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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

AUGUST, 1871.

PROCEEDINGS OF SYNOD.

The Synod of the Presbyterian Church of the Lower Provinces of British North America met in St. David's Church, St. John, New Brunswick, on Wednesday evening the 28th June at 7½ o'clock, and continued its sittings till 10 o'clock p.m. Wednesday the 5th July. This was the second meeting of the united Synod held in New Brunswick. The previous meeting was signalized by the happy and cordial union of the New Brunswick Synod with the larger body: on the present occasion there was no union to be actually celebrated, but there were important consultations and negotiations pointing towards union at least between the Church of Scotland Synod and our own.

Opening Sermon.

Rev Robert Sedgwick, Moderator, preached the opening Sermon from John 17:3: "And this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." As this Sermon is to be published in the *Record* at the Synod's request we need not give any outline of it. and indeed an outline would not do it justice. The Moderator constituted the Synod by prayer. The Clerk then stated that the following

Changes

had occurred during the year, many of which had affected the Roll: there were removed by death Rev Dr. Smith of Stewiacke and Rev. James McNair, Missionary on the island of Eromanga. Their charges had been demitted by Rev. John L. Mur-

doch, and Rev. S. Bernard. The translations were as follows: Rev. J.D. McGillivray from the Congregation of Middle Stewiacke and Brookfield to the Congregation of Newport and Rev. E. McCurdy, from the Congregation of Musquodoboit Harbour, to the Congregation of James' Church, New Glasgow. The following inductions had taken place;—Rev Robert Wilson to the Pastoral charge of the Congregation of St. John's, Chatham; Rev. Alex. R. Garvie, to the Pastoral charge of the Congregation of Windsor and St. Croix; Rev. William Stuart, to the Pastoral charge of the Frederickton Church, and Mr Samuel McCully, Probationer, to the Pastoral charge of the Congregation of Prince William. Mr. Samuel Guan, Probationer, was ordained to the Pastoral charge of the Congregation of West River and Brookfield, P. E. I., Nov. 16th, 1870 Mr. Charles Fraser, Probationer, to the Pastoral charge of the Congregation of West Point Campbellton and the Brae, May 25th, 1871.

Rev. Jacob MacLellan was deposed on the 3rd May, 1871 from the office of Holy Ministry, and from the Pastoral charge of the first Congregation of Maitland and Noel.

Messrs. John Allan and Alex. Grant, Licentiates, were received as Probationers from the Free Church of Scotland. Messrs. Edwin Smith, W. J. McKenzie, K. McKay, and A. F. Carr, had been licensed to preach the Gospel.

Three new Congregations had been formed during the year; Coldstream, in the Presbytery of Truro; Westville, in the

Presbytery of Pictou, and Lot 16 in P. E. Island.

Election of Moderator.

The Moderator having acknowledged in a brief address the honour done him in his election to the Chair, and the satisfaction with which he had presided over the Synod's deliberations, expressed thanks to the brethren for their courtesy, and stated that the time had come for the choice of a new moderator; the Clerk read the nominations by Presbyteries. By the Presbytery of Halifax, Rev. George Patterson. All the other Presbyteries had named Rev. Wm. Duff. Mr. Patterson requested that his name be withdrawn, in order that Mr. Duff's election might be unanimous. Mr. Duff not being present it was moved by Rev. G. Christie that the choice of a moderator be delayed till to-morrow morning, and till then Mr. Patterson's request be not granted. The Synod by resolution determined to proceed immediately, Mr. Patterson's request was granted, and Mr. Duff was unanimously chosen.

The Synod met on Thursday at 10 o'clock, Rev. William Duff presiding. The Moderator briefly addressed the Synod, acknowledging his deep sense of the honour conferred on him, and reviewing the principal subjects that would come before the Synod.

Calvin Church.

Rev. S. Houston, in behalf of the Building Committee of Calvin Church, made request that the moderator of Synod should, on Saturday afternoon lay the foundation stone of the new edifice which was to replace their burned building last winter. The request was cordially agreed to.

Order of Business.

According to the Report of the Committee on Bills and overtures it was agreed to meet every morning at 10 o'clock, and adjourn at 1 o'clock. Resume at 3 and adjourn at 6, resume at half-past seven and adjourn at half-past nine, except on the last evening, when the Sederunt may be prolonged *ad libitum*. It was agreed that a prayer meeting be held every morning from seven to eight o'clock, and the Lord's Sup-

per dispensed in this place on the evening of Sabbath first.

The Sermon.

On motion of Rev. James Watson the thanks of the Synod were tendered to Rev. R. Sedgwick for his able and appropriate Sermon, and he was asked to give it for publication in the *Record*. A Committee was appointed on motion of Rev. A. L. Wyllie, to consider the general subject of printing Synod Sermons.

Committees.

A large amount of the work of the Synod is done by Committees who devote many hours to their task, the Synod and the Church never knowing anything but the results of their labours. This morning there were Committees appointed on Devotional Exercises, on the Minutes of Presbyteries and Boards, and on Travelling Expenses.

Seats in Church Courts.

The question, Who are constitutionally members of the higher Church Courts? has been before the Church almost every year since 1861. The overtures proposed last year were now then finally dealt with for want of time. The first overture was by Dr. McCulloch requesting Synod to declare "Who are constituent members of the higher Church Courts"? The second was by Rev. Messrs. G. Patterson and J. McKinnon asking the Synod to enact "That besides ordained ministers having pastoral charges and representative Elders, those ordained Ministers separated by the Synod from the charge of particular congregations in order to be employed in the service and work of the Church at large, shall, while so employed, retain seats in the higher Church Courts; and that those included under this rule in present circumstances shall be Professors employed by Synod in teaching any branches of the preparatory course of students of theology, and the agent of the schemes of the Church." The third overture was by the Rev. Dr. Bayne, and adopted by Pictou Presbytery, "to grant a seat in Presbytery and Synod to Ministers, who having faithfully served the Church for many years, have demitted their charges, and according

to our present practice have no longer a place in our Church Courts."

As a satisfactory way of disposing of the questions raised, Rev. George Christie moved again the following Resolution which he had moved last year :—

"The right to rule is based upon ordination and a relation to a particular field for the exercise of the functions of the office to which the person has been ordained; that under this principle, professors of theology ministers of the Word in pastoral charges, and representative Elders are, ex-officio, constituent members of Church Courts; but under this principle may be also included Ministers of the Word, who, though separated from their charges, are in the actual service of the Church, to whom the Synod may, by special act and in view of their special position, assign seats in Church Courts."

Rev. J. D. McGillivray moved in amendment "That the Resolution submitted by him at last meeting of Synod be adopted to the effect 'that Ministers of the Word are already declared by our acknowledged Standards to be ex-officio members of Presbytery, and as such entitled to rule over the congregations of the bounds; and farther that the ground of the same right on the part of other Church rulers is representation, and therefore that the question raised by the overtures has been determined with sufficient distinctness by our symbols.'"

The following motion by Rev. E. Ross was preferred by the Synod and adopted accordingly :—

"That the Synod declare that besides Pastors of congregations and representative Elders, ordained Ministers in the actual service of the Church, and retired Ministers who have laboured in the work of the Church, and who are not engaged in secular business, are to be regarded as constituent members of the higher Church Courts."

Thus has a difficult subject been set at rest. This Resolution is to be sent down to Presbyteries for approval or rejection.

Assistant Clerk.

Rev. A. Falconer was appointed Assistant Clerk for the present Synod, and \$20 voted as remuneration to him.

Corresponding Members.

Ministers without charge of our own Church were asked to sit as corresponding

members, as usual; but we do not remember that we ever saw so many Ministers of other Churches sitting as corresponding members: half a dozen Wesleyan brethren, ten or twelve of the Church of Scotland, two Reformed Presbyterians, two from the Presbyterian Churches of the Upper Provinces, and one Minister—Rev. J. B. Dunn—from the Presbyterian Church of the United States.

Funds.

Rev. George Walker submitted the Report of the Auditing Committee. It gave the following exhibit of the state of the Funds of the Church on the 1st of June, 1871 :—

FOREIGN MISSION.

Receipts year ending June	
1st, 1871.....	\$4264 71
Expenditure.....	4760 47
Expenditure over Receipts.....	\$ 495 76
Bal. in Treasurer's hands June 1st, 1870.....	1349 34
Bal. in Treas. hands June 1st, 1871..	\$ 855 58

DAYS PRING.

Receipts year ending June	
1st, 1871.....	\$1839 01
Expenditure.....	1289 51
Receipts over Expenditure.....	\$ 549 50
Balance June 1st, 1870.....	385 80
Bal. in Treas. hands June 1st, 1871..	\$ 935 30

HOME MISSION.

Receipts year ending June	
1st, 1871.....	\$2535 62
Expenditure.....	1869 83
Receipts over Expenditure.....	\$ 665 79
Balance June 1st, 1870.....	1063 54
	\$1729 33
From which deduct amount transferred to Supplementary Fund....	595 23
Bal. in Treas. hands June 1st, 1871..	\$1134 10

SUPPLEMENTARY FUND.

Receipts year ending June	
1st, 1871.....	\$2825 30
Expenditure.....	3275 49
Expenditure over Receipts.....	\$ 450 19
Balance due Treas. June 1st, 1870.	595 23
	\$1045 42
From which deduct amount received from Home Mission Fund.....	595 23
Balance due Treas. June 1st, 1871..	\$ 450 19

SYNOD FUND.

Receipts year ending June	
1st, 1871.....	\$ 906 19
Expenditure.....	740 56
Receipts over Expenditure.....	\$ 165 60
Balance due Treas. June 1st, 1870.	160 92
Balance in Treasurer's hand June 1st, 1871.....	\$ 4 68

EDUCATION.

Receipts year ending June	
1st, 1871.....	\$2967 74
Expenditure.....	3684 58
Expenditure over Receipts.....	\$ 716 84
Balance due Treas. June 1st, 1870.	154 86
Balance due Treas. June 1st, 1871.	\$ 871 70

PROFESSORIAL FUND.

Receipts year ending June	
1st, 1871.....	\$1996 83
Expenditure.....	2475 56
Expenditure over Receipts.....	\$ 478 73
Bal. in Treas. hands June 1st, 1870.	478 73

CRERAR FUND.

Receipts year ending June	
1st, 1871.....	\$ 530 00
Expenditure.....	137 10
Receipts over Expenditure.....	\$ 392 90
Bal. in Treas. hands June 1st, 1870	1023 81

Bal. in Treas. hands June 1st, 1871. \$1416 71

JEWISH MISSION.

Receipts year ending June	
1st, 1871.....	\$ 19 07
Balance in hand June 1st, 1870.....	35 28
Amt. in Treas. hands June 1st, 1871.	\$ 54 35

ACADIAN MISSION.

Receipts year ending June	
1st, 1871.....	\$ 454 37
Expenditure.....	543 79
Expenditure over Receipts.....	\$ 59 42
Balance due Treas. June 1st, 1870.	166 00

Balance due Treas. June 1st, 1871. \$ 225 42

BURSARY FUND.

Receipts year ending June	
1st, 1871.....	\$ 350 00
Expenditure.....	350 00

Comparative Statement of Receipts from all Sources, 1870-71.

For. Mis., 1870.	\$3730 57	
Do. 1871.	4264 71	
		In. \$494 14
Dayspring, '70.	\$1831 49	
Do. '71.	1839 01	
		De. \$2 38
Home Mis. '70.	\$2684 72	
Do. '71.	2535 62	
		De. 149 10

Ed'c Fund, '70.	\$3605 32	
Do. '71.	2966 74	
		De. 637 58
Synod F'd '70.	\$739 16	
Do. '71.	906 13	
		In. \$167 03
Sup. Fn'd '70.	\$2362 94	
Do. '71.	2825 30	
		In. \$462 36
Jew. Mis. '70.	\$14 68	
Do. '71.	19 07	
		In. \$4 39
Crerar F'd '70.	\$505 90	
Do. '71.	530 00	
		In. \$24 10
Acad. Mis. '70.	\$178 05	
Do. '71.	484 37	
		In. \$306 32
Burs. F'd '71.	\$350 00	
		In. \$350 00
		Bal. \$1009 28
		\$1798 34 \$1798 34
Tot. Recp. '70.	\$15712 73	
Do. '71.	16722 01	

Total Increase 1871.... \$1009 28

Tot. Rec. '71.	\$16722 01
Tot. Exp. '71.	16051 36

Tot. Rec. excess of Exp. \$70 65

Mr. Walker, after reading the Report, referred with deep feeling to the recent death of Mr. R. McGregor. The Synod appointed a Committee to prepare a Minute respecting Dr. Smith and Mr. McGregor.

Aged and Infirm Ministers' Fund.

The following Report was read by Rev. G. Patterson:

"The Committee on the Aged and Infirm Ministers' Fund beg leave to report that during the year the subject committed to them has engaged their serious attention. Soon after the close of the last meeting of Synod your committee made arrangements to have the claims of the fund brought before the Church. From various circumstances, however, the work of collecting money for the scheme has not been prosecuted to the extent that the Committee desired. They regret, too, that with the exception of the three Presbyteries mentioned in our last report, Pictou, Tatamagouche and Halifax, now divided into the Presbyteries of Halifax and Lunenburg and Yarmouth, but little has been done among Ministers. So far as an appeal has been made to congregations, the Committee have met with such a response as encourages them to believe that the Church, when the subject is fairly presented to them, will freely respond to our appeal. They have particularly to notice the liberality of the members of our Church in Pictou and New Glasgow. The whole amount now in fund

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is \$1091.30. The contributions of Ministers from the first have amounted to about \$700. The Committee are happy to announce that C. D. Hunter, Esq., of Halifax, has promised during the present month a contribution of \$200 to our funds.

The Committee have specially to notice the death of Roderick McGregor, one of their number who took a deep interest in the effort, and was ready to aid us with his accustomed liberality. The Committee recommend

First. That the Synod should give authority to the Committee to appeal to the Congregations throughout the whole Church, and that they be authorized to avail themselves of the aid of the agent of the schemes of the Church, as far as his time will admit, and that each session be enjoined to contribute to the fund, either by collection or by subscription among the members of the several congregations,

Secondly. The Committee further recommend that they be empowered to deal with any cases that may require attention henceforward.

The Rules submitted to Synod in 1869 and sent down to Presbyteries for their consideration are now submitted to Synod for final adoption."

Dr. Murray was appointed a member of the Committee in place of the late R. McGregor.

SYSTEMATIC BENEFACTENCE.

Rev. E. A. McCurdy submitted the Report of Committee on this subject, as follows:

Your Committee on Systematic Beneference have endeavoured faithfully and fully to carry out the instructions given them last year. It will be remembered that at the last meeting the Synod endorsed the principles that the devotion of our substance to God from right motives is worship, and that weekly storing in proportion to means and income is required by the command of the Lord Jesus. Consequently a recommendation was issued urging the office-bearers, members, and adherents of our Church to adopt the practice of laying by them in store as God should prosper them. To facilitate the realization of the desired end, ministers were enjoined to preach upon the subject, Sessions urged to form congregational associations, and your Committee authorized to issue a Circular to be read to all our congregations, and instructed to ascertain from Sessions what progress they shall have made in the premises in order that an accurate report might be presented to the present meeting of Synod.

CIRCULAR.

Some time before the close of 1870, the Committee issued 150 copies of their first Circular, sent one to each minister of the Church, and distributed the remainder among those Elders who seemed to take the deepest interest in the subject. As the contents of that circular are, or ought to be, known to you all, it is unnecessary to recapitulate them. It will be enough to remind you that the Committee endeavoured to indicate clearly the claims of God upon our property, to state and enforce the recommendations adopted by the Synod, and to supply a felt want in the suggestion of a method to be employed in the inauguration of the effort in our several congregations.

In obedience to their instructions the Committee also about the end of March last issued a Catechetical Circular, addressed to all the Moderators of Sessions, proposing several questions to which an answer was respectfully requested.

RESULTS.

To this Circular only 44 answers have been received. Whether the fathers and brethren who have not favoured us with a reply did not receive our Circular, or thought it too inquisitorial, or felt that they had no very satisfactory answers to give, or allowed the subject to slip out of mind, is not for this Committee to determine. Our duty is done in directing the attention of Synod to the fact that we have not received answers to the Circular which we were instructed to issue from half those to whom we were directed to apply for information. A sufficient number, however, have answered to convince us that the recommendations of the Synod have been very favourably entertained by many of our congregations, and by some most heartily carried into effect. Last year your Committee reported that only two congregations, Primitive Church, New Glasgow, and Poplar Grove, Halifax, had adopted the system of weekly collections for the full support of Gospel ordinances within their own bounds. We have since learned that Bridgewater should have been added to the number. This year we have to report the addition of nine of the forty-three from which we have heard. The congregations of Chalmers' church and St. John's, Halifax, of Dartmouth, Annapolis, Spring-side, Upper Stewiacke, Musquodoboif Harbour, Fredericton, Cornwallis South, and Yarmouth have evinced their loyalty to the Synod by a prompt acceptance and adoption of the recommendations. Besides these there are a few congregations some sections of which have acceded to the plan, others which have adopted it for the raising of the funds required for the general

schemes of the Church, and a considerable number the ministers of which speak very hopefully of its speedy adoption. One thing is very noticeable. While the Committee have had expressions of doubt and fear as to the working of the proposed system from those who have not attempted it, every congregation which has adopted it, whether located in town or country, is pleased, and the results so far have been invariably satisfactory—in some cases most encouraging. From returns received we learn that it is known that in 13 of our congregations some of the office-bearers, members and adherents are laying by them in store from week to week for religious and benevolent purposes, and that in few others most of them are following the same course. Only 3 congregations have formed Associations, but it must be remembered that these are in addition to those who by adopting the general principle at once felt that associations were unnecessary.

Thirty-five of the ministers heard from have, since it was issued, attended to the injunction "to endeavour to elevate the standard of Christian beneficence by faithful Scripture teaching on the subject."

Upon the whole your Committee feel much encouraged by the progress which has been made; and as they have every confidence that the system will be found to work satisfactorily where it is fairly tried, they believe that every year additional congregations will adopt it, and that in a short time even those which are now most timorous may find their fears rebuked by the success with which God crowns the adoption in its purity and simplicity of His own appointed method.

SUGGESTIONS.

The Committee are well aware that there are difficulties to be contended with, and they have considered with sympathy and respect those which have been suggested by the brethren in their answers to their Circular. One of these which many of our people feel is the fact that their receipts are mostly limited to one or two seasons of the year. In order to obviate this difficulty as far as possible the Committee would make this suggestion: let persons make their appropriations from week to week in the measure prompted by gratitude and love regulated by their ability; let them keep a memorandum of the same; let them, when they do receive their income, or a part of it, put the aggregate amount at once into the Treasury of the Lord, and thus, as in the payment of any other honest debt, fulfil the obligations under which they have come, and so, "honour the Lord with their substance and with the first fruits of all their increase."

OBJECTIONS ANSWERED.

Another difficulty which seems to be still more widely felt, and one which by implication at least involves the last, is that while the system may be very suitable for congregations in cities, towns, and villages, it is not at all adapted to those in the country. The committee submit that it ought to be a sufficient answer to this objection that the inspired Apostle in urging it enjoined it not only upon the Christians and congregations of wealthy Corinth, but also as we learn from the inscription with which he begins his epistle, upon all that in every place call upon the name of the Lord Jesus." But as if to render doubt and fear utterly inexcusable, the facts reported by our own country congregations which have tried it, demonstrate, so far as such a short trial possibly can, its superior excellence. In every instance the report is most favourable. One brother, whose congregation is strictly rural, says, "We collect stipend by voluntary contributions received in the plate at the door of the church. We commenced that method three months ago, and have since obtained a considerable more than the quarter's salary. In the corresponding months of 1870 we received only about \$50, so that what we have done is not only encouraging to ourselves, but also a proof of the beneficial results to be obtained by the system."

Another tells us that as the result of the old system during the pastorate of a very few years, arrears had accumulated to some hundreds of dollars; that soon after the last meeting of Synod subscription papers were abolished, and the method recommended adopted in all its simplicity, and that not only has there been no increase of arrears, but the congregation have paid their minister for the time which has since elapsed more than they had promised. One fact reported in both these cases is exceedingly suggestive, and worthy of the attention of every member of Synod. Both these brethren inaugurated the movement in their congregations by a series of sermons in which they discussed the subject fully, and commended it to the adoption of the people.

