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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

AUGUST, 1874.

SYNOD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES: JUNE 30--JULY 8, 1874.

The Synod which met in Poplar Grove Church, Halifax, on Tuesday evening, June 20th, will be remembered as one of the most harmonious and delightful in the annals of Presbyterianism in this country. Prayer and praise—revival and union—missions at home and abroad—education—Protestant liberty—these were the joy, the watchwords, the strength and hope of our assembled Elders. The attendance was large, larger than ever before. We missed some venerated and beloved fathers from their accustomed seats; but they were kept away by dispensations of Providence. Three indeed were absent never to be seen among us till we meet in the Church above,—men who never failed to be at the post of duty when they could: the Rev. John L. Murdoch, and Rev. Dr. Roy, and Rev. James Frazer. Since the last meeting, in 1873, these fathers were called to their eternal rest.

Opening Services.

Rev. Isaac Murray, Moderator for last year, was unable to be present. The duty of opening the Synod devolved in his absence upon his predecessor in office, Rev. G. Patterson. Mr. Patterson happily secured the services of the Free Church delegates, for the occasion. Rev. Mr. Wilson conducted the devotional exercises, and Rev. Mr. Burns preached the opening sermon. The Synod was then constituted by Mr. Patterson. The Roll having been

made up and called, the Synod proceeded to elect a Moderator. Presbyteries had nominated Revs. E. Ross, Professor McKnight and P. G. McGregor. Mr. Ross caused his name to be withdrawn. Mr. McGregor was then duly elected. Subsequently Rev. A. Falconer was appointed clerk, and Rev. N. McKay Clerk of Bills.

Business.

It appeared from the Report of Committee of business that over 40 subjects were on the docket! The Synod agreed to meet as follows:—from 10 o'clock, A. M. each day till 1 o'clock, P. M., from 3 to 6 P. M., and from 7½ to 9½ P. M., half an hour at the commencement of each evening Sederant, to be spent in devotional exercises.

Time had to be economized to the utmost. Speeches were at a heavy "discount" from the beginning. All seemed intent on work.

Corresponding Members.

The Rev. Messrs. Burns and Wilson, the Scottish delegates, the Rev. Messrs. Mc Tavish and Topp of the Canada Presbyterian Church, and the Rev. J. Morton, Missionary from Trinidad, were invited to sit as corresponding members and take their places beside the Moderator. Mr. Morton placed on the table of Synod copies of the Urdu and Hindustani versions of the New Testament, and other books used in worship in connection with the Trinidad Mission.

Accounts.

The Rev. Mr. Walker read the Report of the Auditing Committee to the effect

hibits returns from 129 of them. One more return has come to hand since the Table was printed, of the 8 remaining blanks all except one belong to vacant congregations. This is a very satisfactory approximation to completeness.

The return which came too late for insertion is from Summerside, and its contents are too gratifying to be passed by without further notice. The following are the leading items:—families 100, accessions to the roll 30, manse \$150, stipend paid \$760, building, \$650, total contributions, \$1766.

The general condition of ministerial support as exhibited in the table, will be better understood if we distribute the returns under four heads, as they represent city, town, rural, or supplemented congregations. Omitting returns that are unsatisfactory in consequence of the congregations having been vacant there remain 120 which may thus be classified:

3 city congregations:

Aggregate support, \$13220 average, \$1657½.

15 town congregations:

Aggregate support, \$14537—average, \$969.

68 rural congregations:

(Self sustaining), aggregate support, \$43874, average, \$645.

29 supplemented congregations:

Aggregate support, \$15030—average, \$518

Manse and supplement are included. In making up this estimate it has been assumed that congregations will implement their engagements. But where there was reason to suspect that a congregation was sinking hopelessly into arrears, only the stipend paid was included in the estimate. The city congregations are in Halifax, St. John, N. B., and St. John's, Nfld. The towns in the list are Charlottetown, Summerside, Truro, Yarmouth, Lunenburg, New Glasgow, Pictou, Dartmouth, Harbor Grace, Windsor, Sydney and St. Stephen. The supplemented congregations are nearly all in the country, only two or three of them being composed principally of a town population. The range of support varies, in cities, from \$2600, (Fort Massey) to \$1200, (St. John's Church) both in Halifax; in towns, from \$1240 (Truro) to \$700 Knox Church, (New Glasgow); in the country, from \$940 (Stellarton) to \$120 (Goose River) the two next lowest in this class being \$380 (Chipman) and \$393 (Wallace); and from supplemented congregations, \$834, (Cow Bay) to \$280 (French River.) In this last class there are four others below \$400, viz.:—New Mills, \$260, Dundas, \$324, Londonderry, \$350, and Port Hastings \$398.

The total contributions exceed those of the preceding year by \$18675; and the average rate per family by \$1.50.

Respectfully submitted,

ALEX. MCKNIGHT.

The thanks of the Synod were tendered to the Committee for their labor in compiling the Statistics, and in order to secure complete returns the following motion by Rev. J. K. Smith was adopted:

“That the Synod direct the attention of Presbyteries to the law of the Church on this matter, as set forth in Chap II. Sec. II. sub-section 17, of the Rules and Forms of Procedure, with instructions to report annually to Synod their diligence in the matter.”

PUBLIC EDUCATION.

The following Report of the Committee on Public Education, was read by Rev. C. B. Pitblado:—

OUR INTEREST IN THE WORK.

Your Committee in submitting their Report, desire to record their firm conviction that there never was a period in the history of these Provinces when the subject of Public Education demanded more serious consideration and more decisive action on the part of this Synod than at the present time. A wave of agitation on this subject is rolling over Christendom. It has reached this Dominion and involved us in a struggle, on the issue of which the preservation of our constitutional rights and religious liberty largely depends. The people of the Presbyterian Church of the Lower Provinces cannot afford to view this struggle with indifference. It is one in which their best interests as citizens and church members are intimately involved. To be true to ourselves and to our past history, the cause of education will ever maintain a very prominent place among the various subjects which occupy the attention of this Synod. We trust we have imbibed some thing of the spirit of our forefathers, which induced them to plant school-houses and church edifices side by side, and to make teachers co-workers with preachers in promoting the cause of Christianity. We should not only follow, but improve on the example which has been set before us, in putting forth the most strenuous efforts to secure the best possible education for the generations that are yet to come.

As citizens we have an immediate and abiding interest in our educational institutions. They are intimately connected with all the ramifications of our social life, and upon their character very largely depends the prosperity of our country. Ignorance is for nations, weakness, stagnation and vice; education of the right kind is power, progress and virtue. It is therefore not only a right that we enjoy, but a duty that is incumbent upon do us as citizens, to what

we can for securing and maintaining the efficiency of our educational institutions.

As Christians we have a special interest in the work of education. In many cases it is the real preparation of the soil for the reception of the incorruptible seed of the word. In all cases it is the trimming and adjustment of the lamp which, when lit at the altar of Christianity, intensifies the light of life, and vastly increases its usefulness. The more intelligent men are the better Christians they make. The more they know the better they are qualified for serving God. Ignorance is the mother of superstition. Knowledge of the right kind is the life germ of religion. The progress of the Church of Christ is intimately connected with the success of education among the people.

WHAT WE MAINTAIN.

Let us glance at the educational system which as citizens and Christians we are called upon to support and defend. The school system which prevails in all the Lower Provinces with the exception of Newfoundland is *national, free and unsectarian*. In various particulars the laws may be defective, and in the administration of them, culpable mistakes may be made, but the principle of providing by law a free, unsectarian education for every child in the country, is one that meets with the entire approval of the vast majority of the people of this country. Such a system of education as that which we enjoy we believe to be the only *rational, just, and practicable* one for a free country.

REASONS.

1. *This system recognizes not only the right but the duty of the State to educate its citizens.* Education comes within the legitimate sphere of state control. Every subject of the realm is to a certain extent the property of the State which has to restrain, to protect or develop for the public welfare. The whole commonwealth has an interest in the physical force, mental ability and virtue of every citizen. In accordance with this view the material property of the country is taxed for the purpose of educating men to perform the duties of citizenship. This object, we maintain, is a perfectly legitimate application of the public taxes.

2. *This system puts all religious sects upon a perfect legal equality.* By our free constitution no one religious denomination takes precedence of another. We are all free to educate our children in any religious beliefs we like. This is a privilege in regard to which we are all equal. This equality however ceases whenever any religious denomination gets the benefit of special legislation in its favour. Such legislation is a viola-

tion of the principle of religious equality, and is equivalent to making the sect so favoured, the established church of the country.

3. *This system economizes the public funds and secures the most efficient schools.* The separate schools of Ontario are generally so burdensome or so inefficient that the Roman Catholic people of that Province prefer sending their children to the common schools. More than two thirds of the Roman Catholic children of that Province attend the same kind of schools which in this country are so virulently denounced by the priests. In the Province of Quebec which according to the Bishops' late pastoral is held up before us as an almost perfect educational model, nearly one half of the adult population is unable to write. This is a fair specimen of a country in which the separate school system has reigned supreme and has been fostered by the state at great expense for nearly a century. A few years ago it was ascertained that of the 22,000,000 of inhabitants in Italy, 16,000,000 could neither read nor write. Of the 15,000,000 in Spain, 12,000,000 are in the same condition. Such a state of things is the legitimate fruit of a separate or ecclesiastical school system. Compared with the public system of the United States, after which ours is modelled, the sectarian schools of Europe while they cost the people more than ours, produce according to the statistics four times as many illiterates, two and a-half times as many paupers, and more than twice as many criminals. By their fruits ye shall know them.

4. *This system is the only which is fairly practicable in a community composed of various religious denominations.* If one sect has a right to get the public funds for the propagation of its peculiar doctrines, every sect has the same right. These different demands which in the name of sects may and will thus be made, must eventually grind up the educational institutions into a state of sectarian disintegration. The contention over the division of the funds will perpetuate denominational jealousy and strife, and engender a spirit which will be detrimental to the success of education. A separate school system instead of allaying, will tend only to excite and foster sectarian bickerings over the subject of education—a result which we most earnestly desire to prevent.

This then is the position we have taken as a Synod—to maintain a system of education which is a national institution, which is unsectarian in its character, which is most economical and efficient in its operations, and which is the only one practically consistent with the equal rights of different sects in a free country.

WHAT WE HAVE TO PERSIST.

In maintaining our educational system we have to resist the opposition of the rulers of the Romish Church, who are the uncompromising foes of free unsectarian education. They are working by every means in their power for the establishment of separate schools in these Provinces by which the revenues of the country would be appropriated to the propagation of their peculiar doctrines. We most firmly object to conceding their demands on various grounds.

OBJECTIONS.

1. *It would be a tacit recognition of the right of the Church to rule the state and thus to a certain extent a subversion of our free constitution.* The demand for sectarian education is made and urged in the name of the Roman Pontiff, Pius the Ninth. Because he has settled the matter for ever, our law makers must forsooth mould their legislation into conformity with his wishes. So reason the chief advocates of Separate Schools. It is therefore plain that any other matter which he settles forever must according to these ecclesiastical rulers be conceded in the same way, no matter how much it may conflict with the rights secured to us by our free constitution. The demand is for absolute ecclesiastical control over education, and to the state is to be left the simple duty of providing the funds which are to be used for purely church purposes. In this way the office of the Government will become entirely subordinate to Roman ecclesiastics, as is very much the case at the present moment in the Province of Quebec. In fact according to this doctrine, the work of the State would be simply that of a mint to coin money or grind it out of the people for the purpose of supporting and propagating Roman Catholicism.

2. *It would be the virtual endowment of the Roman Catholic religion as the established church of this country.* Such an establishment is no doubt contrary to the spirit of our civil constitution, and many of us believe it to be a violation of perfect religious equality. Upon no principle of either justice or equity can it be shown that the Roman Catholics have any special right to favouritism, either in the making of our laws or the distribution of our public funds. To endow their schools by giving them public money as a sect to be applied to sectarian purposes is to make them here, what they are virtually in the Province of Quebec, the Established Church of the country. Such an invasion of our rights of religious equality we desire most strenuously to oppose.

3. *It would greatly increase the taxation of the country for educational purposes.* Schools would be unnecessarily multiplied. There

would be a proportionately large drain upon the provincial fund, the county rates, or the Local assessment, to defray the expenses of education. Many weak sections which are now able to support a school would be deprived of one altogether by the division of sectarian parties; and the money which they pay into the treasury or county fund would go to stronger sections. This in many cases has been the experience of Ontario. Our taxes are heavy enough without being increased; our schools are bad enough without being made worse. Hence we object to the attempt to saddle us with separate Roman Catholic schools.

4. *It would perpetuate sectarian strife instead of allaying it.* Giving the sop of favouritism may silence the clamant cries of disaffected parties just now, but will only whet their appetites for greedier demands by and by. Present compromise is just opening the door for future concessions. Romish ecclesiastical rulers can never consistently rest short of wielding supreme control over the Government and legislature of our country. The ground which we yield to them for the sake of peace will be used as a fulcrum on which to move the lever of power for wringing from us greater compromises than any we have yet made.

A SURVEY OF THE FIELD.

On these and similar grounds your Committee have endeavoured to the best of our ability to defend the public school system of these Lower Provinces from the fierce attacks of its avowed enemies. The war during the past year has been very general and in some cases very fierce and decisive. The battle has raged all along the line from the House of Commons at Ottawa to the City Council at Halifax. The blow which was aimed at the constitution last year by the notorious Costigan resolutions has been again repeated. Mr. Costigan during the last Session of the Dominion Parliament, introduced into that House a resolution, the purport of which was to deprive the Local Parliaments of these Provinces of the control of educational matters, which was definitely secured to them by the terms of Confederation. The highest legal authorities in the country declare that it is unconstitutional for the House of Commons to pass such a resolution. Notwithstanding this decision, the advocates of separate schools boldly support the measure and urge its adoption by the House of Commons. They would have no scruples in trampling on the sacred guarantees of the Constitution, and thus imperilling the very integrity of the confederacy in order to accomplish their purpose. Mr. Costigan withdrew his motion with the distinct understanding that he would renew it as soon as there would be a reasonable expectation

of carrying it through the House. In the meantime the influence of Quebec and that of nearly all the Roman Catholic members and constituencies of the Dominion are in favour of the coercive measure. We have no hesitation in saying, as our opinion, that if the ecclesiastics who rule Quebec had the power they would have no scruples, to sacrifice the constitution of our country to satisfy the decision of the Pope on educational and all other matters. The constitutional question has by factious appeal been carried before the highest legal tribunal of the British Empire. Ten thousand dollars have been voted from the public funds of the Dominion for defraying the expenses of the vexatious litigation. The enemies of our school system have at least so far carried their point as to put the public to the expense of paying for their factious opposition. The war of Mr. Costigan and his abettors is one waged against our constitutional rights. If we allow the citadel thus to be taken, the whole of the outposts will soon be in the hands of the enemy. The advocates of separate schools are determined to force the Lower Provinces into submission by the domination of Quebec.

THE R. C. PASTORAL.

Early in the season the Archbishop of Halifax and the five Bishops of the Lower Provinces issued a pastoral in which they boldly demanded the establishment of a separate school system in these Provinces. To this "Pastoral" the sub-committee for Nova Scotia at once prepared and published a reply, and took the necessary steps for circulating it largely among the people. Our example was promptly followed by the committee of the Wesleyan Conference and that of the Baptist Convention. These replies we are assured did much in arousing the people of the country to a sense of their duty, and in some measure preparing the way for the struggle which followed.

IN THE LOCAL PARLIAMENT.

The question was tested both in the Parliaments of New Brunswick and Prince Edward Island. In both cases after a long and warm debate, the decision of the vote was in favour of our free unsectarian school system and adverse to the demands of the "Pastoral." The representatives in P. E. Island deserve special praise for standing firmly by their principles and recording their votes against separate schools.

THE ELECTORS TESTED.

In New Brunswick the question has been tried at the polls. The contest has been very fierce. No stone has been left unturned by the friends of separate schools to win their cause. But the triumph over the

priestly power has been complete. The people of New Brunswick have nobly resisted the attack made upon their constitutional rights as well as the blow aimed at their educational institutions. Every lover of freedom and equal rights throughout the Dominion will thank them for the battle so bravely fought and the victory so signally won. They have struck a decisive blow in defence of the constitution of the confederacy as well as secured the best educational interests of their own Province. We thank them for rebuking the men who at the bidding of a foreign potentate, would not hesitate to destroy our free unsectarian school system by burying it beneath the ruins of the constitution.

THE LAW EVADED.

In Nova Scotia the policy of the enemy has not been open warfare, but secret plotting. The ecclesiastical rulers of the Romish Church have made no open assault upon the citadel, further than what was made in the Bishop's Pastoral, but they have undertaken to sap its foundations or bribe its keepers. They use their political power to make the administrators of the law their subservient tools. Stratagem is succeeding here far better than open war in the other Provinces. Separate schools of the most sectarian character are in full operation in the city of Halifax, and in other parts of the Province of Nova Scotia. In several, if not all of these schools the sectarian doctrines of the Roman Catholic Church are diligently taught. The Roman Catholic Church holidays are scrupulously observed. Text books not prescribed by the Council of Public Instruction are used. Images, pictures and crucifixes form part of the school furniture or decoration—we suppose we might more justly say—they form part of the teaching apparatus of the schools. The teachers wear the peculiar religious garb of their order, and they have been exempted from the regular examination to which the other teachers of the Province are subjected before getting a license. No wonder when the conditions are so easy that nearly all the Brothers and Sisters of Charity employed as teachers in the public schools rank as first-class teachers, and of course draw first-class salaries from the public treasury. In the city of Halifax alone these Roman Catholic schools received from the School Funds a sum not less than \$24,000 for their direct current expenses during the past year. It is very obvious that such schools are conducted in the direct interest and under the direct control of the Romish Hierarchy. No other denomination in the Province has the same privilege which is thus accorded to the Roman Catholics, contrary to the spirit and letter of our school law.

The newspapers of the city of Halifax which undertook to defend the Bishop's Pastoral—declared that it was not intended for Nova Scotia at all, though strange to say it was officially issued from St. Mary's and published in the city papers before it appeared in the newspapers either of P. E. I., or N. B. The inference which we may draw from such a declaration, is that the rulers of the Romish Church are getting all they desire in Nova Scotia by way of educational privileges, notwithstanding the existence of our unsectarian school law which they condemn. Diplomacy and stratagem have certainly met with wonderful success among all classes of our politicians—a success which has been very prejudicial to the best interests of education within the bounds of our Province. To allow our school law to be thus openly evaded by its administrators is alike discreditable to us as Protestants and demoralizing to us as citizens.

New Brunswick has been disenthralled by its people at the polls. Prince Edward Island has been saved by its legislators in the House of Assembly. How is it to be with Nova Scotia? Is the anomalous state of things to continue by which we are to have a free unsectarian school law on our statute book and a sectarian separate school system in active operation throughout the country? Must our educational institutions be sacrificed on the altar of political partizanship. We feel persuaded that Nova Scotians are as much alive to their educational interests as the people of New Brunswick or P. E. Island, and they are now ready to demand that educational abuses be rectified and our school law administered in its integrity.

C. B. PITBLADO.

Concener of Committee on Public Education.

Deliverances of Synod on the Subject.

1. "That the office bearers of this Church be directed to take such measures as they may deem proper, for bringing the state of the educational question before the people under their charge at as early day as possible."

2. "That the Synod call upon the people of our Church, to guard with the greatest vigilance, the interests of our Educational system, and to use vigorously, all legitimate means, to secure in every place its efficient and practical operation. The Synod further expresses the opinion, that those public men, who are not prepared to carry out, in their integrity, the provisions of the law, should not receive the support and countenance of our people."

3. "That this Synod decidedly protest, against any attempt of the members of the House of Commons, or others, to deprive the Local Parliaments of their constitutional

rights, by forcing upon these Lower Provinces, a system of education, repugnant to a vast majority of the people."

4. "That this Synod record their emphatic disapproval of the past and present administration of the School Law in Nova Scotia, in allowing its provisions to be openly ignored or evaded, in favour of a particular denomination, to the great detriment of the best interests of education, throughout the Provinces."

4. "That this Synod declare its firm attachment to the principle of Free non-sectarian education, and would strongly protest against any effort to alter the existing law, for the purpose of imposing on these Provinces the Separate School system."

ANTIGONISH RIOT.

The Presbytery of Pictou referred the whole matter of the Antigonish Riot to the Synod for advice.

Rev. E. A. McCurdy read the following

STATEMENT.

