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# THE MINUTES OF SYNOD.

## FIRST DIET.

At and within St. Andrew's Church, Tobin Street, Halifax, N. S., the 30th day of June, 1874, the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland met, and after an appropriate discourse by the Rev. Donald McRae, of West Branch, East River, Pictou, the retiring Moderator, from Jeremiah, 14th chap. 8th and 9th verses, was constituted.

### SYNOD ROLL.

The Roll of Synod was then made up as follows, and read:—

#### I.—PRESBYTERY OF PICTOU.

CHURCH	MINISTERS.	ELDERS.
1 New Glasgow.....	Geo. Coull.....	Colin Ferguson.
2 McLellan's Mountain.....	Wm. Stewart.....	Wm. McDonald.
3 West Branch and E. R.....	Donald McRae.....	Hon. John Holmes.
4 Stellarton and Westville.....	Chas. Dunn.....	K. J. McKenzie.
5 Gairloch.....	Neil Brodie.....	Alex. McDonald.
6 Saltsprings.....	Wm. McMillan, <i>Clerk</i> .....	Alex. McKay, Esq., M.P.P.
7 Roger's Hill & Cape John.....	J. W. Fraser.....	John McKay.
8 Pictou.....	A. W. Herdman.....	D. A. Fraser, Esq.
9 Barltown & W. B. R. John.....	Jas. McColl.....	Duncan McBean.
10 River John.....	Robert McCuan.....	John McKenzie.
11 Pugwash.....	J. M. Sutherland.....	Alex. Gordon.
12 Wallace.....	.....	Donald McKenzie.
13 Barney's R. & Lochaber.....	Vacant.....	Angus Campbell.

Geo. Lawson Gordon, John McLean, and Angus Docherty, Catechists.

#### II.—PRESBYTERY OF HALIFAX.

1 St. Matthew's, Halifax.....	G. M. Grant, M. A. ....	Jas. J. Bremner, Esq.
2 St. Andrew's, do.....	John Campbell.....	Jas. S. McDonald, Esq.
3 Richmond, North West Arm and Goodwood.....	James Fraser Campbell.....	John Hosterman, Esq.
4 Truro, &c.....	John McMillan, B. D., <i>Clerk</i> .....	Samuel Archibald, Esq.
5 Musquodoboit, &c.....	David Neish.....	Chas. N. Sprott, Esq.
6 St. John's, Nfld.....	Vacant.....	.....
7 Spring Hill.....	Vacant.....	George Fulton.

Rev. D. Drysdale Robertson, Missionary.  
 Jas. Fitzpatrick and Alex. McLeod, Catechists.  
 Chas. McDonald, M. A., &c., Prof. of Mathematics in Dalhousie College, Licensed Minister.

#### III.—PRESBYTERY OF RESTIGOUCHE.

1 Dalhousie.....	Vacant.....	Alex. Laing.
2 Campbellton.....	Wm. Murray.....	Robert Buxted.
3 Bathurst.....	P. Galbraith.....	James Smith.
4 New Richmond.....	John Wells.....	.....

#### IV.—PRESBYTERY OF ST. JOHN.

1 Fredericton.....	{ John M. Brooke, D. D. .... } { Rev. S. Halley..... }	{ Jas. Campbell.
2 St. John, St. Andrew's.....	Robt. J. Cameron.....	Wm. Girvan.
3 St. John, N. St. Stephen's.....	Vacant.....	Wm. Livingstone.
4 St. Andrew's.....	.....	.....
5 Nashwaak and Stanley.....	Wm. Fogo.....	.....
6 Wdstock & Northampton.....	Wm. P. Begg.....	Wm. Ross.

## V.—PRESBYTERY OF MIRAMICHI.

CHARGE.	MINISTERS.	ELDERS.
1 Chatham.....	Wm. M. Wilson.....	Thos. Johnstone.
2 Newcastle.....	James Anderson.....	Wm. Falconer.
3 Tabusintac.....	} John Robertson.....	Mr. McBeath.
4 Burnt Church.....		
5 Black Riv. & Red Bank.....	Samuel Russell.....	Wm. McLeod.

## VI.—PRESBYTERY OF P. E. ISLAND.

1 Charlottetown.....	Thomas Duncan.....	Peter Gregor.
2 Belfast.....	Alex. McLean.....	Alex. Dickson.
3 Georgetown & Cardigan.....	Peter Melville.....	Jas. N. Cogswell.
4 St. Peter's & Brackley P. Vacant.....		Mr. McMillan.
5 De Sable.....	".....	John Bell.
6 Orwell Head.....	".....	Ewen LaMont.

## CHANGES SINCE LAST MEETING OF SYNOD.

*In the Presbytery of Pictou.*—The Rev. Allan Pollok resigned the charge of New Glasgow Congregation, and has been succeeded by the Rev. G. Coull, who was inducted 11th December, 1873. Wallace Congregation becomes vacant by the translation of the Rev. Jas. Anderson to St. James' Church, Newcastle, N. B., and the Rev. J. M. Sutherland has been inducted to the charge of Pugwash.

*In the Presbytery of Halifax.*—The Presbyterians of Spring Hill Mines, Cumberland County, were organized into a Congregation in connection with this Presbytery on 3rd May, 1874, by the Rev. James F. Campbell. The Rev. David Neish, Licentiate of the Presbytery of Perth, was ordained at Musquodoboit, on 2nd December, 1873, and inducted to the charge of that Congregation same date. Rev. Daniel McDougall demitted his charge of St. Andrew's Church, St. John's, N.F., on 7th May, 1874.

*In the Presbytery of P. E. Island.*—The services of Mr. John Moffatt have been discontinued as Missionary at St. Peter's and Brackley Point Roads.

The Rev. Thomas Duncan of Charlottetown, P. E. Island, was unanimously elected Moderator for the ensuing year.

The Clerkship having become vacant by the sudden and unexpected death of the late Rev. Peter Keay, the Rev. Wm. McMillan, Salt Springs, Pictou Co., was unanimously appointed to said office.

The thanks of the Synod were conveyed to the retiring Moderator, with the request that he publish his sermon in the MONTHLY RECORD.

## Committees.

The following Committees were then appointed, viz :—

*Committee on Bills and Overtures.*—Revs. J. McMillan, J. M. Sutherland, and George Coull; and Messrs. Livingstone and Sprott, elders.

*Committee on Devotions.*—Revs. J. F. Campbell, A. W. Herdman, and T. Duncan; and Messrs. Lamont and McDonald, elders.

*Committee to nominate a Synod Clerk.*—Revs. J. W. Fraser, D. McRae, W. P. Begg; and Messrs. Cogswell, Faulkner, and S. Archibald, elders.

*Committee to prepare a Minute on the late Synod Clerk.*—Revs. Dr. Brooke and W. P. Begg.

*Committee on Addresses.*—Revs. Robert McCunn, Dr. Brooke and D. McRae.

*Committee on Presbytery Records.*—Revs. J. Anderson, W. McMillan, and P. Melville.

## Hours of Meeting.

It was agreed that the hours of meeting be :—From 11 a. m. to 1 p. m., from 3 p. m. to 5½ p. m., and from 7½ p. m., *ad libitum*.

The Moderator read a circular from the Secretary of the Y. M. C. Association, offering the free use of their library, reading-room, &c., to the members of Synod during their stay in the city.

The Rev. Mr. Neish was appointed to conduct devotional exercises to-morrow morning, and, after praise and prayer, the Synod adjourned to meet to-morrow at 11 a. m.

## SECOND DIET.

The Synod met according to adjournment, and, after devotional exercises, was constituted with prayer.

The Synod Roll having been called, the minutes of last diet were read and sustained.

### Commissions,

In favour of Revds. K. McLennan, Peterborough, and D. Ross, Dundee, from the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland, and Revds. Dr. Topp and Mr. McTavish, from the General Assembly of the Canada Presbyterian Church, were tabled. The Rev. Mr. McTavish, being present, was cordially welcomed.

The Reply to the Synod's Address of last year to the Governor-General of Canada was laid upon the table and read.

Wm. G. Pender received the thanks of the Synod for his services as *interim* Synod Clerk.

### MONTHLY RECORD.

The Report on THE MONTHLY RECORD was submitted by the Rev. J. Campbell, and is as follows, viz :—

“The Report shows a gratifying condition of the Committee's affairs in every respect except one. It is no new thing for the Committee to appear, as this year, with the complaint of want of promptitude in payment in reference to so many of the Agents and readers of the RECORD. Notwithstanding the appeals of the RECORD itself, and repeated communications by the Committee's Secretary, a large sum on previous years still remains unpaid. A moment's reflection will serve to show the awkward and embarrassing position in which this places the Committee. The management has always been conducted upon the strictest principles of economy; but it is evident that every amount unpaid, however small, tends so far to frustrate the Committee's efforts. It is sincerely hoped that members of Synod, and especially elders, will interest themselves in the Committee's behalf in those quarters in which arrears have accumulated, and have all sums forwarded immediately to the Secretary.