One further reference and we are done. By the dispensations of God's providence we have been impressively reminded that what we wish to do in this as in every other matter we should do promptly and earnestly. One of the members of your committee—the one, indeed, who felt the deepest interest in the subject entrusted to us—has been suddenly stricken down at our side. We refer to the late Roderick McGregor, Esq., of New Glasgow. We believe that it was largely owing to his advocacy that the practice which we are recommending was introduced into the congregation which

has the honour of being the first which introduced it into our Church some twenty-five years ago. He remained its steady and zealous advocate till the very close of his life, and it is an interesting fact that on the very day on which he was seized with his last illness he requested the Secretary to send him the answers to our Circular which had been received. They were sent immediately, but before they reached him he was so completely prostrated that he could give them no attention, and passed away without knowing how much progress the principles which he held so firmly had really made. After the touching, loving, and grateful tribute already paid to his memory by his pastor, friend and co-worker on another Committee, it is unnecessary for us to dwell upon the loss which we have sustained. We believe that the best way in which the Church can shew her appreciation of his worth is to carry out to a happy issue these religious and benevolent enterprises the success of which lay so near his heart.

RECOMMENDATIONS.

The Committee would present the following recommendations for the consideration of Synod:—

First—That the Synod authorize the Committee to issue immediately a Circular reminding office-bearers, members and adherents of the recommendations of Synod, re-stating our principles, indicating the progress which has been made, and urging to continued and increased efforts to carry on the work as rapidly and as effectively as possible.

Second—That the Synod instruct the Committee to watch over the progress made during the year, and shortly before the next meeting to inquire into the matter; and further, that the Synod recommend all the Moderators of Sessions to give answers to be returned to the Committee.

Third—That the Synod insert the following question in the formulæ proposed by Presbyteries to congregations at Presbyterial visitations, "What has been done to carry out the recommendations of Synod antecedent Systematic Beneficence?"

Fourth—That the Synod recommend to Sessions and Boards of Managers the extensive circulation of tracts and other literature bearing upon the subject throughout our congregations.

The Report gave rise to an animated discussion, and the following Recommendations were adopted:

1. That the Synod authorize the Committee to issue immediately a circular, reminding office-bearers, members and ad-

herents of the recommendations of Synod, re-stating our principles, indicating the progress which has been made, and urging to continued and increased efforts to carry on the work as rapidly and as effectively as possible.

2 That the Synod instruct the Committee to watch over the progress made during the year, and shortly before next meeting of Synod, to collect information by circular or otherwise respecting the advancement made.

3. That the Synod recommend to Sessions and Boards of Managers the extensive circulation of tracts, and other literature bearing upon the subject throughout our Congregations.

The Committee was reappointed and the thanks of the Synod tendered. G. H. Blanchard, Esq., was appointed in the room of the late Roderick MacGregor.

HOME MISSION.

The Clerk read the Report of the Home Mission Board, which was as follows:

Report of the Board of Home Missions, 1871.

The Home Mission work of the Church is one of growing interest and importance. It now extends to five colonies, and is connected with a Presbyterian population of some 120,000. We have to watch over the interests, receive the applications, and, so far as means and resources allow, supply the need of ten Presbyteries and their 130 congregations, and numerous mission stations. We are the servants of the whole Church, and have to do with congregations during the season of their greatest trial, when seeking to provide for themselves and their children a faithful pastor.

We feel, therefore, that on the way in which our functions are discharged much depends as regards the progress of our churches and the moral and spiritual well-being of large bodies of our people. The responsibility thus involved is the more deeply felt in consequence of our inability to do the half of what we desire to do for our vacant charges, and we can do still less for the more secluded and scattered of our people, living in numbers too small to be gathered into flourishing congregations.

But we have done what we could, and with gratitude to the Father of mercies and the Spirit of all grace, we will now proceed to lay a brief record of facts before Synod.

EXTENT OF WORK.

The work this year has extended nearly to our limits north and south, for our missionaries have been from Cape North to

Bermuda. Rev. Mr. Thorburn, who has had charge of the congregation of Bermuda for the last 17 years, finding his strength impaired by the debilitating influence of prolonged labour in a warm climate, applied 18 months ago very urgently for an ordained minister, or, failing that, a probationer, to occupy his post for three months, while he sought relaxation and recreation in travel. The Board tried to meet his wishes prior to the Synod of 1870, but owing to the paucity of labourers all efforts failed, till in August Mr. Layton went south, and Mr. Thorburn proceeded north via United States to Ontario. His furlough recruited him, but not to the extent which it probably would have done had it been enjoyed earlier in the season. At the earnest request of Mr. Thorburn and people, Mr. Layton's stay was prolonged for the winter, making in all 8 months, when at the summons of the Board to supply waiting charges at home, he left the sunny southern isle with the good wishes of all, and the regrets of many, having given much satisfaction by his earnestness of purpose and close attention to his Master's work.

Whole amount for travel, board, and minister's fees, £96 18s. stg., of which the congregation paid £91 10s. 6d., leaving a balance of only £5 7s. 6d.

CAPE NORTH.

Mr. John Murray was labouring at Cape North, when we met in Synod last year. This was Mr. Murray's first employment under the Board. He went north directly from the Divinity Hall after his first year's attendance, but the energy and zeal which he brought with him to his Master's work were attended with the Divine blessing. The people were exemplary from the first in attending ordinances, but soon began to display marked attention to the Word, and deep feeling under it. This continued till the end of his term, when they not only provided financially all that the Synod's Rules required for their Catechist, but gave him good measure pressed down and running over. That the revival of attention to evangelical truth and personal religion was not evanescent may be gathered readily from the subjoined extract from a letter by Angus McLean, which we give both as proof of the good done at Cape North, and as a specimen of the kind of work done by our Gaelic Catechists:—

LETTER TO MR. MURRAY.

CAPE NORTH, C. B., {
3rd Jan., 1871. }

"I may acquaint you first how the Lord dealt with me since you left us. I hope I have found the sign which you have heard me often looking for that the Lord is bless-

ing my endeavours. I can let you know a number who say they got a Saviour to their souls, and that I was the means through which they got him, and that is encouraging me to spend and be spent in His work, to His glory.

I may now inform you how we are conducting the means of grace since you left us. We endeavour to keep our prayer-meeting three times a week in different places; meeting on Sunday in the forenoon as usual, and Sunday-school in the afternoon, and at night prayer-meeting; and to our joy old and young are meeting. We had a prayer-meeting in the Big Intervale since you left, and ten persons confessed the Lord at a Throne of grace that night. I have occasion to praise the Lord, as I find J. McK. a great help to me in my labour.

I have spent two Sabbaths in Bay St. Lawrence since you left. The last Sabbath was Christmas. We met three times that day and Monday till 2 o'clock, and a number there, like the Greeks of old, would like to see Jesus."

The letter closes with an appeal to Mr. Mr. Murray to return, and to the Board to send him. Mr. Murray being our only Gaelic Student, was also applied for by the Presbytery of Victoria and Richmond, yet the Board felt constrained to place him again at the disposal of Cape Breton Presbytery which with paternal care sent him without delay to take charge of the secluded flock at Cape North.

REV. W. GRANT'S MISSION.

Our narrative having taken us to Cape Breton, one of the most interesting and important parts of the Dominion, we will occupy a few minutes now, in stating what has been attempted and done in the Presbytery of Victoria and Richmond. You need scarcely be told that by death and removal of its members, that Presbytery, once strong in numbers and resources, is so reduced in ministers that the congregations vacant equal those supplied. It seems plain that in these circumstances the members of some other Presbyteries should come to their aid. The Board found a ready response last summer from two members of the Pictou Presbytery, first in August, from Rev. Wm. Grant, and next in September, from Rev. A. Ross.

Mr. Grant visited Lake Ainslie, Little Narrows, Malagawatch, West Bay and St. Peter's, and preached in and out of season. Margaree Harbour, and Big Intervale, were supplied at the time by Mr. K. McKay. Middle River had the advantage of a Gaelic Catechist, Mr. McLean from Scotland, whose arrival was noted in the report of last year. With the exception of Little Narrows which received an occasional visit from Mr. McLean, the places named as re-

ceiving Mr. Grant's visits had not enjoyed the preaching of the gospel since the tour of Mr. Forbes, of Lochaber, in April. A Sabbath was spent in each place, meetings held on week days, and collections made which were expended in payment of Mr. Grant's expenses and for supply to his pulpit.

REV. MR. ROSS'S MISSION.

In three weeks in September, Mr. Ross preached 17 times, in Lake Ainslie, Margaree Harbour, Margaree N. E. Branch, Baddeck Village, Middle River, Little Narrows, Whyecomah, River Dennis, Malagawatch, West Bay, Black River, West Bay Points, St. Peters.

Mr. Ross neither received nor paid money in those places. He did not receive, because no intimations of collections were made, but he reminded the people of the claims of the Home Mission Fund. He did not pay because "he was conveyed from station to station without charge, and almost (as he says in his report) smothered with kindness." While Mr. Ross was doing the work, the Ladies of his charge, not only acquiesced, with the rest of his congregation, in his absence for a season, but generously, and we must say, nobly came forward and met all expenses incurred in the supply of his pulpit, leaving a balance in our hands.

Besides this interesting fact the Board have to report another financial effect of the two visits to St. Peter's. Within the month past, a remittance of over Fifty Dollars has been made by A. G. McLean, Esq., raised at West Bay, Points, Black River, South Mountain, North Mountain, Grand Ance, and St. Peter's, accompanied with warmest expressions of gratitude to the Pictou Presbytery, the Board, and especially to the brethren who visited them in person.

MORE PERMANENT SUPPLY.

Such aid, though valuable, was spasmodic and temporary, and the Board deliberated often, and earnestly about exercising the power delegated by Synod to call an ordained man from the charge of one congregation to superintend three or four, and to be in fact an Evangelist rather than a Pastor. It was felt to be an extraordinary step, and to involve great constitutional questions, some of which had not been looked at by Synod. Farther if acted upon it could only be temporary and could succeed only at the expense of Pictou town, Barney's River, or some other part of the church. The Board paused, and the difficulties increasing, rather than disappearing, they were led into what they trust may prove the more excellent way of procuring supply for Cape Breton without leaving unmanned any of our watch-towers. Having heard that Rev. Adam McKay, of Ontario,

was willing to spend 3 or 4 months in Cape Breton early this summer, if invited, and that Mr. Alexander Grant, Probationer of Islay in Scotland, would probably accept an invitation; the Board lost no time in inviting them, requesting the aid and co-operation of the Colonial Committee of the Free Church, in procuring Mr. Grant's services; the Board offering to meet all expenses; and we feel thankful to be able to state that the two brethren have not only accepted our invitation, but are both now engaged in Cape Breton. From one of the vacant congregations an invitation has been sent to Mr. McIver, Probationer of the Free Church of Scotland which is likely to meet with a favourable response, and the Board are now in correspondence with another preacher in Ontario, whose services they expect to secure.

It will thus be seen, that as far as Gaelic Preachers are concerned, the prospect of supply is greatly superior to what it was one year ago; and the Board while acknowledging their obligations to the delegates who responded to their calls, would also record their thanks to Rev. D. B. Blair for his valuable suggestions and promptings, by which they were at once encouraged and stimulated; also to Rev. Peter Hope, Secretary to the Free Colonial Committee for his ready aid, and to the Committee itself for a grant of Ten Pounds volunteered by them as outfit to Mr. Grant.

PROBATIONERS AND CATECHISTS.

While we have thus given prominence to the work, first South and then North and East, we don't think lightly of other efforts made to sow the good seed in intermediate portions of the field. A busy season was spent by Mr. Edwin Smith, at Baillie, last summer with good results, the congregation waking up to a determination to make an early effort to obtain a Pastor. Mr. J. W. McKenzie laboured at Woodstock and Richmond, with similar results. Mr. J. W. Nelson faithfully did the work assigned him in several Presbyteries, while Mr. McCurdy was employed in the supply of Fredericton, Mr. J. Leishman at Buctouche and Cocagne, Mr. A. Thompson at Digby and Hillsboro', and Mr. Arthur F. Carr on the Eastern Shore, between Musquodoboit Harbour and Sheet Harbour congregations.

Rev. Mr. Stirling itinerated in different parts of Pictou Presbytery, but chiefly in the Presbytery of Victoria and Richmond, supplying Mabou, Margaree, Lake Ainslie and Broad Cove, and in all these places his services were appreciated and his stay solicited.

Without enlarging further it may suffice to state that the vacant congregations generally enjoyed in turn as nearly as could be arranged the services of the ministers and probationers at the Board's disposal.

SETTLEMENTS.

During the last autumn Rev. Mr. Stuart settled at Fredericton, and Mr. Garvie at Windsor, Mr. Gunn at West River P. E. Island, Mr. McCally at Prince William, and Mr. Wilson at Chatham. More lately Mr. Fraser has been ordained over the congregations of West Point, Campbellton and the Brae. In the room of these we have received Mr. Allan, of Harbor Grace, Licentiate of the Free Presbytery of Edinburgh, and Messrs. K. McKay, J. W. McKenzie, E. Smith and A. F. Carr, Licentiates of our own Presbyteries, with Rev. A. McKay and Alex. Grant in the way already described. For nearly a year Mr. David Smith of Truro, has found it necessary to deny himself the privilege of preaching the gospel, awaiting the gradual strengthening of his vocal organs impaired by an attack of Bronchitis. In this state of comparative inaction, he has refused to turn aside to any other avocation, hoping that the time will soon come when he can devote himself to what he regards as his life's work. Of the services of Mr. J. W. McKenzie as well as of those of Mr. Joseph Annand whose services were highly appreciated at Wallace last year, the Board has been deprived by their devotion of themselves to Foreign Missions. Messrs Thompson, Leishman, Roxborough and McNeill, are all the Catechists employed under direction of the Board this summer. The offered services of Rev. Mr. Patterson of Ontario, during an excursion of six weeks in the Lower Provinces, the Board have cheerfully accepted, and trust his labours may be blessed.

SPECIAL AID.

To stimulate the congregation of Dundas to finishing their Church, the Board granted the sum of \$40, and they have also granted \$100 for the benefit of Rev. S. Bernard, and the Mission district over which he presided; the facts of the case being such that the Board felt this grant to be an act of justice to Mr. Bernard, as well as of courtesy to the Presbytery who had done all they could in the case.

DISTRIBUTION OF LABOURERS.

In the supply of Presbyteries the Board have sought to meet all demands, but frequently were unable. They bear willing testimony to the courtesy, forbearance and justice of the Presbyteries who never in any case unduly pressed their claims. They have sent no Probationer during the year to the Presbyteries of Miramichi, Cape Breton or Lunenburg, which they regret more especially in the case of Lunenburg, because the application of that Presbytery was early and earnest. The Board however felt that large vacant congregations had the first claim, and that the Probationers

belonged to them by a kind of right. Sympathizing however with the desire of the Lunenburg Presbytery to have the more neglected portions of their bounds visited, the Board hope soon to place a missionary at their disposal for a time.

CHRISTIAN LIBERALITY.

Of the measure of support given to our funds by the people, we cannot complain. By order of Synod we paid \$600 lacking five, at the commencement of the year to remove the debt of the Supplementing Committee, and we end with a balance in fund of \$1134.10. We have not only received all that we need, but have had the pleasure of seeing it sent along without any special appeal ever having been made for funds. Long may this Board have the same story to tell. Ever may our Churches be whither those planted by apostolic hands were, Missionary Churches. The men who formed those early Christian Societies were men sent by the Lord himself, and they seem to have communicated the spirit of the great Commission to others. They were all imbued with the like zeal for the extension of the Kingdom of Christ, and filled with a similar desire to impart to others that knowledge of the Lord Jesus which they themselves enjoyed. And it was to the existence, prevalence and power of the missionary or aggressive spirit in the churches of the first two or three centuries that we trace the wonderful triumphs of the Gospel then won.

OUR OBLIGATIONS.

And it is to be hoped that we, the ministers, the elders, the students, the people, are the whole people of this highly privileged Christian and Presbyterian Church, will cherish an equally deep sense of obligation, and individually display its power. We owe much to our country, more to our Church, and most of all, to our Redeemer. We are debtors to all, to diffuse the Gospel, and very specially to spread it over these Provinces in which God has cast our lot. We say nothing of their healthful climate and manifold resources. We say nothing about blessings of civilization and constitutional government. We simply remember that it is "our own land" either native or adopted, and that to us it has been given to bring into subjection to our Lord and his rightful King: And to this work we must all in good faith and with honest aim, and strong resolve, devote ourselves.

If, then, we are verily debtors to diffuse this Gospel, and if our Preachers refuse to preach, woe is unto them, for a dispensation of the Gospel is committed to them: but instead of fulfilling it they become followers not of Jesus but of Jonah, who fled from duty, and thought to escape responsibility. If ministers are willing to work

and they are not supported by prayers and willing contributions, then woe to those who from carelessness or covetousness leave the Lord's servants embarrassed for want of bread or want of Divine influence. But on the other hand, if all will join in earnest prayer for the mighty coming forth of the Holy Spirit, and make great, immediate and sustained efforts to be model, and therefore Mission Churches, Churches at once conservative, aggressive and diffusive, we will feel and see new manifestations of Divine life and power, and will enjoy, and that speedily, times of great refreshing from the presence of the Lord.

As we have a field, and a most inviting one, as we have a great door and effectual, in each of these Lower Provinces, as we have had encouragement during the year, as the Lord has given a rich blessing, more especially in the wide-spread revival of religion, in the island of Cape Breton, so we should all, in the light of grace thus freely given, consider carefully our duty at this juncture. Our spiritual life will thrive in our work. The Pastor who during this year will cherish and display most of the Missionary spirit, will other things being equal, prove most successful. His Church will catch his enthusiasm, and will prosper; while he who is without it will prove a failure, and the Church which is destitute of it has already "Ichabod" written on its walls. Its glory has departed. It has not the Spirit of Christ.

We thank God that this cannot be said of the Presbyterian Church of the Lower Provinces. She has her faults, and they are many; but she has life and is gaining more. She has the Spirit of Missions, and it is spreading to the extremities, without losing intensity and strength at the heart. It devolves on us Pastors and Elders to lead the way, and let all the people say Amen. "Save, Lord, we beseech thee, O Lord, send now prosperity."

Rev. J. B. Logan then ably and earnestly advocated Home Missions in their claims on Ministers and people, and moved the reception of the Report.

Rev. A. Ross seconded the motion and maintained that the pay of Students who act as Catechists should be raised to \$5.00. He spoke highly of the services of Students. He also referred to the valuable services of Rev. A. Stirling, under whose ministry a remarkable work of grace has been going on.

The Board had received authority last year to call a Gaelic Evangelist. Mr. Ross had been consulted about this position, and he gave reasons why he would decline the

Board's call. He gave statistics of destitution in the Presbytery of Victoria. There are at least 780 families, including 5000 souls without pastors. These would require at least five pastors. Many of these people are poor and unable to give much. Some fail to exhibit liberality, but many are as liberal as the people in other parts of the Church. They had made collections as opportunity offered. They are becoming more able and willing. The Church's money cannot be more usefully invested than in helping the ministers of this Presbytery. The prospect of the congregations becoming self-sustaining in Cape Breton and repaying with compound interest all that the church will do for them, is hopeful and near. He showed that there should be co-operation between the Presbytery of Victoria and the Presbytery of Pictou in connection with the Church of Scotland. He spoke highly of the lay Catechists in Cape Breton.

The Report was unanimously received, and approved, and its recommendations adopted.

Colportage.

Rev. J. I. Baxter submitted a Report on Colportage as follows:

In our last year's Report we were under the necessity of stating that our funds were exhausted, and as this scheme was not self-sustaining more than any other, our Library Books had gradually diminished with our funds. Consequently we must have stopped altogether but for the liberality of the National Bible Society, Scotland, which continue to supply us with Bibles, &c., on such liberal terms as to enable us to keep two or three colportures pretty regularly in the field with their issues, carrying also such Library Books as we could procure on such terms as will cover expenses. We regret that our sphere of usefulness is thus curtailed, and that we must necessarily resign the field to others in whom we have not so much confidence. But we have the satisfaction of reflecting that we were the pioneers in this noble work, and that we have kept the ground from being occupied by those who were altogether unworthy of it, till it was taken by those who were more acceptable occupants. We purpose still to work on in the more limited sphere to which our means confine us. All which is respectfully submitted.

Delegates from the Presbyterian Church of the United States.

Rev. James B. Dunn and R. Crook, Esq., of Boston, were then introduced to the Moderator, and their Commission read as Delegates with Rev. Mr. Durfee, from the General Assembly of the Presbyterian Church of the United States. The brethren being cordially welcomed by the Moderator, Rev. Mr. Dunn addressed the Synod, and having expained the cause of Mr. Durfee's absence, delivered a speech, comprising much information respecting the extent, resources and work of the great Body represented by him, expressing deep interest in the people and ministers and work of this Church, in the Lower Provinces, and concluded by presenting to the Synod the cordial greetings of the General Assembly of the Presbyterian Church of the United States.