At a meeting of the Presbytery of Pictou held a few weeks ago, it was resolved to report to the Synod the proceedings which the Presbytery had taken in connection with the Antigonish Riot, and to ascertain the mind of the Synod as to what further should be done in the premises. Accordingly the Committee of the Presbytery which had been entrusted with the management of the business were instructed to prepare a report and to submit the same to the Synod.

It will be remembered that when the Report of the Acadia Mission Committee was submitted last year, Mr. Chiniquy, who was present, was invited to address the Synod. After hearing his statement the Synod resolved "To thank him for the information given, and to instruct Presbyteries and Ministers that half of the collections to be taken up at the meetings which Mr. Chiniquy might address within our bounds be applied to our Acadia Mission, especially to the payment for the Church which is being erected at the Grand Falls." Immediately after the rising of Synod the Moderator of the Presbytery of Pictou received a letter from the Convener of the Acadia Mission Committee, stating that Mr. Chiniquy was to spend a few weeks within the bounds of Presbyteries of Pictou and P. I. Island, and requesting him to make arrangements for a series of meetings for him during the time that he had to spare before visiting the Island. After consultation with the Clerk, he did so. It may be right to mention at this stage that the Acadia Mission Committee had already

agreed that Mr. Chiniquy should visit Antigonish, and so some additional arrangements were made for him accordingly. Mr. Chiniquy went to Antigonish, and addressed a meeting in the Church on the tenth of July. That meeting resulted in a serious disturbance of the public peace. The details of the Riot which occurred on that occasion, the disorderly character of the meeting, the violence of the infuriated mob both during the meeting and after its close, the stoning of Messrs. Chiniquy and Goodfellow, and their narrow escape with life, have been detailed elsewhere, and are, no doubt, familiar to every member of the Synod. It will be remembered also, that steps were immediately taken to bring the matter under the notice of the Government. The Presbytery of Halifax appointed a deputation to wait upon the Attorney General with a resolution, calling "upon the Government of Nova Scotia to take order for the preservation of the peace at Antigonish, and the proper vindication of the honour of the country by the punishment of those who took part in the Riot." The Presbytery of Truro passed a Minute which they transmitted to the Government, "claiming a thorough searching inquiry on the ground of public right, in order that the guilty may be punished, liberty of assemblage and worship vindicated, the repetition of such scenes prevented, and the character of the Government for integrity and impartiality maintained."

The Presbytery of Pictou memorialized the Government in similar terms, appealing to the Attorney General "to take such measures as were best fitted to bring the Rioters to justice, to prevent the repetition of such outrages, and to conserve the civil and religious rights of their ministers and people." At the same time they charged some of the Magistrates of the County with countenancing the disturbers of the peace. Many more of the Presbyteries, both in our own body and belonging to the sister Church, as well as several of the District Meetings of the Wesleyans, adopted Minutes in condemnation of the outrage, and expressive of their desire that means should be employed to bring the guilty to punishment.

It is of the utmost importance that the Synod should observe that in answer to the deputation of the Halifax Presbytery, and to the communications from other bodies, the Attorney General invariably ignored the riotous character of the disturbance, and insisted that the injured themselves enter an action for assault. It will be noticed further that the Government neither called upon the magistrates of the County to answer for the breach of the peace which had occurred within their

jurisdiction, nor directed them to take steps for the discovery and trial of the offenders, that two months were allowed to elapse before they took any action whatever in connection with the charges preferred against some of them, three months more before they appointed a Committee to investigate these charges; and that they have never yet intimated to the public the action which they intend to take upon the Report of their Commissioner. Accordingly the Presbytery of Pictou representing as it would appear the sentiments of the great body of the Presbyterian Church, as well as of many connected with other Churches, believe that the Government of this country have failed in the discharge of their duty, both in reference to the Riot itself, and with respect to the charges which have been brought against some of their magistrates. A very brief statement of the case will enable the Synod to determine whether or not their view is correct.

First—The case as against the rioters, and

Secondly—The case as against the magistrates.

THE RIOTERS.

In reference to the procedure against the rioters, the Presbytery held from the outset that in view of the character of the disturbance, and the difficulty, if not the absolute impossibility under the circumstances, of vindicating the rights which had been assailed, by the efforts of any private parties, it was the duty of the Government, either by the instrumentality of their magistrates, by means of a Commission, or through the agency of their own Attorney General to take up the case and prosecute it to its legitimate issue. Accordingly they applied to the Government to take those measures which they regarded as best fitted to serve the desired purpose. The Government replied in terms which shewed that they were ignoring the peculiarities of the case and situation. The Attorney General expressed his full confidence in the administration of justice as Antigonish, in connection with a process of law conducted in the ordinary way. He informed them of his readiness to direct them as to the mode of procedure to be adopted in the case; stated that they should institute proceedings either before Magistrates, or before the Grand Jury of the County, assuring them that if the usual methods of bringing criminals to justice were closed against Messrs. Chiniquy and Goodfellow, the Government would lend any assistance within their legitimate functions to maintain the rights of the public, and to suppress any violation of law.

Though by no means sharing the Attorney General's confidence in the way justice

was likely to be administered at Antigonish, the Presbytery in the conviction that the experiment would be the best possible demonstration of the truth and propriety of their position, attempted at first to institute proceedings directly before the Grand Jury in October last. Having failed in that effort they secured a preliminary examination before two Magistrates in March of the current year. In this way they secured the evidence which has been published to the world, and had eight of the rioters bound over to stand their trial at the Supreme Court to be held in June.

The efforts of the Presbytery, however, were no more successful on the recent occasion than on the first. The Grand Jury consisting of Roman Catholics, in about seven to one, refused even to put the rioters upon their trial. Although the Judge had clearly stated to the Jury that Mr. Chiniquy's conduct was perfectly lawful; though he had instructed them that the law declares that if persons assemble to the number of three or more, for the combined purpose of using violence, or of creating terror, or of doing acts, the tendency of which is to produce terror and alarm in the minds of men of ordinary constancy and firmness; though he had informed them that if their pre-concerted purpose were actually carried out, the persons so assembling and carrying out their purpose are guilty of riot; though he had instructed them that the evidence which they required at that stage was not absolute proof, but evidence which would reasonably satisfy them of the guilt of the accused; though seven of the parties in custody were clearly proved to have been actual participators in the disturbance, some of them shouting and screeching in the Church, some either going in and out with weapons in their hands, or shouting, "Bring him out," "Let's kill him," and others throwing stones after the ministers, some of which struck and severely injured them; yet the Jury refused to find a Bill of Indictment for Riot. They also refused to find a Bill of Indictment even for Assault against a man who was among the most violent of the rioters, and was clearly proved not only to have furnished himself with stones, and to have thrown them after the ministers, but actually to have struck Mr. Goodfellow. The only Bills which the Grand Jury did find were for Assault, one against a young lad who in the worst part of the disturbance had struck Mr. Burnside, and another against a man who had never been apprehended.

THE MAGISTRATES.

Such has been the miserable travesty of justice presented to the people of this Province, in connection with the violation

of some of the rights which are most highly valued by a free and spirited people. Freedom of assemblage has been interfered with, liberty of worship assailed, and the right of free speech outraged. A community predominantly Roman Catholic has condoned the offence. The parties implicated have not even been put upon their trial. The Government of the country have declined to interpose to maintain the violated rights of the people, and have as yet given no sign that the issue meets with their disapproval. Possibly, however, upon this department of the subject, there may be room for some diversity of opinion respecting the legitimate powers of the Government. But in reference to the proceedings in connection with the accused magistrates, it would appear as if there could be no chance of dispute. It is a position universally held that the magistrates of a country are directly responsible to the Government from whom they receive their Commission. Of course they are bound to act on behalf of the Government in the preservation of the public peace. Their failure to exert themselves for the maintenance of the peace when it is threatened, and for its restoration when broken; and especially their countenancing of the conduct of its lawless disturbers, must seriously compromise the Government, unless they at once subject them to discipline for their misconduct. In this respect, as well as in reference to the rioters themselves, the Presbytery of Pictou submit that the Government have grievously failed in their duty. When they brought the subject of the Riot before the Government, they charged two of the magistrates, Archibald McGilivray and Hugh McLellan, Esqs., with "acting in such a way, and with making use of such language during the progress of the riot, as would justify the charge that they were giving their countenance to those who were so lawlessly, and with such extreme violence disturbing the peace of the community."

Afterwards when submitting evidence in proof of their charges, they directed the attention of the Government to the fact "that the name of Angus McIsaac, Esq., was mentioned in some of the affidavits, in a connection which seemed to them to call for investigation."

The Presbytery would direct the attention of the Synod, specially to the way in which those charges were dealt with. Instead of sending them at once to the accused, immediately putting them upon their defence, and calling upon their accusers to substantiate their charges against them, more than two months were allowed to elapse before the Government even communicated to any of the accused the charges against them. Nearly three months more

were spent in getting their written answers to them, and in ascertaining whether or not these were satisfactory to the accusers. It was only when the Presbytery declined to produce evidence before a Commission proposed by the Attorney General, on condition that the affidavit of one of the accused magistrates did not satisfy them of his innocence; reiterated their charges against the magistrates; asserted that they were prepared to prove that a specific statement contained in the affidavit of McGillivray was contradicted by a number of witnesses, that the Government at last resolved upon the appointment of a Commissioner.

Before that Commissioner the Presbytery proved out of the mouths of the accused magistrates themselves that they failed to do all that they ought to have done. They proved by two witnesses that Mc-Isaac, who had asked Chiniquy a question in the Church, and was not satisfied with his reply retorted, "you cannot answer my question, and the sooner you leave the better." They proved by several witnesses who swore that they did not see McLellan do any thing to quell the riot, that at the time that it was in progress, he was laying the blame of the disturbance on Chiniquy; that in different places and at different times, and while the crowd were in the act of throwing stones, he was heard saying, "It's a pity that that man came here to raise disturbance."

They proved by a number of witnesses that McGillivray made use of language substantially identical with that which in his affidavit sent to the Government, he denied having used. They proved from his own lips that at the very time that the riot was at its worst, he was accusing the Protestants of bringing "that blackguard here to raise disturbance." One man swore that he heard him say, "you brought that blackguard of a man down to insult and abuse us, and now take what you get."

Another swore that at the time that the crowd were throwing stones he heard him say, "Let them take it for bringing such a rascal down, they have brought it on themselves."

Another testified that after McGillivray had received a communication from the Attorney General, he (McGillivray,) had told the witness that on the night of the riot he had said to some person who had suggested that he ought to get the priest out, "you brought it on yourselves, and you must take the consequences."

At a glance the members of the Synod will perceive the damaging character of the evidence. Now, when it is borne in mind that this testimony and more of a similar character was taken on the 3rd and 4th of

March last; that the Commissioner announced publicly that he would make his report to the Government as soon as he got home, that some few weeks afterwards the Convener of the Presbytery's Committee wrote to the Attorney General asking for information as to the course which the Government intended to pursue in reference to the matter; that an answer has not yet been received to that communication; that in the published correspondence brought down to the House an important letter from the Committee to the Attorney General, bearing date, Jan. 22nd, 1874, and Mr. Gillivray's affidavit, the veracity of which had been impugned in that communication have both been omitted; that at the close of the Session all the satisfaction that the Government could give the House was that the matter was under consideration; and that no intimation has yet been made either to the Presbytery or to the public of the decision which they have reached, the Synod will be able very easily to determine whether or not the Government have discharged their duty.

The Presbytery feel keenly that it is most unpleasant and undesirable to be brought into collision with the Government, but they believe that they have been placed in their present position by the action, or rather inaction of the Government itself, and by their own determination to endeavour to maintain those civil and religious privileges for which Presbyterians in the past have always so earnestly contended.

It will be for the Synod to determine whether or not they are prepared to sustain the course which has been pursued by the Presbytery, and, if so, to indicate what further steps, if any should be taken in the case.

There is but one other matter to be noticed. In conducting this business, there has necessarily been considerable expense entailed. From the minutes which have been passed, the Presbytery of Picton believe that other Presbyteries are desirous of sharing with them in meeting these expenses. They themselves have agreed to bear the half, and have instructed their Committee to inquire of the Synod as to the disposition to assume the other half.

Deliverance of Synod on the Antigonish Riot.

1. "That a violent riot took place in which Messrs. Chiniquy and Goodfellow suffered severe personal injury, their lives were endangered, and the right of free speech and worship violated."

2. "That in the matter of the riot there has been a manifest failure of justice; (1) to punish the persons who were engaged in the violent assault upon Messrs. Chiniquy

and Goodfellow; (2) that in consequence of the dilatoriness of the authorities in prosecuting the case, and notwithstanding the evidence taken before their own commission, the Government has thus far not dealt in an adequate manner with those magistrates who failed in using their official position to protect Messrs. Chiniquy and Goodfellow from violence. Further, the Synod deeply regrets that the Government in bringing down the papers to the legislature, in connection with the riot, have omitted some important documents, thereby presenting an imperfect report."

3. "The Synod cordially approves of the conduct of the Presbytery of Pictou in conducting the case, and of their efforts to obtain from the Provincial Government and civil authorities that justice and protection which are the inalienable right of every British subject."

4. "The Synod cannot but view with great alarm, this failure to vindicate the liberty of free speech and to punish those who were guilty of a gross violation of law."

5. "The Synod remits the matter to the Presbytery of Pictou to be dealt with as in their judgment may seem best."

6. "The Synod desires to express its sympathy with Messrs. Goodfellow, Chiniquy, Burnside, and the Antigonish congregation, in the painful circumstances in which they were placed."

The thanks of the Synod were tendered to the Committee of Pictou Presbytery, and particularly to the Convener, for the manner in which they conducted the whole case.

Deputies from the Free Church.

A whole delightful evening was devoted to the reception of the delegates of the Free Church. The Church was filled with a deeply interested audience. We quote the Minute:—

Commissions in favour of the Rev. Jas. Chalmers Burns, M. A., minister at Kirkliston, and the Rev. James Hood Wilson, M. A., of the Barclay Church, Edinburgh, from the General Assembly of the Free Church of Scotland, and the Colonial Committee of the same Church, having been read, these brethren were introduced to the Synod, and cordially welcomed.

Mr. Wilson first addressed the Synod, dwelling particularly upon the recent remarkable revival in Scotland, and Home Mission work in Edinburgh. At the close of his address, Mr. Wilson stated, that they were accompanied by two young students,—Messrs. Barbour and Gordon, who, with the Synod's permission, would

address the Court. Having been heartily received, they addressed the Synod, specially referring to the influence of the revival movement upon young men.

After engaging in devotional exercise, the Synod was addressed by Mr. Burns, who conveyed the fraternal greetings of the Assembly and the deep interest which the Colonial Committee takes in this Church. Mr. Burns laid upon the table of Synod, a copy of interesting documents connected with the Free Church. Several members of Synod having spoken in response, the following resolution was moved by the Rev. J. K. Smith, and seconded by Mr. Falconer, heartily accepted.

"The Synod desires to express its great pleasure at the presence among us of the honoured and beloved representatives of the Free Church of Scotland—a Church honoured of God in bearing a noble testimony for the truth of Christ,—rejoices in hearing from them of the progress of that Church, and especially their deeply interesting statements, of the great work of grace in Scotland; and prays that the Holy Spirit may be still more copiously poured out on that land. The Synod desires the brethren to convey to the Free Church of Scotland, and especially to the Colonial Committee of that Church, its gratitude for their liberality and many courtesies towards towards this Church. The Synod invokes the Divine protection on the homeward journey of the honoured delegates, already endeared to us by their excellent addresses and fervent brotherly spirit; praying that they may be long spared and still more abundantly blessed in the service of our Lord Jesus Christ."

The Moderator in a few appropriate remarks tendered the thanks of Synod in terms of the Resolution to the Deputies.

The thanks of the Synod were also presented to Messrs. Barbour and Gordon. After prayer, led by the Rev. Mr. McTavish, the Synod closed with the Benediction.

Other Deputies.

Subsequently we had the pleasure of receiving Rev. Dr. Jeffers, of the United Presbyterian Church of America, and Rev. Messrs. Topp and McTavish of the Canada Church.

Rev. James Quinn.

Rev. James Quinn, a Congregational minister, was admitted a minister of this Church, on recommendation of the Presbytery of Halifax.

Constituent Members of Church Courts.

This subject was briefly discussed, and the present law of the Church reaffirmed.

SYSTEMATIC BENEFICENCE.

The report on this subject was read by Rev. E. A. McCurdy.

REPORT.

The Synod's Committee on Systematic Beneficence rejoice that at the close of another year, they are able to report that the method for securing the necessary funds for carrying on the Church's Religious and Benevolent enterprises, which has won the sanction of the Synod, and been again and again recommended to her people, is making decided progress. They feel confident that the System is better understood now than formerly, that they are meeting with more general acceptance than hitherto, and that the practice of many of our members and adherents in reference to contributions for religious objects as regulated by the higher views which they have attained, and the nobler impulses by which they are actuated. They think that there can be no doubt whatever that the doctrine that giving to the Lord with a cheerful and devout heart is worship; that offerings of our substance under the lofty impulses of gratitude to God and love to the Redeemer have a place in our acts of devotion side by side with the psalms of praise which we sing, with the prayers and supplications which we present, with the attention which we give to the reading, hearing, and preaching of the Divine Word, is more extensively held, more widely proclaimed, and more generally believed than it has been at any former period. The repeated references which are made to this aspect of the subject from the pulpits, in the prayer-meeting and in the Sabbath-school; the urgency with which it is often pressed upon congregations in connection with Presbyterial visitations, the frequency with which it is formulated in the resolutions of ecclesiastical Synods and Assemblies; the mass of valuable literature which has accumulated upon this topic; the manner in which the truth is reiterated in the periodical press, the increased and increasing number of Christian congregations which are employing it in their practice, and upon the whole the steady, if slow, advance of the Church's contributions for missionary and other purposes, are all proofs that the tide of Systematic Christian Beneficence is at the flood, that it is gradually rising to higher and higher levels, and may be regarded as hopeful indications that it will continue to rise until all the Church's religious and philanthropic enterprises float

safely upon the swelling sea of an overflowing treasury, and are entirely delivered from all danger of being again stranded on the destructive ledges of an illiberal, deceitful and unchristian covetousness.

But while your committee gratefully recognize and joyfully record these cheering indications, they are far from believing themselves, or from the wish to induce others to believe, that the Church has yet attained, or is already perfect. A single glance at the facts of the case will completely dispel any such illusion.

Only about one-third of our congregations have yet adopted the Synod's recommendations, and there is too much reason to fear that even in these the Scriptural authority for weekly storing, and the binding obligations of Sabbath offering is held and heeded by comparatively few. The inadequate support of the Gospel ministry by many of our congregations; the discreditable number of blanks which are to be found in our statistical tables, the fact that about $\frac{1}{4}$ of our congregations contributed nothing to the Synod Fund; that considerably more than one-third have made no effort to support our educational institutions, or to assist weak congregations in maintaining ordinances; that more than one-fourth have sent no offering for Home Missions; and that nearly as large a proportion has done nothing for the spread of the Gospel among the heathen; the additional fact that in so many more congregations the contributions are so much smaller than the importance of the subject, the ability of the people, and the demands of the Master require, show clearly enough that there is still much progress to be made, before even a dim sight is gained of the goal to which the Church should be earnestly pressing forward.

Your Committee submit that while we are constrained to proclaim to the world, as we have done in our last statistical tables, that 50 of the ministers of our Church are still receiving a less sum annually either as salary or supplement than the Synod three years ago solemnly declared was necessary in the then existing state of things, while we continue to publish that even as many as 15 of our congregations have failed in the fulfilment of the promises made to their respective Presbyteries for the support of their pastors, in sums varying from \$14 and \$29 to \$100 and \$120; while our members are contributing on an average but 24 cents a year, or scarcely a half cent per week for the evangelization of the heathen; while they are doing still less for the advancement of Home Mission work, and only about half as much for the maintenance of our educational institutions, and the assistance of our weak congregations especially, it must be apparent to every person who

gives the matter even the slightest attention, that there is still a good deal of hard work to be done, before the desired result is to be gained.

Your Committee are persuaded that it will be admitted on all hands that these facts are painfully significant. When it is borne in mind that a great many of the members of our Church manifest a fair measure of liberality, that quite a number of them give largely, while not a few are very open handed and liberal, the conviction forces itself upon us that the mass of members and adherents contribute little or nothing to the funds of the Church. Nor can they conceal their profound conviction that this difficulty cannot be fairly met or overcome till the doctrine of the sacredness of the duty of Christian giving as an act of worship, which they regard as the basis of the whole plan of Systematic Beneficence is clearly understood, firmly held, and generally practised.