It is not for the Committee to pass judgment upon their own efforts; yet they think, without undue presumption, that the facts shown in the Report will, on the whole, bear inspection favorably. The circulation has now increased so that considerably over two thousand copies are issued monthly, and the increase is shown by the Secretary's figures to be a gradual and steady one extending over several years. However gratifying this fact may be, the Committee's aim will not be realized till the RECORD shall have secured a place in every household of the Church.

Should the circulation continue to increase, the Committee will soon be in a position to do either one of two things—to reduce the price or to enlarge the RECORD by an increase of the number of pages. Which one of these alternatives the Committee will take up, must be determined by circumstances.

The RECORD has been issued, during the entire year, promptly upon the tenth day of each month; and complaints of irregularity of delivery have been much less frequent than on former years.

The Committee regret that the Rev. Allan Pollok has not returned to the ministry of the Church in these Provinces, and that consequently the arrangements regarding the office of Editor, as made at last meeting of Synod, have in consequence fallen through. They therefore earnestly solicit the Synod to make a permanent appointment for the discharge of the all-important duties of Editor.

All which is respectfully submitted, in name and by instruction of Committee.

JOHN CAMPBELL, *Convener.*

## ABSTRACT OF SECRETARY'S REPORT.

## CR.

June 16, 1873— by cash in hand.....	\$ 1 69
“ “ 1874 “ “ received to date.....	1007 60
	<u>\$1009 29</u>

## DR.

June 16, 1874—To paid for printing, posting, salaries, &c., to date.....	992 36
“ “ “ Balance in hand.....	\$ 16 93

## ESTIMATE TO DEC. 31, 1874.

## CR.

June 16, 1874—Cash in hand.....	\$16 93
Due from subscribers to end of year.....	616 88
“ “ “ on old account to Dec. 31, 1873.....	169 07
	<u>\$302 88</u>

## DR.

To printing, posting, salaries, &c., to end of year.....	619 97
Allowing a probable loss on old accounts of.....	79 07
	<u>699 04</u>
Leaving a probable balance of.....	\$103 84

The following figures will show the increased circulation of the RECORD since 1870:—

Year.	Copies.	Yearly increase.	In 2 years.	3 years.	4 years.
1870.	1531	.....	.....	.....	.....
1871.	1681	150	.....	.....	.....
1872.	1836	155	305	.....	.....
1873.	1970	134	.....	439	.....
1874.	2238	268	.....	.....	707

Mr. Campbell, after reading the Report, tendered his resignation.

*Resolved*,—That the thanks of the Synod be given to the Committee, and especially to the Convener, for his able services as Editor for the last five years; that the sum of \$50 be given him as a small token of the Synod's appreciation of his labours; that the Synod reluctantly accept his resignation; further, that W. G. Pender, Esq., be the Editor during the ensuing year, with a salary of \$120 in addition to his present salary of \$80 as Clerk; and that the following gentlemen be a Committee of Management, viz:—J. J. Bremner, Wm. Menzies, J. S. McDonald, John Costley, W. G. Pender, and R. L. Schwartz, Esqrs.

**Resuscitation of Defunct Presbyteries.**

The Rev. J. F. Campbell having explained that, owing to circumstances over which he, as Moderator, had no control, the Presbytery of Halifax became defunct; and asked the Synod to legalize the meetings of said Presbytery called by him as Moderator. Request agreed to.

**Delegates from the Free Church of Scotland.**

On motion of Rev. Mr. Grant, it was unanimously agreed to invite Revds. Messrs. Wilson and Burns, delegates from the Free Church of Scotland to the Sister Synod, to address the Synod at the afternoon sederunt, with reference to the Revival in Scotland. In compliance with the invitation, Messrs. Wilson and Burns appeared, were introduced by the Moderator, and gave very interesting details of the special work of grace now going on in Scotland. After prayer by the Rev. Mr. Herdman, the thanks of the Synod were unanimously tendered to the Rev. gentlemen for their very interesting addresses.

The Rev. James Murray, late of Dalhousie, being present, was invited to sit and deliberate.

### CHURCH INSURANCE SCHEME.

Rev. J. F. Campbell, Convener, submitted the following Report on the Church Insurance Scheme:—

Some delay occurred before your Committee could obtain possession of the papers describing the Scheme of the Sister Church, and, before they were received, that Scheme had been inaugurated. In a few words it may be described as follows:—

I. Insurance may be effected for \$1000, \$2000, \$3000, \$4000, on any one building.

II. The rate of insurance on buildings in rural districts, or on stone and brick buildings in towns, to be  $1\frac{1}{2}$  per cent. in one payment, or  $\frac{1}{2}$  per cent. annually for three years. On wooden buildings in towns, 2 per cent. in one payment, or  $\frac{1}{2}$  per cent. annually for three years.

III. No further premiums to be collected until the accumulated fund shall have become reduced by fires below \$8000, when the congregations may be assessed to the extent of the deficiency in proportion to the amount of their insurance with the fund, but no such assessment to exceed in any one year 1 per cent. on the amount insured.

Limiting the risk upon any one building in the first instance to \$2000, the Scheme was inaugurated on the above basis on 1st January last.

Your Committee, while highly approving of the object of the Scheme, and while convinced that it could be so carried out as to prove both safe and profitable, addressed a letter to the Convener of the Scheme, asking how far it had been supported by Congregations, in which the following comments on the basis of the fund were made:

"We could have wished to see some provision introduced to strengthen the fund in the earlier and more critical years of its existence, which might have been effected by a sliding scale of premium for the first three years, say  $1\frac{1}{2}$ ,  $\frac{1}{2}$ , and  $\frac{1}{2}$ , respectively, (secured class risks in proportion.) Should your Scheme be fortunate enough, however, to escape loss during these years, the necessity for such a provision may never arise."

Unfortunately, that contingency did occur in the month of April, when the disastrous fire in New Glasgow destroyed one of the insured buildings, and, in the words of the Convener of the Committee in charge of it, the Scheme was thus "wrecked in the launching of it."

Notwithstanding this great discouragement, your Committee earnestly hope that the Synod will persevere in the attempt to effect so excellent an object as is sought to be accomplished by this Scheme.

Respectfully submitted,

JAS. FRASER CAMPBELL, *Convener.*

*Halifax, 30th June, 1874.*

On motion of Mr. Grant, seconded by Mr. Herdman, it was resolved, that the Synod, while thanking the Committee for their diligence, deem it inexpedient to further prosecute this Scheme in the meantime, and discharge the Committee.

### REPORT OF THE HOME MISSION BOARD.

The Rev. G. M. Grant, in the absence of the Rev. R. J. Cameron, Convener, submitted the following report. Mr. Cameron, through Mr. Grant, tendered his resignation:

There is no report which should be regarded with such deep interest by our Church, as that of the Home Mission Board. From it we should have, annually, some account of the general work of the Church, with a bird's eye view of its state and future prospects. In the past we have had much on which to congratulate ourselves; for the present we have much that is perplexing. For the first three or four years after the Board was organized, no one can doubt that it was very successful in its object, and that, through its efforts, our Church was established on a basis more satisfactory than it ever had. It is well known by those who were watching our ecclesiastical affairs with interest, that, at the time of its organization, the State of our Church in the Maritime Provinces was not regarded with satisfaction by the Colonial Committee of the Church of Scotland. It was felt that there was a very large expenditure of their funds in supplementing congregations, and that little or no effort was made to have them become self-sustaining. There was no objection on their part to give us as much money as we asked, provided it could be shown that such liberal assistance was strengthening and extending the Church. This could not be done. Hence, in-

timation was made to the Church in New Brunswick that such aid could not, under these circumstances, be continued to any of the Maritime Provinces, and "that it was desirable that Presbyteries and people should understand it." An earnest appeal was made not to withdraw assistance at once, on the ground that many of our ministers would have to leave the country for want of competent sustentation. The Committee then agreed to continue giving to the Church. These facts being known to the H. M. Board, when it was first organized in 1868, it was wisely resolved that as many of our congregations as possible should either be made self-sustaining or be supplemented by our own Home Mission funds. It was urged, with this object, on supplemented congregations, that henceforth they should do as much as possible for themselves, and that our stronger congregations should be more liberal in their Home Mission collections. The result has been most gratifying. Our supplemented ministers and missionaries have been regularly paid the usual salary, and, for the year ending August 1, 1874, we have only to draw from the funds of the Colonial Committee £180 as against £1308 five years ago. Of this sum named for the present year, £20 10s. 9d. is for the Rev. Simon Halley, who came out last October to act as assistant to the Rev. Dr. Brooke of Fredericton. As Fredericton has never applied for assistance to either the Presbytery of St. John or the H. M. Board,—Mr. Halley remaining at Fredericton in virtue of a private arrangement between Dr. Brooke and the Colonial Committee, the Board cannot, consistently with the duties imposed on it by the Synod, continue to include the amount received by him with the amount ostensibly given only to weak and supplemented charges. The balance, as can be seen from our financial statement, has been divided in various sums between River John, Pugwash, McLellan's Mountain, Tabusintac, Nashwaak, Woodstock, and St. Andrews. The last three congregations named have drawn very much less this year than formerly. If this could be said of all, it would be more satisfactory. It is to be feared, however, that in some cases supplements have been received so regularly, year after year, that they will be asked as long as they are likely to be given. These have paid no regard to the urgent appeal of the Board to do as much as possible for themselves. It would be gratifying to find all supplemented congregations resolving to draw less and less annually, let the amount of reduction be ever so small.