R. Crook Esq., followed and was heard with deep attention, while expressing his lively interest in all the movements of the Presbyterian Church with which from conviction he had connected himself, and his earnest desire for the welfare of the Church in these Provinces from which they in the United States, and especially in Boston, received many and valuable accessions.

Rev. James Bennet responded in the name of the Synod, bidding the Brethren welcome, and assuring them of our very high appreciation of this mark of the notice and affection of the great Presbyterian Body in the United States.

The following motion proposed by Rev. G. Patterson was then adopted with entire unanimity, and read to the Delegates by the Moderator, who in his own name, and in the name of the Synod, assured them of our affectionate interest in themselves, their church, and their country.

"That the Synod record the pleasure with which they have heard the delegates from the Presbyterian Church of United States, and the satisfaction with which they have received the fraternal greetings of the Assembly which they represent,—desire the delegates to communicate to that venerable Body our reciprocation of these fraternal feelings, and to express to them our readiness to enter into measures by which these feelings may be maintained and strengthened."

UNION.

The Report of the Committee on Union was submitted by Rev. Dr. Bayne, as follows:

In fulfilment of the trust committed to them by Synod, your Committee have to report, that after correspondence between the Conveners of the respective Committees as to time, and place of meeting the general Conference was opened in the city of Montreal, and within St. Paul's Church, on Wednesday 28th, September last. A preliminary meeting had been held on the previous evening in Erskine Church, at which members of the Committee of the Presbyterian Church, and of your Committee were present by mutual arrangement. At this meeting a free and full conversation was entered upon with a view to ascertain the degree of unanimity existing between the representatives of their respective Churches on the points most likely to occasion divergence of opinion.

It was soon made apparent that there existed perfect accord on all matters of importance, and that united action might be anticipated. As some of the Brethren, however had not arrived in time for this meeting it was agreed to reassemble in the same place next morning, when on reading the minutes of previous conversation it was at once discovered that the same remarkable unity of sentiment and harmony of feeling animated every individual.

Being thus prepared to act in unison, members present went immediately to the place appointed for general conference and on the arrival of the Brethren from the other Committees and after friendly greetings the Joint Committee was constituted by the appointment of Rev. Dr. Cook of Quebec, Chairman, and Rev. Dr. Topp of Toronto, Secretary. The several Conveners of Committees from the different Churches thereupon tabled their Synodical Commissions when it was found that with two exceptions all the Brethren named therein were present, and took their seats accordingly. The absent Brethren were the Rev. Dr. Barclay of Toronto and Monson Goudge, Esq., of Windsor, the former physical inability, and the latter from pressure of business. It is proper here to note that Mr. Goudge did not discover his inability to be present until it was too late to secure the services of either of his Alternates. It was farther ascertained that the same reason would in all probability have hindered their attendance.

After the Roll had been adjusted, the Chairman addressed the Committee in words of wisdom and in the spirit of that Christian charity admirably fitted to inaugurate deliberation on Christian Union.

He adverted to the preliminary meeting of the Committees of Churches in connection with the Church of Scotland held in the same place last evening. Views were there interchanged touching the practicability of Union, the doctrinal basis on which it might be effected, and the manner in which the leading interests of the several Churches might be combined, and the Churches themselves incorporated under the jurisdiction of one General Assembly. At the very outset of the general conference it was thus discovered that preliminary meetings had been held without concert, and indeed without mutual knowledge, and that a most remarkable degree of unanimity had been reached. Indeed, so manifest did this become that every member of the Joint Committee appeared to be penetrated, with the consciousness, that the blessing of the one Lord and Master was then being enjoyed in answer to His own prayer and the prayers of His people throughout the Churches represented, "that they all may be one."

Hence it was that on nearly every point which had been anticipated at these meetings as at all likely to engage earnest attention, such perfect harmony of sentiment prevailed, as rendered the action of the Joint Committee rather that of confirming views already ascertained, than slowly and cautiously discovering the way to a common understanding on matters of difficult adjustment. This will be the more apparent when it is known that within the two Sederunts which occupied the first day, six of the eight findings of the Committee were considered and determined with perfect unanimity, embracing 1st. the doctrinal basis, 2nd. the name of The United Body, 3rd. Fraternal relations with other Presbyterian Churches, 4th General polity, 5th. Application of Temporalities Fund, 6th. Modes of worship. The seventh subject for consideration elicited the only divergence of opinion at all worthy of notice. Not less than four Sederunts were devoted to earnest effort in seeking after some harmonious finding with regard to Collegiate Education. Full expression of opinion was given there-to in the latter part of the the second Sederunt and the conclusion was not reached until the latter part of the fourth. The difficulty arose from the existence of Queen's College, Kingston, now and for many years past holding a Royal Charter, and indeed the oldest institution in Ontario. Other endowed Colleges exist in more or less intimate connection with the several Churches represented in Conference.

Thus Morin College, Quebec, so called from its generous Founder. In Toronto, Knox College as well as the University; in Montreal, McGill College: and in Halifax, Dalhousie College.

All these institutions had their respective

friends in Committee as in the Churches at large, but it was around Queen's College that special interest gathered. At the very outset the friends of this institution appeared to make its adoption by the United Church *sine qua non* to Union. The peremptory tone was, after some friendly discussion so far modified that a more pliant spirit became prevalent. At last common ground was reached, rather, however, as the result of compromise than of any definite conclusion. It was resolved, that the earnest attention of the United Church should be given at the earliest possible moment, to secure the maintenance, in thorough efficiency, of a Presbyterian University, and of such Theological Halls as may be found requisite to provide for the education of the Ministers of the Church in the various Provinces of British North America.

On the other subjects the Committee had under consideration their conclusions were perfectly unanimous and they may be thus summarised.

I. *On the doctrinal Basis*:—It was found that on this ground of principle, there was no obstacle to Union if it was accomplished on the basis of the Holy Scriptures, as the supreme standard of faith and manners with the Confession of faith as the subordinate standard, it being understood, that full liberty of opinion in regard to the power and duty of the Civil Magistrate in matters of religion as set forth in said Confession be allowed, and that the Shorter Catechism be enjoined as an authoritative expression of doctrine for the instruction of our people.

II. *The name of the United Body*:—It was without a dissentient voice agreed that the name of the United Body should be "The Presbyterian Church of British North America."

III. *Fraternal relations to be held with Presbyterian Churches holding the same doctrine, government, and discipline and that Ministers and Probationers be received into the Church, subject to such regulations as the Church may from time to time adopt.*

IV. *General Polity*:—It was with like unanimity agreed that the Laws and forms of Procedure be left to the determination of the United Church and to be compiled from such rules as may have been in force in the respective Churches or in the works of Presbyterian Law and Order; and that in the meantime Courts conduct their business according to the recognized principles and forms of the Presbyterian Church.

V. *"Temporalities Fund" now in the hands of the Presbyterian Church of Canada in connection with the Church of Scotland*:—The unanimous opinion was that the Vest-d Rights of present Beneficiaries must be

conserved. The matter of a sustentation fund was brought up in connection with the question now under discussion.

After lengthened deliberation it was resolved that whilst a general sustentation fund may not be practicable, though highly desirable, the efforts of the United Church should be strongly directed in favour of Home Missionary or Church extension purposes, and to the future appropriation of the Temporalities fund as vested rights gradually lapse, it was thought best to express no special opinion at present, as the decision on the subject rests with the Synod of the Presbyterian Church in connection with the Church of Scotland.

VI. *Modes of Worship*:—After some conversation on the subject, it was resolved that the practice presently followed by Congregations in the matter of worship, be allowed and that future action in connection therewith be left to the legislation of the United Church. In VII Article *Collegiate Education*, resolution was taken as already noted. On the VIII. and last, *The Ministers Widows and Orphans Fund*. It was unanimously resolved to recommend the establishment of efficient Widows and Orphans Fund for the United Church to which all Ministers and Congregations will be expected to contribute and that in the meantime the services of an Actuary be secured to value the different funds now in existence, and to submit an equitable plan for the establishment and future management of the Fund.

The last Sederunt was occupied in receiving report of Sub Committee appointed to prepare a document embodying the results of the Conference and to be submitted to the respective Churches. This was unanimously agreed to, and embodied in the attested copy of Minutes which your Committee herewith lay on the table of Synod.

A special meeting was held in the same place and on the same day at 8 o'clock, to engage in religious exercises and thanksgiving to God for the spirit of unity and brotherly love poured out upon the Committee in all deliberations. At this meeting not only members of Committee but other friends took part. One friend present offered to print and publish, at his own expense, a thousand copies of the various articles of agreement which had been adopted by the Committee. A few copies of these will be laid on the table and the different members of Committee have already received, and it is presumed circulated the packet addressed to their care.

On review of the results of this general Conference of delegates from the four great Presbyterian Bodies in British North America, your Committee would express their high satisfaction, and would unani-

mously recommend to Synod that the Articles of the Basis be sent down to Presbyteries and Sessions for their consideration, and that as the work of your Committee is not yet completed they be authorized to confer with the other Committees, as may be found needful to mature matters for more decided action at next meeting of Synod.

Judge Stevens moved, and Rev. A. McMaster seconded, that the Report be received and the basis adopted. It was moved in amendment by Professor McKnight, and seconded by Rev. P. G. McGregor, "That the Synod, without pronouncing an adverse judgment, against either the basis submitted by the Committee or the alternative basis, which the Synod of the Kirk in Canada have expressed a willingness also to accept, declare their preference for the terms used in the confession of the Presbyterian Church of the U. S.; and instruct the committee to bring this matter under the notice of the Committees of the other negotiating churches."

In supporting his motion Professor McKnight pointed out that the use of a Confession is, 1. as a test of orthodoxy; 2. as a declaration of our principles to the world. The proposed Basis leaves everything about the Civil Magistrate's relation to religion and the Church wholly loose. It simply cuts out three chapters of the Confession viewed as a test of orthodoxy. This, he thought, is quite unnecessary, as there is a great deal of truth with regard to the Magistrate which all our churches hold as common ground. Let us get at this minimum of truth on which we are agreed, and express it in our Confession. 2. As a declaration of principles, the chapters excepted to are objectionable. Persons reading the Confession are likely to overlook our Prefatory Note, and to forget our exceptions. They read the objectionable passages, as if they were our doctrines and principles, whereas these passages never were adopted by the Church of Scotland. The doctrine of Toleration, or Religious Liberty, as held now by all Presbyterian Churches, was not held by the Westminster Divines. He proposed therefore that the passages excepted to should be wholly

omitted, and that in their place we should adopt the clear, concise and Scriptural statements of the Confession, as accepted by the General Assembly of the Presbyterian Church of the United States (published by the Presbyterian Board.) He read the passages referred to and compared them. Our views as a Church are expressed in the General Assembly's Confession. By making this change we would be acting in the noble spirit of the Westminster Divines, who aimed at uniting in one Confession the Churches of England, Scotland and Ireland. We would be laying down a platform on which the whole Presbyterianism of America could unite.

In course of the discussion several members spoke approvingly of this motion, but it was feared that the introduction of a new element at this stage might embarrass other Committees. Professor McKnight, in deference to the feeling of the House, withdrew his motion. Rev. G. Christie explained the standing of Queen's College, Kingston, and its proposed relation to the United Church. It did not appear to him a serious obstacle in the way of Union. He also explained the exceedingly generous proposal of the Church of Scotland Synod in Canada with respect to the Clergy Reserves Fund, amounting to about \$470,000, belonging to that Synod. They propose that as vested interests lapse 6-9th or \$300,000 shall be devoted to the aged and infirm ministers' fund of the United Church; 2-9ths, or \$100,00 to the Widows' Fund, and 1-9th or say \$70,000 to Theological Education.

The subject of Union was before the Synod during the greater part of four sittings, and a large number of members expressed their views upon it.

Rev. R. Sedgwick moved the following amendment:

"That the Basis of the proposed Union shall be the Holy Scriptures as the Supreme Standard of faith and manners, with the Westminster Confession of faith and the Shorter Catechism as the Subordinate Standards, it being understood that the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for our people."

This amendment being seconded was put

against the original motion (to adopt the Basis simpliciter) and was rejected by a vote of *sixty-seven to eight*. The motion to adopt the Basis simpliciter was then passed by the same majority. Mr. Sedgwick dissented and gave his reasons as follows:

I. That it is a removal of one of the acknowledged Standards of this Church as agreed upon in the year 1860, for the purpose of furthering this Union.

II. That though it asserts that the Shorter Catechism is still to be an authoritative manual of instruction in the united Church, yet it virtually denies it its place and denudes it of its authority as a Standard of the church, and reduces it to the level of an ordinary Catechism.

To these reasons Dr. Murray, Elder, gave in his adherence. The following Committee was appointed to prepare a reply to these reasons of dissent: Rev. J. Bennet, Rev. Dr. Bayne, Rev. A. Ross. Mr. Bennet submitted the following reply, which adopted:

I. The statement that the decision of the Synod in adopting the basis, "is a removal of one of the acknowledged Standards of the Church, as agreed upon in the year 1860 and 1866," might have some show of reason if it were affirmed in regard to the Larger Catechism which is not mentioned in the basis, but is simply contrary to the fact, when made in relation to the Shorter Catechism, which is retained in the basis for the original and only purpose contemplated by the Authors of the Westminster Standards, and by the framers of the basis of the several Unions by which this body has been constituted into its present form.

II. The further assertion that the decision of this Court in accepting the basis, virtually denies the Shorter Catechism its place, being a simple reiteration of the misconception, regarding its true use, is sufficiently answered in the preceding paragraph.

III. The affirmation that the said decision, "denudes it (the Shorter Catechism) of its authority as a Standard of the Church, and reduces it to the level of an ordinary Catechism," can only be met by a direct and positive denial. It is retained in the basis as an *authoritative standard* for the training of our youth, and as *the catechism ALONE AUTHORIZED by this church*; thus lifting it above and placing it supreme, over all other manuals which may be used in the catechetical instruction of youth.

The Union Committee was subsequently enlarged by the addition of Revs. R. Sedgwick, A. McKnight and George Patterson;

and Messrs. Robson, Maclean and Blanchard, Elders. The matter is now sent down for the consideration of the churches in the following terms:

The Committees on Union appointed last year by the Supreme Courts of the four Presbyterian Churches of British North America, having reported that a Union between the negotiating churches is practicable, desire farther to ascertain in some degree the mind of the church in general. The Synod therefore submits the following questions to Presbyteries and Sessions, with the request that they shall return an answer to the Convener of Committee on or before Aug. 31st ensuing.

First.—Is a Union of the negotiating churches desirable?

Secondly.—Are you willing that it should be carried into effect on a basis such as is published on Page 10 of these minutes."

FOREIGN MISSIONS.

The Clerk read the report, which is as follows:

Report of Board of Foreign Missions, 1871.

TRINIDAD.

When our last report was submitted to Synod we rejoiced together in the conviction that one missionary, Mr. Blue, whom we had never seen, would even then have reached the New Hebrides, and might be occupying the post vacant by the death of the devoted Morrison; and that another, Mr. Grant, who was with us, would, before the close of the year, strengthen the mission to Trinidad, and encourage the heart of our missionary there. In the first expectation we were disappointed, in the last our hopes were realized. Mr. Blue withdrew from ill health and could not go to the work. Mr. Grant went from Synod to visit the churches connected with the body in New Brunswick, and aided by the brethren chiefly of the Presbytery of St. John, accomplished his work speedily, comfortably, and most successfully. Everywhere welcome the visit of himself and associates, Messrs. McKay and Houston, proved in this Province, as a similar visitation had proved in Prince Edward Island, cheering to themselves, refreshing and stimulating to the churches.

Besides this tour the Board asked only closing prayer-meetings in a few centres in Nova Scotia. The irrepresible zeal of your missionary, however, led him either to accept invitations or to volunteer services to such an extent that with only a few exceptions he visited the churches from Yarmouth to Halifax on both sides of the Province, besides Stewiacke, Truro, and many con-

gregations in Pictou county and beyond it, extending from Antigonish eastward to Tatamagouche westward. He was thus employed up to the last week, and almost to the last day of his stay in his native land. The Farewell prayer-meetings held in Pictou, New Glasgow and Halifax, were occasions of great interest, from the numbers attending, the spirit of fervent devotion prevailing, and the deep interest manifested alike by the ministers and people, as evinced in speeches, prayers and tears. The hearts of the people were with the missionary. His words stirred their souls and their prayers followed him.

After a comfortable passage Mr. and Mrs. Grant and son reached San Fernando on Sabbath morning, Nov. 19th, all in good health, save that our missionary felt and showed the exhausting effect of the prolonged strain to which his strength and nervous system had been subjected by months of travel, of visitation, of incessant public speaking, and of trying farewells. The strain was too great, and while we hope and pray that no permanent injury may follow, we must learn to guard the health of our missionaries in future with a more jealous care.

THE COOLIE MISSION.

Having thus accompanied our young Brother to Trinidad, we may as well present our Report on that mission field at once, and with as great brevity as possible.

MR. MORTON'S WORK.

With Mr. Morton's field it may be presumed that the Church, and especially the Synod, is somewhat familiar, and that at present it requires no description. His work, however, may be briefly sketched. On every Lord's day he holds three Coolie services, and one for the small English congregation under his charge at Iere. The early morning service is at some distance, and alternately at the Palmyra estate or at the Lothians. At the first of these the attendance is about 24, and at the other probably about the same. Here, however, there is a class of about 15 learning to read, to which Mr. M. gives lessons every Wednesday evening. The English diet of public worship, and the main, or central one, for the Coolies, are held at the Iere chapel, while another for Coolies is also held at Malgretoute estate, near to San Fernando, with an average attendance of about 30. During the week he has the superintendence of the Coolie school taught by Soudeen, who continues to give great satisfaction as an instructor, and also in his general conduct. Mr. Morton's presence there, however, is only necessary occasionally. Besides the Wednesday afternoon lessons to young Coolies at the Lothians, he on Thursday gives instruction at the Ward

school. Add to this a weekly prayer-meeting and an occasional service at the Colonial Hospital, near San Fernando, where there is an attendance chiefly of Coolies, to the number of 45 or 55, and monthly visits to the Irois penal settlement, holding service both in English and in Hindostani each time, then the visitation of the sick, preparation for the different meetings, and the visiting of the Coolies in settlements and on estates far and near, and it must be evident that in any climate, especially in one sultry and oppressive, during the greater part of the year, the following out of this programme involves hard labour.

THE LANGUAGE.

But there is one other work to which your missionary has been giving, and continues to give, both time and energy. You will anticipate that this is the study of the language. Mr. Morton speaks as a wise man when in his Report he says: "I am satisfied that it would be mere trifling to be content with indifferent attainments in a matter of such importance." He determined therefore, at the least, to place himself in this matter on a level with any of their babajees. He has not merely to learn a language, but different dialects, and to pass from one to the other, according as he may be addressing a Hindoo or a Mussulman. Had he contented himself with a smattering of the language his failure as a missionary might, without the gift of prophecy, be foretold. He has chosen the more difficult but surer course of giving time to master the language; and many in this Synod will have read with the highest gratification the testimony of Mr. Grant, who, while cautiously refraining from giving hasty opinions on what he saw, felt constrained at once to say: "Mr. Morton labours diligently and with hope. Several have spoken to me of his remarkable fluency in the Coolie language."

The importance of this accurate acquaintance with the language will appear at once, when it is considered that though many of the Coolies can speak a kind of broken English, they would, if preached to in that language, be much in the position of our Aboriginal Indians or Acadian French listening to the Moderator's sermon. And then we are also to remember that about 2000 Coolies are annually introduced into the island, making an addition of say 100 to Mr. Morton's congregation during the present year, many of whom have no English save a few disconnected words picked up during the passage.

MR. GRANT'S POSITION AND WORK.

Mr. Grant, as already stated, landed at San Fernando, which is the second town on the island, about 50 miles west of Port-of-

Spain, and containing a population of about 5000. Rev. George Lambert, the tried U. P. minister, was about to leave for Scotland. For the time being his manse was offered for Mr. Grant's use. It was accepted with Mr. Morton's entire concurrence, Mr. Grant choosing this town as his centre of action. During the vacancy of the U. P. congregation in San Fernando it will receive at least partial supply from our missionaries, and chiefly from Mr. Grant. This, we may say, was his first, but not his main work. He at once commenced the study of the language; and if we had heard of but little else we should not have had great cause to find fault. But beyond this, he has abounded in labours. He took charge immediately of a Sabbath-school which Mr. Lambert had started and fostered, for the instruction of Creoles and Coolies. Here was a sphere at once, for these could be taught in English. The Coolie portion increased in number, making about 30, with ten adults. "Here (he writes) we do what we can to interest, instruct and impress. But my labours are not confined to the school. As I am now struggling with the difficulties of a strange language, I much prefer teaching in my own house or from house to house, and this work has been prosecuted with some measure of success. Several boys have continued to come to be instructed in reading, and have made gratifying progress.