As a powerful writer in the *Princeton Review* has ably put it, "Let ministers, elders and deacons believe this doctrine themselves, and proclaim it boldly and honestly to all men. Let them join this with these other great motives to benevolence, the promotion of the honor and glory of the Lord Jesus Christ, obedience to His command, and the salvation of men by the spread of the Gospel. And it will greatly enlarge the foundation on which they stand, and give a corresponding additional force to their arguments and appeals, in enforcing the duty of benevolence."

"Establish this doctrine; let it appear that giving to the Lord with a devout spirit is worship, as distinctly required of the believer in its time and place as praise and prayer, or the reading of the Word, and bringing forth the same spiritual fruits, viz., faith, love, peace and joy, and it will touch every heart in which the grace of God has been truly planted. The duty of not appearing before the Lord empty will come to every such heart with a power and preciousness that it could not otherwise possibly possess."

As stated at the commencement of this report, your Committee are persuaded that the Church is making rapid progress in this direction. Already they have referred in general terms to the indications of this progress. The Synod will permit them, however, to state some additional facts in proof of this position that our own branch of the Church is at least keeping pace with others in this respect.

It will be remembered by the members of the Synod that the Committee were appointed to watch over the progress of the movement during the year, to endeavour to collect reliable information, and to lay the

same before the Synod at its next meeting. In obedience to these instructions your Committee a few months ago addressed their annual circular to every session, asking for any information it was in their power to give. One was sent to each Moderator.

The Committee regret exceedingly that only about one-third of these circulars have been answered, and the Synod will therefore be able to judge whether or not under such circumstances the statements of their Committee can be at all as complete as desirable. What makes the matter worse for us is, that we have been favored with reports from only about one-half of the congregations which have adopted the system, and might therefore be supposed to be able to speak to most purpose upon the subject. On account of the fewness of the answers to these circulars we have been compelled to fall back upon the published statistics of the Church for the past year for a large portion of the facts which we are about to detail.

So far as your Committee can learn from all the sources of information under their hand 46 congregations depend upon the system of weekly offerings pure and simple, or the system slightly modified, for their funds. Quite a number of these collect all funds for ecclesiastical purposes in this way. A larger number, however, devote their Sabbath offerings to funds for congregational purposes. It will be observed that this gives us an increase of 10 congregations during the year.

From the statistical table your Committee learn the cheering fact that not one of the congregations which have reported themselves as dependent upon the weekly offerings for supplies, and which have been settled during the whole year, has paid their pastor less than had been promised. Indeed no fewer than 6 have advanced in the amount of salary which they have paid, and the advance has varied from \$13 to \$200.

Of the 45 congregations in the Church which have contributed to every one of our schemes, 20 practise weekly offering. One of these, the one indeed which has had the longest training in the system, poured into the treasury of the Church during the past year for her six principal schemes the sum of \$636, being an average of more than \$100 for each, giving for the Synod Fund \$12, for the *Dayspring*, \$42, for Education, \$101, for the Supplementary Fund, \$133, for the Home Mission, \$139, and for the Foreign Mission \$21. Another which was born and has been brought up so far under the System has contributed for the same objects respectively, \$30, \$70, \$388, \$300, \$316, and \$400, in all \$1504, or on an average of \$350 to each.

But besides the 20 belonging to the list of

weekly offering congregations which have answered every call of the Church, 8 more of the same class have omitted only one, and 3 more but two.

Still further it is a noticeable fact that every one of these congregations which has three or more blanks with the single exception of a very weak congregation, has been vacant during a part or whole of the year.

But your Committee would present the matter in another aspect. Of the 33 congregations which have contributed nothing to the Synod Fund, only 5 are found on the list of Sabbath Offering Congregations, and of these all but one have been vacant during a portion, if not the whole of the year. Of the 49 which have made no contribution to the Educational Fund, only 10 belong to the same list, and the half of them have been vacant. Of the 38 which have done nothing for Home Missions, and the 31 which have sent no offering for Foreign Missions, only 7 depend upon weekly offerings, and of these all but two have been vacant. Of the 51 which have overlooked the claims of the Supplementary Fund, only 10 belong to this class, six of which have been vacant.

Now when it is borne in mind that about two-thirds of the Congregations of the Church raise their funds according to the methods which have all along prevailed, and that only about one fifth of the whole of the non-contributing congregations belong to the class dependent upon weekly offerings, almost all of which were during the whole or a part of the year in a state of vacancy, the Synod will be able to judge of the extent to which the statement is accurate, that the adoption of the weekly offering system has had an influence in bringing about a failure of some of our congregations to contribute to the schemes of the Church.

Let the Synod consider another fact. The average rate of contribution per family for all purposes over the whole Church, including the Weekly Offering Congregations with the others, was \$11.81. The average rate per family of the Sabbath Offering Congregations alone, was \$20.95. Perhaps it may be suggested with the view of invalidating the conclusion towards the establishment of which these facts so directly, obviously, and powerfully tend, that the Congregations which have adopted the recommendations of the Synod are mostly located in the principal centres of wealth and prosperity, that their exceptionally favourable situation accounts for their success, and that similar results would not likely be secured in other cases of the system were universally adopted and practised. Your Committee would submit that the

facts are in conflict with the suggestion. Of the 43 congregations which report themselves in the Statistical tables as depending upon their Sabbath Offerings only 7 are located in cities, and one of these is supplemented; 18 are in towns and villages, where a considerable proportion of their members must belong to the rural districts, while the remaining 18 are merely country congregations, several of them supplemented, and 3 or 4 of them among the weakest, perhaps the very weakest charges in the Church.

FACTS FROM CIRCULARS.

But turning from the Statistical tables to the answered circulars, your Committee are in possession of other facts, some of which are equally encouraging. 50 Sessions have reported through their Moderators. An analysis of their returns shews that about 20 ministers attended to the recommendation of last year, to bring the facts presented to the Synod on that occasion before these people. Your Committee will be excused of if they do not regard this fact as among those that are supremely encouraging. They must, however, in justice to some of the brethren, state that one reason why the number is so small, is that a good many of them regarded the working of the system among their people as already so satisfactory, that they did not regard the observance of the recommendation as necessary in their circumstances. Besides, it appears, that quite a number of the brethren have laboured most assiduously with their people by means of sermons and private conferences, to prepare the way for the introduction of the scheme, and in some instances the most abundant success has crowned their efforts. As an example worthy of imitation, and as an encouragement to others to go and do likewise, the experience of one may be given. He says, "It was just resolved to adopt the system of Church collections every Sabbath for three months on trial, it being previously understood that each subscriber contribute the amount of his subscription. The trial was successful and the method was adopted for a year. I may say that I exercised my personal influence strongly when I came here to have the old system abandoned, and the new one tried, but it was only after a six months struggle with old prejudices that all fears disappeared. Last Congregational Meeting was such a pleasant affair. I am told that every one commended the new plan, and none were found to shed even a silent tear over the grave of the old Pew Rent and Subscription System. Unless its ghost unexpectedly rise, we anticipate moving onward until on the first day of the week, every one shall lay by him in store as God hath prospered him."

CHEERING REPLIES.

The replies to the Committee's question as to the measure of success which has attended the practise of Weekly Offering are most cheering. We have no word of any abandonment of the system during the year. Without any important limitations, therefore, we can state that the reports from congregations which have fairly tried the system so far as they have been forwarded to us, are encouraging. The most unfavourable, indeed, the only unfavourable statement submitted to us is that of a brother, who says that in consequence of a deficit of \$100 which had arisen in the course of a two years test of this System, pure and simple, his congregation at the beginning of this current year had adopted the envelope plan with better, though not perfect success.

WITNESS OF EXPERIENCE.

Even at the risk of detaining the Synod a little longer, your Committee must ask leave to quote a few of the statements of the brethren bearing upon this point, and they submit that the session which has had the longest experience has the best right to be heard first. In a formal statement signed by Moderator and Clerk, that session says "that the system recommended was adopted by our Congregation at the time of its organization in 1844; that all funds for ecclesiastical purposes are raised by weekly contributions; and that the system has been attended with complete success. The successful working of the system with us for now nearly 29 years, would justify us in recommending it to other congregations, even were there no other considerations."

INFORMATION OF PRESBYTERIES.

Several say "It has been completely successful." One brother states, "The Congregation has made an increase of \$50 on the previous year." Another testifies, "The system of Weekly Offering has always been an improvement upon the old subscription plan, and has been attended with greater success lately than at any previous time. The average amount raised during the last quarter was larger than ever before." A third says, "It has been more successful for the last year in consequence of having asked each person to name the amount which he would give weekly to be increased of his circumstances permitted." A fourth states, "It has resulted in an increase of ministerial support to the amount of nearly \$100. A fifth describes its success in these exultant terms, "The system has met all the expectations of the most sanguine. After meeting all expenses the Managers found themselves with a surplus of \$160. They have generously added

\$100 to my salary, and it may be said that liberality has been doubled." For the year 1872 an average per family was \$12; for 1874, \$25." On the whole, therefore, the reports this year as in the past have been more encouraging than the Committee had anticipated. Their chief regret is that they have not been furnished with materials to enable them to state with confidence whether or not the same kind of testimony could have been universally given.

In view of the instructions given them last year your Committee thought themselves warranted in apply to Presbyteries as well as to Sessions for information respecting the efforts put forth, and the progress made under their auspices. They did so, however, with diffidence. Accordingly wishing to avoid even the appearance of assuming, as a mere Committee of Synod, an improper relationship towards the bodies which constitute the radical Courts of the Church they sought to approach them in terms sufficiently respectful, and they are glad to report that three Presbyteries favoured them with replies, the encouraging character of which increases the intensity of their wish that they had heard from all. One reports that while they did nothing officially, they brought the subject prominently forward at public meetings in some four or five Congregations. Another states that as much had been done as in the circumstances could perhaps have been done. At three Congregational visitations, held since last meeting of Synod, the subject was brought prominently forward. One of these congregations had already been working the system in a modified form, and the other two were induced to try it.

The Clerk of the third informs them that in addition to Congregations formerly reported one has adopted and another has turned to the system of Sabbath Offerings, that so far as he knows the system is working satisfactorily, especially where the sessions takes an active in its working, that six of their Congregations have advanced their pastors salary, five of them by the amount of \$100, and one by the sum of \$200, of which four are congregations dependent upon Sabbath Offerings.

SUCCESS.

In view of all these facts the Synod will readily perceive why the Committee present their report this year with exaltation and gratitude. The experience of the Church in reference to this matter has abundantly proved that the Almighty's own plans for doing His work are the best; and that when He prescribes a specific course it is wise to follow it even though it may appear to be beset with formidable difficulties. Judging from the past history of the movement, it

would appear that the Synod need have no hesitation in urging every congregation which can be named to adopt the weekly offering system with anything like unanimity and a determination to give it a fair trial at once to do so. In order to secure these desirable conditions, the Committee would press upon their brethren the importance of keeping the matter before the people, even in those congregations in which there does not appear to be a likelihood of the immediate adoption of the system. The mere discussion of this subject itself will do good, and exercise a beneficial influence in making even present methods more successful.

MEANS TO BE USED.

In reference to the means to be employed hereafter for the furtherance of this movement, quite a number of suggestions have been made by the brethren. One brother, perhaps under the impression that the Committee were disposed to press matters too strongly, prudently reminds them of the old Latin proverb, "*Festina lente.*" Another, possibly thinking that they needed additional stimulus, calls upon them to "agitate, agitate, agitate in the *Record*, in the *Witness*, and by personal efforts." Another urges them to send one or two of their number to advocate the cause before these Congregations which have not adopted it. Another advises them to ask the Synod for means to circulate among people; the best, simplest, and plainest literature on the subject, and adds that in his opinion it would pay to appoint a lecturer on the subject to visit every Congregation, and give them information and organization. Another urges them to select half a dozen Congregations, in which the scheme has been successfully worked, to print their reports, and to send one to each Congregation to be read at their Congregation Meeting.

The Committee would be glad to have any of these recommendations which commend themselves to the Synod adopted. Chiefly in order, however, if possible, to secure the co-operation of Presbyteries they would suggest,

That the Synod recommend the Presbyteries without delay to bring the subject before all their Congregations by circular or deputation, and to urge the adoption of the system as soon as practicable, and also that the Clerks of Presbyteries be requested to obtain information respecting the progress of the movement, and to transmit the same to the Committee, at least, one month before the next meeting of Synod.

Recommendations of Synod.

The Report was received, adopted, and the thanks of the Synod tendered to the Committee.

The Committee asked, "that the Synod recommend the Presbyteries without delay, to bring the subject before all their congregations, by circular or deputation, and to urge the adoption of the system, as soon as practicable, and also that the Clerks of Presbyteries be requested to obtain information respecting the progress of the movement, and to transmit the same to the Committee, at least one month before the next meeting of Synod. The recommendation was adopted.

FOREIGN MISSIONS.

The Report, as laid in fall before our readers in our July number, was adopted. On the evening devoted to the subject, Rev. A. McL. Sinclair addressed the Synod on the duty of supporting missions to the Heathens. Mr. Morton, whose presence after six years of labour in Trinidad, gave much interest to the proceedings, addressed the Synod at some length, explaining the nature of the field and the work. The following resolution was cordially adopted:

"That this Synod hail with delight and devout thanksgiving to God, the presence of Rev. Mr. Morton, their beloved and efficient missionary to Trinidad, among them, after an absence of nearly seven years from his native land, and we do most cordially welcome him to his place in the Court, and to our homes and congregations during his sojourn in this country; and we would express our heart-felt gratitude to God for his goodness in preserving his life and so far continuing his health, and that of his fellow-labourers as to enable them to prosecute their arduous labours in the Mission Field; and we would also express our sincere thankfulness to the Head of the Church for the success which has attended their efforts in spreading the Gospel among the Coolies of Trinidad, and in all their missionary work on that Island; and in view of all the encouragements which we have in looking at the past, and the hopeful prospects that are opening up before us for the future, we would most cordially commend our brother, Mr. Morton, and his fellow-labourers to the sympathies and prayers of the Church, and would in a special manner desire that the various congregations which he shall visit during his stay among us, not only receive him as a beloved, honoured, and successful ambassador of the Lord Jesus Christ, but give an emphatic expression to their interest in our Foreign Mission work, which God is so

largely blessing, by increasing their liberality for that scheme; and we would desire to present our most earnest prayer to God for our beloved missionary and his partner in life, that they may be long spared, and abundantly blessed in their persons, in and in doing the work of the Lord in their sphere of labour."

The Rev. J. B. Logan, led the Synod in a prayer of thanksgiving to God for past success in the work of Foreign Missions.

The following recommendations of the Board were adopted:—

1. "That the terms of Mr. Morton's return be, that his salary be reduced during his absence, from £250 to £150—expenses to and from San Fernando to Nova Scotia, to be borne by the Board, and all contributions from congregations, visited by Mr. Morton, to be paid into the funds of the Board."

2. "That the Synod approve of the action of the Board, in sanctioning the appointment of native agents, and assuming the pecuniary responsibility."

3. "That with the concurrence of the other missionaries, the Synod sanction the removal of Mr. Morton to Petit Morne, and the payment of house-rent with such expenses as this movement may render inevitable."

The following resolution moved by Rev. G. Patterson, and seconded by Rev. N. McKay, was adopted:—

"That the Synod having at its meeting in 1863, approved of Mr. Morton connecting himself with the Presbytery of Trinidad, find no occasion in the Revised Constitution of that Presbytery to reverse its former action."

Donation.

A letter was read, stating that the heirs of the late Archibald Smith, Esq., Newport, Hants County, had in accordance with a wish expressed shortly before his death, placed \$200 at the disposal of the Synod, for the schemes of the Church, to be divided, as they see fit. Agreed that the thanks of the Synod be tendered to the heirs of Mr. Smith, and that a Committee, consisting of Dr. Bayne, and Rev. G. Patterson, with the Agent of the Church be appointed to appropriate the amount, and report to Synod. This Committee reported, and the report was adopted.

Ministerial Support.

Overtures for the Presbyteries of Truro and St. John on this subject were read and

ably supported. After a spirited discussion the following resolution, moved by Rev. E. Ross, was unanimously adopted:—

"That the Synod approve the object of the overtures, and appoint a Committee to consider the whole subject, with a view of determining how far the principle of the Sustentation Fund can be made available in this Church, and to prepare a scheme for its application to the circumstances of this country, (if it should be thought practicable at all), and report at the adjourned meeting of Synod."

The following Committee was appointed in terms of the above resolution:—

Rev. Messrs. E. Ross, A. L. Wyllie, R. Wilson, J. Bennett, Prof. McKnight, Geo. Patterson, J. K. Smith, T. Sedgwick, ministers, and Messrs. C. Robson, J. S. McLean, and J. F. Blanchard, elders.

Conference.

A delightful conference on the state of Religion was held in St. Matthew's Church on Saturday evening, by the two Synods. Mr. Pitblado presided, and addresses were delivered by Rev. Thomas Duncan, S. Gunn, N. McKay, P. Melville, and others.

Union.

This was one of the principal subjects before the Synod. Indeed it seemed to overshadow all others. It was found that eight Presbyteries reported in favour of Union last year, and none against. On motion of Rev. J. K. Smith, seconded by Rev. James Sinclair, the following resolution passed unanimously:—

"That this Synod rejoices in the approval of the Remit on Union by all the Presbyteries of this Church which have reported, waive further consideration of it at present, and proceed to hear the delegates appointed by the General Assembly of the Canada Presbyterian Church, to inform us of the action of that Assembly on the subject of Union."

Commissions were then read in favour of the Revs. Dr. Topp and John McTavish, instructing these brethren to lay before this Synod the changes which had been made in the Basis of Union and the accompanying resolutions, and respectfully ask its concurrence in the same.

Extract minutes were also read from the Assembly of the Canada Presbyterian Church, and the Synod of the Presbyterian

Church in Canada, in regard to the proposed change in the name of the United Body.

Dr. Topp and Mr. McTavish then addressed the Synod, and laid upon the table a copy of the Basis as amended.

On the motion of the Rev. Mr. Smith, it was agreed,—

“That the Synod express its thanks to the General Assembly of the Canada Presbyterian Church, for its courtesy in sending these, its honoured and revered delegates, to explain and recommend to us its action on the Union question; and also to these brethren for the admirable and judicious manner in which they have executed their commission. The Synod reciprocates the fraternal expressions of love and good will of the Canada Assembly; and desires the brethren to convey to that Church its best wishes for its spiritual progress and prosperity.”

The Moderator, in the name of the Synod, conveyed the sentiments expressed in this resolution to the Delegates.

After prayer, led by Revs. J. Munro and J. I. Baxter, it was on motion agreed that the Synod resolve itself into a committee of the whole, to consider the Basis and accompanying resolutions, as amended, *seriatim*.

After the Basis and Resolutions were discussed and adopted in Committee, the Synod resumed, and the findings of the Committee were reported:—

PREAMBLE.

“The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrine, government, and discipline, believing that it would be for the glory of God, and the advancement of the cause of Christ, that they should unite, and thus form one Presbyterian Church in the Dominion, independent of all other Churches in its jurisdiction, and under authority to Christ, alone, the Head of His Church, and Head over all things to the Church, agree to unite on the following Basis, to be subscribed by the Moderator of the respective Churches in their name and on their behalf.”

Passed unanimously.

BASIS.

1. “The Scriptures of the Old and New Testaments, being the Word of God, are

the only infallible rule of faith and manners.”

Adopted unanimously.

2. “The Westminster Confession of Faith shall form the subordinate standard of this Church, the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people:—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.”

Adopted unanimously.

3. “The government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the “Form of Presbyterian Church Government,” and in “The Directory for the Public Worship of God.”

Adopted unanimously.

The Basis of Union as thus passed was then on motion adopted as a whole.

The following resolutions were then submitted:—

RELATIONS TO OTHER CHURCHES.

1. “This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several Branches, as opportunity offers.”

2. “This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches holding the same doctrine, government, and discipline with itself.”

MODES OF WORSHIP.

“With regard to modes of worship, the practice presently followed by congregations shall be allowed, and further action in connection therewith shall be left to the legislation of the United Church.”

On motion this resolution was adopted.

The Rev. D. B. Blair and Rev. James Thompson, entered their dissent against this decision.

The following resolutions were respectively adopted unanimously:—

FUND FOR WIDOWS AND ORPHANS OF MINISTERS.

“Steps shall be taken, at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration of an efficient Fund for the

benefit of the widows and orphans of Ministers."

COLLEGIATE INSTITUTIONS.

"The aforesaid Churches shall enter into union with the Theological and Literary Institutions which they now have; and application shall be made to Parliament for such legislation as shall bring Queen's University and College, Knox College, The Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church, similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts' Department in any of the Colleges above named."

LEGISLATION WITH REGARD TO RIGHTS OF PROPERTY.