Ever since the Board was organized, almost nothing has been done in the way of Church extension. Indeed, we have not been in circumstances to extend. When it is remembered that we have in the field only the same number of ministers and missionaries that we had five years ago, it will be apparent that our work has necessarily been confined almost entirely within our usual limits. With the exception of a new congregation at Spring Hill in the Presbytery of Halifax, nothing has been done or attempted in the way of Church extension. Much credit is due to the Presbytery of Halifax for their activity and energy in this matter. In the report of last year, to supply the charges then vacant, it was shown that we required at least six ministers—three Gaelic and three English-speaking. We have since been crippled by the lamented death of the Rev. Peter Keay of St. Andrews, and by the departure of the Rev. Allan Pollok of New Glasgow, the Rev. Geo. J. Caie of St. John, N. B., and the Rev. Mr. McDougall, of St. John's, Newfoundland. The loss of these ministers to our Church can scarcely be over-estimated. They were able, zealous and devoted laborers. But, while we have lost these, we have received the Rev. Mr. Coull, the Rev. Mr. Galbraith and the Rev. Mr. Neish, who have been inducted into the vacant charges respectively of New Glasgow, Bathurst, and Musquodoboit. We have also received the Rev. Mr. Robertson, who is now acting as missionary within the Presbytery of Halifax. Thus, within the year we have lost four and gained four. Consequently, as to numbers, we are now where we were last year. The Board had been informed that in a few weeks the Rev. A. J. MacKichan, from Scotland, will be in the field, and, as he is a Gaelic preacher, his services will be invaluable in the Presbytery of Pictou. The Rev. James Murray has resigned his charge in Dalhousie, but, as there is a probability of his being inducted into the Church of Wallace, vacant by the translation of the Rev. James Anderson to Newcastle, he is not to be lost to the Synod. The Rev. Donald McRae has been called by the congregation of St. Stephen's Church, St. John, N. B., and has notified his acceptance of it. It should also be recollected that Mr. Moffat's connection with the Presbytery of P. E. Island has ceased. Consequently, the Board will have in hand, at the close of our Synod, eight vacant charges, not including Cape Breton, viz:—St. Andrew's, Dalhousie, West and East Branches East River of Pictou, Barney's River, Springhill, St. Peter's and Brackley Point Roads, Orwell Head and De Sable, and St. John's, Newfoundland. We have only the certainty of two missionaries—Mr. Robertson and Mr. MacKichan. Thus the work of

the Board for this year will be similar to the past, endeavoring to find ministers for vacant charges. Herein it is that our circumstances are at this moment perplexing. A glance at the records of our Church within the last few years will show that we have not had so much difficulty in getting ministers to come to the field, as in keeping them. There has scarcely been a year in which we have not had a number sent out from Scotland. But as regularly as these men have come, a corresponding number has departed. If this has been an evil in the past, it will be a much greater in the future, unless provision is made against it. Our country is changing, the expense of living is increasing, the labours are becoming greater, and yet our ministers have had no increase of salary. They are not going to ask the people for such an increase as altered circumstances demand, but, when they cannot live in a way that is becoming to them, and meet the payment of expenses, and at the same time make some provision for those who may be depending on them, they will be compelled to go where they can do better for themselves and families. For this reason it is the feeling of the Board that something should be done with the object of increasing salaries in proportion to the increase of living in the country. Indeed the usual salary should be \$1000 per annum, this being an increase of \$270. There are some congregations which could and should do this without being supplemented. There are others, however, from whom such a large increase could not be expected. This increase we cannot hope to make up by our own efforts. The greatest pressure has been brought on Presbyteries and congregations by the Board, and, as there are so many who will not do their part, there is little hope that, with our present number of churches, our general Home Mission Fund will be largely increased. It is suggested to Synod that Presbyteries should be enjoined to visit those congregations in which the salary is below \$1000, and urge them, if possible, to make up this sum. Where they cannot do so, there should be a grant from the Synod's Home Mission or the Colonial Committee. In connection with this grant, it is the opinion of the Board that it should be in no case a sum larger than the increase by the congregation, and that even then after two years it should diminish annually at least \$20.

Part of last year's report was devoted to showing that the reason why we did not extend as a Church, was because—not having a Divinity Hall—we had no catechists to break up new ground and occupy small stations. The Colonial Committee extracted this part, and embodied it in its report to the General Assembly this year, probably as containing views worthy of the consideration of the Colonial Churches generally. Our history for the past year has further tested and confirmed the correctness of those views. The first catechist employed by this Board was Mr. Geo. L. Gordon, sent us by the Colonial Committee two years ago, with the object of laboring in Cape Breton in summer, and studying in Dalhousie College in winter. The experiment succeeded so well that last year the Board employed another Arts Student acquainted with Gaelic, to labor as Catechist also in Cape Breton. Both succeeded so well that not only have they been re-engaged this summer, but the Halifax Presbytery has engaged two others who are doing excellent work in stations not yet able to support ministers, and for which, even were they able, we have no ministers. These four students draw from the funds of the Board only \$250 in all, and they are as well adapted for the fields in which they labor as licentiates. What, however, can show how anomalous our present position is, more than the fact that in all probability we shall lose the services of these very men when they would be most useful, namely, during their divinity course? and losing them then, we may lose them altogether. It is during a student's divinity course that he is most likely to offer himself as a catechist; and, building up in that period two or three stations into a congregation, he gets attached to the people, while, at the same time, he is training himself for his life-work by that experimental, practical training, which all other professions recognize the value of.

The collections during the past year have increased, but, as usual, many congregations have disobeyed the injunctions of Synod. Fourteen made no collection for the Synod's Home Mission, and twenty made none for Presbytery Home Missions. Comment is unnecessary. Less has been drawn from the Colonial Committee than ever before.

The amount collected by us, great as it is in comparison with what was given a few years ago, by no means represents the real progress of the Church in self-sustentation. To ascertain that, we must add to our \$2616, the great part of \$5000 we drew then from the Colonial Committee over and above what we now draw. That large sum was either wasted from defective organization, or given to supplement congregations that are now self-supporting, and whose collections, while appearing as tens of dollars, are really the hundreds saved to the Colonial Committee. Thus, Georgetown,

which a few years ago raised only one fifth of its own stipend, now raises the whole, and contributes largely to outside effort. So, during the current six months, St. Andrew's, Woodstock and Nashwaak have become self-supporting, as far as the Colonial Committee is concerned. The only two Presbyteries out of our six that are still dependent, are Pictou and Miramichi, and yet there are no Presbyteries which contain such large masses of earnest loyal Churchmen. To think that *they* should still be holding out the hand for eleemosynary aid to the Church they should rather be aiding, is one of the paradoxes of our Synod.

In submitting this report, the Convener desires to tender his resignation.

On behalf of the Home Mission Board,

(Signed),

R. J. CAMERON, Convener.

### Accounts of the Home Mission Board, 1873-74.

TABLE No I.

Amounts raised for Home Missions in the Synods of the Maritime Provinces from June 30th, 1873, to June 30, 1874.