A REMARKABLE YOUNG MAN.

About the new year a youth was placed under his charge, whom he soon began to regard as a gift from the Lord. It would be unwise here to repeat in detail the story of his past life, so well told in the *Record* by Mr. Grant himself, but all who have read it must regard that as a singular train of events, which brought a smart young Hindoo well educated in different tongues, who can speak the different Hindoo dialects, read Arabic and speak Parsee, as well as read and speak English, from his Indian home of comfort and leisure to the Trinidad cane-fields, and thence to be a Pundit for our missionary, to hear and to welcome the Gospel from his lips, to listen like a child to the precious old story, and "taking it in" and believing it, to ask for baptism as they studied the Scriptures together, just as the Treasurer of Candace made the request to Philip. And so Aziz Ahmad was baptized and became the first fruits of our brother's labours, before it was possible for him to preach to the Hindoos in their own tongue. When Mr. Morton had baptized Aziz, he received another, a baptized Coolie, Thomas Walter Cockey, into the communion of the Church, and their countrymen saw with wonder that all the little assembly without any distinction

of class or caste or country did all eat the same spiritual meat and did all drink of the same cup. It was the Lord's doing, and wondrous in their eyes!

PUBLIC SCHOOL.

Another significant and most important movement is the opening of a Coolie Public School in San Fernando by a joint effort of leading men in the colony and our missionaries. The movement seems to have been initiated between Mr. Morton and the Agent-General of Immigrants. It has met the cordial support of the Governor and other men of position in the place, is partially controlled by our missionaries, and has gone into operation with three teachers (Aziz Ahmud being one) under the superintendence of Mr. Grant, and has risen from 16 to 70 enrolled scholars, average 48, who use four different languages or dialects. Particulars given in the *Record* do not require repetition. We leave you to think of the main features of the case. Secular instruction is provided, and training in vocal music and hymns by Mr. Drennan, a Scotchman. Mr. Grant improves the time after school hours, invites them to his own home occasionally for religious tuition, and meets them in the same place on the Lord's day. We have thus most precious facilities for reaching the hearts of the young Coolies, for which we should thank God and take courage.

THE PROSPECTS.

To all, then, it must be evident that our Trinidad mission presents this year many phases of interest and many signs of life. It has been strengthened. Our missionaries are mutual supports. And now that they have proved so satisfactorily to themselves and to us that "two are better than one," they are most anxious that ere long we should try the strength of a three-fold cord. Mr. Morton spoke long ago of Couva as a place to be possessed. Mr. Lambert when in Nova Scotia did the same, and now Mr. Grant repeats its claim and marshals his strong reasons in favour of an early occupation. As his words are warmer and stronger than ours, we step aside and let him plead:—

"The field is widening, and if possible at least another labourer must be secured very shortly. Here there are 16 sugar estates largely owned or managed by gentlemen who are anxious for the elevation of the thousands of Coolie labourers in their service. As an illustration, Mr. Frost, Attorney for Mr. Burnley, who resides in Scotland, intimated to Mr. Morton and myself that he was authorized to expend \$360 annually on two of his estates in payment of teachers, and Mr. Frost is now preparing a school-room. Other gentlemen of kindred spirit will do likewise. It will be

difficult in the meantime to get competent teachers. Mr. Morton is going to give up his tried and faithful Soudeen. Any other that may be obtained will be inexperienced, and it will be necessary for one of us to make a weekly visit. But as at home, so here, Sabbath is the best day of the seven to secure an audience, and it is quite impossible for either of us to be away on Sabbath without retarding the work in our own respective fields, which are altogether too wide even now. What then is to be done? I believe no Church ever had better prospects in a mission. Here is a people just as ignorant of the Gospel as were the Erromangans; they are accessible; enlightened gentlemen are ready to place, I may say, at our disposal, the means necessary to sustain schools. There can be no diversity of opinion as to the value of well conducted schools as auxiliaries to our higher work. They are essential. Farther, in the Couva district especially, there are several young Scotch Presbyterians, who act as managers, overseers, engineers, etc., and these I believe would contribute handsomely, provided the missionary conducted an English service on Sabbath, and this would materially relieve the Church at home.

"With God's blessing the 25,000 or 30,000 Coolies of Trinidad may be leavened in a few years by the Gospel; but it is not the half measures which a selfish Christianity would adopt that will accomplish this work. Handsome returns are now generally secured from the sugar estates here, but these are the fruit of the combined energy of proprietor, manager, overseer, drivers and labourers. A slack hand must result in failure. Men in worldly pursuits know it. Let our Church bring the same earnestness into the work of cultivating the moral field or wastes of Trinidad, in humble dependence upon Him who waits to bless, and I am persuaded that at an early day she will gather an abundant harvest.

"I confess that there are peculiar difficulties and discouragements which we ought not to underrate. I may indicate some of them by and by. In the meantime I would simply add, the land is before us, the Lord has evidently commanded us to go in and possess it. Will unbelieving fears cause us to tarry, and suffer another generation like their fathers to go down unwarned, unparadised and unsaved? It cannot be. The spirit of missions is too highly developed in our Church to permit us to act a part so criminal. Your agents are trying to do their duty; but the whole island should be occupied; one missionary should be sent without unnecessary delay to Couva. I cannot think that the young men will be wanting when your Board calls. But whether young men come forward or not, con

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tinue to plead that the arm of the Lord may be revealed amongst us. I know that some good friends are remembering this field at the throne of grace, or we would not have so much to encourage."

THREE QUESTIONS.

Three practical references to Synod will close this part of the subject.

First. Will the Synod authorize the Board to invite a Missionary to offer for Couva should they on farther consideration think it feasible?

Secondly. What answer will the Synod give to the joint reference of the Missionaries to the Board on the subject of baptizing Coolie children, who so far as instruction is concerned are given up to the Missionaries. The Missionaries are prepared to baptize unless the Board or Synod send a prohibition. Referred to Synod by the Board.

Thirdly. The School at Iere has been supported for another year with no expense to the Board; and during the past year an addition was made to the Mission House and all expenses met. The Board would submit the bills, and ask if it is the Synod's will to express thanks for the liberality of the parties thus contributing. With the exception of \$40 from the St. John Church Halifax Juvenile Missionary Society, all has been funded in Trinidad.

NEW HEBRIDES MISSION.

The year past cannot be regarded as one of progress in the New Hebrides, so far as this church is concerned. Our first adverse intelligence was that the blank left by the death of the faithful Morrison would not be filled up in 1870, as we had expected, by Mr. Blue; and as this intelligence did not reach us till last July, there was not time left to make needful inquiry, to call, and go through all the necessary steps so as to have a man sent away in time to join the Dayspring in 1871. Nor had we then any offer or knowledge of a brother having both qualifications and readiness to go. We indeed commenced a correspondence and found one willing, but debarred by a want of adaptability to the climate. While thus waiting, the painful news came of the death of Mr. McNair, of Erromanga, and as it had been previously arranged that Dr. Geddie should return to Australia, to remain there for a year, the Board felt humiliated and grieved that the Mission field would for one season be left without a man to represent the Church of the Lower Provinces. When Dr. Geddie did go, however, Mr. and Mrs. Goodwill from these same Maritime Provinces, and from a sister church, were at hand and willing to occupy the ground till the Doctor's return, and we trust that the next voyage of

the Dayspring will make up for the deficiency of the past two years.

The affecting details of Mr. McNair's removal from his scene of labour on earth, so fully and touchingly given first by Mr. Neilson and next by Mrs. McNair, having been read with painful interest by all who hear this report, it only remains for the Board to lay before Synod the minute in which they express their sense of Mr. McNair's worth, and of the loss sustained by this Church and Mission by his removal, and their sympathy for his bereaved wife.

MINUTE RESPECTING MR. MCNAIR.

"The Board having heard with profound sorrow of the death of Rev. John McNair, o. Erromanga, desire to record the high opinion which they have formed of his personal character, as well as of his qualifications for and diligence in Missionary work. By his removal they feel that the Mission has sustained a heavy blow, while all its friends mourn the loss of a courageous, faithful and devoted servant of Christ. They are comforted, however, with the assurance that for him "to depart and to be with Jesus was far better;" and while acknowledging this the second stroke which the Mission has sustained within a short time, they yet feel called to bow with full resignation, saying, "the will of the Lord be done."

"The Board desire to express deep sympathy with Mrs. McNair in her great bereavement, and their admiration of her heroic conduct during her residence on the Mission field, and more especially in the trying circumstances in which she was placed by the sickness and death of her beloved husband, far away from "Home," and the loving sympathies of dear friends."

"The Board would at the same time express their hope that this church, which has been so often tried by the death of its New Hebridean Missionaries, may abound in prayer that the Holy Spirit may qualify and send forth other agents to carry on the Lord's works, may guide this and associated Boards and the Mission Council in its management, and may rest graciously and even gloriously on all the Missionaries of Christ and on their Mission field."

Acting on a principle previously adopted, the Board directed Dr. Steel to pay the passage of Mrs. McNair and child to her home in Scotland, where she has probably by this time arrived.

PRINTING OF THE OLD TESTAMENT.

Dr. Geddie's return to Australia for the winter was rendered necessary, as explained last year by the state of Mrs. Geddie's health, but his stay there for 15 months without return was arranged that he might superintend the printing of the Old Testament in Aneiteumese. The Dr. and family

reached Victoria safely per Dayspring, and settled in Geelong. The arrangements for publication having been completed, the printing went on well for a time, but before the Dayspring sailed, the Doctor had determined, owing to the death of Mr. McNair, and the non-arrival of any new Missionary, to return to his station and to leave the work of printing to extend over two years, an arrangement which will secure to Aneiteum the benefit of the Doctor's presence during the current season.

NEW TESTAMENT PAID FOR BY ANEITEUMESE.

While the printing of the Old Testament is going on at the expense in the meantime of the Melbourne Auxiliary of the British and Foreign Bible Society, it is gratifying to be able to record that the printing of 2000 copies of the New Testament in Britain and also 2000 copies of the Book of Psalms in Halifax at the expense of that Society, has been all paid for by the free will offerings of the Christian natives of Aneiteum, £490 8s. 9d., leaving a balance on hand of £50 stg. towards payment of the printing of the Old Testament.

In this connection it may be stated that the Melbourne Auxiliary of the British and Foreign Bible Society will meet the expense of printing, but the additional outlay of our Missionary amounting to £100 stg. per annum at the least, by his living in an Australian city, must be provided from our own funds. The Parent Bible Society have consented to make a grant in acknowledgment of the work when it is completed; but all additional demands for the present must be met and will be cheerfully provided by our own people.

NEW SETTLEMENTS.

While our representatives in the field have decreased, we should feel gratitude to the God of all Grace that two labourers have been settled during the year, Mr. Milne from the Presbyterian Church of Otago and Southland, and Mr. Goodwill from our own country. Mr. Milne was desirous of labouring in Erromanga should a suitable opening be found. On going to look for one, after the meeting of Council, none was found, and he was settled upon Nguna, a small island to the north of Elate. Mr. Milne, in accordance with his own earnest desire, was placed on Esperitu Santo. After the lapse of four months Dr. Geddie found Mr. and Mrs. Milne in a house which was comfortable for a new station, the natives friendly, and prospects, with the aid of three Rawlingan teachers, then left, highly favourable. The language, however, has yet to be acquired, and in truth the foundations of the Mission laid.

Mr. and Mrs. Goodwill had found the natives of Santo inoffensive, friendly and

numerous, the land fertile, and the people possessed of abundance of food. Mission work had only commenced, but the day of small things is not to be despised. The reputed unhealthiness of the island, and the urgent need of some one to occupy Aneiteum for the next four or five months, were among the reasons which led to the removal of Mr. Goodwill from that island to Aneiteum during the rainy season.

ERROMANGA AND EFATE.

We make special mention of these islands because we have a special interest in both, and because both have lost a Missionary. In the first we have martyrs' graves, and now another honoured life has closed suddenly in the midst of usefulness. And what is the present condition of the Mission there? Dr. Geddie, who has visited Dillon's Bay since the decease of Mr. McNair, reports, as we might expect, the Mission House unoccupied, the garden overrun with weeds, and other symptoms of decay. Christian natives, however, had charge of the premises; girls who had been Mrs. McNair's scholars were sewing on the verandah, and all were sad. We should like fuller information, but the Doctor has not furnished us with any fuller statement.

He adds that Mr. Gordon had recently returned to another part of the island, that he had not seen him, but had heard of his welfare and good tidings of his work. He adds, We sympathize deeply with our brother in his isolated position, and pray that he may have much of His presence whose promise is "Lo I am with you always."

EFATE.

Efate claims our sympathy from its desolation by the loss of one missionary and the removal of another for a season. Mr. Cosh's chief station, Pango, is supplied in part by Natoga, an Aneiteum teacher. The attendance on public worship continues to be good, and the appearance of the natives respectable on the Sabbath day. The people lament the absence of the missionary, and plead for his return. During our visit to Pango Dr. Geddie says one adult and four children were baptized by the request of the native elders, Pomal and Lores acting as interpreters.

ERAKOR.

The station formerly occupied by Mr. Morrison is now under the care of Pomal—a good man and a chief, and of a good stock, for his father was the first man to receive and protect the Sarnon and Karotong teachers twenty-five years ago. The Christians of Erakor keep up their school, attend worship on the Lord's day, and continue steadfast in the faith. The good seed sown by the late missionary has taken root, and is now yielding fruit to the Divine glo-

ry. The name of Morrison and his devoted wife will long be remembered in the place which has been the scene of their brief but useful missionary career. These facts are very cheering, and lead us to hope that Mr. Morrison's foundation may yet be built upon by some of our young men. We trust that both there and at Dillon's Bay, the Divine saying of the Great Saviour may have a blessed fulfilment: "And he that reapeth receiveth wages and gathereth fruit unto life eternal that both he that soweth and he that reapeth may rejoice together."

RASCALITY.

The deportation of the young men of nearly all the islands of the New Hebrides and some other groups, such as Banks and Solomon Islands, to supply the labour market of the Fijis and Queensland, not only continues but (we fear) increases. What is worse it is increasing in villany and cruelty. Some natives are found willing to go; some are sold by their chiefs, but a large proportion are enticed on board, deceived, placed under hatches, and sold into a three-years' service, from which few ever come back, and those who do are generally a curse to the community to which they return. Our missionaries have fearlessly raised their voices against it, and published the facts in Australia and in Britain. They have appealed to the Colonial and Imperial Governments.

The "Dayspring" has recently been bringing to light the most glaring violations of British law and of the rights of man by traders sailing under the British flag. Bishop Patteson has confirmed all that our missionaries have written and more than Dr. Steel published when he was persecuted by a Judge unworthy of the Bench. The Bishop refers to contracts said to be made with the natives, and shews that they cannot be understood by them. He refers to trade regulations, but shews that no mere regulation can prevent men who are bound by no religious or moral restraint from practising deception and violence to entice or convey natives on board their vessels, or from detaining them forcibly when on board.

He shows that missionaries and traders of good character, and whalers, are all likely to reap a terrible harvest if these nefarious practices are not arrested by the Imperial Government. If our voice from these colonies will have any influence it should be heard. Two steps are practicable, the first, ask the British Government to continue to send armed cruisers to intercept these wretched traders with their living cargoes of stolen men, and to bring them to trial; and the second is to memorialize Earl Nananby, a former Governor of Nova

Scotia, and now Governor of Queensland, from whom we will be sure to meet with respectful attention if not hearty sympathy.

BEQUESTS.

The Board acknowledges receipt of two bequests showing the continued interest of our people in missions. One was from Miss Elizabeth Walker, through Rev. A. J. Mowitt, of Albion Mines, of \$20, and another of \$15 from Mr. Daniel Fisher, late of Springside, paid over by Mr. Saml. Johnson. Besides these, interest has been received for a bequest of \$125 by the late Burgess Newcomb, Esq., of Cornwallis, who left the same amount for Home Missions.

The Board has also been notified of a bequest soon to be paid from the late Mrs. Angus Clisholm, of New Glasgow, of \$160, aⁿ shewing that this cause is dear to the hearts of many of our people.

THE DAYSRING.

The children's ship never in any year did better service than in the past. She was never more steadily employed, and we never had greater cause to thank God for her safety, which involves the preservation of the lives of her crew and many passengers. From her Seventh Annual Report we gather full and satisfactory intelligence of her successive voyages.

We find her in Victoria on the first of October, 1870. On the 6th she sailed with a crew of ten in all, captain, mate, second mate (who was also carpenter), four able seamen, two native seamen, a steward, and a cabin-boy. As passengers she carried Dr. Geddie and family, Mr. and Mrs. Goodwill, Mr. and Mrs. Ella, of Uea, Mrs. Fraser, three children and white servant, for Aneiteum. She carried a full cargo of goods, with boats, one for Mr. Milne, and another for Mr. McNair. She reached Aneiteum safely on the 5th of May.

Her second voyage was undertaken to carry Mr. and Mrs. Ella to their home at Uea, in doing which she required so touch at Lifu to gain permission from the French Commandant, and then to land all the goods of the New Hebrides missionaries, and to bring them to annual Conference, which was held at Anome, the station of Rev. John Inglis.

Her third voyage was to take the brethren home, then to settle the new missionaries. On the 27th June she proceeded with Mr. and Mrs. Milne to Nguna, and with Mr. Goodwill to Santo. Mr. Watt accompanied the brethren to their new field, and the "Dayspring's" carpenter and some of the hands aided, in erecting their houses. On returning she touched at all the stations, and taking in Mr. and Mrs. Cosh for New Zealand, reached Aneiteum August 20th.

Her fourth voyage, made four days after, was a run of a week to Tanna, Aniwa and Futuna, returning to Aneityum on the 31st.

Her fifth commenced a week after, Sept. 6th, was to New Zealand with Mr. and Mrs. Cosh, whom they landed on the 21st From Auckland she sailed for the Harvey Group for native teachers, touching at Mangaia, Rarotonga, Aitutaki and Savage Islands. With the native teachers and the son of Rev. Mr. Gill, on his way to school in Australia, she reached Aneityum on the 13th October.

Her sixth voyage was the annual visitation of the stations by Dr. Geddie, as published in the *Record* for May.

Her seventh voyage was her return to the colonies.

During these nine months and a half, she spent at different places 71 days, was sailing 123, sailed 11,831 miles direct, or including her beating, 13,531. She carried 95 European and American passengers and 438 natives, and 300 tons of goods and native food and luggage. She was at Aneityum 10 times, Aniwa 9 times, Tanna 11, at Erromanga 11—6 being to Dillon's Bay, 2 to Potinia Bay, 1 to Cook's Bay, and 2 to Effue; Efate 9, Nguna 4, Santo 2, the Loyalties 3, New Zealand, once, and the Harvey Group, calling at 4 islands, once. This is a record of which the captain need not feel ashamed, and which our children as well as ourselves will read with great interest. As they read it they will feel that the missionaries and the whole Church are receiving a good return for their investment.

But the return might be much greater; for Captain Fraser writes: "With such a vessel as the 'Dayspring,' we could as well look after 20 missionaries as seven,—the number now on the islands;" and he adds: "I think you should write to Dr. Geddie to go to Nova Scotia, should the 'Dayspring' go, for the purpose of getting more missionaries. It is really disheartening that we have only four missionaries more than when we arrived from Nova Scotia." We have here introduced a new topic, and it shall be our closing one.

MISSIONARIES OF ERING.

For several years the Board have been unable to present any encouraging prospect of more missionaries. Two years ago we knew of no minister or advanced student who was willing to reinforce our mission. The funds were in hand, but the men were wanting. A young mechanic first offered himself; but if he were to go forth as a minister fully equipped, here must be long delay. The Synod next gave us liberty to call any minister or probationer to the work. We looked around,

inquired and called one whom we thought suitable. But he felt that his flock was in peculiar circumstances, and could not be safely left without a shepherd. Mr. Blue offered himself, and we accepted him, and yet this expectation ended in disappointment.

Now let us mark the change. We called Mr. Grant, and he responded, and the effect is a great and gratifying strengthening of our stakes, as well as a lengthening of our cords in Trinidad. Since that time we have had eight offers from ministers and students, the latter being most numerous; some in their arts course, and some in their theological course. Three might be sent away during the present season. What hath the Lord wrought? Have we not in this, manifest answer to prayer, and a loud summons from on high, to go forward? Dr. Geddie need not cross the ocean to procure missionaries. A greater than he is at work—first opening up the field, and bringing up the Macedonian cry for more missionaries; another is moving on the hearts of men who, beyond our most sanguine expectations have come and offered themselves for the Lord's work.