"Such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence."

HOME AND FOREIGN MISSIONARY OPERATIONS.

"The United Church will heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several Churches, according to their respective claims; and with regard to practical work of the Church and the promotion of its Schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the different sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world."

GOVERNMENT GRANTS TO DENOMINATIONAL COLLEGES.

"In the United Church the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character."

NAME.

"That the name of the united body be 'The Presbyterian Church of Canada.'"

It was moved by Dr. Waters, and seconded by Rev. J. K. Smith, and adopted unanimously,—

"That the Preamble, Basis of Union, and accompanying resolutions, be sent down to Presbyteries, in terms of the Barrier Act, and to Sessions and Congregations for their consideration and approval, with instructions to report their action upon the same, to an adjourned meeting of Synod."

On the motion of Dr. Waters, the Synod resolved to express its gratitude to Almighty God for the prosperous and happy issue, to which the negotiations for Union have so far been brought.

The Synod then united in prayer, led by Rev. James Allan.

The Rev. G. M. Grant, and Messrs. McKenzie and Falconer, ruling elders, appeared as a deputation, to explain the action of the Synod of the Maritime Provinces, in connection with the Church of Scotland, and ascertain the time and place, that would be most convenient to hold the contemplated adjourned meeting of Synod.

Proceeded to select the time and place of meeting, when St. John, Picton, and New Glasgow, were proposed. On a vote being taken, New Glasgow was preferred by a large majority. It was agreed to meet in James' Church, on the 3rd Wednesday of October, at 10 o'clock, a. m.

It was agreed that the Synod appoint a Committee to secure the necessary legislation, for the protection of Congregational and other Church property, after union.

ACADIAN MISSION.

Rev. William Stuart read the Report of his Mission for the year:—

In these days when political discussion runs high upon the pretensions and claims of Romanism, and public attention is being aroused on all hands, to the fresh provocations offered by the Papacy to Christian societies and Churches, your Committee hold themselves relieved from the need of dwelling to any extent on the well-worn theme. Facts more eloquent than words speak the reality of the work carried on under their auspices. During the year the Mission has run the gauntlet of persecution. The outrages of the Antigonish rioters, the curses thundered from the altar of every parish where our missionaries have penetrated, and the constant threats, and re-

peated acts of violence wherewith they and their converts have been assailed, all serve to show how pronounced and threatening the attitude of antagonism to Rome assumed by this Church in her Acadia Mission is considered to have become. To this aggressive policy our Church must stand committed not so much by her own choice as by the violence of the opponents of the Gospel, whereby it has been sought to arrest her in her legitimate work of disseminating the word of life. And it now lies upon her wisely and well to improve the opportunity thus opened up to her, of men's minds being roused afresh to the consideration of the long-standing issues between Protestantism and Roman Catholicism. Whilst your committee do not shrink from the fullest publicity where needful, and believe that even the blind wrath of misguided men will eventually be made to subserve the interests of the truth, they have yet to deplore that the quiet and steady prosecution of their work has in some measure been prejudicially affected thereby.

MISSIONARIES.

The attempt, for instance, made by them last summer to open a new field of operations in the East of Nova Scotia, was mainly through these causes rendered abortive; and our young Colporteur was compelled to retire precipitately from the ground marked out for him. Thereafter Mr. Richard was transferred to Northern New Brunswick, where he was usefully employed at West Branch, and elsewhere, until by advice of the committee he left for a winter's training at Point-aux-Trembles.

For a times M. Paradis occupied Buc-touche, but on the settlement of an English speaking minister there, it was judged expedient that he be withdrawn. His account of his interesting experience in that field, and the later tidings that have reached us of the savage treatment accorded some of his converts, must be fresh in the mind of Synod.

Mr. Brouillette continued his labours at Grand Falls till last September, with his usual diligence and acceptance, as his report published in February shows. On the completion of his College term, he intimated that an engagement elsewhere prevented his accepting the committee's invitation to resume work in their field.

GRAND FALLS CHURCH.

The design announced last Synod of building a Church and instituting stated ordinances at Grand Falls, has been carried out with as much rapidity as was possible. Last fall the foundations were laid, and the building raised, covered in and shingled at a cost of \$910, upon a site whose use has been kindly granted by the Presbytery of Saint John in connection with the Church

of the Maritime Provinces. Contracts have been entered into for its completion this Fall at a cost of \$1785, and the work is being pressed on diligently. To provide the necessary funds, Mr. Paradis was sent upon a collecting tour, which lasted through the months of October to January inclusive, and has met with the most gratifying success. Contributions to the amount of \$1436.69 have been raised. Yet, satisfactory as are these monetary results, they alone do not measure to the full the real good effected. Everywhere he has gone an intense interest has been aroused in the whole working of our Mission. All denominations have cordially recognized its unsectarian character. Not alone our brethren of the Sister Synod, but Episcopalians, Methodists, Baptists, and in short all lovers of God's pure Gospel, with heart, hand and purse, have responded to his appeals, and stamped our our work as a truly Catholic endeavour to discharge the duty we Protestants owe to our fellow-citizens of French lineage. Still despite the liberality displayed, upwards of \$300 additional remain to be made up, as the cost has been found considerably to exceed the original estimates. In consequence a fresh effort, and it is hoped a final one, is now being made by our missionary to complete the undertaking.

LABOURS.

From midwinter till now he has been indefatigable in his labours, both among the English-speaking inhabitants at the Falls, and his French *Confreres*. Great religious interest has been aroused among the former. Prayer-meetings, and the Sabbath School, as well as the regular service on the Lord's Day, have largely increased in attendance and interest. A requisition numerously signed by the Protestant residents for securing his stated services as pastor in conjunction with his special mission work among his compatriots, and to which is appended a subscription list amounting to \$250 per annum, has been placed in the hands of the committee. \$38 have also been raised for the purchase of a Sabbath School Library. Besides this, the local contributions towards the erection of the Church have increased to \$472. Among the French of the district, solid advance has doubtless been made, but as usual when the field has been vacated during the winter, instances of discouragement have arisen. Some have shrunk, as they put it "from the contempt and even grievous damage they have had to sustain from the other side." One who still stands steadfast writes, "he scarce can do other than *howl with the wolves, (hurler avec les loups)*," though not as he earnestly protests, not in belief nor in deed; and is always longing to get

from under the cloud of hypocrisy. It is hoped that the permanent settlement among them of a missionary which may soon be effected, will serve to back the wavering, and to strengthen the faith and courage of those who through good and evil report have held to the truth, "persuaded"—as our good old Bible reader affectingly remarks "that God will be a refuge to him who perseveres."

To fill up in some measure M. Paradis' place, Mr. Casey has been transferred from the Home Mission staff, to labour under the charge of your committee in this necessitous field. He is reported to be well-fitted, both by early training, and by his familiar acquaintance with both languages, for the peculiar services required.

PICTOU.

The Presbytery of Pictou, besides sustaining their full share of the burden of the General Mission, and presenting such pattern samples of liberality as that of Mr. Walker's congregation which, with its own Church laid in ashes, yet forwards a contribution of \$124, has this spring secured at their own cost the services of M. Cruchet to labour among the Alsatian emigrants, newly arrived within their bounds. A statement in connection with this Report will be laid before Synod by the Convener of the Presbytery's sub-committee having charge of this special enterprise.

FINANCE.

Your committee have to call attention to the fact, that although the Grand Falls Church Fund is in a decidedly healthy state the expenditure on the mission account proper, has overrun by fully a third the receipts; the figures being respectively received, \$876.93; expended \$1189.55. To begin with, a heavy balance is reported as due the Treasurer, (\$98.84); then Mr. Paradis' salary has run over the whole year, instead of the summer months only, as heretofore; while the saving effected by Mr. Brouillette's unexpected withdrawal this spring has been more than counter-balanced by Mr. Richard's engagement. An economy amounting almost to parsimony has been forced upon the Committee, and so as seriously to hamper them in the prosecution of their work. The Church must face the truth that, with all aid possible to be drawn from local sources to bolster up the meagre salaries they can offer, over \$1000 annually is now required to maintain undiminished their small staff of one permanent missionary, one other employed during the summer months only, and a Colporteur at half the usual rates. To the facts thus presented nothing need be added other than this, that the committee wish to be relieved in the future from the painful necessity of borrowing from other

funds which are all of them, too nearly weighted already. Justice demands that each honest claim shall be separately and squarely met. As our people are serious in their wishes for the success of this great work to which the Church stands committed, so let them act. With praise worthy liberality they have responded to the direct and personal appeals addressed to them by our missionary. The committee look upon their conduct in this respect as but the earnest and pledge of the yet nobler efforts which the aroused conscience of the Church will lead her to put forth when once she is convinced that her Acadia Mission is destined to take a front rank among her greater schemes.

In conclusion the committee would beg leave to bring to the notice of Synod the accompanying financial exhibit of the state of the funds as regards the Grand Falls Church account, and the Acadia Mission account respectively. [This was submitted to the Synod].

They would also recommend:—

1st. "That the Synod do authorize the Presbytery of Saint John to ordain Mr. Paradis as a missionary to the French Acadians, when requested by the Acadian Mission Committee."

2nd. "That Synod authorize the committee to pay Mr. Paradis, now licensed at the rate of \$600 per annum, Mr. P., to pay his own board and travelling expenses, with the exception of railroad, stage and steamboat fare outside his special district, and when incurred in their service; and that the salary of Mr. Paradis be for one year from the date of his ordination at the rate of \$510 to be paid by the committee in addition to what may be contributed by the people among whom he may be appointed to labour."

3rd. "That the committee be empowered to take such additional steps as may be necessary to carry on in an efficient manner the work of evangelizing the French Acadians upon which the Church has already entered."

All which is respectfully submitted,

By order of Committee,

W. STUART, Convener.

The Report was approved. Rev. Thomas Cumming gave an encouraging account of work done among Alsatian Miners.

Recommendations.

The following recommendations were adopted:—

1. "That the Synod authorize the Presbytery of St. John, to ordain Mr. Paradis as a missionary to the French Acadians, when requested by the Acadian French Committee."

2. "That the Synod authorize the Committee, to pay Mr. Paradis, now licensed, at the rate of \$600 per annum—Mr. Paradis to pay his own board and travelling expenses, with the exception of railroad, stage, and steambot fare, outside of his special district, when incurred in their service; and that the salary of Mr. Paradis be, for one year from the date of his ordination, at the rate of \$500, to be paid by the Committee in addition to what may be contributed by the people among whom he may be appointed to labor."

3. "That the Committee be empowered to take such additional steps, as may be necessary, to carry on, in an efficient manner, the work of evangelizing the French Acadians, upon which the Church has already entered."

Memorial.

We quote from the Minutes:—

Took up the memorial of the Rev. D. B. Blair, and others, as to the present position of Professor McKnight, in relation to the standards of the Church. The memorial having been read, it was moved by the Rev. J. K. Smith, and seconded by Rev. T. Cumming, to

"Dismiss the memorial on the ground that the proper Court, in which to initiate any procedure against a minister or professor, is not the Supreme Court of our Church, but the Presbytery of which he is a member."

It was moved in amendment, by Rev. R. Laird,

"That the Synod proceed to hear the memorialists."

On a division the motion was preferred. The Revd. T. Sedgwick, D. B. Blair, H. B. McKay, James Thompson, John Munro, James Watson, Dr. McCulloch, and R. Laird, ministers, and Messrs. Isaac Fleming, and Robert J. Mitchell, elders, entered dissent against this finding, for reasons afterwards to be given in.

Prof. McKnight claimed the right of being heard in regard to a certain statement contained in the memorial. It was moved that Professor McKnight be heard. It was moved in amendment, that the Synod proceed to the next item of business. The amendment carried.

Chalmers Church.

Read the petition of the Session and Congregation of Chalmers Church, asking this Synod to relinquish certain interests,

which it, under certain contingencies, possesses by an act of the Legislature, in their Church property. It was moved by the Rev. Geo. Patterson, and seconded by Rev. L. G. McNeill, that the request be granted. It was moved in amendment, by Dr. Waters, and seconded by Rev. R. Wilson, that the matter be remitted to a Committee to consider the whole case, and report to the adjourned meeting of Synod. The motion was preferred, by a large majority.

Aged and Infirm Ministers.

Rev. G. Patterson reported that there are now in funds about \$4,700. The report was received and adopted, and the recommendation of last year year reaffirmed, viz: That those congregations which have not contributed to this schemes, do so as early as possible, authorize the Agent of the schemes of the Church, to give his aid as far as convenient, direct the attention of Presbyteries to the subject, and remit the matter to the Committee to prosecute the work of collecting.

SABBATH OBSERVANCE.

The Report on this subject, prepared by Rev. Robert Laird, was read and approved.

REPORT.

The longer spiritual blessings are enjoyed by rightly constituted minds the more highly are they valued. This principle has a direct application to the 'keeping holy one day in seven to be a holy Sabbath to the Lord.' The benefits received in connection with this practice, are adapted to stimulate the desire to be filled with the "fruits of righteousness which are by Jesus Christ." As these are of an inexhaustible character, the recipient becomes ambitious to extend to others the knowledge and blessedness enjoyed by himself. Under the operation of this great law of the christian life, every member of the Christian church, should become, as time rolls on, more fervent in prayer, and more unreservedly consecrated to zealous efforts for the spiritual welfare of his fellowmen. On the supposition that this has been the experience of all the members of Synod during the past year, the subject of Sabbath observance, though annually before them, cannot fail to awaken in their minds a lively interest, and animate to corresponding efforts for the scriptural sanctification of the Lord's Day.

Your Committee have the gratification of reporting that they have ground to believe that progress has been made during the past year. Some of the forms of desecration noticed in previous reports, have become less prominent, and, we trust, are gradually disappearing. Efforts put forth to meet new forms of the evil, have also been successful. The Lord's Day has been increasingly devoted to the holy exercises for which it has been principally instituted. Information from Halifax shows that the number of worshippers in the Churches and Sabbath Schools was, perhaps, never so large before in proportion to the population. Such, your Committee believe, is also the fact in almost all parts of the church during the past year.

On the other hand, several forms of profanation appear to be nearly as prevalent as ever. Among these, pleasure-seeking, drinking practices at liquor shops and saloons, traffic at livery stables, and worldly conversation, possess a general character. In some places, the post office is partially open on the Lord's day. Funerals on this day are more frequent than necessity or mercy requires. Railway traffic on the holy Sabbath is also beginning to show its hideous form among us. The Presbytery of Truro deserves honorable mention for having directed application to be made to those in charge of the Inter colonial Line to cease the desecrating practice referred to at last meeting of Synod,—the return of trains to Truro on Sabbath morning. While courteous in their reply, the Railway authorities decline acceding to the request made to them in the name of the Presbytery.

In view of the painful facts enumerated, your Committee make the following recommendations, viz.

1. That the Synod take decided steps to follow up the application so well made by Truro Presbytery.

2. That Presbyteries make inquiry annually respecting Sabbath observance within their bounds, and report to the Committee any desecrating practice requiring more than Presbyterial action.

3. That the Synod earnestly recommend the members and adherents of the Church to avoid as much as possible all the forms of Sabbath desecration noticed in this report.

3. That pastors, preachers, and Sabbath School Teachers, earnestly and frequently present the duty and privilege of the observance of the Sabbath as exhibited and indicated in the Shorter Catechism.

All of which is respectfully submitted

by the Committee,

ROBERT LAIRD, *Convener*.

The following recommendations were adopted :

1. That the Synod approve the action of the Truro Presbytery, in relation to Railway traffic, express strongly its disapproval of the desecration of the Lord's Day, by the running of Railway trains on Sabbath morning, and remit to the Presbytery of Truro to follow up their action in relation thereto, as they may see cause.

2. That it be remitted to the Presbytery of Halifax, to make inquiries into reported instances of Railway travelling upon the Sabbath, on the Windsor and Annapolis Road, and take such action, as the circumstances may require.

3. That pastors, preachers, and Sabbath School Teachers, earnestly and frequently present the duty and privilege of the observance of the Sabbath, as exhibited, and inculcated in the Shorter Catechism.

Theological Hall, &c.

The Report, relative to the Hall, was given in the July *Record*. Moved by Rev. J. K. Smith, seconded by Rev. Mr. Frame :

"That the Sessions of the Church be enjoined, to give the people an opportunity of contributing to the Education Fund, and urge them to faithfulness and liberality in the matter, and that a member in each Presbytery be appointed, with special instructions to watch over the interests of this Fund."

This motion was adopted unanimously. Attention was called to the large number of Congregations that had made no collection last year for Ministerial Education. It is earnestly hoped that every Congregation will do its share in the coming year.

Co-operation.

Rev. G. M. Grant addressed the Synod, intimating that a Resolution had passed the Synod of the Maritime Provinces, in connection with the Church of Scotland, to the effect that they were prepared to co-operate with this Synod on the question of Theological Education, by the appointment of a Professor, and asking information upon the following points.

1. Whether this Synod is prepared to accept their co-operation, and

2. If so, what department of the work would be allotted to their Professor.

Mr. Grant was heartily received, and on resuming the consideration of the matter of Theological Education, it was on the motion of Rev. J. K. Smith, unanimously resolved, cordially to accept the offer of

co-operation, and it was remitted to the Board of Superintendence, to confer with the Committee of the Sister Synod, regarding the branches, to be allotted to the additional Professor, and any other matters requiring attention.

Subsequently Dr. McCulloch reported that the Board of Superintendence had met, and in connection with the Committee of their Church, had agreed to recommend, that the Chair of Church History and Apologetics be assigned to the Professor who may be appointed. The recommendation was adopted, and the Clerk instructed to inform the Committee of the other Synod of this action.

Salaries.

It was moved by Rev. Mr. Sinclair, and seconded by Rev. John McKinnon, and agreed to:—

“That whilst the funds of Synod will not permit the raising of the salaries of the Professors to the sum mentioned last year, and whilst still desirous of reaching that amount, the Synod fix the salaries of the Professors at \$1500 for the present.”

Dalhousie, &c.

On the motion of the Rev. Mr. Patterson, it was agreed:—

“That it be an instruction to Board of Superintendence to consider the present relations of this Synod to Dalhousie College, and what arrangements may be necessary, in view of the projected Union, in regard to the support of our Professors, and the fulfilment of our engagements with the Governors of that Institution, and to report thereon at the adjourned meeting of Synod.”

It was moved by the Rev. T. Sedgwick, seconded by Rev. Mr. Pitblado, and adopted:—

“That it be an instruction to the Board of Superintendence to confer with the Governors of Dalhousie, as to the future connection of the Church with the College, and with the Government of this Province as to the matter of grants to Denominational Institutions.”

The following persons were appointed Committees, to secure the necessary legislation for the protection of Church Property after Union:

For Nova Scotia.—Revs. P. G. McGregor, J. K. Smith, Dr. McCulloch, Geo. Patterson, and Mr. C. Robson.

For New Brunswick.—The Committee of the New Brunswick in reference to Church Property.

For P. E. Island.—Revs. I. Murray, J. McLeod, and Hon. K. Henderson.

Changes in Hall.

The Rev. John McKinnon, in view of the contemplated changes in the Hall, withdrew the motion, of which he gave notice last year, relating to the appointment of Pastoral Professors.

In the absence of the Rev. E. Ross, Prof. Currie stated that he was authorized by Mr. Ross to request that in view of pending union he be permitted in the meantime to withdraw his motion, on the removal of the Theological Classes from Halifax to Truro. The motion was accordingly withdrawn.

STATE OF RELIGION.

An evening session was devoted to this subject. Rev. E. Ross addressed the Synod on the relation of the Church so the temperance movement. Rev. James Maclean submitted the Report on the State of Religion, which was as follows:—

Your committee beg leave to report that they have issued queries in accordance with leave granted by Synod. Only seventy Kirk Sessions have returned answers. From these answers the following report is made:

During the past year many parts of the Christian Church have been moved as by the breath of the Lord. Communites have been aroused by a mighty spiritual activity. Spiritual life has been greatly developed, and a spirit of earnestness for engaging in, and carrying out Christian work, has been engendered.

While we as a Church have not experienced the full power and blessedness of that spiritual wave which has agitated, refreshed and gladdened some of the Churches in America and Scotland; yet some of our congregations have been stirred, and driven from their old moorings. The prayers of God's people have been heard and answered, the Holy Ghost has been given, and we trust souls have been saved.

HINDRANCES TO RELIGION.

The same hindrances to religion to which reference was made in the reports of preceding years, still exist in our midst. When we look at these hindrances with all their evil influences we are apt to get discouraged and say “who is sufficient for these.” They are manifold, and are encountered in almost every congregation from which a report has

been received. It would appear as if wherever the children of God like the sons and daughters of Job assemble or dwell, Satan in some form or other, will come from his wanderings up and down in the earth, to interfere with their religious duties, and to mar their spiritual joys.