#### I.—PRESBYTERY OF HALIFAX.

	Synod's Home Miss.	Presby. H. M.	Total.
St. Matthew's, Halifax.....	\$ 90 00	\$ 647 31	\$ 737 31
St. Andrew's, ".....	26 41	96 35	122 76
Richmond, N. W. Arm and Goodwood.....	14 62	65 38	80 00
Truro.....	10 00	113 85	123 85
Musquodoboit.....		38 22	38 22
St. John's, Newfoundland.....			
Springhill.....		23 43	23 43
Folly Mountain.....		25 00	25 00
<b>Total.....</b>	<b>\$141 03</b>	<b>\$1009 54</b>	<b>\$1150 57</b>

#### II.—PRESBYTERY OF PICTOU.

Pictou.....	\$32 76	\$13 93	\$46 69
New Glasgow.....			
W. and E. Branches E. River.....	11 00	38 17	49 17
Albion Mines and Westville.....	21 75	48 00	69 75
McLellan's Mountain.....	11 43	25 33	36 76
Barney's River and Loohaber.....		60 92	60 92
Gairloch.....		60 12	60 12
Saltsprings.....	9 50		9 50
Roger's Hill and Cape John.....	10 27	21 00	31 27
W. B. River John.....		20 00	20 00
River John.....	13 00	10 00	23 00
Wallace.....		10 88	10 88
Pugwash.....	12 40		12 40
Broad Cove.....			
Loch Lomond.....	5 17		5 17
Pictou Island.....		6 00	6 00
<b>Total.....</b>	<b>\$127 28</b>	<b>\$314 35</b>	<b>\$441 63</b>

#### III.—PRESBYTERY OF P. E. ISLAND.

Charlottetown.....	\$ 20 00		\$20 00
Georgetown.....	10 00	\$57 33	67 33
Belfast.....	37 15		37 15
St. Peter's and B. Point Roads.....			
De Sable and Orwell Head.....			
<b>Total.....</b>	<b>\$ 67 15</b>	<b>\$ 57 33</b>	<b>\$124 48</b>

#### IV.—PRESBYTERY OF ST. JOHN.

St. Andrew's Church, St. John.....	\$ 85 00	\$200 00	\$285 00
St. Stephen's.....	24 80	62 00	86 80
Fredericton.....	20 00		20 00
Nashwaak and Stanley.....			
Woodstock.....	16 00		16 00
St. Andrew's.....		112 00	112 00
<b>Total.....</b>	<b>\$145 80</b>	<b>\$374 00</b>	<b>\$519 80</b>

## V.—PRESBYTERY OF MIRAMICHI.

	<i>Synod's Home Miss.</i>	<i>Presby. H. M.</i>	<i>Total.</i>
Chatham.....	\$ 25 10	\$ 80 00	\$105 10
Newcastle.....	17 60	80 00	97 60
Tabusintac.....	15 06	.. ..	15 06
Black River and Red Bank.....	10 00	82 00	92 00
Total.....	\$ 67 76	\$242 00	\$309 76

## VI.—PRESBYTERY OF RESTIGOUCHE.

Bathurst.....	.. ..	35 00	35 00
Dalhousie.....	13 50	.. ..	13 50
Campbelton.....	21 50	.. ..	21 50
New Richmond.....	.. ..	.. ..	.. ..
Total.....	\$35 00	\$35 00	\$70 00
Grand totals.....	\$584 02	\$2032 22	\$2616 24

TABLE No. II.

*Supplements from and after August 1, 1873, to August 1, 1874, from Colonial Committee and Synod's Home Mission.*

	$\frac{1}{2}$ year ending 1st Feb., '74.	$\frac{1}{2}$ year ending 1st Aug., '74.	<i>Total.</i>
Rev. R. McCunn.....	\$ 40 00	\$ 40 00	\$ 80 00
Rev. Wm. Stewart.....	60 00	30 00	90 00
Rev. J. M. Sutherland.....	110 00	110 00	220 00
G. L. Gordon.....	50 00	100 00	150 00
John McLean.....	40 00	60 00	100 00
Rev. P. Keay.....	50 00	.. ..	50 00
“ W. P. Begg.....	123 00	.. ..	123 00
“ Mr. Fogo.....	50 00	.. ..	50 00
“ Mr. Hailey.....	104 81	.. ..	104 81
“ S. Russell.....	50 00	50 00	100 00
“ J. Robertson.....	120 00	100 00	220 00
Total.....	\$797 81	\$490 00	\$1287 81

## SUMS DRAWN FROM THE COLONIAL COMMITTEE.

1st February.....	£98 10s. 9d. Stg.
1st August.....	81 9 3 stg.
	£180 0 0 stg.

Last year it was £210 stg.

*Resolved thereanent.*—That the Report of the Home Mission Board be adopted, the thanks of the Synod given to the Board, and especially to the Convener, for their attention to the duties entrusted to them during the past year. The Synod is delighted to learn that there has been a still further diminution of the amount drawn from the Colonial Committee, being only £180 stg. as against £120 stg. in 1872-73, and £1308 stg. in 1868, and hears with satisfaction of the increased liberality of our people, while, at the same time, it is a matter of regret that so many congregations have failed to make collections. The Synod rejoices to learn of the arrival of so many missionaries during the past year, and that nearly all of these have been already inducted into vacant charges, and further, that a Gaelic speaking missionary is expected immediately. It is also gratifying to the Synod to learn that there are four Catechists, two labouring in Cape Breton, and two within the bounds of the Presbytery of Halifax.

The Synod regrets the losses experienced during the past year through the lamented deaths of Messrs. Keay and Stewart, and the departure to other fields of labour of Messrs. Pollok, Caie and McDougall, brethren whose labours were so abundant, their counsels so valuable, and their success so conspicuous.

The Synod further regrets, that notwithstanding the earnest appeals made to Christian parents to devote their children to the work of the ministry, so few have come forward with that view, and that the impossibility of contemplating Church extension is where it was in former years. Feeling deeply the great need that exists of taking some definite steps towards improving the position of the Church in this respect, the Synod *Resolves*, that the H. M. B. be authorized to negotiate with the Sister Church in reference to adding a professor from our Church to the present staff of the Theological Hall, and to communicate with the Colonial Committee on the subject, in the hope that young men who are now or may hereafter be induced to study for the ministry, may be enabled to pursue those studies in our own Provinces, and so make their native land their field of permanent labours.

#### THE WIDOWS' AND ORPHANS' SCHEME.

J. J. Bremner, Esq., Convener of the Committee on the Ministers' Widows' and Orphans' Scheme, gave in the following Report, which was read:—

Your Committee, in transmitting the accounts of the Treasurer for the past year, would respectfully call the attention of Synod to the fact that but a very few Congregations have yet reported any action in reference to this Scheme, as will appear from the following statement:—

<i>Congregations reporting.</i>	<i>Amount said to be subscribed.</i>	<i>Amount received.</i>
St. Matthew's, Halifax.....	\$2,842.00	\$2,115.66
St. Andrew's, do .....	416.00	335.50
Truro.....	over 100.00	70.75
St. Andrew's, Pictou.....	445.00	439.97
Saltsprings .....	80.00	17.71
St. Andrew's, St. John, N. B.....	1,000.00	500.00
Campbelton, N. B.....	100.00	
St. Peter's Road, P. E. I.....	36.75	36.75
	\$5,019.75	\$3,516.34

Your Committee believe that it would be of advantage were the Synod, in appointing the new Committee, to select its members so as to represent Presbyteries, or at least large districts, thereby insuring more general interest and action throughout the Synod than has so far been secured.

It will be pleasing to the Synod to learn that the capital of the Fund has been increased between four and five hundred dollars by the advance in the value of Bank of Nova Scotia shares bought as an investment, and it is to be regretted that, if money collected has not been as profitably invested, it had not been earlier in the hands of the Central Treasurer.

These shares at present stand in name of Messrs. J. J. Bremner and W. C. Menzies, in behalf of the Fund.

Your Committee would call the attention of Synod to the fact that a special order of Synod is requisite to withdraw from the Saving's Bank in St. John, N. B., money of this Fund lodged there by the late Dr. Donald.

Respectfully submitted,

JAS. J. BREMNER, *Convener.*

Halifax, 27th June, 1874.

Whereupon it was moved by Rev. D. McRae, seconded by Dr. Brooke, and *resolved*, that the Report be received and adopted, and the thanks of the Synod conveyed to the Convener for his able management of the funds. The Synod, while highly gratified with the statement presented, regrets that greater effort have not been made to raise the sum contemplated at the outset, urges that greater diligence be used by the Congregations, especially in the County of Pictou, to complete this Scheme by next meeting of the Court, appoint the following Committee, viz., the present Committee with the addition of Messrs. Grant and Campbell, to draw up rules and regulations for the dispensing of the Fund, and to report at next meeting of Synod, and also recommend that, as far

as possible, the names of the contributors, with the amounts paid by them, be published in the *Record*.

It was further *resolved* that an order be given by the Moderator, empowering J. J. Bremner, Esq., to draw, on behalf of the Ministers Widows' and Orphans' Fund, the sum of money lodged by the late Dr. Donald in the Savings' Bank of St. John, N. B.

**REPORT ON DALHOUSIE COLLEGE ENDOWMENT FUND.**

The Rev. D. McRae, Convener, submitted the following Statement on the Dalhousie College:—

ASSETS DALHOUSIE COLLEGE ENDOWMENT FUND.