To what shall we ascribe the improved prospects of the church as respects the supply of foreign missionaries? Shall we trace it to the Bursaries offered through the Rev. K. J. Grant, and announced last year? We think, nay we feel assured, that it must be traced to the Spirit of God working on the hearts of our young men, and that it is the Lord's answer to the prayers of his people. At the same time it is unquestionable that the Bursaries have drawn forth from devoted young men, tenders of themselves, sooner than they would otherwise have been made. Some have offered without any reference to such aid; but others have spoken thus. "It was in our hearts to go far hence to preach Christ to heathen men, and we looked forward to the time with eagerness, but it seemed distant. But if you think these offered bursaries are intended to accelerate the preparation of such as we and choose to give, them, we will be ready one or two years sooner."

Five Bursaries of \$70 each have accordingly been paid since last meeting of Synod, and only the small sum of \$50 from the funds of the Board.

MR. J. W. MCKENZIE.

It was rather striking, too, that at the very meeting at which we heard of the death of Mr. McNair that we received from Mr. John Williams McKenzie the offer of himself for the New Hebrides. No, however, till the Board had made all successful enquiry respecting his qualifications, physical and spiritual, and had sought special

guidance, did they decide to accept, and then the vote was unanimous. Mr. McKenzie has since that acceptance attended the medical classes at Dalhousie College, completed his theological studies, has been licensed and spent some two months in the office of a practising physician, with opportunities of accompanying him in his visits.

REV. J. D. MURRAY.

More recently the Rev. James D. Murray of Antigonish, has offered himself to the Board, stating that his mind has been directed to mission work among the heathen from the commencement of his spiritual life, and that this desire, instead of declining, has at length constrained him, though in a position of great usefulness and comfort at Antigonish, to make the tender of himself. The Board took time for mature consideration and full enquiry, but the issue was a unanimous decision to accept, in consequence of which Mr. Murray has demitted his charge; and the usual steps having been taken by the Presbytery, the Board learns that he will be at their disposal in the beginning of August.

MEDICAL MISSIONARY.

The Board have also come to the conclusion that the time has arrived when some one of their missionaries should take a full medical course, so that one should be within reach qualified to deal skilfully with native diseases, and also to give confidence and a consciousness of being within reach of proper medical aid, to the missionaries, their wives and families. The individual has not yet been selected.

QUESTIONS.

Besides those named the Board has encouraged several other young men of promise in different stages of advancement, one of whom wants but a single session of completing his theological course. The following inquiries are referred to Synod.

First. Shall we send two missionaries to meet the Dayspring in 1872.

Secondly. Shall Mr. Murray be one of these, in which case he can have no opportunity to attend medical classes.

Thirdly. Shall a third be sent, if a suitable one shall be known to the Board.

Fourthly. Does the Synod approve of the resolution to instruct a young man to take a full medical course, the chief burthen of the expense falling on the funds at the disposal of the Board.

CONCLUSION.

And now the same Great Master is placing his church on trial, to see whether she will cheerfully and promptly provide the means. Will she bring the tithes into the storehouse and prove her Lord's faithfulness? Will she share her increase con-

fidentially and joyfully with her Lord, casting it into the treasury, not reluctantly once a year, but often from week to week? Will she hold forth the Word of Life with as much earnestness as she will hold fast? Will she push on this work, which she knows right well to be in harmony with the Father's will, in accord with her Lord's great prayer, and a response to the leading of the Spirit? In what work can a church embark her means and energies, nobler in itself, more beneficial in its influence on humanity, or which points more directly to the glory of her Lord? How can she identify herself more fully in spirit with Him who himself became a missionary and a Foreign Missionary to a dark and degraded territory and to a sunken wretched population? who came forth from the Father of Love to save the lost, and who has gone to the Father that He may the more effectually seek them out, save them, and conduct them Home? "As my Father hath sent me, so send I you." "All power in Heaven and on Earth is given unto me; go ye unto all the world. Preach the Gospel to every creature."

There are good men among us who fear that we are going too far and too fast, and that we can ill spare men who have gone and are going, and they feel it their duty to remind us of the Saviour's words, "Beginning at Jerusalem." Let us hear the whole, "And that repentance and remission of sins should be preached to all nations, beginning at Jerusalem. Can there be a clearer or stronger charge to send the Gospel to the heathen? Preach the Gospel, says the risen Saviour, to all nations. Preach it at Jerusalem, and if it prove itself mighty to save Jerusalem sinners, then is it suited for all lands, and all degrees of guilt and hardness, then is it God's instrument for overturning and beating down Satan's strongholds.

But beginning at Jerusalem, shall we tarry there till all embrace the Gospel? What said the Head of the Church when in His Providence he dispersed the people dwelling there, and sent them everywhere preaching the Word. These say home is our field; God says the world. They say we are to enlighten and leaven the Lower Provinces; God says ye are the light of the world, and that we are to leaven the whole lump. They speak of missions as a kind of outside work, which a church may or may not prosecute. But this is no extraneous work, but the Lord's own work, which He calls and commissions His church to discharge, and the prosecution of it involves the life and power of the church itself.

We are neither running too fast nor are we likely to go too far. Foreign missions are not opposed to home evangelization. Let us not array them against one ano-

ther, but leave them where God has placed them, in perfect accord and unity. Both are good, grand and glorious. Aggression at home and abroad is the law, and summations of our Great King. We bless Him for calling our church to take part in this war. And according to her faith will be her deeds and her honour. If she attempts little she will perform but small things; if she attempt much she will achieve exploits and rise to great honour. "Them that honour I will honour, but they that despise me shall be lightly esteemed."

The Report of the Board of Foreign Missions was then received, and the Synod proceeded to consider the recommendations and to answer the enquiries of the Board.

1st. Will the Synod authorize the sending of Missionary to Couva, in Trinidad, should the Board consider the step feasible? The authority was granted.

2d. What answer will the Synod give to the reference from Messrs. Morton and Grant on the subject of baptizing coolie children, who are given up to the Missionary for Christian Instruction, but who still live with their parents who have not professed Christianity.

It was then moved by Rev. I. Murray and seconded by Dr. McCulloch, that the Synod cannot sanction the baptism of the children of coolies in heathenism unless they are adopted by Christians.

It was moved in amendment by Rev. G. Patterson and seconded by Professor Mc Knight, "that while the Standards of the Church authorize the dispensation of Baptism only on the profession of faith either of the parties themselves or of those responsible for them, yet the amount of instruction required before Baptism must vary according to circumstances, and therefore allow discretionary power to the Missionaries to deal with such cases as they judge for edification, having regard to the recognized principles of the Church."

On division the amendment of Mr. Patterson was preferred to Mr. Murray's motion, by a large majority. Dr. McCulloch entered his dissent.

Agreed that the thanks of the Synod be tendered to those parties who have contributed to the support of the schools in Trinidad, and to the expenses incurred in connection with the Mission premises.

The Board in the name of the Synod was

authorized to memorialize the Imperial Government and the Marquis of Normanby, Governor of Queensland, in reference to the deportation of natives of the New Hebrides.

On the motion of Dr. Bayne the Board was instructed to send Rev. J. D. Murray, of Antigonish, accepted as a Missionary, to the Mission field without attending any Medical School. Discretionary power was granted to the Board to send out as many Missionaries as they may judge expedient. The Synod sanctioned the Resolution of the Board to instruct one of the young men offering as Missionaries to take a complete medical course, it being understood that the chief burden of the expense will fall upon the Board.

THEOLOGICAL EDUCATION.

The Report of the Board of Superintendence was read as follows:—

Report of the Board of Superintendence of the Theological Hall, 1871.

In reviewing the year the record is brief, but it will have reference to both departments of ministerial education, the secular and the theological. This Church has a deep interest in all the Educational Institutions in the land, and this Synod must hear with high satisfaction of improvement, even in the Common School, which is the precious heritage of our rising youth. It must, therefore, heartily congratulate New Brunswick on the noble stand taken by her Legislature in occupying a front rank in the matter of General Education. Equally will we all rejoice in the prosperity of higher Seminaries, where aspiring young men are carried forward in mental training and preparation for occupying prominent positions in Society with advantage to themselves and to communities.

DALHOUSIE COLLEGE.

Besides this, however, we have a pecuniary and a special interest in Dalhousie College, which entitles it to a place in this Report. It is not named here because it is in Nova Scotia, for this entitles it to no more consideration than if it were in New Brunswick or Prince Edward Island, nor is it here referred to as denominational, or as the property of this Body, for it is neither our property nor subject to our controul.

But we have some property in it, and some controul proportional to the interest we have in it. Our connection with Dalhousie is the result of a compact with the Governors of that Institution, and with

the Presbyterian Synod of the Maritime Provinces, formed prior to our union with the Synod of New Brunswick. The object of that agreement was to secure a larger number of Professors, and consequently a fuller and more exhaustive treatment of all subjects than was possible with the three Professors which the denomination could provide; and as the result of it Dalhousie went into operation with a staff of six Professors, besides a teacher of Modern Languages, two paid by this Church, one by the Synod of the Maritime Provinces, and three from the funds of the College. And now our New Brunswick brethren having taken us "for better, for worse," must, besides their general interest in their own College at Fredericton, show at least so much of a special interest in Dalhousie as to accept a few statements respecting her doings in the year past.

With her addition of a Medical School, we as a Church have no very direct interest farther than this that we will surely wish the effort success, and will feel that if the medical training is good our young men are more likely to be cared for morally and spiritually in one of our own cities, having six Presbyterian ministers besides other religious appliances, than as strangers among the myriads in the great American cities.

The Synod will be interested to know that besides its 26 medical students, it had 62 in the course of Arts, a large proportion of whom were from our own congregations over all the Lower Provinces, Newfoundland excepted. The graduating class was small, but all belonged to this Church. Three took the degree of M. A., two of whom are Probationers of this Church;—and though the addition to our theological class this year will be very small—for it is questionable if one of the graduating class will now study for the ministry—yet the gratifying fact remains, that in the second and third years there was this year a larger proportion of students looking forward to the study of theology as their life work than at any former time in the history of this College. All the students of this Church who attended the Hall last year were from Dalhousie, and of those who are or have been its students already six young men have offered themselves for the work of missions to the heathen.

THEOLOGICAL HALL.

Another session of our Hall is past. When we separated last year we had chosen a Professor of Systematic Theology. A few might have felt sanguine about the acceptance of Rev. Marcus Dods, but the prevailing sentiment was that the appointment would be declined. In the latter part

of August the following letter was received by the Secretary:—

LETTER FROM REV. MR. DODS.

CLIFTON PLACE, GLASGOW, }
August 12th, 1870. }

My dear Sir,—I beg to acknowledge the receipt of a very unexpected call to Halifax which you kindly forwarded to me. You will believe me when I say that I am deeply sensible of the honour your Church does me in writing me to occupy so important a position in her College; at the same time this only deepens the regret I feel that I am obliged to decline your invitation. You may be aware that a short time ago there was some proposal that I should occupy a similar position in connection with our own College in Edinburgh, and that after a very anxious consideration of the whole matter I thought I should be more useful if I remained in my present position. You must see that to accept your proposal after so brief an interval would not only expose me to the charge of inconsistency, but also that such a proposal could commend itself to me only on the supposition that some great change has taken place in my views regarding my present pastoral work. No such change has taken place, and consequently I am obliged, though with sincere regret, to decline your invitation.

I may add that there are some reasons for my remaining in this country, which I might plead if necessary.

Hoping that you will still give me credit for treating with the utmost deference the call of so important a branch of the Church, and that in conveying my declination to your Church you will also convey my sense of the respect that is due to their will.

I remain yours most truly,
MARCUS DODS.

The Board met without delay on the 29th of August, for the special purpose of attending to the duty which this Synod delegated to the Board in anticipation of a refusal.

REQUEST TO DR. KING.

After consultation and a survey of the whole aspects of the case, it was on motion of Professor MacKnight, seconded by Alexander James, Esq., resolved unanimously, "That Dr. King be requested to continue his professorial labours for another session." The Dr. being present expressed at once his strong desire to meet the wishes of the Board and to serve the Church in the present emergency, but asked for a day or two to consider the matter more carefully before committing himself by a decided answer.

Suitable instructions having been given to the Secretary, when the Dr.'s affirmative reply was received next day, the widest

publicity was given to it without delay that the students might be aware of the provision made.

Between that time and the meeting of the classes some changes were made in the building. The school premises were no longer required by the School Commissioners, and could not be let. They required to be repaired or removed, when the latter alternative was adopted and carried out without any expense. There was a small outlay in the fitting up of the south-west class-room, which was occupied because at once larger and more retired than one in the part to the north-east, in which the classes have been held for some time past.

OPENING OF CLASSES.

The classes were opened on the first of November with a Lecture by Rev. Dr. King, on Scottish Ecclesiastical History, the period gone over involving a review of the rise of the Secession under the Erskines. When the audience retired, and the students were enrolled, there appeared then, or shortly after :

- Of the first year*—Messrs. Hugh McD. Scott, Thomas Christie, Ebenezer Miller, and John Wallace..... 4
- Of the second year*—Messrs. John Murray, Alex. F. Thompson, Joseph Anand, John Leishman and John C. Mceek..... 5
- Of the third year*—Messrs. J. W. McKenzie, A. F. Carr..... 2

In all.....11

Also Mr. Hugh Robertson, of the Synod of the Maritime Provinces :

The Committee appointed by Synod to prepare a Syllabus for a written examination of general students, attended to their duty ; but the papers prepared were not used, as all those entering were graduates of Dalhousie.

In the conducting of the classes there is nothing very special to report. The students were kept well and profitably employed. Rev. Prof. McKnight gave the usual instructions in Hebrew, and to the advanced students in the elements of Syriac with regular lectures on the Hermeneutics of the New Testament, Readings thrice weekly on Exegetics, and Revision weekly.

Dr. King lectured on Systematic Theology and on Church History an hour each daily (though the Board had notified him that they would be satisfied with less), and with his usual energy and acuteness, till the session was well advanced. A few weeks before the close, however, he was affected with cold on the chest, which ended in severe congestion of the lungs, by which he was brought to the brink of death ; and when the crisis was past con-

tinued so weak for weeks that all exertion, physical or vocal, was out of the question.

During all this sickness his students were rucn in his thoughts, and they displayed the greatest sympathy, affection and attention during the continuance of his affliction. His written lectures were, after an interval of about a week, read to the Students by Rev. Professor McKnight, who also conducted the usual examinations, and received the written exercises up to the close of the Hall, which took place on the 6th of April in the evening.

Rev. Professor McKnight occupied the chair, and after devotional services gave a brief resume of the work of the session, after which very appropriate and excellent practical addresses were made to the Students by Revs. Messrs. Simpson, Anand, and Falconer.

ARRANGEMENTS FOR THE FUTURE.

The Board now felt called to take a step bearing on the future, and preparatory to the anticipated action of this Synod. They knew that this Court had adopted and acted three years ago on the principle of Presbyterian nominations, preparatory to the filling up of vacant chairs. It had just been acted upon at the last Synod, and an election being made, the nominations before the Court had determined. Were matters left in that position till the present time, all action in the filling up of the existing vacancy might be delayed, or have to be proceeded with under protest. Persuaded that we had had already more than enough of delay, the Board agreed to bring the duty of nominating candidates before the Presbyteries, and in doing so felt that they merely supplied an unintentional omission on the part of the Synod itself. They took a step to which they knew at the time that objection could be raised ; but their conduct, had they done nothing, would have been so defective that in the latter case they felt that objection should be raised.

And now the nominations are made, and are on the Synod table, and the way opened up for obtaining a successor to our venerable and now retired Father.

REASONS FOR CHOOSING ONLY ONE PROFESSOR.

The Board, and in this they have been followed by the Presbyteries, proceeded on the assumption that we were prepared for the addition of only one Professor. They had not forgotten that the Synod recorded its conviction that its Theological school should have three Professors,—and they would rejoice if they could see any good prospect of the accomplishment of this. But they knew that this step would involve the outlay for Ministerial Education

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of over \$7000 per annum, the one-half of which, or \$3,500 would require to be raised by annual contribution, or provided for by a great effort.

Further we are negotiating for Union with another Presbyterian body, and they felt that we should equally avoid on the one hand the fatal mistake of leaving our Hall in a sick and dying condition in anticipation of an ecclesiastical marriage which it may require years to consummate; and on the other hand the rashness of stepping to the verge, if not beyond, the verge of our capabilities of support by filling up a third chair, which would be uncourteous if not unjust in the circumstances to the other negotiating body.

In the opinion of the Board, therefore, we are shut up to proceed, unless indeed we are to fall back and abandon ground occupied by our fathers, when they were much fewer in number and poorer in resources, which we do hope will not be proposed, and we seem to be precluded by prudence and courtesy from proceeding more than a single step in advance at this time.

But while of opinion that there could be but two Professors supported at present, yet we might do something to aid and encourage these two. For this purpose the Board would recommend the trial of a lectureship of three months, on some subject of importance, to be paid for from the funds of the Board.

Thus aided, two Professors of energy, resources and zeal might conduct with efficiency our Theological School. Good and even great preachers have come from Theological Seminaries having a small professorial staff; and though we do not regard this as a reason for contentment with our present force, yet it should prevent depreciatory criticism and predictions of failure, because we cannot bear comparison with institutions so thoroughly furnished as Princeton or New College, Edinburgh, or the United Presbyterian Hall in the same city. Had we in the past despised the instructions of two Professors, or even one, a good proportion of this Synod might have been prevented from entering the ministry.

INCREASED EFFORTS CALLED FOR.

To raise our Theological School to the place which it ought to occupy, nay to carry it on upon the footing named, will require great and continued efforts; but the object is worthy, to secure a ministry, of high mental culture, accurate knowledge of Biblical theology, glowing zeal and stirring eloquence. The best men among our people are the most deeply interested in our deliberations concerning the improvement of our Hall. They see with satis-

faction that our young men have up to a certain point perhaps as good a training as British America can afford. They see with satisfaction that the desire of excellence is increasing among the students, as shewn in the larger proportion of graduates, and they will support us in well conceived and judicious efforts to give increased efficiency to our Hall.

Men of sanctified learning, great zeal for Christ, and glowing eloquence, we must have if they can be obtained. The Presbyterian body is inferior to no other in its principles, in the character and noble spirit of its people; and hitherto its ministers have acknowledged no superiors in education, ability and zeal, and so must it be in the future. Other bodies are advancing in the efficiency of their institutions, and of their preachers, and we must join in the generous rivalry. But it is when we look to ourselves and other Christian bodies as *one*, and engaged against a common enemy, that we feel the highest obligation to provide the best instructors, and to give them the greatest facilities for their work. In the recent great military conflict of the age, among the many causes which combined to give success to the German army, no one was so prominent as the *superior* training of the Prussian Staff officers. What they were as a source of success in hurling back an insolent and reckless invasion, and occupying the strongholds of the enemy, the ministers of Christ must prove themselves in repelling the legions of the great usurper and possessing strongholds which He has seized, but to which he has no right.

FINANCE.

The Board would not perform their duty to the Church nor to our Institutions if they did not refer to Finance. The Boards of Missions report their hundreds if not thousands of dollars in fund, we hundreds in arrears. Is this because our people are unable to meet the bills? No; for the whole sum required from one hundred and twenty congregations is only a little over a single salary, or some 15 dollars each. It is rather because the people are not generally and properly informed by their ministers respecting the duty of all Christ's followers to take part in providing for the perpetuity of Gospel ordinances and of faithful men to administer them; and directed to do their share. Hence only a part of our people contribute, and the annually reported deficit is the unavoidable result.

We look to our ministers for a revived interest in their Theological School, and to our laymen for something of the enthusiasm which in two years has endowed in part the Montreal Theological School, and furnished it with a list of Bursaries so at-

tractive that it will certainly draw off some of our young men, and so far diminish our numbers unless we also present some generous encouragement to our ambitious youth.

A NOBLE GIFT.

We are happy to announce a commencement. C. D. Hunter, Esq., authorized the Secretary of the Board to inform the Synod that he will place \$2000 at the disposal of the Board during the present month, to be invested for Bursaries, unless the Synod should indicate some other mode of application of greater utility.

DEATH OF DR. SMITH.

We record with unfeigned sorrow the removal by death of Rev. Dr. Smith, of Stewiacke, who for many years filled the Chair of Biblical Literature prior and subsequent to the Union of 1860, with ability, zeal, diligence and devotedness. When called to his work he came promptly to the front, and as cheerfully, when feeling the infirmities of age, retired to open up the way for the employment of a younger man. By his students he was respected and beloved, and his memory is embalmed in their hearts as a scholar, a teacher and a godly man.

DEPARTURE OF DR. KING.

With the death of Dr. Smith we must connect the anticipated removal to Scotland during the present season of Rev. Dr. King, whose long term of valuable service closed with his sickness and the closing of the Session of 1871. To all their brethren who have associated with them in the Lord's work, as well as to the students who have been taught by them, these changes are solemn and impressive. We feel as we think of them of those impressive words of Holy Writ, "We are strangers before thee, and sojourners as were all our fathers: our days on the earth are as a shadow, and there is none abiding." But the Lord liveth, and blessed be our Rock, and let the God of our salvation be exalted.