INTEMPERANCE.

Many of our Kirk Sessions feel that one of the great hindrances to the success of the Gospel and to the prosperity of Christ's Kingdom, is the sin of intemperance. This sin has been one of the most powerful antagonists to man's spiritual interests in every age since Noah cultivated the grape, and drank too freely of its fermented juice; and the light and blessings of our Christian civilization do not seem to lessen its influence, or to mitigate its evil. It interferes with the Christian ministers at home, and with the missionary's labour abroad. It is found with its evil concomitants in every city, town and rural district. There is not a congregation within our bounds which has not to bewail its evil influence. Indulgence in this sin steels the heart against the gracious influences of the Gospel, and unfits men for salvation. "The drunkard shall not inherit the Kingdom of God."

WORLDLINESS.

The progress of religion is greatly hindered by worldliness. This sin is not so apparent in its opposition, and not so dreaded or condemned by men in general, as the sin of intemperance, yet it is one of the most dangerous foes we have to contend with. It blinds the minds of them who believe not, so that the light of the glorious Gospel of Christ who is the image of God does not shine unto them. It insinuates its poison into the affections with the recommendation to respectability which it receives from the world. It darkens the understanding, sears the conscience warps the judgment, leads saints away from Christ and prevents sinners from ever approaching him. Perhaps more than any other sin it hinders the progress of Christ's Kingdom. "He that loveth the world the love of the Father is not in him." This hindrance to the truth is not confined to any congregation, or community or class. It shows itself in every class of society and is connected with almost every evil. By long indulgence in worldliness sinners have become Ahabs who for gain would destroy the reputation and life of their fellows, and professors of religion have become like Demas. For the love of the world, they forsake Christ and His cause. Many people who are named Christians will not exercise the same self denial for Jesus and His cause which they will do for the possession and good-will of the world.

LACK OF FAMILY TRAINING.

In many of our congregations there is a grievous lack of religious family training. Some parents are too indolent to take any interest in the religious instruction of their children, and others imagine that they have performed all their duty when they permit them to go to the Sabbath School, and their spiritual interests are committed to teachers with whom, perhaps they have very little acquaintance. These children feeling the chilly influence of their parents neglect, are apt to become indifferent to religion; and when they come to maturity have no more appearance of piety than the children of non-professors. They become like Sampson after he rejected his parents dedication and was shorn of his locks. They become weak as the children of the world.

ELECTION STRIFES.

For the past few years in many of our congregations religion has suffered severely in consequence of a state of sinful commotion by election strifes, with all their accompanying evils, such as bribery, drunkenness, alienation among neighbours, and a spirit of contention among professing Christians. People appear to think that during a political contest religion should hold her peace, the Church should be dumb, and political partizanship controlled only by political partizanship, may act as they please, and reign supreme in the community. Many times and oft when a political purpose had to be served, men like Herod and Pilate made friendship over the death of Jesus.

FALSE PLEASURE.

In some communities the religion, especially of the young is greatly hindered by having too ready an access to the ball-room, and the pleasure party. The tendency of such scenes as they witness in these places, is to keep them in a frivolous state of mind. "They are living in pleasure, but they are death while they live."

DESTITUTION.

Not a few of our congregations are destitute of a settled pastorate. With the exception of an occasional probationer, or Catechist, they have none that go in and out among them, to break to them the bread of life. They have no minister whom they call their own—whose voice is familiar to them, to whom they can go for sympathy in the hour of sorrow, for counsel in the hour of doubt, and for direction in the hour of prosperity. The ordinances of religion are not regularly maintained, and the friends of Christ and of the Church are discouraged.

In some localities where they have a settled minister, the Presbyterian population is so sparse, and the labours of the pastor are scattered over such a vast extent of

territory that he cannot concentrate his labours in any one place so as to produce the spirit we witness in more highly favoured localities. Many of the good brethren labouring in these widely scattered congregations have the true missionary spirit. They are worthy men, good scholars, talented preachers, devoted self-sacrificing servants of Christ, who, while struggling with hardship, are working up nuclei of future self-sustaining congregations. They are often disheartened and sometimes neglected, but God shall reward them for their self-denial, and future generations shall reap with joy the fruit that shall grow from the seed they now sow in tears.

Thus the hindrances to religion are much the same as they were in the days of our fathers, and not very different from what they were in the days of the Apostles, and may be comprehended in these three "the devil, the world, and the flesh."

ENCOURAGEMENTS.

We are thankful to God that we are able to report many things which should encourage our ministers, and their co-workers in God's vineyard, to persevere in their labours of love. In the seventy congregations from which we have received returns, 725 have been added to the communion of the Church by the profession of their faith during the past year. We do not now speak of those who have been received by certificate. If the same number in proportion have been added to the communion in other congregations, we have more than 1400 new communicants. We have reason to believe that the hearts of the great majority of those who have thus professed Christ, have been opened by the Spirit of God, and quickened by the life of Jesus. Should we not be encouraged when we find so many professing to be brought out of darkness into God's marvellous light, and voluntarily consecrating themselves to Christ and His cause. Surely with such an acquisition to the membership of the Church—with such an addition of fellow-labourers, whose souls we hope are touched with heavenly fire, we should thank God, take courage, and go forward.

The prayer-meetings have been kept up with remarkable life regularity and vigour in some of our congregations, and the lay members in many instances have taken an active, earnest part in their exercises. Many of our ministers have been greatly encouraged by the earnestness evinced at the prayer-meetings. This has especially been the case within the bounds of the Presbytery of P. E. Island. The weekly prayer-meetings in some of those congregations have multiplied into the daily or nightly. Many have come to meetings of enquiry, and wished to be conversed with on relig-

ious subjects, and prayed for to God, and many have expressed their hope in Christ, and more rejoice in salvation. In one of those congregations the sale of intoxicating liquors has greatly diminished since this religious revival has commenced, and one hundred and nineteen have been added to the communion. The return from another congregation states that "over one hundred are hopefully converted, and the blessed work is still going on." Surely the hearts of God's people should rejoice, and God whose promises are yea and amen, should be praised, "not unto us Lord, not unto us, but unto Thy Name be the praise for Thy mercy and for Thy truth's sake."

The Bible classes and Sabbath Schools are on the whole in a healthy condition. Many of our ministers are amply remunerated for their labours in the Bible class by the large attendance, and increased interest manifested. In one congregation as many as 500 attend the Bible class. In many of the Sabbath Schools the teachers are earnest, and the pupils attentive. From these nurseries we trust, will arise in a few years many who will be pillars in the Church.

The liberality of the people in supporting religious ordinances is steadily increasing, imparting the hope that Christian truth is taking deeper hold on their hearts and consciences.

The great majority of our ministers during the past year have been encouraged by an increased attendance of their people on the ordinances of religion, and especially on the services of the sanctuary. They witness an increased solemnity in their assemblies, and a greater desire to promote the interests of the Redeemer's Kingdom.

On the whole we should thank God and take courage. The God of our fathers is the Faithful One and the True. If we perform our duty He will save His people, we may rely on His word. He will give the Holy Ghost to them that ask Him. Let us earnestly pray for a deeper spirituality to rest upon our ministers for the spirit of Christian consecration to descend upon our members, and of earnest enquiry, to arouse the unconverted. "Awake, O North wind and come thou South, blow upon my garden that the spices thereof may flow out. Let my beloved come into His garden and eat His pleasant fruits."

All which is respectfully submitted,

JAMES MACLEAN,
Convener of Committee on State of Religion.

The Report was adopted, and the recommendations of the Committee agreed to. Very interesting addresses were delivered by several members of Synod.

Prince William.

After full consideration, the following commission of Synod was appointed to secure an amicable settlement of long-standing difficulties: Rev. P. G. McGregor, and Professors McKnight and Currie.

Insurance of Churches.

Rev. G. Patterson read the Report of the Committee on the Insurance of Churches. The Report was received, and the diligence of the Committee approved. From the loss of Primitive Church, New Glasgow, the Report indicated that the Scheme was somewhat crippled, but that they had the prospect of making arrangements by which the Scheme might be continued on a satisfactory basis. It was agreed on the motion of Dr. McCulloch that the whole matter be remitted to the Committee with full powers to carry on the Scheme, under such arrangements as they may deem advisable and that the brethren be requested to give it a hearty support.

The Committee was enlarged, to consist of Rev. G. Patterson, James W. Carmichael, G. W. Underwood, John Miller, James Yorston, R. P. Grant, Esquires.

It was agreed that the subject of the insurance of manses, and the dwellings of ministers, be remitted to the committee to obtain necessary information by circular or otherwise, and take such action as they may deem most expedient.

The thanks of the Synod were tendered to the Committee; and especially to the Convener, for the time and labour devoted to this subject.

Home Missions.

The Home Mission Report was printed in our last issue. It was adopted by Synod after suitable addresses by Rev. Messrs. Morrison and Gray. The following motion by Rev. A. McL. Sinclair, was adopted:—

“That the Synod call the attention of the Presbyteries in Cape Breton to the sums annually paid to Catechists, in congregations having settled pastors, with the view of taking measures to relieve, in all cases in which it shall be possible, the Home Mission Fund, of this expenditure.”

The state of the Colony of New Kincardine, having being discussed, it was agreed to refer the matter entirely to the Presby-

tery of St. John, to be dealt with in as generous a manner as possible, and that the Home Mission Board be instructed to deal liberally with this promising field.

New Hebrides Mission.

Rev. W. Duff's motion, held over from last year, was after a brief discussion withdrawn.

Widows and Orphans Fund.

The Report of this Fund was submitted by Rev. G. Patterson. It appears that at the end of the current financial year the actual value of \$20,000. The whole expenditure for the year was \$1345. Eight widows and eleven children received aid.

Rules and Forms of Procedure.

Mr. Patterson read the report of the Committee on the Rules and Forms of Procedure. The report was received, and the special thanks of the Synod tendered to the Committee, and particularly to Mr. Patterson, for the great labour devoted to this work now completed.

It was agreed, that the thanks of the Synod be given to Robert Sedgwick, Esq., Barrister, Halifax, for preparing the Form of Congregational Trust Deed.

TEMPERANCE.

Rev. J. M. Macleod read the Report on Temperance, as follows:—

Your Committee are happy to be able to report progress in the Temperance Reform during the year. In many parts of our jurisdiction, and especially in Nova Scotia, there has been very marked progress in public temperance sentiment and in legislation for the suppression of the traffic in intoxicating liquors. By the zealous efforts of the church in preaching faithful sermons against the use of intoxicating drinks, in accordance with the recommendation of Synod, in conjunction the laborious efforts of the several temperance organizations, the habitual use of intoxicating beverages has become to a very great degree disreputable, and a strong public sentiment has been evoked in favor of Total Abstinence.

THE LAW IMPROVED.

Your Committee are pleased to find that, with the exception of Halifax and Richmond Counties, there are no licenses granted for the sale of ardent spirits in Nova Scotia; and that, in compliance with the request of over 16,000 petitions, the Legislature of Nova Scotia, by an unanimous vote, laid upon the City of Halifax, a most stringent License Law, so that all licensed houses, proved to have sold liquor on Sunday, forfeit their licenses without the privilege of renewal; and

so improved and amended the law regulating the sale of intoxicating liquors in the Province, that "all liquors found exposed for sale within one mile of any mine or mining place" can, on the warrant of any Magistrate or Clerk of License, be summarily destroyed without notice, or trial, or conviction; and also that any liquor-seller who has once been convicted of the illicit sale of intoxicating beverages is bound to prove when demanded, that he has in his possession no liquors for sale; and if he has been twice convicted all liquors found on his premises can be destroyed without notice, or trial.

Your Committee are pleased to record that great honor is due to the principal temperance organization,—viz., the Son of Temperance, the British Templars, and the Independent Order of Good Templars,—inasmuch as they were especially instrumental in bringing about this improved state of affairs, by issuing circulars and canvassing the Province for signatures to petitions to the Legislature for more stringent legislation anent the liquor traffic.

THE GIANT VICE; STARTLING CALCULATIONS

However, notwithstanding the hopeful signs of the times, your Committee are still compelled to regard the use of intoxicating liquors as the great vice of our land. The pecuniary loss to the country is most appalling. The select Committee of the House of Commons and the Senate of the Dominion, in their official report, state that in their opinion no less a sum than fifty millions of dollars (\$50,000,000) was spent last year in the Dominion, in supporting the liquor traffic. According to the official report of the Inland Revenue Department it has been calculated that the Dominion of Canada paid last year for alcoholic beverages, a sum which would have provided 20 City Churches, at \$40,000 each; 200 County Churches, at \$5000 each; 20 City Temperance Halls, at \$40,000 each; 500 County Halls, at \$3000 each; 1000 School Houses, \$1000 each; 20 Y. M. C. A. Buildings at \$40,000 each; 1000 Reading Rooms at \$500 each; 100 Libraries at \$10,000 each; 5 Universities at \$300,000 each; 20 Mercantile and Agricultural Schools, at \$10,000 each; 20 Orphan Asylums, at \$10,000; 20 Asylums for deaf-mutes and insane persons at \$100,000 each; 10,000 Mechanical and Agricultural prizes, at \$50 each; 10,000 prizes for Stock, at \$50 each; 1000 Literary prizes, at \$100 each. It would also employ 100 Temperance Lecturers at \$1000; 500 City Missionaries, at \$1000; 1000 Bible Women, at \$500; 100 Missionaries to the Heathen, at \$2000; 400 Assistant teachers, at \$1000. And it would give 3000 Clergymen \$200 additional salary; 2000 aged and infirm persons, \$200 each; and a Bible to every man, woman, and child in the Dominion of Canada.

DUTY OF CHRISTIANS.

Is it not heart-rending to think how our industrial and benevolent institutions have been defrauded during the past year, in order to pay this enormous tribute to that insatiable tyrant—ALCOHOL. And not only are these large sums lost to benevolence and philan-

thropy; but if we gaze on the other side of the picture what do we behold? How many ruined homes, how many desolated careers, how much misery, and anguish, and premature death, and vice, and crime, and brutality are painted in lines of blood on the canvass! Ought not the Church, therefore, if she is really alive to her duty, to rise in her might and shake off this terrible incubus, which is dragging humanity down into the sloughs of wretchedness and reckless impiety? As the Church of God, and as individual christians, does it not become us to diligently, use every legitimate means; and form every possible organization to remodel society, and place it on a firm basis by purging it of its social drinking customs, that the blood of the victims be not required at our hands. If the Church of Christ were to summon her united forces and make a grand rally for the suppression of the liquor traffic, your Committee are confident that great and lasting benefits would be the result of such united action. The time has fully come, we think, when christian principles should permeate, and christian influence control our politics. It is right and proper; it is the bounden duty of the Christian Church to exert her influence in every possible way to elevate the nation and promote the glory of God, to put down evil doing, and repress these pernicious drinking customs of society. It is not enough that Christian men sympathize with the cause. It wants active support, it wants more power, it wants votes. And if christian men are true to the principles which they profess, if they are as loyal to their order and profession as the liquor-seller is to his; if public spirit and true patriotism, and true religion have not ceased to be motives of action which will far outweigh self-interest, and a thirst for ill gotten gain, there can be no doubt as to what will be the issue of such an effort.

St. Paul says of professing christians "None of us liveth to himself." True religion teaches us that we should care for our brother and live to do him good. The christian lives not merely to promote his own interests, but to advance the interests and happiness of others. He is ready to deny himself,—to sacrifice his own pleasure that thereby he may elevate and ennoble his fellow-men.

DUTY OF THE CHURCH.

While your Committee give all due credit and honor to the many noble men and women who are zealously engaged in the Temperance Reform, and heartily bid them God speed in that work; yet we feel that the entire removal of this terrible evil cannot be effected till the Church of Christ rises in her might and stamps the traffic in intoxicating liquors with her unqualified disapproval. A general public sentiment awakened and sustained by the clergy and membership of the Christian Church, in every city and town, and village, cannot fail to speak, through the Legislative bodies, and must eventually secure a law to prohibit the sale of intoxicating beverages. If we are to have reform, the public mind must not only be awakened and enlightened, it must be raised and set in

motion. This is a great moral work, and moral means must be employed to accomplish it. We are fully convinced that strong drink is physically, socially, morally and economically a most grievous curse. In a free constitutional country, action means politics; not the very questionable politics of a party, but the broader and nobler politics of a cause. And if the Church were to engage in this matter, she could speedily remove from the liquor traffic throughout our bounds, the sanction of legal enactment. What political party could exist for a day without the support of the temperance community, and the allied forces of the Church of Christ? United, we would present such a formidable front, that our noble principles of philanthropy and integrity to our fellow-men and to our God, would be carried triumphantly without scarcely a struggle.

Your Committee are gratified to learn that Total Abstinence Societies, established in our congregations, are exerting a great influence for good among the young people committed to our care. It is so gratifying to know that the Synod's recommendation of previous years, viz., to preach sermons at stated times on the evils of intemperance has been very generally complied with, and has we believe been productive of much good in mitigating this evil.

Your Committee recommend:—

1st. "That the ministers of this Church preach to their people on the subject of Temperance, on the third Sabbath of December, and on a Sabbath previous to elections, earnestly warning their flock against the use of intoxicating drinks."

2nd. "That we earnestly recommend all the members of our Church to ponder seriously the duty of individual abstinence from the use of all intoxicating liquors as a beverage."

3rd. "That the membership of our Church be strongly recommended to preserve the Church of the living God from reproach, by discountenancing the use and sale of intoxicating liquors; by assisting in carrying out the provisions of the License Law, by refusing to sign petitions for license to sell intoxicating drinks; and in the case of magistrates; to refuse to grant licenses, when such action is within their province, and by refusing to let or furnish houses or places for the vending of intoxicating liquors."

Your Committee after mature consideration, are convinced that if these recommendations are adopted and sanctioned by this Court, and enjoined to be carried out in good faith, a decided impetus will be given to the Temperance Reform, and that great good will accrue to society, and to the Church, and glory and honor to the great Head of the Church.

All which is respectfully submitted,
J. M. McLEOD, *Convenor.*

After a short and earnest discussion, the Report was received, and the following recommendations adopted:—

1. "That the ministers of this Church preach to their people on the subject of Temperance, on the third Sabbath of De-

ember, and on a Sabbath previous to elections, earnestly warning their flocks against the use of intoxicating drinks."

2. "That we earnestly recommend all the members of our Church, to ponder seriously, the duty of individual abstinence, from the use of all intoxicating liquors as a beverage."

3. "That the membership of our Church, be strongly recommended to preserve the Church of the living God from reproach, by discountenancing the use and sale of intoxicating liquors; by assisting in carrying out the provisions of the license law; by refusing to sign petitions for license to sell intoxicating drinks; and in the case of magistrates, by refusing to grant licenses, when such action is within their province, and by declining to let, or furnish houses or places for the vending of intoxicating liquors."

It was further agreed that ministers be requested to read the above recommendations from their pulpits.

SUPPLEMENTS.

Rev. Thomas Sedgwick submitted the Report of the Committee on Supplements:

REPORT.

In submitting their Annual Report, your Committee would begin by saying that at this late stage of the Synod's proceedings, they will, perhaps, be pardoned if they make it as brief as possible.

Your Committee have endeavoured during the past year to perform with what ability they possessed the important duties allotted to them. They would say that they did not feel it to be their duty to take any very active measures to bring this scheme before the Church. Deputies were appointed to visit the larger Presbyteries, who were in all cases cordially received, and whose visits were, no doubt, productive of good; and the scheme was advocated in the pages of the *Record*. It may, perhaps, be thought by some that your Committee might have done more, but in their judgment the scheme had so commended itself to the intelligence and liberality of our people, that the steps narrated above were deemed by them sufficient.

Your Committee are glad to be able to report that the contributions to this Fund for 1873, shewed an increase—though a small one, over those for the preceding year. At the same time they must add that they fell far short of the amount required, and of the amounts too that might fairly be expected in view of the important interests at stake.

In this connection we may be permitted to give some Statistics drawn from the

table for 1873, which may serve the purpose of bringing the position of the scheme more clearly before the Church.

Average No. of families in the Supplemented Congregations	67 00
Average rate per family for all purposes in the Supplemented Congregations	\$ 12.22
Average rate per family in all the Congregations of the Church	11.81
Whole amount contributed to the Fund for 1873	2,358.00
Average rate per Congregation, contributed to the Fund (140 cong)	16.84
Average rate per family contributed to the Fund	0.17

Average rate per Supplemented Congregation for all purposes in various Presbyteries:

Average as above	\$12.22
Presbytery of Halifax	27.19
" " Lunenburg and Yar	20.22
" " St. John	11.61
" " Truro	9.96
" " Pictou	9.63
" " Cape Breton	9.18
" " P. E. Island	6.53
" " Victoria & Richmond	6.26
" " Miramichi	2.46

Average rate per Congregation contributed to the Fund in the various Presbyteries.