Montreal Corporation Bonds.....	\$16000	00
Mortgages in City of Halifax, \$3800 old cy.....	3698	67
Loaned Trustees of North West Arm Church, \$516.64 old cy.....	\$502	86
less received from them.....	102	86
		400 00
Cash on hand.....		1 50
Interest over due (at 7 per cent per annum).....	\$129	45
do. (at 6 per cent) receivable by 1st Nov., at which time 6 months salary will be due to the Professor, \$480, 14.82 .....	494	82
	\$624	27
Less 6 months salary due the Professor 1st Nov.....	600	00
		24 27
		\$20,124.44

E. E.

JAS. J. BREMNER, *Treasurer*.

HALIFAX N. S., 30th June, 1874.

Amount Asset as above.....	\$20,124.44
do. same period last year.....	20,044.01
Increase.....	\$ 80 43

*Memorandum*.—During the year, a Mortgage held by the Fund, amounting to \$1800 old cy., (\$1752 new,) has been paid off, also the sum of \$102.86 has been received on account of loan to North West Arm Church Trustees, and these sums, with interest collected, have been invested in a Montreal Corporation Bond, per \$2000 at \$97 per \$100, with brokerage  $\frac{1}{2}$  per cent., and bank premium each  $\frac{1}{2}$  per cent., on which transaction there was a gain of \$45.08.

J. J. B.

On motion of Rev. J. Campbell, seconded by Mr. Herdman, it was *resolved* that the Report be adopted, the thanks of the Synod tendered to the Committee, and that the Committee be reappointed to look after the fund. The thanks of the Synod were accordingly conveyed to the Committee.

The hour of adjournment having arrived, the Rev. P. Galbraith was appointed to conduct devotional exercises to-morrow morning, and, after praise and prayer, the Synod adjourned to meet to-morrow at 11 A. M.

**THIRD DIET.**

The Synod met according to adjournment, and, after devotional exercises conducted by Rev. P. Galbraith, was constituted.

The Roll having been called, the minutes of yesterday's sederunts were read and sustained.

**Report on Answers to Remit on Union.**

The Report of the Committee appointed to receive and tabulate answers to the remit on Union, was submitted by Rev. G. M. Grant, Convener. Whereupon the Synod proceeded to consider the subject of Union. The Rev. Mr. McTavish, one of the delegates from the General Assembly of the Canada Presbyterian Church, being present, addressed the Synod on this subject, explaining

the changes made in the Basis of Union adopted by the Synods, both in the Upper and Lower Provinces, at their meetings in 1873.

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

Further, the Synod orders that the amended Basis be printed and sent down to Presbyteries at once, that they may, without any delay, ascertain the minds of the Congregations within their bounds; and to secure, if possible, unanimous consent to the proposed re-union, appoints Revs. A. McLean, R. J. Cameron, Thomas Duncan, J. F. Campbell, and G. M. Grant, as a delegation to those Congregations in the County of Pictou that form the minority of the Church, to explain the position of the Synod, and to urge the great importance of unanimity on our part in the sight of the whole Church, and in the sight of the great Head of the Church; and further, appoints a Special Meeting to be held in New Glasgow, on the third (3rd) Wednesday of October next, at 10 o'clock, a. m., to receive the returns to the Remit, and also to receive a draft of the proposed legislation referred to in Resolution V.: Revds. D. McRae and John Campbell, and D. A. Fraser and J. S. McDonald, Esqrs., being a Committee to prepare such draft of proposed legislation.

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

The Rev. Mr. Grant stated that as he considered Mr. McCunn's amendment rather a substantive resolution, he would withdraw his own until Mr. McCunn's was put, that he might vote for it.

Mr. Grant's resolution was then put to the meeting, and carried *nem. con.*

The Rev. J. M. Sutherland was appointed to conduct devotional exercises to-morrow morning, and, after praise and prayer, the Synod adjourned to meet to-morrow at 11 A. M.

## FOURTH DIET.

The Synod met according to adjournment, and, after devotional exercises by Rev. J. M. Sutherland, was constituted with prayer by the Moderator.

The Roll having been called, the Minutes of yesterday's sederunt were read and sustained.

### SYNOD FUND.

The Rev. James Anderson, Convener, submitted the following Report on the Synod Fund, after reading which he tendered his resignation as Convener.

The Committee on the Synod Fund beg to submit the following statement of receipts and disbursements for the year now ending:—

#### RECEIPTS.

Balance from last year.....	8123 00
Collections from 30 Congregations.....	369 33

\$492 33

## DISBURSEMENTS.

Synod Clerk's Salary .....	\$120 00
For Stationery, &c.....	2 40
Incidental Expenses.....	3 38
Committee on Christian Life and Work, for Circulars, &c.....	1 50
Travelling expenses of members of Synod.....	259 75
Sexton of St. Andrew's.....	6 00
	<hr/>
	\$393 03
Balance in hand.....	\$ 99 30

No Collections for this fund have been received from the following Congregations—Musquodoboit, New Glasgow, Nashwaak, St. Andrews, New St. Stephens, Saint John, New Richmond, Dalhousie, Tabusintac, St. Peter's Road and Brackley Point. The representatives of these Congregations have made no demand on the Committee for travelling expenses. Still, it is not fair that they should fail to contribute to this fund when the first charge upon it is the unavoidable expenses connected with the business of the Synod, such as the Clerk's Salary, &c. It is to be hoped that next year's report will show a much smaller number of non-contributing Congregations. And in the case of many of the Congregations that have contributed, their representatives have drawn, for travelling expenses from the fund, double the amount of their collections. The burden, therefore, is thrown upon a few liberal congregations. The Committee would respectfully ask the Synod to enjoin anew upon all congregations the necessity of making the Annual Collection for the Synod Fund.

Respectfully submitted, in name and by the appointment of the Committee.

JAMES ANDERSON.

It was moved by Mr. Herdman, seconded by Mr. MacRae, and agreed to, that the Report be adopted; that Mr. Anderson be requested to continue to act, and also that Mr. McCunn be added to the Committee.

## CHRISTIAN LIFE AND WORK.

The following Report on Christian Life and Work was given in and read by the Rev. T. Duncan, Convener:—

In order to carry out the instructions received at last Synod, and with the view of obtaining as full information as possible on the Life and Work of the Church, the Committee met at Halifax in October last, and prepared the following questions, a copy of which was sent to each minister within the Synod's bounds:—

## "SUBJECTS AND QUESTIONS.

*I.—Extent of your Field.*

Would you mention the extent of your field of labour, and the probable number of adherents, including such as attend no particular Church, but are nominally connected with the Church of Scotland.

*II.—Character of Field.*

What of the Spiritual Life of the Congregation? (1)—How many are in full Communion with the Church? (2)—Do professing Christians seem growing in spirituality and earnestness? (3)—Does interest in personal religion seem to be growing among others?

*III.—Ordinances.*

(1)—What of attendance on Public Worship? (2)—On Prayer Meetings? (3)—Sabbath Schools and Bible Classes? (4)—Have you any suggestion to make, and would you indicate your practice on the subject of Baptism? (5)—What of admission to the Lord's Supper? (6)—What of frequency, &c., of its administration?

*IV.—Family Life.*

(1)—What of Family Worship? (2)—What of Parental Instruction?

V.—*Religious Work.*

(1)—What are your opinion and practice anent pastoral work? What dealings have you with those who have made no public profession of their faith? What other means of instruction, if any, do you employ, besides preaching the Word? Have you any special services for the young? (2)—What share do the Elders take in the work of the Congregation? (3)—Every Christian is a member of the body of Christ, with a work to do for Him. To what extent is this truth realized and acted upon by your people? (4)—Do you consider the contributions of your people consistent with their ability? What method of collecting do you pursue, and which would you recommend?

VI.—*Hindrances.*

(1)—Is there much skepticism? What forms does it take? (2)—What of corrupt literature? (3)—What of changes of residence? When persons leave your congregation, do you take means to bring them under the notice of the minister of the place to which they go? (4)—What of ecclesiastical divisions? What ill effects have you observed therefrom on Church discipline, Home Mission work, and Christian life and work generally? (5)—What are the special sins and temptations of your people? What of worldliness, covetousness, dishonesty, Sabbath desecration, intemperance, unchastity, slander, uncharitableness, disobedience to parents, profanity, &c.; and what is your practice in the matter of discipline, and with what results?

The Committee request that you favor them with such suggestions on these or any other topics, as may seem to you fitted to promote the Christian Life and Work of the Church."

To give greater publicity to the work of the Committee, as well as to elicit fuller returns, it was also resolved that the list of subjects and questions be printed in the *Monthly Record*. Returns have been received from sixteen congregations, or from nearly one-half of the occupied charges in the Synod, and are as follows: From Halifax Presbytery, with six ministers, replies have been received from five; from Pictou Presbytery, with thirteen ministers, from seven; from P. E. I., with four ministers, from only one besides the Convener; from St. John. N. B., none—the only Presbytery which has failed to send any return at all; from Restigouche one, and he a comparative stranger; from Miramichi one; *i. e.*, from the whole Province of New Brunswick there are but two returns.