Dr. Smith closed his connection with earth by an act of sublime faith, committing himself soul and body in the assurance of faith to the Lord his Redeemer, whose righteousness he loved to set forth. Dr. King closed his connection with the Lower Provinces by an act of munificent liberality, giving his library, which, in several departments, is the first in the Lower Provinces, and probably in British America, as a parting gift to this Synod for the benefit of our Theological Hall. By the valuable works thus given, as well as by his prelections, his preaching, and his practice, his name and influence for good in these Provinces will extend to generations yet unborn.

The Board would leave it to the Synod to record its sense of the worth of Dr. Smith's character and services to the Church, and to give suitable expression to the gratitude with which Dr. King's valuable library should be received and added to the literary and theological treasures within the reach of our students.

The Clerk was instructed to convey the special thanks of the Synod for the gift of his very valuable Library, and to C. D. Hunter Esq. for his munificent gift of \$2000. A Committee was appointed to draft a Farewell Address from the Synod to Dr. King. The Address subsequently reported by Professor McKnight, and adopted is as follows:—

TO THE REV. ANDREW KING,
D. D., S. T. P.

REV. AND DEAR FATHER,—

The Synod of the Presbyterian Church of the Lower Provinces of British North America understanding that it is your purpose, God willing, to leave these Provinces, and spend the remainder of your days in your native land, take this opportunity of bidding you a regretful and affectionate farewell.

We sympathize with you in the present infirm state of your health, probably occasioned in some measure by the unremitting fidelity with which you have discharged the work of the Church. That fidelity has been manifested, not only in the performance of your important work as Professor of Theology, but also as a member of Church Courts, and as a minister of the Gospel. For twenty-three years you have laboured assiduously to promote the cause of truth and godliness in these Provinces, formerly in connection with the Free Church of Nova Scotia, and laterly in connection with this united Church.

We cheerfully bear testimony to your sagacity in counsel, and your firmness and faithfulness in action. The fruits of your labours exist in the midst of us, and your record is on high.

Your last act of munificent liberality in giving your valuable Library to the Church for the use of our theological students, is a crowning testimony of the earnestness and zeal you have always manifested in promoting the efficiency of the Theological Hall, and calls forth our warmest thanks.

We beg through you to tender to Mrs. King the expression of our respectful regard for her, of our sympathy with her, amid the anxieties attendant on your recent illness, and our sincere desires for her welfare and happiness.

Praying that you may have a safe and prosperous voyage to your native land, and may be enabled by a favouring Providence to spend the evening of your days in bodily and mental comfort, and in the enjoyment of the light of your Heavenly Father's countenance, we commend you to God and to the Word of His grace that He may guide you by His counsel while you live, and afterward receive you into glory.

Election of Professors.

It had been previously decided that the the voting for Professors should not be by ballot as last year, but by open vote. The following motion was submitted by Rev. C. B. Pitblado, and seconded by W. H. Waddell.

Whereas, the number of students attend ing our Theological Hall must, for several years at least, according to present prospects, be very small;

And whereas, the Hall cannot be efficiently equipped and sustained without drawing far more largely than hitherto upon the liberality of our people;

And whereas, the arrangements anent our theological training and institutions must necessarily be largely affected by the contemplated union of the negotiating Presbyterian churches;

Therefore resolved, First—That the Hall be closed until at least after the next meeting of Synod. Secondly—That the services of Professor McKnight be retained as at present, and be employed under the direction of the Board of Home Missions in laying the subject of theological training before the various congregations within the bounds of the Synod. Thirdly—That all students who wish to attend the Hall with a view of devoting themselves to the ministry in our Church be allowed from the funds usually appropriated to the purposes of theological education a sum not exceeding two hundred dollars each per year (such sum to be determined and the conditions of payment set forth by the Presbytery which certifies the student), to enable them to prosecute their studies at some theological institution approved of by their respective Presbyteries.

It was moved in amendment by Rev. J. McKinnon and seconded by Rev. D. B. Blair, "That the Synod do now proceed to the choice of a Professor of Systematic Theology."

The mind of the Synod having been strongly expressed against Mr. Pitblado's motion, he withdrew it, and it was agreed to proceed to the election of a Professor of Systematic Theology, to succeed Dr. King.

Dr. McCulloch, at the request of the Moderator, led in prayer for the Divine direction. The Clerk read the Nominations of Presbyteries as follows:—Victoria and Richmond nominated Professor McKnight; Tatamagouche, Revs. G. Patterson and Isaac Murray; P. E. Island, Rev. Isaac Murray; Cape Breton, Professor McKnight; Lunenburg and Yarmouth, none; Pictou, Messrs Patterson, McKnight and Principal Ross; Halifax, Professor McKnight; Truro Rev. E. Ross; St. John, Professor McKnight.

The first vote stood as follows:—Professor McKnight 48; Rev. Isaac Murray 23; Rev. G. Patterson 18; Rev. E. E. Ross 13; Principal Ross 4. The final vote was between Professor McKnight, and Rev. Isaac Murray, when the numbers stood as follows:—viz., Professor McKnight 71; Rev. Isaac Murray 32.

Professor McKnight having declared his acceptance of the Chair, the Synod proceeded to elect a Professor of Hebrew &c., Rev. John Currie was nominated by the Presbyteries of Halifax, Truro, Lunenburg and Yarmouth, Tatamagouche and Victoria and Richmond. The Presbytery of Pictou nominated Revs. G. Patterson and John Currie, the Presbytery of P. E. Island, Rev. Isaac Murray and T. Cumming; Rev. J. Fowler was nominated by the Presbyteries of Cape Breton, Miramichi, and St John. At their own request the names of the Rev. G. Patterson and T. Cumming were removed from the list. The first vote stood as follows:—Rev. James Fowler 18; Rev. Isaac Murray 29; Rev. John Currie 43. The final vote between Messrs Currie and Murray, stood, for Mr. Currie, 60; for Mr. Murray, 34.

Mr. Currie was accordingly declared elected. The salary of the Professors was was fixed at \$1,200.

STATE OF RELIGION.

The Synod met on Saturday evening especially to receive accounts of the State of Religion throughout the Church. After devotional exercises by the Moderator, the Rev. G. Christie was called upon to report relative the condition of the Presbytery of

Lunenburg and Yarmouth. He pointed out very promising symptoms of increasing earnestness and of growth. There were serious difficulties and drawbacks. Many of the men are away for months at sea; some even for years. Not having enjoyed the privileges of sanctuary while away, they were prone to grow careless of those at home. He referred to the prejudices which prevailed for many years, and prevail still to some extent against Presbyterians in that part of country. He showed what difficulties had been caused by spurious revivals and how these had been met and to some extent overcome. The Presbytery felt deeply the lack of more labourers, still there is much to encourage.

PRESBYTERY OF HALIFAX.

Rev. E. Annand reported relative to the Presbytery of Halifax. There had been no remarkable movement in any of our congregations, no "floods on the dry ground" as in some other places. But there had been real, genuine, steady, healthful progress. In our conflict with the world, the Devil and the flesh, the Devil does not come off the victor. Yet intemperance continues to commit terrible ravages among us. The spirit of worldliness is sadly prevalent; and we have to complain of the lack of christian family training. He briefly reviewed the congregations of the Presbytery. Half of these had adopted the system of supporting Gospel ordinances by freewill offerings from Sabbath to Sabbath, and in no case has the experiment failed. He referred to the good result flowing from "Cottage Prayer Meetings" and recommended that they should be more generally introduced.

TRURO.

Rev. Dr. McCulloch had reason to believe that we live in a time of much religious dissipation, and that deep-seated piety is not in proportion to the outward manifestations which we see. He dwelt on the evil results arising from too great a multiplicity of meetings. He considered that the relation of religion to the Church and to the world is widely different from what it was in the days of our fathers. This change is illustrated in the different position now held by

ministers. There is also a decrease in the amount and quality of family training. His own congregation were deteriorating in this respect. The relation of young men to the Church is unsatisfactory. He referred to the tremendous forces at work revolutionizing modern society. He asked ministers to give letters of introduction to young persons leaving their congregations, in order that they may be looked after where they go. He referred to Young Men's Church Associations, and recommended ministers to countenance them, and to keep their hold upon them.

PRESBYTERY OF PICTOU.

Rev. John Mackinnon spoke with respect to the Presbytery of Pictou. The Presbytery embraces three counties; 21 congregations of about 120 families each. There are in all 2,500 families including 15,000 souls under the Presbytery. Communicants 4,439; being about 212 to each congregation.

518 new members were added last year, or about 25 to each congregation. 65 were added to one church (Mr. Forbes's), and 64 to another, (Mr. Mowitt's). Sabbath schools, 90; being nearly 5 to each congregation; teachers 405; scholars 3,000; Prayer meetings 67, Attendance 1,400. Bible Classes 38, attended by 702. Many of our scholars go away to the United States and elsewhere, and the seed sown at home springs up and ripens there. Stipend paid during the year \$13,000. Average to each minister \$950. Only one congregation receives supplement, and it is peculiarly situated. Rate of contribution per family for religious objects, \$10 per annum. Amount raised for all religious purposes \$25,000. The attendance on public worship is good. The Sabbath is observed with reverence. Intemperance is seldom manifested except in Pictou town, New Glasgow and Albion Mines. Family worship is attended to, morning and evening, with rare exceptions. Family catechizing is also not neglected.—Rev. G. Patterson stated that he had recently witnessed more symptoms of spiritual life among the people than at any time since the commencement of his ministry.

PRESBYTERY OF TATAMAGOUCHE.

Rev. Thomas Sedgewick reported from this Presbytery, cheering evidences of progress and spiritual prosperity. All the congregations had been visited with one exception, and the results noted were, that they were in better health, pecuniarily and spiritually, and that the accessions were larger than ever before.

MIRAMICHI.

Rev. Robert Wilson spoke with regard to the Presbytery of Miramichi. He had lived and laboured amid revival scenes in Scotland for five years, and had co-operated with the sainted McCheyne and Bonar. During these years 500 souls were added to the church to which he ministered. Soon after arriving in Nova Scotia, he had learned to tremble at the word "Revival," and he came to be regarded as an enemy to true revivals, because he would not countenance spurious revivals. He rejoiced to believe from all he could see and hear, that the former times were *not* better than these. He saw signs of the healthy growth of vital Godliness. Take the membership of our church, as far as he knows it, and they occupy at least, as high a position, as the members of any church. Still he had to complain, with regard to New Brunswick, North, that there was a want of interest in religious matters, that prayer meetings are poorly attended, that men are reluctant to take any part in prayer meetings, as if that were the minister's business, and his only. A worldly disposition is invading the sanctuary. Members of the church in some instances, go to the dancing party, when they ought to be at the prayer meeting. He concluded by saying, that in order to the conversion of the world, the country must be converted; in order that the country may be converted the church must be revived, and in order to the revival of the church, the ministry must be revived. We must be men of one Book—the Bible; of one Idea, Salvation; of one Work, making Christ known to sinners.

CAPE BRETON.

Rev. Dr. McLeod spoke with regard to Cape Breton. He had been 20 years in his present charge, and there had been favor-

able indications of the Spirit's presence and power every year; but during the past year, the work of grace has been wonderful in our eyes. Thirty years ago he had been amid revival scenes in the Presbytery of Tain, and subsequently in Perthshire, and at Kilsyth with William C. Burns. He had been in Ireland, and the United States, among their great revivals; but nowhere had he seen so wonderful a work of God, as has been going on in his own charge, and his own congregation was but a sample of all the Presbytery of Cape Breton. He was careful and cautious in dealing with the movement from its commencement; and no doubt remains on his mind that it is the work of God's Holy Spirit. 40 prayer meetings are held in his congregation every week. But these by no means interfere with family worship, or with attendance on the public ordinances. Rather are they helpful to religion in the family and in the church. The good work has been begun and carried on by God Himself, and the result is, that those who have been the subjects of it, are better husbands and wives, better parents, and better children, better masters, and better servants, better friends and neighbours. We used to have "Templar Lodges" among us, but these have been forgotten and merged in our prayer meetings. Weddings and occasions when there used to be mirth and folly, are now converted into meetings for the worship of God. And God has watched tenderly over His own work. Not one who has made a profession of religion, has fallen, or brought disgrace on the Holy Name by which we are called. Zealous young men travel great distances to hold prayer meetings in desolate places. Through the kindness of the British American Book and Tract Society we have an abundant supply of excellent reading. Over 10,000 tracts have been distributed among us within the past few months. Our members are ready to engage in prayer, and the difficulty is to get time to give all the willing ones an opportunity. We find among us thirst for the Gospel, zeal for God, love to Christ and to souls, hatred of sin, love of holiness, a deep

sense of unworthiness, and a warm affection for one another.

It being late—10 o'clock—it was impossible to hear from P. E. Island, or from St. John's Presbytery.

Charles Robson, Esq., obtained leave from the Moderator to make one remark, intended to remove an impression that might have been made by one or two remarks dropped early in the evening, concerning Young Men's Christian Associations. He said that uniformly the Young Men were taught that their first duty was to the church, and then to their Association.

On Monday evening Rev. R. Laird reported for P. E. Island. Last year's report to Synod indicated a low state of vital godliness. He could conscientiously speak this year of matters as in an improving state. About double the ordinary number had been added to the full communion of the church. Progress had been made in finance, contributions from some quarters at least being much larger than usual. He then mentioned hopeful circumstances about the congregations in detail, and spoke of the blessing that had followed the labours of Rev. A. Sterling.

Rev. N. McKay spoke of the state of religion in the Presbytery of St. John. The Presbytery had visited all the congregations save one. Although no great progress could be reported, yet the work was steadily advancing. In the city the additions made to the churches were larger than usual. He paid a just tribute to Calvin congregation for their spirited efforts to erect a new place of worship. He reviewed the state of the congregations throughout the Presbytery and indicated on the whole decided progress. In almost every section of the field a deeper interest than usual is being felt in spiritual matters.

Rev. Kenneth McKenzie spoke briefly with regard to Victoria and Richmond. The Presbytery had been reduced to three ministers. There are 5 vacant charges and at least 4 large stations. Revival work had commenced in sections of the Presbytery two years ago, and the results have proved most satisfactory.

Rev. A. Stirling gave a deeply interest-

ing account of his labours in various sections of the church, and related incidents showing how the spirit of the Lord was prospering the work.

On motion of the Clerk the following resolution was adopted unanimously :

"The Synod has heard with gratitude to God of the increase in the number of prayer-meetings and of the evidences of the manifestations of Divine Power in the number who take part in them, and in the spirit which pervades them. The Synod has heard also with much gratification of the extensive prevalence in some parts of the Church of cottage prayer-meetings, and would recommend that they be tried very generally, believing that they will be found beneficial in drawing forth and training young and diffident persons to take part in social prayer, in cheering the afflicted in whose houses they may be held, and in carrying the Gospel into the bosom of careless families.

"The Synod noticing these facts and the wide-spread revival of religion over a great part of the island of Cape Breton, and in connection therewith the large number in that island and in the Church generally who have come forward to make public profession of their faith in Christ, feels called upon to unite in fervent thanksgiving to the God of all Grace, with prayer that these showers of Divine blessing, by which such results have been produced, may be only as the drops which precede an abundant and refreshing rain, that our whole land may become as the garden of the Lord."

YOUNG MEN'S CHRISTIAN ASSOCIATION.

On the motion of Rev. W. H. Waddell, the following resolution was also unanimously adopted, and the Clerk directed to transmit a copy to the President of the Convention :—

"That this Synod, recognizing the fact that a very great amount of good has been the result of the labours of the Young Men's Christian Associations in the the Lower Provinces, especially in the promotion of Christian charity and brotherly love among the different denominations of evangelical Christians, and in developing a spirit of religious enquiry among young men, do hereby tender to the President and Convention of Y. M. C. Associations to be assembled in this city on Thursday, 6th July, a hearty Christian greeting, and wish them God-speed in their noble work."

This resolution having been communicated to the Convention, a suitable reply was sent to the Clerk, to be submitted to next Synod. The Convention had cordially invited

members of the Synod to remain during the meetings of the Convention, and a considerable number were able to avail themselves of the invitation.

BOARD OF EDUCATION.

The following Report of the Board of Education was received and approved :

The Board have to report to Synod that since last year, Capital to the extent of four thousand and fifty dollars has been repaid to the Board by parties to whom it had been loaned and of this sum only \$1,600 have been reinvested, leaving \$2,450 of the General Ministerial Education Fund at bank interest or four per cent

The Advisory Committee by whose advice the Treasurer is guided during intervals between the meetings of the Board, have refused all applications where there was the slightest risk, and prefer that the Principal thus returned should remain a short time at bank interest rather than be loaned to parties who might give trouble in reference either to the payment of interest annually or of Principal ultimately.

Of the Professorial Fund on hand in cash, \$800 have been reinvested, leaving only the small cash balance on hand of \$16.83.

So far as investment is concerned the Crerar Fund remains the same as last year. All interest has been paid up and the cash on hand is in Deposit Receipt.

The accounts have been carefully audited and the securities examined, and the following is the state of the Fund :

Professorial Fund.....	\$25,141.83.
General Education Fund (Report-last year).....	\$31,958.40.
Add Bal. College debt.....	1,700. 33,658.40.

Crerar Mission Fund (Report-last year).....	9,723.31.
Less credited by Treasurer in running account.....	1,023.81. 8,700.00.

As the result of the accumulated deficiencies of several years \$1,763.74 were, at the commencement of the financial year of 1869, taken from our Capital fund, and now we notice that a farther debt of \$871.70 has accumulated in two years. The Board would ask the Synod to look at this matter, and to consider in time whether this disintegration of funds which should be held as a sacred trust, is consistent with wisdom and justice, and if not, to devise some course of action which will prevent its farther progress.

Rev. J. L. Murdoch then moved, after notice given "That in all the appointments and arrangements to be made, the Synod will not draw upon its capitalized fund to meet its obligations."

Dr. McCulloch moved in amendment "that this Synod viewing with alarm the yearly drafts upon the funds invested for Educational purposes, resolve that a Committee be appointed to visit the churches, to increase the Endowment funds for such purposes; and further that ministers be enjoined to bring the subject before their Congregations, with a view to sustaining the Professors from the current collections of the Church."

Mr. Murdoch withdrew his resolution in favour of Dr. McCulloch's, which was adopted. It was then agreed that the prosecution of the invested fund be referred to the Board of Superintendence who are authorized to call upon ministers in the different Presbyteries for aid.

SABBATH SCHOOLS.

The Report on Sabbath Schools was read by Mr. Robert Murray, and adopted :

Report on Sabbath Schools.

There are in connection with our church at least 325 Sabbath Schools; and in these there are 13,000 scholars and 1640 teachers. There are libraries in connection with about two-thirds of these Schools. The number of vols. in libraries is about 27,000.

The scheme of lessons issued by the Committee has met an increasing demand, during the past winter, nearly 4000 copies having been sold. Short notes on the lessons have been given from month to month in the Record.

The Committee feel the growing importance of Sabbath Schools as a means of affording religious instruction to the young. The legislatures of our several Provinces are making commendable and successful efforts to secure the general diffusion of a secular education. But it must remain for the church (and in a great measure through the agency of Sabbath Schools) to secure the religious training of the young, fitting them for good citizens useful members of the church, active christians, who shall be the salt of society, and preparing them for the rewards of Heaven. Even as supplementary to faithful teaching and training in the Home Circle there is room for the Sabbath School; how much more is there need for its work to supply the sadly prevalent and increasing lack of Home Teaching and the influences of the Christian family!

Our Sabbath Schools are doing a good work, but our great need is a larger supply of good teachers. Normal Schools are required to train teachers for our day-schools.

Would that our Sabbath School Teachers could have the benefit of similar training! It will no doubt rest chiefly with ministers to train the men and women who shall in part religious instruction to the young of our families.

Sister Churches in the United States, in Canada and in the Mother country are devoting special attention to Sabbath Schools. One whole Sederunt of the Canada Assembly is henceforth to be devoted to the consideration of Sabbath School work. The American Church is prepared to give the work still greater prominence. The same necessity presses upon us. Our Schools need to be increased in number and improved in quality, and to be more closely identified with the Church's regular work. A closer supervision over the Books and papers circulating in our Schools is desirable. We need also a higher ideal of the office and qualifications of the Sabbath School Teacher.

Synod Sermons.

The Committee on Synod sermons reported unfavourably to the continuance of the practice of publishing such sermons. The report was approved to this extent.

Insurance of Churches.

