with the Bible in my hands, I am bound with the most absolute assurance of faith and hope to look forward to, and I am encouraged to look beyond the darkness of the present, with its trials and discomfitures,

and try to realize the bright and glorious prospect that is yet hidden. Whatever may be the immediate processes—I say nothing of them—I say nothing about the millenarian or any other view of the subject—I merely say in general terms, that whatever be the intermediate processes by which we shall one day be landed on scenes surpassing fable, we ought all of us, with the most absolute assurance of faith and hope, to look forward to the realization of all these bright visions which are unfolded to us by the prophetic muse.

Looking calmly and candidly at the whole business, it may be that the manner in which God will accomplish all this may be wholly different from our antecedent anticipations; it may be in a way that shall prove very humbling to us all. It may be that one and all of us will have to make endless confession of our shortcomings of different kinds and degrees; it may be that one and all of us shall have on bended knees to confess bitterly the many ways in which we have wronged our neighbors by our hastiness, uncharitableness, and by our precipitate judgment. It may be, for aught I can tell, that all our existing ecclesiastical organizations, so devoutly idolised by many of us, may have to go down to actual dissolution, so that there may rise up one great, glorious, reconstituted Church, worthy of its Great Head and King. All this and much more may be, but we may be sure the end will be glorious. This may to many—to the eye of sense, and of blinded, perverted reason—be the very climax of unlikelihood. It may seem that there are oceans of difficulties and mountains of impossibilities in the way; yet faith taught to prevail. The intense assurance of God's omnipotence will level these mountains and roll out these oceans into emptiness, making way for the effusions of the Spirit of Grace over a ransomed and gladdened world. It may be that the aspect of things is to the eye of sense dark and ominous. The shadow of evening may even now be fast closing on the hoary heights of our Christendom. The sun may now seem setting in an angry sky, and all around the horizon the clouds may be rising black and lurid, and under their bosoms may lie asleep the tempest which is to burst on the nations. There may be only the accidental twinkle of the star of truth glimmering through the thickening gloom. All this and much more may be; but, with the Bible in our hands, we are called upon—nay, we are warranted in rising up in stronger faith and saying, "Come thou Almighty Saviour, in the infinite sympathies of Thy boundless compassion; come, thou Spirit of Grace, in the plentitude and overflow of Thy soul-quickening influence." Let the blighting of our once fondly-cherished hopes, if need be, and the retardation of our once fondly-cherished prospects, be to us and to all believers throughout the world but the preparation for that night of storm which may be now so ominously brooding over the nations; and when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan—who is coming down with great wrath because his time is short—is fiercest, may ours be the faith which may discern even in all this what are the signs and presages of that hallowed morn which shall chase away the long dark night of ages, heralding the coming of Him whose coming shall be in the glory of His kingdom. And then will be the dawning of millennial glory; and amidst the jubilee of the once groaning, but now regulated universe—by ways eye hath not seen, ear hath not heard, and the imagination of man hath not conceived—will be realised that bright and glorious consummation of the sighings and longings, and aspirations, and desires of the Church militant throughout all ages of time, and in all regions of the world. (Loud cheers.)

THE NURSERIES OF ROCHESTER.

These nurseries are well-known to be the most numerous and extensive in America, and embrace several thousand acres in the aggregate. Their sales are said to range between one and two millions of dollars annually. A correspondent gives in a late number of the Rural New Yorker, the names of all the principal nurserymen in the vicinity of Rochester, heading the list with Ellwanger & Barry, who have about 600 acres; and Frost & Co., who occupy about 500, and also the following of less extent:— Samuel Moulton, 250 acres; C. J. Ryan & Co., 200 to 250 acres; Hooker, Farley & Co., Brighton, 200 acres; T. B. Yale & Co., Brighton, 200 acres; W. M. Hoyt, Brighton, 150 acres; Gould, Beckwith & Co., Brighton, 100; Moore Brothers, Brighton, 150 acres; H. H. Hooker & Co., 180 acres; Robert Donnelly & Brother, Greece, 100 acres; C. S. Mills & Co., 100 acres; Fellows & Co., Penfield, 80 to 100 acres; S. Boardman, Brighton, 75 acres; Wright and Davis, Irondequoit, 75 acres; Foster Hoyt—acres; Howe & Lewis, Brighton, 75 acres; D. McCarthy & Co., Brighton, 75 acres; G. G. McKinster, Irondequoit, 75 acres; C. W. Seelye, Central Nurseries, 75 acres; Thomas Hayward, Pittsford, 50 to 75 acres; Fish & Bro., Gates, 40 to 50 acres; A. C. Wheeler, Brighton, 40 to 50 acres; J. B. Norris, Brighton, 40 to 50; Salter & Anthony, 40 to 50 acres; Dryer, Nash & Co., 50 acres; S. B. Kelly, Brighton, 35 acres; B. W. Fassett, Brighton, 35 acres; B. Millard, Pittsford, acres; Lyon & Nisk—acres; Huntington & Co., 25 to 30 acres; Asa Anthony, Gates, 25 acres; J. Wentz, Brighton, 15 to 20 acres; Wm. King, 10 acres; Brooks & Co., 10 acres; Geo. Cooper, Irondequoit, 10 acres; C. F. Crossman, 10 acres.