Average as above	\$16.84
Presbytery of Halifax	28.73
" " Truro	26.07
" " Pictou	23.22
" " Lunenburg & Yarmouth	18.00
" " Victoria & Richmond	11.42
" " Tatamagouche	11.00
" " St. John	10.38
" " Cape Breton	9.60
" " Miramichi	6.66
" " P. E. Island	4.76

Average rate per family contributed to the Fund in the various Presbyteries.

Average as above	\$0.17
Presbytery of Halifax	0.39
" " Truro	0.23
" " Lunenburg & Yarmouth	0.20
" " Pictou	0.19
" " St. John	0.15
" " Tatamagouche	0.11
" " Victoria & Richmond	0.07
" " Miramichi	0.06
" " Cape Breton	0.06
" " P. E. Island	0.05

Amounts granted to the various Presbyteries from 1873-74.

Presbytery of St. John	\$1,265.00
" " Halifax	670.00
" " P. E. Island	340.00
" " Truro	300.00
" " Lunenburg & Yar	350.00
" " Cape Breton	430.00
" " Victoria & Richmond	310.00
" " Miramichi	100.00
" " Pictou	80.00
" " Tatamagouche	00.00

Coming now to the ensuing year, your Committee would recommend that supplements to be granted as follows:

PRESBYTERY OF ST. JOHN.

1. Sussex, \$100.
2. Springfield, \$100.
3. Londonderry, \$100.
4. Saltsprings, \$100.
5. Bocabec, \$100.
6. Carleton, \$100.
7. Fredericton, \$200.
8. Baillie, \$125.
9. Nerepis, \$50.
10. Buctouche, \$100.
11. Glassville, \$120, if settled.
12. Tobique and Kucardine, \$200, if settled.
13. St. George, \$150, if settled.

PRESBYTERY OF MIRAMICHI.

14. New Mills, \$100.
15. Kouchibouguac, \$100, is settled.

PRESBYTERY OF P. E. ISLAND.

16. Dundas, \$120.
17. West Point, \$120.
18. Bay Fortune, \$100, for one year.
19. Cove Head, \$80.
20. Tryon and Boushaw, \$100, if settled.

PRESBYTERY OF VICTORIA AND RICHMOND.

21. Port Hastings, \$80.
22. Lake Ainslie, \$80.
23. Mabou, \$100, if settled.

PRESBYTERY OF CAPE BRETON.

24. Leitch Creek, \$130.
25. Gabarus, \$100.
26. Cape North, \$100.

PRESBYTERY OF PICTOU.

27. French River, \$80.

PRESBYTERY OF TRURO.

28. Parrsborough, \$100.
29. Coldstream, \$100.
30. Acadia, \$100, if settled.

PRESBYTERY OF HALIFAX.

31. Annapolis, \$170.
32. Kempt and Walton, \$120, if settled.
33. Lawrence Town, \$140.
34. Musquodoboit Harbour, \$120.
35. Noel, \$120.
36. West Cornwallis, \$100, if settled.

PRESBYTERY OF LUNENBURG AND YARMOUTH.

37. Clyde River, \$90.
38. Mahone Bay, \$90.
39. Cheboque, \$150.

A few remarks on these recommendations may now be submitted.

The whole number of Congregations on the lists this year is 39, as compared with 36 last year. In the Presbytery of St. John, Buctouche and St. George have been added. In the Presbytery of Miramichi, Kouchibouguac has been added, the Com-

mittee having reason to believe that the prospects there are encouraging, if a settlement can be effected. In the Presbytery of P. E. Island, Tryon an Bonshaw has been added. In the Presbytery of Victoria and Richmond, Baddeck has been removed, having become self-sustaining. In the Presbytery of Cape Breton, Boularderie and Cow Bay have been withdrawn, for the same reason. In the Presbytery of Halifax, West Cornwallis has been added, though with considerable misgivings, the Committee being doubtful as to the propriety of erecting it into a separate congregation.

As to changes in the amounts recommended to be granted, in the Presbytery of St. John, Baillie receives an increase of \$25, being less than the Presbytery asked, as much as the Committee could recommend with the funds likely to be at their disposal. Bocabec receives an addition of \$25, the decrease of \$25 last year being as, we are informed, a mistake, and other circumstances in the Committee's knowledge, warranting the addition. For Buctouche, \$25 less is granted than asked for by Presbytery for the same reason as stated in the case of Baillie. In the Presbytery of P. E. Island, \$80 is granted to Cove Head, instead of \$100 as asked by the Presbytery, the Committee not feeling themselves at liberty to go beyond the sum granted by Synod last year to this Congregation. In the Presbytery of Lunenburg and Yarmouth, Clyde River and Mahone Bay, each receive \$10 less, at the Presbytery's recommendation.

The whole amount recommended to be granted this year is \$4,335, as compared with \$3805 last year, shewing an increase of \$530. It should not, however, be forgotten that \$1,190 of this amount is appropriated to unsettled congregation, and we may fairly assume that in all probability, at least, one half of these will not be settled during the year. So that deducting \$595 from \$4,335, and adding, say \$300 for Agent's Commission, Secretary's allowance, and other expenses, there remains about \$4000, less than which sum it will not be wise to calculate upon as necessary to meet the requirements of the coming year.

We come now to submit particularly some matters to which the Synod's attention should be directed.

1 We have to ask the Synod to approve of the action of the Convener and Secretary in granting at the rate of \$100 per annum to Buctouche, in December last, at the recommendation of the Presbytery of St. John. Their action was sustained by the Committee, and they now ask for it the approval of Synod.

2. We ask the Synod to authorize us to pay \$30 to the widow of the late Rev. J.

Fraser, of Boularderie, being the full amount of Supplement for the half year, ending at this date.

3. We feel bound to bring to the notice of Synod, the action of the Rev. D. McDougal, of Cow Bay, in returning to the Secretary his order for \$20, being the last half year's supplement, his congregation having meanwhile become self-sustaining.

4. Your Committee would call attention to two rules long ago laid down by Synod, (1) that Congregations before receiving Supplement should fulfil all obligations to their Minister, and (2) that all Supplemented Congregation should contribute to all the Scheme of the Church, i.e., Home and Foreign Missions, Education and Supplementing Fund. These rules have been plainly forgotten by many parties concerned, and the Committee would here give notice to Presbyteries and Sessions and Congregations, that it is their intention in future to enforce them somewhat directly, and they hope that in taking this course, the Synod will sustain them.

5. We would call the special attention of Synod to the fact that the grant of \$500 per annum, which for the last four years has been received from the Colonial Committee of the Free Church of Scotland, has been withdrawn, and we do not feel that after all that has past, we can go back to that Committee and ask for its continuance. At the same time, in the Committee's judgment, the case of an emigrant colony like that of New Kincardine is such as to warrant the attention of the Free Church Colonial Committee being called to it, and they would suggest that the agent of the Church be authorized to communicate with the Rev. P. Hope, Secretary of that Committee on the subject.

6. The Synod will observe the largeness of the sum which will be needed to meet the Committee's obligations—large in itself and large in view of the withdrawal of Foreign aid. We would not conceal from the Synod our fears arising from our experience of the past that this amount may not be raised, but it is for the Synod to say whether these fears are well founded or not. We do not affirm because we do not believe that to raise this sum is beyond the Church's ability; but to do so will require great exertion, and it is for the Synod to determine whether that will be made. At the same time, the Committee feel it to be a matter of the last importance that the Scheme be kept free from debt—and, therefore, they feel constrained—though very unwillingly to recommend that the amount granted be paid *pro rata* if sufficient money is not forthcoming to pay them in full.

7. Finally, we feel it to be our duty to call attention to the large number of Congregations, (51, as gathered from the

Statistical Table for 1873,) which have failed to make collections for the Scheme, and to state that in our judgment this fact demands in one way or another the action of Synod.

All which is respectfully submitted.

GEORGE CHRISTIE, *Convener*.
THOS. SEDGWICK, *Secretary*.

Action of Synod.

The report was received, and the thanks of the Synod tendered to the Committee, and especially to the Secretary. The list of congregations recommended for supplements was adopted, with \$25 increase to Baillie.

The following recommendations of the Board were accepted:—

1. "That the Synod approve of the action of Convener and Secretary, in granting at the rate of \$100 to Bucouche, in December last, at the recommendation of Presbytery."

2. That the Synod authorize the Committee to pay \$30 to the widow of the late Rev. James Fraser, being the amount of grant for the half year, due him at this date had he been alive."

3. "That the previous action of Synod be in the future strictly enforced, and that Presbyteries be required to see that it is carried out, viz:—"

(1). 'That Supplemented Congregations fulfil all obligations to the ministers, before receiving supplements.'

(2). 'That no supplements be paid unless the congregation has made a collection for all the schemes of the Church.'

4. "That the Agent of the Church be instructed to communicate with the Colonial Committee of the Free Church of Scotland, laying before them the necessitous condition of New Kincardine, and similar fields."

The Committee directed the attention of Synod to the commendable action of the Rev. D. McDougall, of Cow Bay, in returning to the Secretary of the Committee his order for \$20, the circumstances of his congregation having so far improved that he could forego the amount.

Sabbath Schools.

Rev. A. Simpson reported for the Committee on Sabbath Schools. The Report was approved, and the following recommendation adopted:

"That the Presbyteries of the Church be enjoined to devote, at least, one Sederunt during the year, to the work of Sabbath Schools within their bounds."

Psalmody.

From Dr. Bayne's Report it appears that the publishers of the *Choir*, Messrs. A. & W. MacKinlay, have resolved to issue a new edition, improved and enlarged, of that valuable work.

Hymns.

The overture of the Presbytery of Halifax, like several other items of business, was allowed to lie on the table. *Union* crowded out several matters that could be conveniently postponed.

Record.

From the Committee's Report it appeared that the circulation of the *Record* had increased about 500 copies,—being now 5,500.

Ecumenical Council.

Read a paper containing a proposal from the General Assembly of the Presbyterian Church in the United States, through its Committee, for the holding of an Ecumenical Council of Presbyterian Churches throughout the world; to forward various objects set forth in their circular. On motion of Rev. J. K. Smith, the proposal was cordially received, and a Committee consisting of the Moderator, Dr. Waters, and Prof. Currie, appointed to correspond or confer with similar Committees of other Churches, in furtherance of this object.

Deputy to Scotland.

The Rev. R. Sedgwick, Deputy to the Parent Churches, read a Report, stating that he had carried out his Commission, and had been most heartily received. The Report was accepted and the thanks of the Synod conveyed to Mr. Sedgwick.

The usual votes of thanks were passed, and the Synod closed on Wednesday afternoon—having held nineteen sessions, and transacted an extraordinary amount of work, in a most harmonious, brotherly and heartsome manner. The universal testimony was that it was all in all the happiest Synod in our history: so full of the Spirit of Christ, so remarkably unanimous on all matters of importance,—so beautifully exempt from personal misunderstandings and collisions.

Devotional.

The two Synods held a united Conference on the State of Religion in St. Matthew's Church on Saturday evening. Every morning, prayer meetings were held alternately in Chalmers' and St. Matthew's Churches. On Sabbath afternoon Union meetings of the Sabbath School Children were held in St. Andrew's and St. John's Churches. On the evening of the Lord's day, at 8½ o'clock the Synods united in celebrating the Lord's Supper, in St. Matthew's Church. The Service was peculiarly solemn and delightful; and though rain poured in torrents the Church was filled with communicants.

We have thus submitted a lengthy, but after all, an imperfect account of the Synod's work. Enough is before the reader to justify his thanking God for the past and looking very hopefully forward. God can (and does) make rough places plain. It is to His grace we owe the delightful character of the meetings whose results we have laid before our readers.

REVIVAL IN MALABAR, INDIA.

It is most cheering to read of revivals in Mission fields where labourers have toiled for long weary years apparently without result. From Malabar, in Southern India, glad news of revival come to us. The "Syrian Christians," so called, living in Western India have a history dating back to the fourth century. The sect probably originated among the families of a few Syrian traders who had settled in Malabar, and who from the first enjoyed high political and social privileges. Their creed was, in the main, Protestant; but their worship was mixed up with ritualistic practices, and tainted by the influence of the surrounding paganism. In the year 1816, the Church Missionary Society commenced its labours among this people; and these have been continued to the present time.

The results of this awakening are thus described:—"The work in its best features—delight in prayer and praise and the Holy Scriptures, and zeal for God's glory

—still abides, while the noise and excitement have, I understand, greatly abated. This movement appears to have spread to about thirteen churches and nine congregations of the Church Missionary Society, in the tract of country between Cottayam and a few miles south of Quilon, and has not extended to any new congregation since November. The heathen have not been extensively effected by it; still, some have been brought to God, and amongst these several very remarkable cases of conversion.

'A new life has been exhibited in Syrian priests, hitherto careless and worldly. Attendance on divine worship has been largely increased, and prayer meetings frequently held and numerous attended. Sunday weddings have ceased in the churches revived. Disputes have been healed, and forgiveness for injuries sought; the lion has become like a lamb, and brotherly love prevails to a remarkable extent. Caste distinctions are neglected, the Pulyar serfs being now cared for and taught; and remarkable instances have occurred of lands unjustly gotten being restored.

'All classes and characters amongst the Syrians have been blessed,—those previously leading pious lives and the ungodly, men and women, young and old. As one of our evangelists writes, "The proud have become humble, the ignorant as wise as sages; the dull have been awakened; those who cared not for God's house now love its courts; those who neglected prayer now join in it heartily, and great brotherly love prevails."'

The less favourable features of the movement are the tendency of the people to painful physical excitement—faintings, groanings, and fanciful interpretation of the prophetic parts of Scripture, sometimes taking literally also what was meant to be understood figuratively; thus from the book of Ezekiel, 'Smite with thy hand and stamp with thy foot, sigh and cry,' and so forth.

CHURCH OF ENGLAND.—A bill has been passed Parliament giving the Bishops greater power to deal with disobedient clergymen who may be indulging in ritualistic practices.

TO BE STUDIED.

The present number of the RECORD contains 48 pages, instead of the usual 32. It is full freighted with Reports laid before Synod, and the action of Synod on all subjects of importance. We hope our readers will carefully peruse the reports, and give special attention to the deliverances of Synod. The Statistical Report shows what the testimony of figures is regarding our work as a Church. The Educational Report treats of an absorbing public question with which our people must deal intelligently and irrespective of party politics. The Acadian Mission Report shows how ripe, how inviting the field is, and how widely open stands the door. The Anti-gonish Riot is plainly portrayed in the Presbytery of Pictou's Statement: the matter is not yet concluded. The censure passed upon the authorities is very grave, and cannot be disregarded. The subject of Systematic Beneficence is ably presented by the Committee, and deserves the continued attention of the Church. The Temperance Report is thoroughly readable and contains very startling facts. Sabbath observance to be properly secured demands constant vigilance. The Report on the State of Religion is in effect a report on the health of the Church; all should study it. The Supplementing Committee's Report is eloquent with figures, some of which are very melancholy. The whole number is rich with important facts and thoughts bearing on the Church's life and work. Read, think; ask, what, in view of these facts—these thoughts, what is present duty?

THE NEW HEBRIDES MISSION FIELD.

Each field of labour has its own difficulties. The pastor of a Christian congregation in a Christian land has his difficulties, and so has the congregational missionary, whose duty it is to seek out those who have fallen from ordinances. The missionary whose field of labour is India, with its teeming millions, civilisation and heathen literature has difficulties; but his difficulties are of a very different kind from those of the missionary who is located among heathen and savage tribes, who have no

literature, and who do not even possess a written language.

In the language of Clarkson, "The shepherd of Horeb, when commissioned with a message to his people, asks by what name he should represent Jehovah to the inquiring Israelites. He is told to make Him known to them as the God of Abraham, of Isaac, and of Jacob. He had thus a key furnished him to their understandings and hearts, whereby he might unlock their secret consciousness. This is just what is wanted by the missionary to the class of heathen now treated off." This, brethren, is our position.

One difficulty we encounter in our work is the low state of moral degradation to which our people have sunk. We do not wait now to refer to their modes of worship. The most abominable heathen practices follow them from the day of their birth till the earth or sea has closed over their remains. One cannot think without a shudder of the sensuality and lust which are manifested in their daily conduct. Subjects regarding which the Apostle to the Gentiles saith, "Let it not be once named among you," are freely talked about; yea, the most effectual means are taken to initiate the young into all the vices of their elders. Public opinion, instead of frowning upon vice, fosters and encourages it. Much of the evil is visible to any one who may take even the most hasty glance at their condition; but much of it is only to be known after lengthened examination. If some of us, after coming into personal contact with heathenism for many years, are yet compelled to confess that we are continually discovering darker traits in their character, need we be surprised if our supporters, who have not enjoyed our opportunities of forming a correct estimate, should entertain very erroneous opinions regarding this one great difficulty with which we have to deal. Nor can we do much to give them a more correct impression, for in regard to much of their conduct the tongue must be silent. We refer to cannibalism, strangulation of widows, burying of new-born infants, adultery, fornication, and such like; but these are but indications of the debasement of their whole nature, which is daily manifested in their every word and action. To those alone who have formed a correct estimate of the depths of heathenism, is it possible to form a proper idea of the results that have been attained. You look at some breakwater which rises only a few feet above the surface of the surrounding water, and you wonder at the vast sums of money which have been expended in its erection, but you have lost sight of the fact that its foundations are laid far down in the depths of the sea.

Another serious drawback in the oncar-

rying and extending of this Mission is the shortness of the period the majority of the missionaries have been permitted to occupy their stations. Three or four years have, as a rule, seen the termination of their labours. This Mission has proved a leaky bucket—much has been poured in, but much also has run out. Of the three who nine years ago left Nova Scotia not one is now alive in the islands, whilst of the three who seven years ago left Scotland only one is now with us. Of those at present in the field only one has occupied his present station over eight years; all the rest have been settled at their present stations within the last seven years; and no fewer than four have only been with us for one year. (Mr. Inglis has occupied his station since 1852. Messrs. Paton and Copeland joined the Mission in 1858, but did not occupy their present stations till 1866.)

With such changes the progress of the work must be slow, for the missionary after four years labour, is but beginning to be useful. His successor has to begin very much where he began, and that not unfrequently under less favourable auspices.

In some missions it is possible for the missionary to acquire a knowledge of the language of the people before entering directly on mission work; here, however, from the diversity of language and the shortness of the time each one has been able to labour, that is impossible, and the missionary has to begin his labours among a people whose language he knows nothing of, and who know about as much of his.

How, then, brethren, is the difficulty to be obviated? The question may be asked, but I am afraid it must remain unanswered. Some who have never really thought over the matter will tell you, that it can be obviated by teaching the natives English, as the missionary, on entering on his labours, would then be able to speak to them at once. I wonder if those who urge this method have ever really thought what these words implied. The natives, these parties must know, do not want to receive instruction from us. They do not follow the missionary from day to day, seeking to be taught. No; he must seek them; and if he wishes to interest and instruct them, must endeavour to make conversation as easy as possible; and every one knows how much easier it is to speak in one's own than in a foreign tongue.

Perhaps, however, the absurdity of the proposal may be best demonstrated by a parallel. Suppose an educated Chinaman were to take up his abode in Sydney, Melbourne, or Auckland, and to endeavour, in Chinese, to instruct the inhabitants of these cities in the system of Confucius. He would be laughed at for his folly. Every one would say, if he means to disseminate

his doctrine he must learn English. So here also, it is only by means of the vernacular of the different islands that we ever can expect to reach the natives' hearts.

Another formidable difficulty with which we have to deal is the unhealthiness of the climate. This difficulty is all the more formidable, that, until experience has taught us its dear bought lesson, we find it hard to believe in its reality. In other lands you may trifle largely with the laws of health, not so here. There the punishment is long delayed, here it follows speedily on the transgression. It may be true that no missionary has yet died of the disease of the islands; many, however, have had their period of service shortened, and all have felt its debilitating effects. How then, is this evil to be averted, or at least mitigated? We cannot change the climate; can we do nothing to protect ourselves from it? This is a question which vitally concerns the Mission. We have only to look back over the list of those who have been connected with the Mission, and who, by failing health, have been compelled to leave, and also to the number of those who every year find it necessary to visit the colonies, to be convinced that this is no matter to be trifled with. Any scheme whose object is to counteract the unhealthiness of the climate, and so extend the term of each missionary's service, is worthy of careful consideration. By providing better houses, in more healthy situations, and by placing the Mission vessel at the service of the missionary till such houses have been erected, much has already been done to avert the evil; perhaps something more may yet be done by providing for more frequent visits to a healthier climate.