Rev. George Patterson called attention to the expense connected with the Insurance of many of our churches against fire, and the great loss caused by churches being in some instances burnt without being insured. He proposed a cheap and safe scheme for the insuring of all the churches connected with the Synod, somewhat in the way the Church buildings of the Free Church of Scotland are insured. It would be comparatively inexpensive, advantageous and safe. As the scheme was not matured, the Synod appointed the following Committee to mature a scheme to be submitted to next Synod; Rev. George Patterson, C. Primrose, Esq., Pictou, and J. W. Carmichael, Esq., New Glasgow.

Publication Committee.

Mr. Robson submitted the Report of the Publication Committee. The *Record* has now a circulation of 4000 copies, being 400 in advance of last year, and of any previous year. The Committee had published 1000 copies of the Synod Minutes last year, and an extra half-number in August in order to lay Reports &c., at once before the church. The Financial state of the *Record* is satis-

factory. The Committee spoke commendingly of the practice followed by the Presbytery of St. John, of asking at Presbyterial Visitations, how many copies of the *Record* are taken in the congregations.

Maitland and Noel.

The Presbytery of Truro was authorized to take the necessary steps to release Rev. John Currie from his charge in view of his acceptance of the Professorship to which he has been elected; and also, should the step appear desirable, to disjoin Maitland and Noel from the Truro Presbytery to become connected with that of Halifax.

Rev. Dr. Clarke.

Rev. Dr. A. Clarke of Amherst, appeared before the Synod as a delegate from the Reformed Presbyterian Church of North America. He conveyed fraternal greetings to the Synod in a very suitable and impressive address. Suitable replies were made, and the following resolution adopted:

"The Synod having heard with satisfaction the sound and important statements of Dr. Clarke respecting the unity of the Church, and the duty of Christian love and co-operation between the followers of Jesus and the Churches of Christ, would heartily reciprocate the sentiments and the feelings of Christian brotherhood expressed by the Delegate, and trust that next year we may be able by a Deputation to return fraternal greetings to the General Synod of the Reformed Presbyterian Church of North America."

Next Meeting of Synod.

Proceeded to determine the place of next meeting of Synod, when New Glasgow, Halifax and Truro were successively moved and seconded, and when voted on, Halifax was chosen, and the Synod decided to meet in Poplar Grove church on the last Tuesday of June, at half-past seven o'clock, P. M.

Rev. J. Home.

Rev. N. McKay read the Report of the Presbytery of St. John on J. Home's application to be received as a minister of this Church. The Report was received, and the following Resolution adopted:

"That the Synod continue Mr. Home under the supervision of the Presbytery of St. John, and leave the further consider-

ation of the case till the next meeting of Synod."

REPORT OF POPERY.

This Report was submitted by Rev. N. McKay:

The duties of this committee are twofold. To them is committed, first, the oversight of the general subject of Popery—and second, the management of the Aca-dian Mission.

It is not necessary in this Report to make any lengthened allusion to the general subject. The members of this committee understand the nature and know the history of Romanism too well to need instructions at the hand of any committee. Still, it is proper, and perhaps necessary, to call attention to some of the aspects which it has recently assumed.

Last year we were struck with the advent of the long predicted event of the downfall of the temporal power, and we were privileged to stand and behold the sceptre which his predecessors had swayed for more than twelve centuries, falling from the nerveless hands of Pius the Ninth. The prestige of past centuries of greatness—the anxious care of a devoted occupant—the flatteries of puerile admirers failed to save for the so-called Chair of St. Peter even a fragment of former greatness. To-day the successor of the Gregorvys, Alexanders and Leos is no better than a pensioner upon the bounty of a government which he has anathematised and a son whom he has excommunicated. He who was wont to make the nations tremble with a frown and to control the movements of armies with a breath, sits to-day disconsolate over the ruins of vanished power, and amuses the world, and shocks the Christian church, by the bitterness of his maledictions.

Finding the temporal element crumbling, the powers of Romanism made a desperate clutch at the spiritual. The Council of 1869-70 will be infamous and ridiculous in history for the farce of investing one weak, even among men, with an attribute which belongs only to God. The result is even as might have been expected. Within the church of Rome itself elements of dis-sension have unexpectedly appeared. Austria has repudiated the concordat, and Bavaria has gone into spiritual antagonism, under the leadership of her illustrious Dollinger. We do not claim these results as great Protestant victories. These indeed are results with which Protestants have had little to do. But they augur well for Protestantism. The boasted unity of Romanism, secured by the expulsion of Dolinger and Hyacinthe and others of their class, is dearly bought, especially when

the affections of millions go out with the ostracised. It is a species of spiritual surgery which results in depletion and decrepitude. But the downfall of Romanism is not necessarily the triumph of Evangelical truth. The tendency of Romanism is to promote the growth of infidelity, to prejudice the partially enlightened mind against Christianity altogether. It is necessary to enter upon the emancipated lands as mission fields, and teach the people the knowledge of a true Christianity. The churches are not slow to acknowledge this fact, or to act upon it, for two days after the troops of Victor Emmanuel, a Waldensian Missionary, entered Rome; and the Protestant church of Italy is taking a noble revenge for ages of suffering and wrong which she endured at the hands of the Romish church.

In these Provinces but little change is marked in the usual course of Popery. Its chief efforts are directed to the controlling of education. It is the avowed antagonist of common schools seeking, as in Nova Scotia, in defiance of law and right to undermine and destroy their efficiency, and seeking, as in New Brunswick, in the Legislature, and on the platform, and through the press, to defeat every effort for their introduction. It is satisfactory to contemplate that in New Brunswick at least its efforts have been fruitless, and that, despite all political caballing in the interests of Romanism and sectarian education, we shall soon stand abreast of our neighbours in the possession of an efficient system of Free unsectarian common schools.

The Evangelical efforts put forth under the management of the Committee since last Report embraced the services of Messrs. Rivard and Broulette during a little more than two months last season, and the services of Messrs. Paradis and Peltier, from the middle of April to the present time. A report of the labours of the Missionaries last year is herewith submitted, and the Missionaries for the present season are present to answer for themselves. They have placed in the hands of the Committee a good deal of interesting information. They laboured about two months and a half among the French Acadians of Westmoreland and Kent Counties in this Province. A part of the field had been previously visited by Messrs. Rivard and Broulette last year. They found many of the books sold by their precursors still in the hands of the people, and in some instances much interest elicited by their perusal. Three young men have renounced Romanism, and are now attending the ministrations of a member of this Synod. The missionaries sold all their stock of scriptures (some six dozen of Bibles and Testaments). Others are enquiring, and more fruit is hoped for in the future.

The Committee greatly deplore the lack of interest in this mission felt by the church as evidenced by the state of the fund. They feel that the mission is one of the most hopeful now prosecuted by this church; and, inasmuch as the work is really a part of our Home Mission work, the Committee would recommend that the management of the Mission be in future transferred to the Home Mission Board. The Committee, as now constituted, is unmanageable, and it is impossible for a scattered committee to give the management of the mission the attention it requires.

The Report was received, and the diligence of the Committee approved. Mr. Paradis, one of the young men now labouring among the Acadian French then read a brief Report of his work. The Synod expressed the gratification with which it has heard the facts presented in the Report as well as the statements of Mr. Paradis. It was agreed not to adopt the recommendation of the Committee to merge this Committee in the Home Mission Board, and that the Committee be instructed to bring the claims of the Acadian Mission before the Church.

SUPPLEMENTARY FUND.

Rev. T. Sedgewick submitted the Report of the Supplementary Committee which was received and adopted. It was as follows:

Report of Committee on Supplements.

ST. JOHN, JULY, 4th. 1871.

The Committee on Supplements beg leave to present the following Report:

They recommend that Supplements be granted to the following Congregations:

PRESBYTERY OF ST. JOHN.

- 1. Moncton..... \$100 as last year.
 - 2. Sussex..... 100 " "
 - 3. Springfield..... 100 " "
 - 4. Campbell Sett. & L. 100 " "
 - 5. Saltsprings..... 100 " "
 - 6. Carleton..... 100 " "
 - 7. Bocabec & Waweig. 100 " "
 - 8. Fredericton..... 200 " "
 - 9. Glassville..... 100 " "
 - 10. Baillie..... 100 " "
- (in case of settlement.)
- (in case of settlement.)

Your Committee have felt constrained to refuse to recommend a grant of \$100 to Salmon River which was applied for.

PRESBYTERY OF MIRAMICHI.

- 11. New Mills..... \$100 as last year.

The Committee would beg in this case

to call the attention of the Presbytery to the disproportion between the Stipend promised and the Stipend paid.

- 12. Blackville..... \$100 as last year.

Your Committee are glad to state that the Congregation of River Charles in this Presbytery has made no further application for Supplement.

PRESBYTERY OF P. E. ISLAND.

- 13. Dundas..... \$120 as last year.
- 14. West Point..... 120 " "

The Committee feel compelled to refuse the application of this Congregation for a half-year's Supplement during their vacancy to pay arrears due their former Minister.

- 15. Tryon & Bonshaw... \$100 as last year
- 16. Woodville..... 80 " "

In the last Report this grant was recommended for only one year more, but from special circumstances brought to their knowledge, the Committee have agreed to recommend as above.

- 17. Murray Harbour \$40 instead of \$80 as last year, at the suggestion of the Presbytery.

PRESBYTERY OF VICTORIA AND RICHMOND.

- 18. Baddeck..... \$80 as last year.
- 10. Plaister Cove..... 80 " "

PRESBYTERY OF CAPE BRETON.

- 20. Leitch's Creek..... \$130 as last year.

One matter connected with this case requires to be reported to Synod. This application was made for the first time last year and was granted by the Committee under the impression that Mr. M Lean had been settled immediately before the meeting of Synod, when in point of fact his settlement had taken place in the preceding Fall. The settlement had been made upon the promise of Supplement from the date of induction—which was the intention of the Committee. On the facts of the case being made known to the Convener and Secretary they authorized the Treasurer to pay Mr. McLean \$100, which act of theirs has been sustained by the Committee and is now reported to Synod for their approval.

- 21. Boularderie..... \$60 as last year.
- 22. Glace Bay..... 50 " "
- 23. Cow Bay..... 80. This is a new application. Owing to special circumstances in the case of this as well as the preceding Congregation, the Committee feel constrained to recommend as above.

PRESBYTERY OF PICTOU.

- 24. French River..... \$60 as last year

PRESBYTERY OF TRURO.

- 25. Parrsboro..... \$100 as last year.
 - 26. Acadia..... 100 " "
- (in case of settlement.)

27. Coldstream..... 100
(in case of settlement.)

PRESBYTERY OF HALIFAX.

28. Annapolis.....\$200 as last year.

As to this case the Committee think it right to state that the Minister was settled on the promise of a grant of \$200, and were it withdrawn or even materially reduced, the Presbyterian interest could not be sustained there at all in present circumstances. It should be remembered further that the Congregation consists only of 28 families and that the average rate of contribution per family as given in the Statistics of last year is 81.50 or deducting a special sum raised for Church building, the average still remain over 17.00 which is a very high one.

29. Kempt and W.....\$120 as last year.

30. Lawrencetown..... 120 " "

31. Musquodoboit H.... 100 " "
(in case of settlement.)

PRESBYTERY OF IUNENBURG AND YARMOUTH.

32. Clyde River.....\$120 as last year.

33. Mahone Bay..... 120 " "

There are thus 33 congregations which your Committee recommend should receive grants in aid, involving an expenditure of \$3300.00. The number last year was 35, making a decrease of two. The congregations of Salmon River, River Charlo, Grand River and St. Ann's have been dropped from the list—while Baillie and Cow Bay have been added. The amount asked for last year was \$3480.00, while this year it is \$3300—there being a decrease here as well. It should be remembered, and it is true, that the whole amount asked for this year will not probably be required as some of the grants recommended are for congregations at present vacant, but making the necessary allowance for this, it is not probable that taking all things into account a less sum than \$3300.00 will be required for the present year.

The question therefore arises, what means your Committee propose, or hope to propose, for meeting this large proposed expenditure, especially as in the first of June last as brought out by the Report of the Auditing Committee—the Fund was 456.19 in debt. Taking this into account the prospect at first sight appears discouraging, but a reference to the past will perhaps put matters in a better light. At the same period last year, the Fund was in debt to a still larger amount \$592.23, but by authorizing the Committee to draw upon the Funds of the Home Mission Board which were in a flourishing, condition to the extent of \$600.00, all its liabilities were met. The Committee would recommend the same course to be adopted this year. The

tide of liberality toward this Schema is plainly rising throughout the Church. The amount raised for the year ending June 1871, was \$2825.30, and for the year ending June 1870, \$2362.94; showing an increase of \$462.36, while the funds of the Home Mission Board are in as prosperous condition as they were a year ago. Your Committee therefore see no reason to doubt that by taking the course recommended above the grants they propose can be made. And they feel the same confidence in making this recommendation for these two reasons. 1st. It is really Home Mission work which this Committee is doing. 2nd. There can be little question that some of the congregations at least contribute to the Home Mission with a full understanding that a part of its funds are devoted to the purposes of this Committee.

It should not however be forgotten that \$500 of the amount contributed for the year ending June 1871, was a grant from the Colonel Committee of the Free Church of Scotland. This matter came up last year and the Committee suggested to Synod that without making a formal request, Prof. McKnight should be asked to lay the whole state of our Home Mission field before the Free Church Colonial Committee. This suggestion was adopted and accordingly Prof. McKnight kindly undertook this duty, but through some misunderstanding asked that the grant should be continued for another two years only, while the intention of the Committee was that no time should be specified when the grant should cease. As the case stands the grant ceases before the end of the present year; and the Committee feel themselves to be in a difficulty as to the matter. This last application was the second one of the kind, and this being so, it is rather a delicate matter to go back again, while there can be no question that the grant seems likely to be needed for some years to come. Your Committee therefore would bring this to the notice of Synod, suggesting however that the Secretary be authorized to correspond again with the Free Church Committee.

The Synod will remember that a few years ago they laid down the rule that all the congregations receiving supplements should contribute to all the Schemes of the Church. This rule has never been very strictly observed, and the Committee find on looking over the Statistical Returns that a considerable number of the congregations in question had failed to carry out this injunction. The Committee would recommend that in future, Presbyteries be enjoined to see that this rule is strictly carried out, and that in all applications for Supplement they state distinctly that this has been done.

The Committee would further suggest whether it might not be advisable in order

the better to call out the liberality of the Church to this and to the other Schemes, to enjoin Presbyteries to appoint one of their number whose duty it shall be to see that all the congregations within the bounds contribute to all the schemes;—or it might be made the duty of the Clerk at the first Meeting of Presbytery after he has tabulated the Statistical Returns, to report all cases of delinquency that the Presbytery may deal with them as circumstances may require.

In conclusion, the Committee hope that there is no need of defending or even of dwelling at any great length upon the principles upon which this scheme is based. It seeks to proclaim in a most impressive way, the unity of the body of Christ, and the consequent duty of the strong to help the weak. It is true that the weak should be really such—that no undue burden should be imposed upon the strong—and that it should be made plain that they are doing as well as can be fairly expected of them.

The Committee think that on the whole these conditions are complied with in the congregations they recommend for aid; and they may state here that as roughly gathered from the last Statistical Returns the rate per family in 22 Supplemented congregations is \$11.45, while in the remaining congregations which receive no Supplement it is \$10.82.

Further it should never be forgotten that this is really a Home Mission scheme and that the most efficient as well as the cheapest way of doing the Home Mission work of the Churches is to set down a labourer permanently in a given locality, and to supplement the efforts of these among whom he labours by such aid as this scheme can give.

The Committee trust therefore that the above statement will be remembered by our people who have already responded so nobly to the calls made upon them and that in the future as in the past they will come up with increasing liberality to the support of a scheme which seems to be so essentially important to the prosperity and advancement of our beloved Church.

All which is respectfully submitted.

Action of Synod.

The recommendation to pay the deficiency in the Supplementary Fund to meet current expenses out of the Home Mission Fund was adopted. The Clerk was instructed to convey the thanks of the Synod to the Colonial Committee of the Free Church for their past assistance to this church, and more especially for the last four years.

Presbyteries were enjoined to see that the

rule of the Synod be enforced that all supplemented congregations contribute to the funds of the Home and Foreign Mission and the Supplementary and Educational Funds.

The committee further recommended that Presbyteries be required to appoint one of their number, whose duty it shall be to see that the congregations within their bounds contribute to all the schemes, or that it shall be the duty of the Clerk at the first meeting of the Presbytery, after he has tabulated the statistical returns, to report all cases of delinquency, that the Presbytery may deal with them as circumstances may require. The reception of this recommendation was in the meantime deferred.

The Synod recommends Presbyteries, in compliance with request of the committee, to transmit all applications for supplement to their Secretary not later than the first of June preceding each meeting of Synod.

It further recorded with gratification the fact that the congregation of Sheet Harbour last year, and the congregation of River Charlo this year, had voluntarily assumed the whole responsibility of maintaining their own Pastor, thus enjoying at once the high honour and privilege of self-reliance, and relieving funds to be applied in extending ordinances to weaker congregations.

The Board of Home Missions received discretionary power to pay the passage money of Ministers or Probationers coming from Scotland to labor in connection with the church.

Psalmody.

Dr. Bayne read the Report of the Committee on Psalmody. The Report was received, and the Clerk instructed to convey the special thanks of the Synod to the Committee for the abundant labour bestowed upon the preparation of the valuable Music Book lately published. The Committee was re-appointed, and instructed to promote as far as they could the revival of congregational singing throughout the Body.

State of Religion.

Dr. Bayne submitted the Report of the Committee on the State of Religion. The Report was received.

The following recommendations of the Committee were accepted :

1. That the Synod recommends Presbyteries at their first meetings in 1872 to hold a Conference on the state of religion in their congregations, and forward the results at once to the Convener, in order that they be embodied in the Annual Report of the Committee.

2. That in connection with the Report for next year one or more brief, pointed and practical addresses be delivered on subjects bearing definitely on church work and the promotion of spiritual life.

A Deputy to Sister Churches.

The Clerk moved that a Deputy be appointed to wait upon the General Assembly of the Presbyterian Church of the United States, on the General Synod of the Reformed Presbyterian Church of North America, and on the General Assembly of the United Presbyterian Church to convey to these Bodies the fraternal greetings of this Synod. The motion having passed, the Rev. Dr. McCleod was appointed.

Reports to be Printed in Advance.

The following motion, after notice given, was moved by Mr. Robert Murray and seconded by Rev. J. Forrest, That the Synod instruct the Board of Home Missions, Foreign Missions, and Superintendence of Theological Hall, and Committees on Acadia Mission, Temperance, Sabbath Schools, Sabbath Observance, and Colportage, to have their reports ready by the last of May, that such Reports may be printed in a copy of the *Record*, to be placed in the hands of members of Synod one week before the next meeting of Synod.

Moved in amendment by Rev. T. Sedgwick and seconded by Rev. G. Patterson, That the consideration of this motion be deferred till next meeting of Synod, when the original motion passed, and it was decided accordingly.

SABBATH OBSERVANCE.

Rev. R. Laird read the Report on this subject, as follows :

Report on Sabbath Observance.

The holy Sabbath can rightly be regarded as one of God's best gifts to man. Though bestowed unasked, man's use of the gift is closely watched by the all-wise

benefactor. In this respect the holy day resembles the talents which the Lord of all bestows on man, as it is, in effect, accompanied with the injunction, Occupy till I come. The Lord's day is a gift of inestimable value, and as such, and for the reason just stated, it ought to be highly esteemed, and sacredly observed. Hence, those who occupy the position of overseers the Lord's people, should jealously guard the Lord's portion of time both from a regard to the will of the Giver, and the benefit of the receiver.

Your Committee, appointed to be your watchmen on this subject, again appear before you with such notices of progress, and references to existing Sabbath desecration as they deem proper to submit.— Though little of a very marked character can be reported, yet progress has been made. This is most apparent in some of the western parts of Nova Scotia, and in the city of St. John. In the city of Halifax, evangelistic efforts on the Lord's day, consisting in part of tract distribution, and open air services and addresses, are upheld as formerly. Public sentiment on the subject appears also to be comparatively healthy in the city, and is ready to be called forth by any glaring act of desecration. A member of Committee residing in St. John, reports that he has, to some extent, succeeded in reducing the amount of driving and visiting on the Sabbath. He also reports that the Branch of the Evangelical Alliance in the city, succeeded during the last session of the Legislature, in securing the passing of an Act relating to the Sunday Liquor traffic. The happiest results are expected from the operation of this Act, and are already, in some degree, manifest. At Presbyterial visitations the fact has been ascertained that pastors do much to promote the proper observance of the Sabbath, and in many cases with no little success. Information of this definite and pleasing character has not been obtained from other Presbyteries; but the Synod may rest assured that pastors generally endeavor faithfully to discharge their duty relating to the Lord's day.