The Committee cannot enter on their report without expressing their thankfulness to those brethren who have been at some pains to give such information as would be of value to the Synod and Church at large; while, in this their first attempt to classify and bring out the prominent topics and suggestions sent them, they would throw themselves upon the fullest indulgence of this venerable Court.

## I. THE EXTENT OF THE FIELD.

This is very variable. In cities it is the whole extent of the town, whether there be but one minister or more than one; in country sections it varies from 12 to 26 miles in length, to from 3 to 15 in width, with one and sometimes as many as 3 and 4 churches or outlying stations attached thereto. These features give our Church more the aspect of a great missionary organization, seeking to overtake the necessities and supply the wants of a newly settled, and, to a large extent, an agricultural population; and at the same time entailing much hardship and fatigue upon our ministers, from the extent of ground they have often to travel in order to fulfil their simplest pastoral duty.

From the second part of the inquiry it was the intention of the Committee to bring out the actual number of our adherents in these Provinces, together with a comparative statement of those who nominally adhered to us, but in reality attended no place of worship, so that an estimate might be made of the work yet to be overtaken by the Church. From the number of returns, however, it will be seen that it is impossible to arrive at anything like an approximate conclusion.

## II. CHARACTER OF FIELD.

1. *Spiritual Life.* In the majority of the congregations, the spiritual state seems rather doubtful. In some it is simply discouraging; in others greater hopes exist; while in a few there has been a special work of grace during the year. "It is with much regret," writes one, "that I have to express my opinion that spiritual life is low in our midst." "Some," adds another, "are growing in grace; others are becoming more worldly. I see signs of increasing interest in personal religion, but I have seen such signs before without much fruit resulting." While a third reports that "in two sections there seems to be some increase in earnestness and spirituality among professing Christians, and several others seem to have come to the Saviour." In Charlottetown, Truro, Georgetown and Springhill, there has been a special work of grace. The extent of that work is different in each case. In the first instance, as many as ninety-four have been added to the communion roll,—eighty-one of these for the first time, on a profession of faith, as part of the fruits of the outpouring of the Spirit of God.

As to the number of communicants, it seems that the membership of the Church, taken as a whole, is not what might reasonably be expected, scarcely averaging one communicant for each household. In some congregations, the average is very low. This is a serious matter, and one requiring careful consideration, inasmuch as in our churches this is the principal mode in which public profession is made of faith in the Lord Jesus Christ; besides involving, in the case of Christians who do not accept of it, the putting away of an invaluable means of grace.

## III. THE ORDINANCES.

1. With regard to the *Public Worship of God*, the committee rejoice to read the satisfactory returns. Among our congregations, particularly in country sections, the general attendance seems especially good. Among all this class of answers there is scarcely one complaint. In cities and the smaller towns it is not so good; one answer giving "much irregularity"; another stating what many sadly experience, viz., that "while in cities many strangers fill the churches, yet almost half of the regular families do not attend as regularly as they ought. Some systematically attend only once on the Lord's Day, and then only when the day is fine."

2. *Prayer Meetings.*—There is no congregation—so far as the replies extend—without its meeting for prayer, in addition to the regular services of the Sabbath. The nature of these varies according to circumstances. In some instances there is the general meeting alone. Others add thereto the district and the cottage meeting; whilst in those sections where the revival of religion has taken place, it has been the custom to hold meetings for prayer every evening during the week for months together, with the most beneficial results.

One return says:—"We have two prayer-meetings every week. One is held every Wednesday evening. Attendance very good, although many of the congregation do not attend at all. The other is held every Sabbath morning an hour before service, and is conducted by the members of the congregation for a blessing on the services of the day."

The general and grievous complaint, however, with all meetings, specially for prayer, is, that they are attended by a very small number indeed, as compared either with the Sabbath attendance, or even with the membership of the Church. Yet it is an acknowledged fact, that wherever there is a praying people, there God's blessings most liberally descend.

In one instance a fellowship meeting is found to be very beneficial.

3. *Sabbath Schools and Bible Classes.*—Every return gives also a Sabbath School. In some congregations where the people are widely scattered, it is found necessary to have several—in one instance numbering as many as ten. Many schools have Bible Classes under properly qualified teachers, as the complement of the junior classes. Sometimes the Bible class is under the minister's own superin-

tendence. Perhaps there is room for both practices. As a part of ordinary Sabbath School work, it seems invaluable to have adult classes, which the oldest member of the congregation will find it a pleasure to attend. In more than one school this is the case, and seems to be uniformly accompanied with the most beneficial results. In one instance, as many as 120 are thus enrolled another; in 80, forming a most interesting department of Christian labor. In country congregations, the Bible class must often give place to the ancient system of catechizing from house to house. The committee further find that the city naturally affords better scope and opportunity for Sabbath School work than does the country; in the latter, the Schools being, save in a very few instances, unfortunately closed during the winter months.

4. *The Sacraments.*—There is no subject, perhaps, on which such variation exists as on this.

a. *Baptism.*—As to adult baptism, there is uniformly required a profession of faith in the Lord Jesus Christ, and some evidences of a consistent Christian life. In the case of children, the requirements from parents or guardians differ very much. In perhaps the greater number of instances, application is made, more especially in country charges, to the elder of the district, who reports to the minister. Then, after an examination as to faith and morals, if satisfactory, the ordinance is administered. In many instances it is deemed proper to administer baptism where neither parent is a communicant. The committee rejoice to see the extreme care which is then taken to instruct these parents very fully as to their duty with regard to the Lord's Supper. One Session requires, in order to baptism, that family worship be observed, as a condition to the right training of the child. Another report says:—"If not members in full communion, they are urged to reflect that communion is a duty which they are neglecting, and a privilege which they are failing to enjoy. They are reminded that it is as persons 'professing faith in Christ and obedience to Him' that the ordinance is administered to their children; that they—the parents—being themselves baptized persons, are therefore members of the visible church, and bound to honor all the requirements and conditions of membership." A third says:—"I baptize not only the children of communicants, but the children of those baptized parents to whom I could not refuse admission to the Lord's Table if they applied." And a fourth:—"Whenever parents or guardians bring their little children to Christ to be received into the Church by baptism in His name, we always suffer them and forbid them not, knowing that 'of such is the kingdom of God.' We believe that the Saviour would be displeased if we would rebuke people for bringing them.

No child should therefore be refused, if brought by the friends or professed guardians, for 'whosoever shall receive one such little child in my name receiveth me.'" While another adds:—"Since, according to the Presbyterian principle, baptism is administered to infants on the grounds of their parents' faith, and since the only ground on which baptism would be administered by us to the parents themselves is a living, appropriating faith in Christ,—surely *a fortiori*, it can be administered to their children on *nothing less*."

b. *The Lord's Supper.*—*Requirements.*—Before admitting to the Lord's Table, the returns show that usually great care is taken. There is an examination, more or less extended, into the life, motive, and knowledge of the applicant. This is conducted in various ways, most frequently by the minister himself; the admission seems uniformly to be through the session.

"Admission to this ordinance," says one report, "is open only to those who, by profession, and to all outward appearance, by practice, are Christians. While holding this with all strictness, the writer also studiously teaches the familiar but frequently forgotten truth, that it is but a means of grace." Another says:—"I examine candidates as to their knowledge, faith, repentance, love, and new obedience, according to the admirable rule of the Shorter Catechism." A third says:—"On application for admission to the Lord's Supper, the character of the applicant is enquired into, and proving satisfactory, he or she is subjected to an examination on the doctrines of Scripture, and on the nature of

the Sacrament applied for; the Kirk Session then take a conjoint view of the whole, and if satisfactory, the applicant is publicly admitted in the presence of the other communicants, while receiving their tokens."

The mode of administration is also various. In the city charges it is more frequently simultaneous. In others, the practice is adhered to of having successive tables with addresses. In several instances, members of other Churches in full Communion are invited to partake. The address known as "Fencing the Tables," is generally continued; but, in some instances, is either dispensed with altogether, or is considerably abbreviated; "because," says one writer, "most of the work to be accomplished by it should have been done before, and the attention should rather be drawn to such truths as will help in partaking profitably."

As to frequency of administration, there exists, also, a very decided variety of practice and sentiment. In a few cases it is administered but once a year: in the majority, twice,—viz., in Spring and Autumn. In a growing number it is dispensed quarterly. One minister, in whose two congregations it is dispensed once a year, "desiderates more frequent Communion." Several with whom it is administered twice a year, say it should be more frequent; others, again, think twice a year sufficient. One desires to return to what the report of one designates, primitive fervour and frequency—"oft and often," quoting 1 Cor. ix. 25, 26.