The fourth and last difficulty to which I shall refer is the extent of the field of which we are in possession, and the inadequacy of the means at our disposal to overtake it. There is no fear of our labours interlapping with those of any other Society. From Aneityum in the south to Santo in the north, we are in undisputed possession; but, alas, we have only been able to take a nominal possession, for on many islands of this group the very name of missionary is almost unknown. In order to overtake this great field we have brought teachers from the eastward; but the experiment only proved still more conclusively what had been previously demonstrated, that those teachers were unfitted for our work here. Last year we brought teachers from the Loyalty Islands, but again the event proved that they could not stand the climate of these islands. From Aneityum alone have any considerable number of teachers been procurable, and even there the supply is limited, owing very much to the smallness of its population. From this

agency it would be vain to expect very much; and much injustice has often been done them from expecting more than a due consideration of their circumstances would warrant. As well might you expect the raw recruit to exercise, in all circumstances the unquestioning obedience and steadiness of the disciplined soldier, as that those whose early years were spent in heathenism should manifest all the graces of Christian nurture in a Christian land. These teachers or assistants from Amoyum are of more use in assisting the missionary than in working independently.—they teach more by their lives than by their words.

The only agency to which we can look for the evangelisation of these islands is the European, and our duty evidently is to endeavour by every means in our power to get this agency increased as much as possible. Could we have European missionaries settled all round such an island, for example, as Tanna, we would be able, I believe, to show greater proportionate results. It is my firm conviction that we have erred grievously in this respect in the past; instead of concentrating on one or two islands, we have scattered far and wide. To my mind, although it would be grand to have one missionary settled on every island, more real work would be done by having several settled on one of the larger islands. As a body, we are not in every case responsible for this scattering. We have not always been able to effect a settlement where we would, and we have been compelled to go where we would rather not.

Year after year we have been endeavouring to add to our numbers, but our efforts have been crowned with only partial success. We increase but slowly. It seems to me as if the present were another most fitting occasion for redoubling our efforts, and making another earnest appeal to the different Churches supporting this Mission. Neither new South Wales nor South Australia have any representatives here, and even Victoria has but two.—*Rev. W. Watt.*

ACKNOWLEDGMENTS—As the present number of the RECORD contains so many pages of acknowledgements of receipts; and as the most of these sums have been paid in at Synod, and marked by the Treasurer's Deputy, it is requested that all parties, who have paid over money, will examine the printed statement, so far as their own payments are concerned. If there are any errors it is very desirable that they should be detected and corrected at once.

THE AMOY MISSION.

The Gospel is making progress, slow indeed but sure, in China. Much has been accomplished in the way of preparing the necessary means for further work. Dictionaries have been completed. The word of God has been translated into languages and dialects spoken by millions. Native missionaries and teachers are being trained. We give the following as the substance of the most recent intelligence from Amoy:

The work had during the past year been vigorously prosecuted by the nine missionaries in the field and their native helpers in the various departments of preaching and teaching, healing the sick and training the native ministry. There were above fifty stations, and forty Chinese evangelists. A school for Chinese girls had been commenced at Swatow by the missionaries' wives. Since last annual report was given in, the number of adults reported as received into the church at Amoy by baptism was forty-eight, and these had been admitted from a large number of inquirers. In Swatow, which Mr. Burns first occupied, Mr. George Smith had been actively engaged for the last sixteen years, and had succeeded in working a transformation in that lawless region. In Formosa there were twenty-two stations and twenty-three evangelists, and the work during the past year had presented a fair share of prosperity in some directions and a good deal of trial in others. There were now three great groups of stations in Formosa associated with the English Presbyterian Mission, and a fourth group was being begun in the extreme north in connection with the work of the Canada Presbyterian Mission. The southernmost group of stations, ten in number, were under the care of Rev. Hugh Ritchie. In a few places the civilised aborigines formed the larger proportion of members and adherents, and lately quite a number of Hakkas had been received into the Church. A new station had been opened in the south this year, in a bartering village at the very base of the high ranges inhabited by the savages.

There are three Missions engaged in the work in Amoy,—the London Mission, the American Reformed Church, and the Amoy society's mission; but with the view of economising their strength they had made a territorial division of the district, so that each mission worked in its own field, and there was not much interlacing with one another. Amoy is the headquarters of all the missions because it is the only point in the province where foreigners can reside. They have at present 17 stations, with a membership of 600, giving an average of 40 members to each congregation. When they find a number of persons from a point

far removed from a chapel or station becoming interested in the gospel, they follow them to their place and erect a chapel for them. The missionaries go on the principle of setting down their chapels at natural centres of population, where the people congregate for business matters. They are also striving in the Amoy region after Church order. Of the 17 stations, 7 are fully organized with elders and deacons, with a session of their own, and those stations who had not the guidance and oversight of such a session are under the supervision of the nearest organized church, so that there is a degree of ecclesiastical authority and discipline. Then they have a Presbytery, organised twelve years ago, and this is their highest court at present. Everything is done in strict business order, and the two meetings of the year are always well attended. In this Presbytery the missionaries and converts of the American Reformed Church are organized along with the English Presbyterians into one, for they have united to form the Presbyterian Church of Amoy. In this Church there is a membership of 1200, 600 belonging to the English and 600 to the Americans. They have already begun to do something towards the support of the Church, considering their poverty. The sum collected last year was \$1560, or 6s 8d or 7s a member. This is very encouraging both for the value of the money and for the healthy influence and the proper understanding of duty which it indicates. From the earliest days of the mission there is another matter which had engaged their attention—the training of native agents. From the very first, all the time and attention that could be devoted to their training, without neglecting the more direct missionary work, was given to it, but the scheme has now taken shape, form and development, until at the present time it assumes a most encouraging aspect. Some years ago they had a native graduate in charge of the literary studies of the young men, but this year they have another of the staff engaged in the work. They have four examinations in the year of their students and agents, and these examinations consist of a regular course, comprising translations from the Chinese character into the Chinese colloquial, questions on the Old and New Testament, doctrinal questions and short sermons. Dr. Carstairs Douglas had been appointed to take charge of this school but this could not take place until some others came out. The missionaries were sent out there not to convert the whole land, but to build and organise them into a native Church, and plant them as a power in the land. With a large membership and a proper organisation, and with a sufficient strength, the natives will at some future day perform the work of the present mis-

sionaries. The great stage to which the missionaries are looking is when the native Church of China will go forth to bear its own responsibility and to achieve its own destiny. Twenty-five years ago there was but one native Christian in all Amoy; eleven years ago there were in all the missions 300 and now there are 2000. There are about 5000 of people besides who attend regularly at chapel, who have put aside idolatry, and who call themselves Christians.

THE STATE OF THE ACCOUNTS will be found on the last page made up till July 24th. The Foreign Mission and Supplementary Funds, claim the earliest attention from contributors, but we are content that the friends of the various schemes should examine and judge for themselves. It is desirable that the flow of Christian liberality should be continuous and steady, and congregational interest in all the schemes sustained.

Psalms xix. 4 and 5. "The Sun which is as a bridegroom coming out of his chamber."

There is no resemblance between a bridegroom in Nova Scotia and the rising sun. But any one who has seen a marriage among the Coolies of Trinidad cannot fail to feel how appropriate the figure is. The bridegroom comes forth on horseback, clothed in bright yellow flowing garments, and crowned with a magnificent scarlet turban. Generally there is something royal in his mien which sets off his bright apparel well. One, and often two attendants lead his horse. Preceded by the roll of drums and followed by an admiring company, he advances to the house of the bride. In looking at such a sight, the words have risen unbidden to my lips, "The sun which is as a bridegroom coming out of his chamber."

Matt. xxii. 3. "He sent forth his servants to call them that were bidden to the wedding."

It is the custom among the Coolies of Trinidad to send out invitations several days before the feast is to take place. When, however, the hour arrives and all is ready, a servant is sent out to call the

guests. Sometimes the man who makes the feast goes out himself on this service. This is of course humbling himself and honouring his guests. Sometimes a guest wishing to stand upon his dignity and show his importance, will not come when first called. If a man of importance, the others are kept waiting, and he is called a second time. A knowledge of this custom impresses one with the minute accuracy of the language of the parable.—J. MORTON.

United Presbyterian Church.

The fund for aged and infirm ministers amounts to £23,000. The July RECORD has an important explanation with regard to the relation of the Church with the Colonies:—Our Church expends £338,000 on Christian work. The £38,000 go beyond the three kingdoms. The £,300,000 are expended at our own doors. Let us do more at home, but not by limiting or grudging our foreign outlay. When the Master calls us to do something for our fellow countrymen abroad, let our history assure us that we as well as they will be the gainers. So it has been in all our previous experience as a missionary Church. During the last twenty-eight years we added Calabar to Canada and the West Indies, and Caffreland to Calabar, and India to Caffreland, and China to India, and Spain to China, and Japan to Spain. Our funds have never drooped in sympathy with the drooping hopes of friends, who were afraid of over-doing, and who could never see whence the funds could come. The flood did not need to rise before its time (and is less likely to do so if every one is in despair about its rising); nevertheless, the generous tide has always hitherto come in to float one new undertaking after another; and so, amid all fluctuations of income and expenditure, our Foreign Mission has never yet been stranded in the shallows. The present proposal is not to institute a new mission, for, though without a fixed system, our Church has never ignored the claims of the colonial field. Our first mission was purely colonial, and it illustrated the economical nature of colonial evangelization. For years previous to its union with the large Presbyterian Church of Canada, our Canadian Synod was self-supporting, and now it has home and foreign missions of its own. Such will be the course of Christian development in all our colonies. The method which it is proposed to follow in regard to funds for this department of expenditure, will give individual donors the

opportunity of apportioning their gifts according to their own sense of the strength of colonial claims. In the following minute of the Mission Board is embodied the proposition which was submitted to the Synod:—

'The Committee agreed, in reference to the claims of the English-speaking colonies, to bring the matter under the attention of the Synod and the Church, with the view of obtaining in the first place, by means of an annual collection, a separate fund for the promotion of Christian work in the said colonies, in accordance with the instructions of Synod repeatedly given during recent years.'

We clo . our Report by simply stating the decision of the Synod, which, we doubt not, will gain the end contemplated in the proposal of the Mission Board:—

'The Synod, instead of appointing meanwhile an annual collection, authorized the Foreign Committee to receive individual subscriptions, and to devote them to the object expounded in the preceding paragraph.'

FREE CHURCH.—The following is a summary of the Free Church income for the past year:

Sustentation Fund.....	£149,241
Building Fund.....	52,469
Congregational.....	153,692
Missions and Education...	82,032
Miscellaneous.....	73,650

In all.....£511,084

It was reported at the same time that the sums invested on behalf of the Free Church amounted to £330,435.

Now that the Sustentation Fund is to be under special consideration in our own Synod, we subjoin the following:—Dr. Buchanan stated that the whole amount raised during the year was £152,112 being an increase over last year of £15,789; that the Church in consequence would be able, not only to pay the equal dividend of £150 to all ministers entitled to it, but to give an addition of £32 and £16 to those whose congregations were giving at the rate of 10s. and 7s. 6d. respectively. The venerable Convener seemed greatly gratified by the success which had followed his endeavours to secure a better support for the ministry, and, amid loud and prolonged applause, he concluded his speech as follows:—“The liberality of which last year has given us so striking an example, in the case not only of the Sustentation Fund, but of all the funds of the Church, seems conclusively to show that God has been giving to our people the fundamental requisite of a ‘willing mind.’ So much is this the case, that one feels as we had got back again into the loving and large-

hearted spirit of Disruption times. Many other things, indeed, at this particular juncture carry back our thoughts to that memorable era of our Church's history. Events and movements in the political world are reminding us of the great principles for which we testified and suffered in 1843, and are loudly calling on us to stand by them as firmly as ever. All things are thus conspiring to remind us of what the men of that day did and sacrificed for the honour of Christ's kingdom and crown, and to suggest, with equal force and tenderness, what the members of the Church ought to do on their side in support of the same noble cause."

A long debate ensued on the subject of the Surplus Fund, the motion of Dr. Wilson, seconded by Mr. T. J. Boyd, to approve of the Report, being met by two amendments—the one proposed by Mr. Rose of Poolewee, the other by Professor Macgregor; but ultimately both of these were withdrawn, and the Report agreed to unanimously, the only changes on the arrangements of last year being these: *first*, that certain portions of the Highlands are now to be recognized as placed in exceptional circumstances; and, *second*, that the next equal dividend is to be the full £150, the £7 for widows not being deducted.

FREE CHURCH MISSIONS.—With the exception of the year 1864-5, when upwards of £4000 were raised by the ladies to clear off an accumulation of debt, the income of the year just closed exceeds that of any previous one by nearly £1500. The sum paid into the account of the Mission Building Fund, amounts to £38,600. About five years ago the Committee made an effort by public appeals to increase the Missionaries' Widows' and Orphans' Fund. The result is that a sum of £1264 has been received, including a donation of £500 from Dr. Harry Rainy, and it has now been made possible to increase the widows' annuities from £27 to £35; but this allowance is still manifestly most inadequate, and no better object could be commended to the liberality of the wealthier friends of the Church than the fund whose object is to enable our missionaries abroad to labour with an easier mind. The number of Associations is 616; but as many as 291 sanctioned charges still continue the old and ineffective method of supporting the missions by means of an annual collection. The boarding and day schools show an increased attendance. Normal classes are carried on with excellent practical results. In India, zenana work is prosecuted with encouraging success; and during the year, native Bible-

women, native female teachers, and others, have engaged in evangelistic work. The income of the Society for the year has been £4085. An appeal made by the Committee in the interest of the sufferers from the Indian famine had issued in contributions to the amount of £514. There are 150 Presbyterian ministers in India, ministering to 30,000 souls (8000 being the fruit of missionary labour), and a strong desire is felt to bring these together so as that they make take common action. It is proposed to take advantage of the fresh interest excited in Africa by the Ashantee war and the death of Livingstone, to open a new mission somewhere on that continent.

PATRONAGE.—A bill for the abolition of Lay Patronage in the Church of Scotland has passed Parliament. Both the Free Church Assembly and the United Presbyterian Synod have petitioned in favour of disestablishment.

IRELAND.—The General Assembly held a very successful and delightful series of meetings in June. The instrumental music difficulty stands as it stood last year. A few congregations are unwilling to give up their instruments.

STATE OF THE ACCOUNTS, JULY 24, 1874.

Published by direction of Synod.

FOREIGN MISSION.

June 1. Balance due Treasurer...	\$1132 40
Exp. since June 1, to date	989 54
Rec. " " "	\$2121 94
	1270 20
Balance due Treas.	\$ 851 74

MISSION SHIP AND TRINIDAD SCHOOLS.

June 1. Bal. in Treas. hands....	\$ 526 74
Receipts till July 24.....	242 77
Payments	\$ 769 51
	156 71
Bal. in Treas. hands.....	\$ 612 80

HOME MISSIONS.

June 1. Bal. in hands of Treas....	\$327 19
Receipts till July 24.....	765 87
	\$1093 06
Payments " "	754 94
	\$ 338 12

MINISTERIAL EDUCATION.

June 1. Bal. in hand, Professors' advance not then pd. over.....	\$ 536 20
Principal recalled.....	146 00
Div. and int. received till July 24	638 49
Rec. from congregations.	730 68
	\$2051 46
Exp. to July 24.....	1442 00
Bal. in Treas. hands.....	\$ 609 46

SUPPLEMENTING FUND.	
June 1. Bal. in hands of Treas...	\$ 621 01
Receipts till July 23.....	598 58
	\$1219 59
Exp. " "	\$1743 76
Bal. due Treas.	\$ 524 16
ACADIA MISSION.	
June 1. Bal. in hand of Treas....	\$166 36
Rec. till July 24.....	302 21
	\$ 468 57
Exp. " "	300 75
Bal. in Treas. hands.....	\$ 167 82
GRAND FALLS CHURCH.	
June 1. Bal. in Treas hands.....	\$ 166 36
Passed thro' and acknowledged by Rev. S. Houston.....	\$ 61 00
July 10. Rev. Mr. Stuart.....	105 36
	166 36
SYNOD FUND.	
June 1. Bal. in Treas. hands....	\$ 3 97
Rec. till July 24.....	1140 73
	\$1144 70
Exp. " "	1090 39
Bal. in hands of Treas.....	\$ 54 31.
FUNDS BALANCED.	
	In fund. In debt.
July 24. Foreign Missions.....	\$ 851 74
Mission Ship and Trinidad Schools.....	\$ 612 80
Home Missions.....	338 12
Supplementing Fund..	524 16
Ministerial Education..	609 46
Acadia Mission.....	167 82
Advanced for Pbies. by order of Synod.....	200 00
Advanced for Book of Forms.....	200 00
Agent's salary for two months.....	250 00
	\$1728 20 \$2025 90
	1728 20
Bal. due Treas. as above	\$ 297 70
Diminished by sum on hand for Jew. Mis..	71 53
Diminished by sum on hand for F. M. Bur.	150 00
	221 53
Bal. due Treas.....	\$ 76 17
P. G. MCGREGOR, Treasurer.	
Halifax, July 24, 1874.	

Ladies' Section, Central Church.....	10 00
Baillie and Tower Hill.....	10 00
Riverside, Bass River Section..	\$14 68
Portapique.....	12 37
Castlereagh.....	2 73
	29 78
Brown's Creek.....	8 16
Springfield and English Settlement..	6 00
Blackville and Derby.....	20 00
Musquodoboit Harbor.....	3 00
Coldstream.....	5 00
A Friend, Onslow.....	2 00
West River and Brookfield.....	36 75
Shubenacadie and L. Stewiacke... .	31 77
Economy.....	15 00
Wallace.....	19 34
Upper Londonderry, additional.....	18 00
Strathalbyn.....	36 37
Leitch's Creek.....	10 00
Barney's River and Blue Mountain..	20 00
Stellarton.....	42 00
Member of James' Church, per Rev. E. A. McCurdy.....	4 00
Gabarus and Framboise.....	12 00
Mrs. Sutherland, Earltown.....	1 00
Tatamagouche.....	40 00
A Friend, Whycocomagh.....	2 00
Rev. A. McLean, Dundas..	2 00
New Annan.....	9 50
Clifton.....	21 28
David Walker, Kensington.....	1 00
St. Ann's and North Shore.....	40 00
Lawrencetown.....	10 50
French River.....	2 70
Lunenburg.....	2 00
Summerside.....	38 00
Springside.....	27 00
Hopewell.....	44 00
M. Musquohoboit, per Rev. J. Morton	8 00
Upper " " " "	12 35
A Friend to the Cause.....	5 00
St David's.....	50 00
Heirs of Arch. Smith, Newport, to fulfil wish of a departed father.....	60 00
Sydney Mines ..	50 00
West Point, Campbelltown, &.....	9 00
Prince St., Pictou, for Mr. Morton's Expenses.....	16 09
Mabou, per W. McDonald.....	16 92
John S. Archibald, per R. Smith, Esq. Truro.....	3 00
Per John Scott, Charlottetown:	
St. Peter's Bay congregation, pd. by Rev. H. Crawford...\$15 00	\$15 00
St. Peter's Bay congregation, pd. by J. A. McLean, Esq. 25 00	25 00
St. Peter's Bay congregation, pd. by Ed. Webster, Esq... 1 00	1 00
Cove Head, per Rev. J. Allan.. 13 33	13 33
Zion Church, Charlottetown .. 29 58	29 58
A Friend..... 3 00	3 00
Col. by Aubrey Mutch, a boy of 7 or 8, connected with Zion Church.....	7 40
	99 31
A Friend, in Mr. Gauld's Church....	5 00
M. Campbell, Big Glace Bay.....	3 00
MISSION SHIP AND TRINIDAD SCHOOLS.	
Alberton and Tignish.....	\$ 6 37
New Mills.....	1 32
F. W. George's card, Prince St., Pictou	1 20

NOTICES AND ACKNOWLEDGMENTS.