In adverting to existing forms of Sabbath desecration, those noticed in previous reports undeniably prevail with nearly all their force. In Halifax, laxity is prevalent. Drinking shanties and shops are open on the Lord's day. A number of shops are also open on the afternoon of the Sabbath for the sale of groceries and such articles. These are painful indications of indifference to the Lord's day on the part of the authorities of the city. Your Committee suggest that a respectful application be made to the City Council by the members of Halifax Presbytery residing in the city, to check these open acts of Sabbath desecration. In St. John, one of the most glaring profana-

tions of the Lord's day is the large amount of driving which is practiced. On fine days and in favorable circumstances, Livery stables appear to be doing more business on the Sabbath than on other days of the week. Very few, it is believed, of the people under the inspection of Synod indulge in this sinful amusement; yet it is most hurtful to the spiritual interests of others, and is an example of corrupting tendency. This is also a mode of Sabbath profanation which, to the knowledge of your Committee, exists to some extent in different parts of all the three Provinces. In Charlotte-town, a change of the market days has been again effected, resulting in the appointment of Saturday as one of the market days of the week. All the evils which were formerly deplored, and which were almost entirely removed by the change of the market day from Saturday to Friday, will, doubtless, again soon appear.

In view of such an amount of open sin against the Lord, and consequent injury to the souls of men, the pastors who witness such amusements and travelling within the bounds of their congregations, should continue to declare fully and faithfully the law of the Lord's day. The members of their churches should unite with them in this testimony, and exert their influence as much as practicable to prevent these attractive, yet ungodly practices. Elders, Sabbath school teachers and parents, should earnestly endeavor so to teach and train the young that they may grow up loving the day of the Lord. Your Committee have resolved to use the press as a helper in this good work. Arrangements have been made for writing articles on the subject with the view of their publication in the newspapers which bear the Presbyterian name in the three Provinces, Nova Scotia, New Brunswick, and P. E. Island. This is a step which your Committee has taken in advance of previous efforts, in the confident expectation that good results will follow.

Your Committee thus publicly acknowledge the receipt, by the convener, of copies of the report of the "Kingston Sabbath Reformation Society" for the year ending January, 1870. This is a society of twenty years standing, and is evidently imbued with an earnest and aggressive zeal for the glory of the Lord of the Sabbath. About two months ago, Dr. Mair, secretary of the society, corresponded with the convener, asking his opinion as to the expediency of holding a Sabbath Convention during this year. Statements and resolutions were also submitted for prayerful consideration. The convener having first ascertained the opinion of some members of Committee, replied in favor of the proposed convention; but expressing the fear that in existing circumstances, the Synod might not appoint

any delegates to the convention. The Committee offer no suggestion on this point; but submit it to the Synod to decide whether or not they will appoint one or more delegates to attend the Convention should it be called.

Your Committee feel that it must be gratifying and stimulating to the Synod to know that other Synods, Conferences, and Societies, in different parts of North America, take active steps for the promotion of the due observance of the Lord's day. In particular, a vigorous and zealous society exists in the city of New York. The Committee is composed of twenty gentlemen, laymen of the city, of different denominations, associated for the promotion of one object, viz., 'by personal influence, by the aid of the pulpit, and the press, and in all judicious, prudent and practicable methods, to promote the observance of the Sabbath.' While your Committee desire more devotedly than ever to realize this as also their object, they express the hope that all the members of Synod will actively labor and fervently pray that the holy Sabbath may speedily occupy its scriptural position, and be the means of blessing to an increasing number of immortal souls.

The Report was cordially approved.

MINISTERS' WIDOWS AND ORPHANS.

This Report was submitted by Rev. G. Patterson.

Report of the Trustees of the Presbyterian Ministers' Widows' and Orphans' Fund, 1871.

The Committee on the Presbyterian Ministers' Widows' and Orphans' Fund, beg leave to report as follows:—

During the past year there has been received for the fund, from members dues \$1166; (of which the sum of \$100 was in advance for 1871); from interest and dividends \$491.44, Fines \$22.12, donations \$29.96, making the total receipts \$1709.52. During the same time there has been paid as annuities, for the whole year, to four Widows and eight Orphans, the sum of \$590, and for a half year to one Widow and one Orphan, the sum of \$70, or a total of \$660. The incidental expenses have been \$1.75, making the total expenditure \$661.75, leaving a balance to the credit of invested funds of \$1047.77, making the whole amount of our invested funds \$13,459.36, which with the cash in the Treasurers hands \$14.15, makes the whole amount at the disposal of the Committee at the close of last years accounts \$13,473.51. Besides there is the sum of \$250.04 of interest accrued, and actually invested, which is not included

in the above, making our whole assets at the time \$13,723.55.

In addition the Committee have received notice of a legacy of \$200 from the late Mrs. Angus Clisholm, of New Glasgow, which would probably have been paid over but for the lamented death of Roderick McGregor, Esq. They have also received intimation that during the present month Charles D. Hunter Esq., of Halifax, intends making the scheme a donation of the same amount. There will also now fall to be added the annual dues payable at this meeting of Synod, amounting to about \$1000 which will raise the amount of our funds to over \$15,000, from which however will fall to be deducted the annuities, payable at the same time, amounting to \$435.

During the past year two ministers upon the fund have died; the Rev. Dr. Smith of Stewincke, and the Rev. James McNair of Eromanga, leaving two widows and three orphans on the fund. But on the other hand one orphan having reached the age of 16 years, is no longer entitled to annuity, leaving the number on our fund as follows:

5 Widows, at \$120 each.....	\$600.00
1 " at 20 "	90.00
6 Orphans, at 90 "	120.00
4 " at 15 "	60.00

\$870.00

It will thus be seen that the claims upon the fund are rapidly increasing. The committee also think that this statement shows that the Synod was not a day too soon in establishing this fund. We think too that we may now fairly appeal to the present state of the scheme, both as to its means and obligations, as showing the sound basis on which the scheme has been established. On what other plan could the Synod have been able to provide so liberal assistance and in a manner so satisfactory to the parties interested. At the same time the rapid increase of claims shows the necessity of careful management, and prudent efforts to increase the funds at our disposal.

The Board have to record the death of Roderick McGregor, one of their members, who took a deep interest in the object of the fund, and who was ever ready to aid us by his co-operation and assistance.

At the last meeting of Synod, it was remitted to your Committee to consider "whether in justice to the scheme, any measures can be adopted, at the time of the next septennial revision of the rate in 1871, by which those ministers not upon the scheme may be in a position to enjoy the benefits of the fund," and to report to this present meeting of Synod. This subject engaged the serious attention of your Committee. After careful consideration they came to the conclusion, that in order

to prepare any plan for this purpose it would be necessary to ascertain, how many members of Synod would be prepared to avail themselves of its advantages. They therefore addressed circulars to those ministers not upon the fund, enquiring whether in the event of such a measure being adopted, they wished to join the scheme. Answers to these circulars have been received from about two-thirds of those addressed. These replies were of three kinds. Some intimated that they would not join; and it is gratifying to find that a good proportion of these assign as a reason, that either before or since the establishment of this fund they had made provision by some plan of Life Assurance or otherwise for those dependant upon them, in the event of being separated from them by death. One or two are connected with similar funds in Scotland; and we learn that the circumstances of several, render such a provision unnecessary. Others expressed their desire to join should an opportunity be afforded, while a third class expressed themselves in uncertainty.

The Committee have since carefully considered the whole question. There were only two ways in which in justice to those upon the fund, other members of Synod who had not paid from the beginning or from their ordination, could in justice to others be admitted to its benefits. The first would be by their paying a sum as composition for the past years in which they would have paid, had they joined at the proper time. The other would be to allow them to enter now at the regular rates, but with the consideration that they pay for a proportionally longer time before their widows and orphans would be entitled to annuity. The Committee recommended with the consent of a majority of a meeting of those on the fund, that a last opportunity be afforded to those ministers, who did not join the fund at the proper time, of enjoying its advantages, on the following terms: That they be chargeable in addition to the regular rate of the class on which they wish to enter, from the 1st July 1871, with the following, as composition for their past payments; those who should have paid, one or two years, to be chargeable with one year's rate; that any ministers prepared to pay that amount at once have the privilege of joining the scheme now and their widows and orphans in case of decease, be entitled to annuity after the same number of annual payments from this date as if they had joined the fund at the regular time; that should they prefer not paying the amount at once they be allowed to join the scheme now, on condition that they pay rates for the number of years stated, in addition to what is required of those entering after proper time according to Rule XII,

before their widows and orphans be entitled to annuity.

As this is the period of our septennial revision of rates, the Board have considered the subject, and have come to the conclusion that there should be no alteration either in the rates of payment or in the amount of annuities, until our scheme has been tested by at least seven years farther experience. There is however one change, which the Board recommend, viz, to extend the time for the admission of entrants, till the second meeting of Synod after their ordination, the same number of payments as at present being required before their widows and orphans shall be entitled to annuity.

The Committee have also agreed to recommend, that henceforward all payments either into or from the fund be in Canadian currency.

Its recommendations were adopted.

Marriage Affinity.

The overture respecting this question was left for further consideration till the next meeting of Synod.

Historical Documents.

Rev. G. Patterson reported that he has in his keeping a number of curious and valuable documents connected with the early history of the church. These will be in a state to submit to Synod at its next meeting.

Synod Fund.

Rev. A. Falconer reported that the receipts of the Synod Fund for the present season amount to \$803, while the expenditure amounts to \$989.

Common Schools.

On motion of Mr. Robert Murray the committee on common schools were continued. The following members were added to the Nova Scotia committee: Revs. P. G. McGregor, Professor McKnight and Dr. McCulloch. The New Brunswick committee reported very favourably, through Messrs. McKay and Houston.

Review.

The Prayer-meetings held every morning were well attended, and continued to increase in interest. The prayers each day had special reference to the subjects that were to come prominently before the Synod. Who can tell how much of the spirit of brotherly love and unity that prevailed was owing to these prayers of faith.

The decisions of Synod were arrived at generally with unanimity, and when there was a division the majority was usually very large. The best temper was manifest throughout all the discussions. New friendships were formed; old ties were strengthened; the weary were refreshed, and the weak were cheered and encouraged by hearing glad tidings of what the Lord is doing in many sections of the vineyard. Never before did we hear such cheering evidence of God's presence and work among our congregations. It appeared, too, that every department of the Church's work was in a hopeful condition. What could be more encouraging than the fact that eight offers of service were before the Board of Foreign Missions! It was delightful also to see the unanimity and cordiality—we might almost say the enthusiasm—with which the Synod resolved to sustain the Theological Hall in full efficiency.

Peculiarly memorable and impressive was the service in St. David's church on the evening of the first Sabbath of July. There and then the two Synods for the first time celebrated together the Lord's Supper, and held sweet communion with one another and with the Father, the Son and the Holy Ghost. About six hundred communicants surrounded the Lord's table. The Moderators of the two Synods presided, and leading members of both took part in the solemn exercises. It was a love-feast long to be remembered in the history of Presbyterianism in the Maritime Provinces.

The spirit of union and brotherly love pervaded the Synod—internal union and unity, and fraternal love for all Christians. The Synod for the first time was privileged to receive deputies from the Presbyterian Church of the United States, the largest and most influential Presbyterian body in the world. We were also addressed by a venerable delegate from one of the Reformed Presbyterian bodies, and by a delegate from the Church of Scotland in Canada to the sister Synod. The intercourse between the two Synods meeting in St. John at the same time was most harmonious and cordial.

The people and press of St. John appeared to take due interest in our proceedings. It is impossible to speak too highly of the kindness and hospitality everywhere manifested. There were about 160 members of Synod present, and all were kindly cared for.

The next meeting of Synod will be held in Halifax on the last Tuesday of June, 1872. The character of the meeting will largely depend on the labours of the intervening months. Ought not each successive annual meeting to surpass all previous meetings in all that should characterize a Scriptural, a Christian Synod?

NOTICES, ACKNOWLEDGMENTS, &c.

Mission Goods.

At the last meeting of the Board of Foreign Missions held in St. John, it being fully determined that at least two Missionaries should sail this autumn for the New Hebrides from this body, it was agreed "That our congregations be requested to furnish goods of various kinds, as formerly on similar occasions, partly for use by the heathen who may be brought under Christian influence, and partly to diminish outlay for the personal outfit for the Missionaries soon to be designated."

The time remaining is short, and some workers, official or unofficial should move in this matter without delay in each congregation. Should the proposed movement be quickly and generally acted on, the work to be done would be burthensome to none. Let the Boards invitation be met with a prompt, cheerful and hearty response.

P. G. MCGREGOR, Sec'y.

Halifax. Aug. 1st, 1871.

The Treasurer acknowledges receipt of the following sums during the month past:—

FOREIGN MISSIONS.

Chalmers' Church.....	\$31 29
Sydney per D. McLeod.....	100 00
Sydney Mines.....	39 00
St. Ann's.....	32 00
E. Smith, Esq., Truro.....	48 09
St. Johns Church, Halifax.....	20 00
Interest of Bequest of Burgess Newcomb, Esq., per J. M. Kittereck....	7 50
Shelburne.....	25 63
Glenelg, Caledonia and E. R. St. Mary's	48 00
Murray Harbour and Montague.....	21 54
River John.....	11 08
Knox Church, New Glasgow.....	17 60
Strathlbyn, P. E. I. Cy.....	5 4 6
Rose Valley, ".....	3 0 0
Antigonish.....	24 51

West River and Brookfield.....	19 41
Springside.....	15 00
John Johnson, Elder, Springside.....	12 00
Tatamagouche.....	40 00
New London N. and Summerfield.....	54 00
Gore and Kenticook.....	11 00
Goldenville, col by Miss Archibald....	4 08
Dorman.....	2 87
Upper Londonderry.....	25 00
Scotsburn.....	27 00
Knox Church, Pictou, anon.....	0 50
Shubenacadie, Gay's River and Lower	
Stewiacke.....	47 58
Stewiacke.....	10 00
Economy and Five Islands.....	27 76
Brown's Creek, P. E. I.....	£2 10 8 83
Kempt.....	5 00
New Annan.....	8 00
Alberton and Tignish.....	66 66
Whycocomah.....	44 96
Leitch's Creek.....	15 00
James Ross, Blue Mt. Ledge.....	2 00
St. Peters Bay and Bay Fortune.....	22 00
An aged Lady for Rev. K. J. Grant, per	
Rev. R. Laird.....	0 50
Lochaber and Union Centre besides	
\$4.50 prev. acknowledged.....	14 52
Widows Mite, Upper Musquodoboit... ..	0 50
Lawrencetown and Cow Bay.....	7 50
St. John's P. Church, St. John.....	20 00

New Currency.

Prince William.....	10 59
New Mills.....	4 00
Springfield, N. B.....	4 00
Blackville and Derby.....	10 00
Moncton.....	8 10
St. James, N. B.....	24 00
Richibucto.....	10 00
Redbank, Edward Salmon.....	\$3.72
Ida King.....	3.72
Annie McDonald.....	1.55
Cassie Baird.....	1.15
River Charlo.....	20 00
Donald McMillan.....	2 00
E. Gordon, Dalhousie.....	6 00
Princetown, P. E. Island.....	121 60
Member of Princetown Cong. per Rev.	
R. Laird.....	10 00
A Friend, Back Meadows, Pictou, per	
Rev. A. Ross.....	2 44
Children's Bazaar, Truro Village.....	9 73
Missionary Prayer Meeting, Truro.....	33 31
Bequest of the late Mrs. Angus Chisholm, of N. Glasgow, N. S. Cy.....	\$160 155 73
Collection at St. Peter's, C. B., per Rev.	
A. McKay.....	3 89

DAYS PRING.

Sydney, C. B.:	
Col. by Master John McLean.....	\$8 11
" Miss Christina McDonald.....	5 10
" " Annie McLellan.....	11 43
" " Annie McLeod.....	8 38
" " Eva McKean.....	4 50
" Master Edward McKean.....	12 35
" Miss Annie McDonald.....	67 10
Sydney Mines.....	16 00
St. Ann's.....	12 00
Shelburne.....	17 06
St. Peter's Bay and Bay Fortune.....	36 68
Lochaber and Union Centre.....	11 52

Brookfield, per James Kennedy:			
Warren Bryson's card, Johnsons Road.....	\$6	12	
Howard Dickie's card, Forest Glen.....	0	75	
Everett Harvey's card, Alma.....	1	36	
A. Kennedy's card, Pleasant Val	1	48	
Samuel Marshall's card, Upper Brookfield.....	1	00	
George Densmore's card, Brookfield.....	2	38	
Elkanah Nelson's card, Brookfield	1	75	14 84
Strathalbyn:			
Springton Sab. School.....	£1	2	0
Rose Valley " ".....	0	11	0
" " Miss McDonald's card.....	1	6	0
Junction Road, J. McKenzie's card.....	0	7	6
Johnston Rd, Miss Matheson's card.....	1	3	9
Johnston Road Sab School.....	0	13	0
" " Miss J. McInnes's card.....	0	18	0
E. Line Road.....	0	3	7
Hartsville, Miss McKenzie's card.....	0	7	8
	£6	12	1 22 01
Antigonish.....			34 52
West River and Brookfield, P. E. I.:			
West River, Sarah McNeil.....	£1	3	6
" " Flora McNiven.....	0	3	6
Brookfield, Isabella McKrae.....	0	8	0
" " Margt Henderson.....	1	2	6
" " Catharine McLeod.....	1	5	7
	£4	3	1 13 85
New London and Summerfield:			
Alex. Frizzle's card, Summerfield, P. E. I.....	£0	7	0
Isabella McKenzie's card, Summerfield.....	1	3	3
Lucy McKay's card, New London.....	1	14	0
Julia Doughart's card, Long River.....	0	5	9
Amelia McEwen's card, Campbellton.....	0	9	6
	£3	19	6 13 25
St. John's, New London:			
Helen McKay.....	£0	12	6
Annie Murray.....	1	1	8
Sarah Riley.....	0	16	2
	£2	10	4 8 40
Roger's Hill:			
Col. by Angus McDonald.....	\$3	50	
" " S. I. McLean, 8 Mile Brook.....	4	40	
Col. by Mr. Geo. McConnell.....	3	00	
" " Martin Richard.....	1	60	12 50
Woodville.....			1 00
Clifton:			
Col. by Miss Sophronia Kent.....	\$2	25	
" " Annie Craelman.....	2	88	
" " Margery Wilson.....	2	15	
" " Barbara Park.....	1	00	
" " Annie Alexander.....	2	85	
" " Lily McKenzie.....	2	14	
" " Rebecca Sanderson.....	3	13	
" " Sarah Miller.....	1	63	18 40
Parrsboro', col. by Mary Law.....			2 00
Children of H. D. Chisholm, Wentworth.....			2 00
New Annan:			
Col. by Nettie Warwick.....	\$1	90	
" " Jas E. Hamilton.....	4	40	6 30
Alberton and Tignish.....			6 66
Whycocomah:			
Col. by Miss Maggie McDougall, Whycocomah.....	\$1	23	
Col. by Miss Jessie McLean, Bridge-End.....			1 81
Col. by Miss Flora McNeil, Ainslie Glen.....			1 14
Col. by Master C. R. McDougall, Whycocomah.....			2 32½
Col. by Master D. McPherson, do.....			2 30
" " T. Stewart, do.....			2 46½
" " Neil McLean, do.....			2 94
" " Neil McAskill, Campbell's Mt.....	0	25	14 46
			New Currency.
Springfield:			
Col. by Miss Jane J. Jack.....	\$2	30	
" " Cath. M. McLochlan.....	2	20	4 50
Blackville,			
Miss Fanny Craig's card.....	1	23	
" " Mary Jane McLaggan.....	10	12	
" " Elizabeth Coughlan.....	7	00	
" " Christy Ann Porters.....	7	03	
" " Lydia Ann Bean.....	2	32	
" " Janet Lowe.....	1	51	29 21
Prince William.....			10 00
Richibucto:			
Col. by Miss McCoy.....	\$2	57	
" " Misses Wark and Law.....	9	28	11 83
River Charlo.....			15 00
Saltsprings and Hammond River.....			22 03
			(Other Acknowledgments crowded out.)
The Convener of the Committee on the Aged and Infirm Ministers' Fund acknowledges receipt of the following sums in Nova Scotia currency:—			
Rev. A. J. Mowatt.....	\$20	00	
Rev. R. S. Patterson.....	8	24	
Bedeque.....	12	36	
Rev. George Roddick.....	20	00	
" " John McKinnon.....	20	00	
" " Thomas Sedgewick.....	20	00	
" " H. B. McKay.....	20	00	
" " John Forrest.....	20	00	
" " Alexander Falconer.....	20	00	
" " John Munro.....	20	00	
" " Robert Sedgewick.....	4	00	
John Ross, Pictou.....	6	00	
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