The Committee would express no opinion further than to refer to the rules of the Directory for Public Worship, that the Sacrament of the Lord's Supper is to be frequently administered, but how frequently, it has been wisely left by our Church for each Kirk Session for itself to decide.

The question of *the Wine* is introduced into one report, but the Committee, in the present aspect of the debates connected therewith, would pass it by with this simple allusion.

#### IV. FAMILY LIFE.

*Worship.*—The Worship of God is essential to the life of a Christian family. No amount of other training will be of much service, unless this, also, is steadily kept up. No doubt the want of it is an open neglect and dishonouring of God. The Committee rejoice to see the excellent condition of many congregations under this head. In one of our very oldest sections, it is said, "So far as known to me, there is not one family in my congregation without family worship." Would God all our people were so! In many papers we have the answer, that family worship is generally observed; as "My elders state their belief that all Communicants observe family worship—I have reason to believe it is generally observed." "Family worship is all but universal," says another, and such like. This is, perhaps, one of the most pleasing features brought out into prominence by these enquiries, and at the same time, in the opinion of the Committee, one of such vital importance as to warrant us in congratulating this Synod, and in returning our hearty thanksgiving to God for the healthful signs which it affords. Happy, indeed, are the people who are in such a case.

Yet there are exceptions, the Committee regret to add. In one mixed charge, part residing in the city and part in the country, it is said, "Family worship is very generally observed in the country, less frequently in town." Another states that "Family worship is not generally observed;" and another: "It is not, I fear, general, but is increasing."

*Parental Instruction.*—In one form or another, there is also considerable attention paid to this important subject, with occasional grounds of, doubtless, just complaint. The Committee are astonished to find this contrariety, that, in many cases where family worship is general, instruction is not so, and *vice versa*.

#### V. RELIGIOUS WORK.

Under this head, it was the desire of the Committee to bring out not only the actual amount of activity displayed by the Church in its different depart-

ments, but to have such suggestions as might help those who are labouring under serious discouragements of any kind; and in this there has been some fruit.

1. With regard to *the pastoral work of the ministry*, there is but one opinion. It is declared by every one to be most essential. "I cannot do," says one, "without visiting." Another adds, "I labour incessantly among the people—visiting, distributing tracts, catechizing, organizing, &c." "Pastoral work," says a third, "is the complement of the pulpit."

While thus unanimous as to the fact of house-to-house visitation, there is some diversity both as to the frequency of this visitation, and the manner of its being conducted. In large congregations it seems impossible to visit pastorally more than once a year. This, with visitation of the sick, occupies all the time a minister can possibly devote to the work. In smaller and more compactly peopled districts, visiting is more frequent; while in large country parishes it is, in one instance, but once in two years, alternating with a year of catechising; others catechise and visit the same year.

These visits are generally accompanied with prayer, the reading of the Word, and such conversation or instruction as may be deemed suitable. On frequent visiting of a merely friendly nature, we have the following opinions:—

"I go about a great deal among my people. I wish to visit each family at least twice a year. I do not think it necessary to be formal in my visits, but it does the people good, and me also, to see each other as often as possible," says one answer. "I regret," says another, "that my practice is not equal to my opinion regarding one important part of pastoral work, but, as far as it goes, it bears out my opinion of the great value of *visiting*. One kind of visiting I believe to be worthy of reprobation, viz., the running in and out of houses, making what amounts to little more than fashionable calls. It may render a minister popular among a certain class, and be productive indirectly of some good, by thus inducing them to attend his preaching and hear with a friendly ear; but it involves the loss of much precious time, with no direct result, encourages the already too prevalent spirit of thoughtless trifling, which the true labourer finds to be one of the greatest hindrances to success in leading souls to Christ, renders earnest personal dealing more difficult, and leads the people constantly to expect the agreeable titillation produced by such calls, and to be dissatisfied unless they receive it. The right kind of visitation is that described by Paul, (Acts xx: 20, 21), showing and teaching from house to house; testifying repentance toward God, and faith toward our Lord Jesus Christ."

As to dealing with those who have made no public profession of their faith, the Committee rejoice to see, that in several instances, at least, this important branch of pastoral work is well attended to. The Committee are persuaded that, just as it was with our Saviour's ministry, so should it be with ours, viz., a constant going out and seeking for the lost sheep of the kingdom, using every exertion, private and personal, to lead them to a knowledge and loving faith in the Redeemer. "I urge," says one, "upon those who have never made profession of their faith in public, the duty of doing so. I believe, however, that should be done more frequently in a direct personal way." "Before Communion," says another, "I visit personally and repeatedly the hopeful non-communicants, and win as many as possible to the Lord. That is my harvest of souls." A third says, "I try various methods. With some, private conversation is practicable; with others, it is not. With some, you should speak directly of their spiritual state; with others, it would be only casting pearls before swine; and you had better try first to get them connected with a class or organization beneficial merely to the body or mind, or with the doing of external Church work. The Pastor must be wise, must study character." On this vital topic, we must add yet another: "Of the greatest importance is close personal dealing with individual souls, whether in visiting or in private conversation, by the road, or whenever an opportunity can be gained. Then the state of the individual can be ascertained, and the suitable truth applied, just as the

physician of the body first endeavours to discover the exact condition of his patient, and then to administer the proper remedy. In my limited experience, no other mode of working has been so successful in reaping as this. . . . The physician must not be rude or abrupt, but he must still less allow hyperdelicacy to deter him from making such an examination, and applying such remedies as will best promote the restoration of his patient. And in practice I find that, instead of resenting such dealing, many wish for it, though shrinking from themselves asking it, and wonder at ministers and other professing Christians for neglecting it."

The Committee, from the most careful examination of Statistics of Christian work, cannot but regard this personal dealing with souls as one of the most precious and efficacious means of grace. It is, they are convinced, even now in the memory of many a painstaking Ambassador of Christ,—how, when all public means have seemed to fail with the sinner, a simple personal conversation has brought him to a serious reflection on the great eternal realities of his soul, and has not unfrequently ended in leading him to a full trust and confidence in the Redeemer. In any great religious movement, this personal dealing is of the greatest importance. It is the practice of the great Shepherd. He follows the sheep one by one into their wanderings, and, laying his hand on each, dealing with each tenderly, according to its state and need, leads it back to God. And He is our perfect example.

*Special means* for instructing the people, besides preaching, are, Catechising in its various forms, Bible Classes and Readings. Besides these, there have been instituted Special Meetings for enquirers who have been awakened to a sense of sin. For the young, there are a few special services, such as an occasional address, but these are not frequent, the care of the children being left, in large measure, to parental instruction, catechising, the Bible Class, and the Sabbath School.

2. *Elders*.—By almost every Kirk Session, there is some work done by each man, according to his gift. Some assist in Sabbath School work, some take part in prayer meetings, some visit the sick, some conduct service during their minister's absence. In several instances they have districts assigned them, and watch faithfully over their charge. In more than one instance, there is a monthly meeting of the Session for prayer and consultation, and any needed business connected with the congregation.

Our report recommends the use of territorial divisions or districts for the Elders, as being of much service. It is of the greatest importance that Elders should realize the responsibility of their office, as shown in such Scriptures as Acts xx, 28; and 1 Peter, v. 1—4.

3. A work for every man to do for Christ! In all congregations there are a few workers, yet the various reports, with scarcely an exception, show how very far believers are from the perfect realization of this glorious truth—that every member of the body of Christ has a work to do for *Him*. In most instances, the truth is said to be "recognized, but poorly obeyed." In one of the most favourable examples we have an excellent instance of work. "Fourteen ladies," it says, "are formed into a working and praying society, whose duty it is to visit, once a week, certain persons who are unable to attend Church, and to meet for prayer." In another congregation, ladies have districts assigned to them for distribution of tracts, and on Sabbath morning a meeting also is held for prayer. Many take part in Sabbath School work, and a few in prayer meeting; but much more might be done."

A congregation can grow only where there is earnest work, and where the majority, constrained by the love of Christ, are engaged in some labour for Him, and to keep themselves in healthful spiritual exercise.

4. Another fruit of Christian life is *giving*. Our consecration implies—nay, involves—our full surrender of all to God. On this point there is ground both for sorrow and for joy—joy, that many, or at least some, individuals do give quite up to their ability; and some do even straiten themselves; but those are

by no means the more numerous. A number of reports state that the congregations are, on the whole, liberal; but not one, not even the best, is liberal up to anything like the whole extent of its ability. One answer seems, in some respects, to tell the story of all. "The congregation contributes liberally for the Church, and public objects, for which their help is regularly besought. A few give quite up to their ability; more give well, as compared with others; but not up to any of the standards laid down in Scripture. Some give little or nothing." One gives as his reply: "Emphatically no. Contributions to other objects and purposes far exceed those given for religious purposes." "Certainly not; they are not liberal," says yet a third, showing that the greatest faithfulness upon this point is required by ministers and office-bearers of the Church. For when a man withholdeth more than is meet, it must bring down the displeasure of God, and tend to spiritual poverty. How dreadful for one redeemed with the precious blood of Christ to hear Him say at last: "Forasmuch as ye did it not to one of the least of these my disciples, ye did it not to Me."