The Treasurer acknowledges receipt of the following sums since the 20th June:

FOREIGN MISSIONS	
Friend of Missions, Sheet Harbor....	\$ 50
Warwick, Bermuda, per Rev. J. Morton £12, stg.....	58 40
Hamilton, Bermuda, per Rev. J. Morton, £22, stg	107 07
Alberton and Tignish, per B. Rogers, Esq.....	30 00
Truro prayer-meetings, collections, per J. F. Blanchard, Esq.....	34 00
New Mills.....	4 00

Sydney:	
Col. by Misses Mary McDon-	
ald and Annie McKenzie	\$22 89
Col. by Misses Flora Buchanan	
and Catherine McLellan	14 19
Col. by Eva McKean and Helen	
McLeod	13 80
	50 94
Saltsprings	\$375
Hammond River	325
	7 00
West Point, Campbellton, &c.	9 00
Springfield:	
Miss A. Stirling McLeod	\$2 00
" A. Stirling Jack	2 00
" Leila A. Ogilvie	1 91
" Lizzey Wiley	1 73
" Eliza Murray	1 37
	9 02
Blackville:	
Card of Robert Grindley	\$7 46
" Alex. McLaggan	3 90
" Wm. McLaggan	3 05
	14 41
Flora and Timothy Chisholm, Onslow,	
the proceeds of their Mission Hen!	3 00
West River and Brookfield	12 33
Souris	3 00
Strathalbyn	6 00
Gabarus and Framboise	7 00
Richibucto	11 23
Wm. and Robert Campbell, Missionary	
Box (Tatamagouche)	1 10
Whycocomagh	4 94
Dundas	2 00
Clifton, Card of Martha Kent	\$1 75
" Lucy Creelman	5 80
	7 55
Lot 11, P. E. I., Alex. Smith's	
card	\$1 14
Leslie Ramsay	2 13
	3 27
St. Ann's and North Shore	1 ^o 00
French River	9 16
St. John's Church, Chatham	12 60
Mabou, Col. by Miss Amelia	
Smith	\$4 47
Col. by Jas. R. Black	4 21
	8 68
S. S. of Upper Roger's Hill, from	
John Carson	2 50
HOME MISSIONS.	
Friend of Missions, Sheet Harbor	\$ 50
Alberton and Tignish	40 00
New Mills	4 00
Truro prayer-meeting Cols.	34 23
A Friend to the cause	5 00
St. David's, St. John	100 00
Saltsprings, N. B.	2 75
Heirs of Arch Smith, Newport	25 00
Sydney Mines	
West Point, Campbellton	9 00
Ladies' Soc. Central Church, W. R.	5 00
Riverside cong., Bass River	\$12 40
Portapique	7 13
Castlereagh	2 73
	22 26
River John	16 60
Brown's Creek	7 00
Springfield and English Settlement	7 00
Blackville and Derby	10 00

Musquodoboit Harbor	3 00
Coldstream	8 00
A Friend, Onslow	2 00
St. John's P. Church, St. John	20 00
Shelburne	5 00
Brookfield and W. River	29 10
Shubenacadie and L. Stewiacke	38 40
Economy	15 00
Souris and B. Fortune	2 74
Upper Londonderry	25 00
Leitch's Creek	10 00
Barney's River and Blue Mt.	20 00
Ladies' Soc. James' Ch. N. Glasgow	20 00
Gabarus and Framboise	14 00
Richibucto	28 00
Tatamagouche	14 21
A Friend, Whycomough	2 00
Dundas	3 00
New Annan	9 50
St. Ann's and North Shore	24 00
Lawrencetown	10 00
Summerside	30 00
From the late John Johnston, Esq.,	
Springside	9 00
Hopewell	17 00
Mabou, a repayment	22 00
John L. Archibald, per R. Smith,	
Esq., Truro	3 00
Per John Scott, Charlottetown:	
St. Peter's Bay cong. per, by Rev.	
H. Crawford	\$ 5 00
St. Peter's Bay cong., by J. A.	
McLean, Esq.	10 00
Zion Church, Charlottetown	29 58
	44 58
A Friend, in Mr. Gauld's Cong.	5 00
W. River and Hermon Churches	30 00
SUPPLEMENTING FUND.	
St David's, St. John	\$ 65 90
Saltsprings	\$ 65
Hammond River	2 35
	3 00
Heirs of Arch. Smith, Newport	50 00
Sydney Mines	25 00
West Point, Campbellton, &c.	3 00
Central Ch, Ladies Soc., W. River	10 00
Riverside cong, Bass River	\$4 85
Portapique	2 36
	7 21
River John	14 65
Middle Musquodoboit	\$15 00
Upper	15 32
Harvey, N. B.	2 00
Coldstream cong.	5 39
Mem. of St. John's Church, Chatham,	10 00
Springfield and English Settlement	17 00
Blackville and Derby	13 24
Musquodoboit Harbor	15 30
St. John's P. Ch., St. John	20 00
W. River and Brookfield	7 73
Economy and five Islands	5 00
Wallace	11 00
Souris and B. Fortune	6 00
Strathalbyn	3 00
Coldstream cong	7 50
Newport	11 00
Gabarus and Framboise	14 00
Richibucto	29 60
Clyde River and Barrington Cong.	38 00
Tatamagouche	44 00
Dundas	10 00
New Annan	9 50
St. Ann's and North Shore	28 00

Lawrencetown.....	10 50	St. Ann's and North Shore....	20 00
Scotsburn.....	6 37	Summerside.....	25 00
French River.....	5 24	Horace Fleming.....	1 00
A. S. Hingley of Coldstream Cong....	2 00	Rt. Peter's Bay Cong., per J. Soott, Charlottetown.....	5 00
Summerside.....	40 00	E. River, St. Mary's S. School, 3d qr. per Miss E. Campbell.....	2 00
Spring-side.....	10 00	West River and Hermon Churches...	10 00
A Friend.....	5 00	M. Campbell, Big Glace Bay.....	3 00
MINISTERIAL EDUCATION.		Col. by J. J. Casey at Grand Falls...	10 50
Cape North	5 00	SYNOD FUND.	
Alberton and Tignish	30 00	New Mills, N. B.....	\$ 2 00
Noel, per Rev S. Bernard.	16 00	Chalmers' Church.....	33 65
Windsor.....	35 00	Bedeque	12 00
Westville.....	12 00	St David's, St. John.....	22 00
St. Davids, St. John	60 00	Richmond.....	8 00
Heirs of A. Smith, Esq., Newport....	40 00	Sydney Mines.....	10 35
Sydney Mines.....	25 00	Zion Ch., Charlottetown.....	10 00
Maitland.....	35 52	Maitland.....	16 00
Riverside Cong, Bass River...\$5 87		Baillie and Tower Hill.....	4 00
Portauipique... 3 20		Baddeck.....	15 05
	9 07	Great Village.....	16 50
Buctouche.....	3 50	Prince St., Pictou, no exp.....	12 00
Brown's Creek	7 50	Knox Church, Pictou.....	11 75
Blackville and Derby.....	25 00	Truro.....	20 00
Harvey.....	7 22	Riverside Cong.....	16 00
Coldstream Cong	5 00	River John	12 00
St. John's P. Ch., St. John	18 00	Buctouche and Cocagne.....	8 00
West River and Brookfield.....	21 09	Musquodoboit.....	12 00
Shubenacadie L. Stewiacke.....	16 55	Primitive Church, N. G.,.....	12 00
Economy.....	7 00	Springville.....	4 00
Carleton, N. B	8 00	Merigonish.....	10 00
Sherbrooke.....	15 00	Springfield.....	4 00
Souris and Fortune Bay.....	3 00	Blackville and Derby.....	25 00
Yarmouth.....	3 75	Dundas.....	4 00
Upper Londonderry.....	30 00	Murray Harbor.....	7 22
Strathalbyn.....	12 10	Harvey.....	4 00
Gabus and Framboise.....	6 00	Knox Ch., New Glasgow, no exp. .	8 00
Richibucto.....	28 00	Tangier.....	1 06
Dundas.....	2 00	Bass River, N. B.....	9 58
St. Ann's and North Shore.....	26 00	Coldstream cong.....	10 00
Lawrencetown.....	5 25	Onslow, no exp.....	8 00
Campbell St.....	6 00	Chebogue add Carleton.....	5 15
La Have.....	16 00	Cornwallis, North.....	12 00
Spring-side.....	17 00	Bocabec and Waweig.....	5 00
Hopewell.....	27 00	St. John's P. Church, St. John.....	12 00
Prince St. cong., Pictou.....	51 11	Fredericton.....	6 41
Horace Fleming	1 50	Chatham.....	11 10
Sheet Harbor	17 00	Noel.....	8 00
Per Mr. John Scott, Charlottetown:		New Annan... ..	4 30
St. Peter's cong., per Rev. H.		Shelburne	12 00
Crawford	\$ 3 86	Nerepis.....	5 00
St. Peter's Bay cong., per J.		Bridgewater.....	13 00
A. McLean, Esq.....	2 50	La Have.....	10 00
Zion Church.....	22 58	Wallace.....	15 05
" " Special.....	19 58	Middle Stewiacke and Brookfield...	20 00
	55 52	West River and Brookfield..	5 19
A Friend in Mr. Gauld's cong.....	5 00	Economy...	10 00
ACADIA MISSION.		Carleton, N. B.	10 00
Alberton and Tignish.....	\$ 16 35	Sherbrooke cong.....	25 00
Bedeque.....	4 00	Souris and Bay Fortune.....	5 00
Alder Meadow Prayer-meeting, Went- worth Grant, per Rev. J. McKinnon	8 50	Lake Ainslie.....	10 45
St. David's Church, St. John.....	6 00	Stewiacke.....	16 00
Primitive Ch., New Glasgow.....	126 17	Yarmouth.....	14 55
Heirs of A. Smith, Esq., Newport....	25 00	River Charlo.....	9 00
Sydney Mines	15 00	Bass River, N. B.....	10 25
Ladies' Society, Central Ch., W. River	10 00	Upper Londonderry.....	12 00
Blackville and Derby.....	7 70	Barney's River and Blue Mt.....	14 90
A Friend, Onslow.....	1 00	Annapolis.....	8 00
West River and Brookfield.....	10 98	Mt. Stuart and W. St. Peters.....	14 20
Antigonish.....	8 00	Leitch's Creek.....	10 00
Spring-side.....	10 51	Stellarton.....	10 00

James' Church, N. Glasgow.....	10 00
Sussex Vale.....	5 35
Glace Bay.....	13 00
Central Church, W. R.....	9 00
Newport.....	10 00
Londonderry and Campbell Sect.....	6 00
Kentville, no exp.....	10 00
Gabarus and Framboise.....	10 17
Earltown.....	8 65
Clifton.....	6 00
Salmon River, Queen's Co., N.B....	8 00
Richibucto.....	28 00
Woodville.....	9 00
Clyde River Cong.....	19 00
New London.....	14 00
Tatamagouche.....	16 00
Cow Bay.....	18 00
St. Stephen.....	12 40
Whycocomagh.....	13 20
Wentworth.....	3 00
Dartmouth.....	15 90
Westville and M. River.....	3 00
Antigonish.....	20 00
Parrsboro'.....	4 39
Salem Church, Green Hill.....	10 00
Springside Cong.....	8 00
Kennetcook and Gore.....	11 73
Summerside.....	16 00
St. Ann's and North Shore.....	16 50
Lawrencetown.....	5 25
Scotsburn.....	5 88
Middle River.....	5 00
Elmsdale.....	8 00
Fort Massey.....	30 00
Windsor.....	20 00
West Point, Campbelltown, &c.....	3 00
French River.....	2 10
Cove Head.....	4 50
Shelburne.....	7 00
Lunenburg.....	6 00
Shubenacadie and L. Stewiacke.....	6 00
Salt Spring, N. B.....	2 50
Alberton and Tignish.....	15 00
Hopewell.....	4 00
Zion Ch., Charlottetown.....	10 00
West River and Hermon Churches...	7 50

AGED AND INFIRM MINISTERS' FUND.

Rev. A. McMaster.....	\$ 4 00
Onslow.....	20 33
Rev. J. H. Chase.....	20 00
S. Economy.....	5 00
Sherbrooke.....	50 00
Rev. T. Nicholson.....	10 00
Legacy of Don Chisholm, Blue Mt...	20 00
<i>Clifton Congregation:</i>	
Mr. Thomas Johnston.....	\$ 4 00
Captain Norris.....	4 00
George Creelman.....	3 00
Robert Forbes, senr.....	2 00
Captain Grey.....	8 00
Coldstream Cong.....	10 00
Windsor.....	75 00
Yarmouth, additional.....	20 00
Per Mr. John Scott, Charlottetown:	
St. Peter's Bay Cong., per Rev.	
H. Crawford.....	\$ 2 50
St. Peter's Bay Cong., per J.	
A. McLean, Esq.....	5 00
A. Campbell, Dartmouth.....	40 00

HOPEWELL CHUECH.

Published by request.

Collectors:	F. M.	H. M.
Christie MacDonald.....	\$ 75	\$ 45
Mary Munroe.....		1 35
Margaret McPhee.....	2 05	2 00
Margaret Frazer.....	2 25	2 75
Agnes Halliday.....	1 20	1 60
Sarah McKay.....	2 20	1 00
Bella Chisholm.....	3 10	2 25
Miranda Grant.....	4 60	3 00
Jessie Ann Munroe.....	25	25
Jessie Ann Dunbar.....	1 21	55

\$17 61 \$15 20

Additional Collected..... 1 39 1 80

\$19 00 \$17 00

Ladies' Penny Week Soc. 20 00

Mrs. Baird..... 5 00

\$44 00

Ministerial Education.

Catherine Grant.....	\$ 1 15
Catherine Grant.....	1 55
Catherine Cameron.....	65
Bella McLeod.....	75
Mary Ann Crocket.....	2 95
Catherine MacDonald.....	5 55
Jessie McDonald.....	1 75
Eliza Grant.....	2 50
Bella McGillivray.....	1 85
Mary Ann McLeod.....	3 50
Isabella McDonald.....	3 00

\$25 20

Additional collected..... 1 80

\$27 00

JOHN MCKINNON, Minister.

COLLECTED FOR SYNOD AND WIDOWS' FUND

Published by Collection.

Misses Annie Brown and Annie Forbes	\$ 10 59
Miss Aggie Barnes.....	3 00
" Cassie Wilson.....	5 72
" Margaret A. Bears.....	2 33
Misses Mary C. Irving and Janet Burgess.....	7 94

JAMES FOWLER, Minister.

Bass River, N. B.

COLDSTREAM CONG., LADIES REL. AND BEN. SOCIETY.

Home Mission.....	\$ 8 00
Foreign Mission.....	5 00
Supplementary Fund.....	5 30
Education.....	5 00
Synod Fund.....	10 00

\$33 30

JACOB LAYTON, Minister.

WALLACE CONGREGATION.

Published by request. Foreign Mission.

Miss E. Ross.....	\$ 5 46
" M. A. Mitchell.....	4 00
" J. McLean.....	4 54
" H. J. McLeod.....	4 35

\$19 34

JOHN MUNRO, Pastor.

COL. IN CONGREGATIONS OF WEST RIVER AND BROOKFIELD.

Published by request.

Brookfield, P. E. I. :

	H. M. F. M.	Ed. Day.	A. M. S. F.			
Marg. Gillies	\$5.00	\$7.50	\$6.50	\$2.12	\$1.50	\$1.00
Ann McSween	4.00	5.40	2.25	2.00	1.50	....
Isa'a McDonald	2.25	4.27	1.11	2.19	2.00	....
Isabella McRae	.75	2.85	....	....	....	....
West River, P. E. I. :						
Ann McDonald	\$1.50	\$2.50	\$1.05	....	....	....
Sarah McNeil	6.80	2.31	2.08	3.00	1.00	1.25
Cath. McLean	2.00	3.00	1.50	1.00	....	53
Sarah McNairn	1.50	.92	1.24	1.00	75	1.00
Clyde River, P. E. I. :						
Ellen J. Hyde	\$1.24	\$2.00	\$2.00	....	50	\$ 85
Isabella Brown	2.00	2.00	1.00	1.12	1.00	1.00
Susan I. Paul	1.50	2.00	1.38	1.00	1.23	1.00
Annie Darrack	1.50	2.00	1.00	50	50	50

\$29.10 \$30.76 \$21.09 \$12.03 \$ 9.98 \$ 7.13

Total	\$117.98
Brookfield, Synod Fund	\$ 3.92
Clyde River, do.	1.27
Total amount	\$123.17

S. C. GUNN, Minister.

CONTRIBUTIONS TO THE SCAEMES OF THE P. C. L. P., FROM STRATHALBYN, P. E. I., PER REV. A. CAMPBELL.

Published by request.

Foreign Mission.

Col. by Miss Isabella McInnes, J. Road	\$ 8 44
“ “ Isabella McDonald, R. Vale	3 00
“ “ Mary Stewart, Springton..	5 04
“ “ Effy Matheson, R. Vale..	4 70
“ “ Mary McDonald, E. L. Road	1 55
“ “ Christy Gillies, W. L. Road	4 34
Mr. K. Graham, B. River	2 82
Mrs. W. McLeod, Johnston R.	6 48

\$36 37

Miss Ann McPherson	5 29
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\$41 66

S. S. Collection, "Dayspring"	\$ 6 00
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College and Theological Hall.

Rose Valley, Col.	\$ 5 00
Strathalbyn Church, Col.	7 10

\$12 10

Supplementary Fund.

Donation by Rev. A. Campbell	\$3 00
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Summary.

Foreign Mission	\$36 37
"Dayspring"	6 00
College and T. Hall	12 10
Supplementary F.	3 00
	\$57 47

A. CAMPBELL, Minister.
Bass River & N. B.

GEDDIE FUND.

Mrs. Norris, per Rev. J. Byers, Clifton	\$5 00
E. Cumming, Wilmot	1 00
Rev. C. Fraser, West Point	2 00
Mrs. Capt. Norris	5 00
St. Peter's, P. E. I., per Rev. A. Crawford, and J. A. McLean	5 00

The Treasurer of the Ministers' Widows' and Orphans' Fund, P. C. L. P., acknowledges receipt of the following sums since March 5, 1874 :

6 mos. int. on \$800 old currency	\$ 21 36
Rev. W. McCullagh	40 00
Donation through Rev. E. A. McCurdy	10 00
7 coupons on P. E. I. debentures	105 00
3 " " " "	45 00
Rev. Thos. Downie	15 00

\$230 36

HOWARD PRIMROSE,

Treasurer, M. W. & O. F., P. C. L. P.

Pictou, June 19, 1874.

PAYMENTS FOR "RECORD."

Rev. T. Downie	\$ 1 00
Mrs. Dickie, Minudie	49
David Freize, Maitland	45
Jas. Henry, Salisbury, N. B.	60
Adam Watters, Quebec	1 00
E. Creelman, Stewiacke	3 65
A. Mathews, Moncton	50
Reuben Starrat, Bass River	50
Robert Trotter, Antigonish	16 70
Rev. D. McDougall, Cow Bay, C. B.	17 10
Rev. L. Jack, Springfield, N. B.	13 50
Rev. J. Rosborough, Musquodoboit Harbor	3 50
Harvey Graham, New Glasgow	36 00
Rev. J. Layton, Teviotdale	6 00
Rev. S. Johnson, Harvey, N. B.	10 80
Rev. J. D. Murray, Moncton	21 80
Rev. J. C. Meek, Carleton	50
Rev. D. B. Blair, Barney's River	13 50
Rev. Geo. Patterson, Green Hill	20 25
David Lawson, P. E. I.	5 00
Rev. Jas. Thomson, Durham	19 35
Jas. Stewart, Pugwash	5 85
Andrew Redpath, Malagash	4 50
Rev. John Munro, Wallace	6 75
Miss McIver, Gulfshore	4 50
P. McLean, Gulfshore	2 25
Rev. A. McL. Sinclair, Sbringville	4 25
Rev. J. G. Cameron, Souris, P. E. I.	75
Rev. J. K. Bearist, Titusville, N. B.	6 00
Mr. W. P. Archibald, Hopewell, N. B.	2 00
Rev. D. McKinnon, Parrsboro'	5 00
Rev. J. W. Nelson, Baillie, N. B.	3 50
Alex. Matthews, Alberton, P. E. I.	6 30
Wm. Wells, Alberton, P. E. I.	4 50
Allan Matthews, Alberton, P. E. I.	4 50
D. Ramsay, Montrose, P. E. I.	6 30
Rev. W. R. Frame, Mt. Stewart	18 00
Rev. J. McKinnon, Hopewell	25 00
Rev. J. Murray, New London, P. E. I.	8 00
H. L. Atkins, Truro	10 00
Rev. W. G. Forbes, Port Hastings	6 50
Rev. D. Drummond	30
Rev. H. Crawford	4 50
Rev. Isaac Murray	13 50
Rev. S. Gunn	9 20
Rev. A. McIntosh	5 20
Rev. J. D. Murray	4 00
Halifax	11 50

THE HOME AND FOREIGN RECORD.

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