Many modes of collecting are used—by pew rents, by Church-door collections, by voluntary subscription, while, in a few instances, the whole revenue of the Church is obtained by the voluntary offerings at the Church-door. In one instance, the Schedule is recommended. In more, the purely voluntary offering on the Lord's day, without Schedule, is preferred. The Committee regard them but as two distinct forms of the same plan. Collectors' cards are preferred for the Synodical Schemes. The Committee recommend that the duty of systematic benevolence be prominently brought before the people.

#### VI. HINDRANCES.

There is very little speculative scepticism known among our people; and the Committee rejoice to add that corrupt literature has found its way among them to but a very limited extent. The literature chiefly complained of is in the form of novels of a frivolous character, and of doubtful moral tendency. As this is an evil that is spreading widely in the present day, and as its effects are most injurious to the spiritual life of our people, and to none more so than to the young, the Committee recommend that the most strenuous efforts be made to train the tastes of the people toward higher and more healthful reading, as well as to have that reading supplied as far as possible.

Where change of residence is common, it is found to be injurious, unless proper care be taken that the persons so leaving should be recommended to the charge of some faithful minister in the place of their adopted abode. Sometimes this appears to have been attended with the most beneficial results. This plan is adopted by our ministers wherever it is found practicable; the chief difficulty complained of being that oftentimes persons leave without notifying their minister or elders of the change,—a serious, and often a fatal neglect on their part; or, if youths, on the part of parents and guardians,—a little attention from whom might have saved their friends or themselves from exposure to many evil influences in their new abode. At the same time, every encouragement should be given to those about to leave, to make the matter known.

A frequent hindrance to religion arises from the divided state of the Church of Christ. It is said "to relax discipline, by the readiness with which fugitives from one Church are received into full Communion, without any searching enquiry into the causes of, or motives for, the change." It is further said "to give rise to the spirit of uncharitableness," and "to produce a root of bitterness that is carefully fostered by the enemy of souls."

Another, who had been but a few months in the Colonies, adds:—"I have seen enough to convince me of the absolute necessity for the union of the Presbyterian Churches in Canada." In places where the spirit of union exists, the evils are lessened.

*Special Sins.*—Under this head, the great enemies with which the Gospel has to contend are "worldliness," and its consequent "indifference." Sabbath

desecration occurs in the way of visiting from house to house, especially in the country, and in neglect of ordinances in towns. There is occasional unchastity and intemperance. Disobedience to parents is occasionally met with, although in one well cultivated district the minister writes that "the old family virtues flourish very vigorously, of which many beautiful instances could be given. The one evil is really worldliness." "We believe in the world," says one report, "love it, value it, fight for it. Faith is low, and hence is not overcoming the world to the degree I would fain see." This, then, is the prayer we need, 'Lord, increase our faith.'

As regards *discipline*, it is sometimes public, when the case demands; sometimes entirely private. When public, it is either at church or at prayer-meeting; when more private, it is sometimes in presence of the session, sometimes the minister undertakes it alone. In "discipline" says one "we use the Sword of the Spirit, viz: the Word of God, declared and preached lovingly to the conscience."

*Deputations.*—There was one call from Georgetown for a deputation whilst the revival of religion was going on in that congregation. The convener and one of his session went and gave what assistance they could, and they have the satisfaction of knowing that their effort was not without excellent results.

All which is duly submitted to the Synod by

THOS. DUNCAN, *Convener.*

Whereupon it was *resolved*, that the Synod has heard with much pleasure the Report of the Committee on Christian Life and Work, thank the Committee, and especially the Convener, for the great labour bestowed in securing and arranging the returns on which they have reported. From the fact that the Committee has been at work only for the past year, the Synod is unwilling to draw attention to the large number of Congregations that have sent in no Report as yet, or to pronounce on any of the interesting and practical subjects on which information as to the practice of the Church has been elicited; but, realizing the importance of the work, re-appoints the Committee, with instructions to prosecute its labours for another year, and endeavour to procure still more complete information as to the state of religion within our Congregations, and on the various subjects included in the queries of the Committee.

There was presented, and read, a petition from Mr. Montgomery, with reference to the disposal of his case at last meeting of Synod. It was agreed to refer it to the Committee on Bills and Overtures, anent which the following Report was given in, viz.: "After serious consideration, the Committee came to the conclusion that the petition of Mr. Montgomery is not in order."

Moved by Mr. McCunn, seconded by Mr. McLean, and agreed to, that the report be adopted.

#### **Committee to wait on the Sister Synod in re Union.**

Moved by Mr. Anderson, seconded by Mr. Melville, and *resolved*, that Rev. Mr. Grant, Messrs. W. Faulkner and John McKenzie be a Committee to wait upon the Sister Synod now in session in Poplar Grove Church, Halifax, to give information to that venerable Court as to the action of this Synod in the proposed re-union of the Churches, and, in the event of that Synod agreeing to take similar action, to ask it to suggest a suitable time and place of meeting.

At this stage of the proceedings, the Rev. Dr. Topp entered, was introduced by the Moderator, and addressed the meeting at considerable length on the unanimity that had been attained in the Upper Provinces on the matter of re-union of the Church.

*Resolved*,—That the thanks of the Synod be conveyed to the Rev. Dr. Topp for his presence and address, which was done accordingly.

The Moderator then introduced Revds. Dr. Bayne and J. K. Smith, and H. Webster, Esqrs., a delegation from the Sister Synod, who presented to the

Court the decision of their Synod, viz., that they had resolved that their adjourned meeting should be held in New Glasgow, on the third Wednesday of October next.

#### REPORT ON YOUNG MEN'S BURSARY SCHEME.

The Report on the Young Men's Bursary Scheme was then called for, and given in by Rev. J. F. Campbell, Convener, as follows:—

Your Committee are thankful to be able to give an encouraging Report for this year.

Last year there were five Bursars on the Fund, besides two who had been the previous year, but were last year absent from their classes without giving reasons to the Committee, and who have since discontinued their studies. During this year, four have been added to the number; namely, 1 Messrs. Alex. McLeod, G. L. Gordon, John Smith, and John Chisholm. All of these have come to us highly recommended, and are believed by your Committee to be men of genuine piety, going forward to the work of the ministry from a desire to lead souls to Christ, and also to be possessed of the gifts fitting them for that work. Several other young men, though not yet Bursars, are expected to apply this summer. So far, then, we have reason to thank God and take courage. An increasing number of suitable young men are coming forward, and saying to the Lord and His Church, "Here am I, send me," and glad are we to be able to assist them in obtaining an education to qualify them further for their mission.

But it is not enough to get men to enter on their studies for this purpose. How many ministers have we received through the agency of the Fund? In all, upwards of sixteen. Unhappily, most of these have, from various reasons, been led to leave us after a time. Yet all of them remained for the full time stipulated by the Committee when granting the bursaries, except two, one of whom cannot be counted, inasmuch as he had repaid in full, during his college course, the amount he had received; the other spent only a short time within this Synod, but though, through a misunderstanding, he has not yet refunded accordingly, his last letter leads to the hope that he will soon do so. And it must be considered that those who, after ministering among us for the stipulated time, have transferred their labours to other parts of the world, and especially to the Colonial field, are by no means lost to us. Seven still labour among us. In other words, every native minister we have,—except, say five,—or ever have had,—except, say seven,—has been aided by this Scheme.

Among the number have been, and are, some of our most useful men. We expected one more this year, but he has desired, in order to pass certain examinations, to remain till November, in which month or the next we now look for him. In addition, it must be remembered that three of our present bursars are labouring earnestly and very successfully as Catechists, as former bursars have also done, efficiently supplying vacancies—doing the work, in fact, of licentiates.

Five or six persons who have received bursaries have either ceased their studies, or, at least, have not returned to labour among us. Of these, Mr. McQuarrie has been prevented by ill-health from going forward. He has returned part of the amount he had received, and during this year has written, explaining that very severe domestic affliction has rendered him unable to send another hundred dollars as he had purposed, and promising to repay in full, by instalments, as soon as he shall be able. The Committee recommend that, under the circumstances, he be released from all further liability. Mr. D. K. Campbell has also explained his reasons for not yet returning. He has this year sent an instalment of the money he had received, and has promised another very shortly. Mr. A. K. Nicholson has not been heard from. Of the young men who last year retired after one year's study, Mr. D. McLean has repaid in full; the other has not yet been heard from.

Our financial state is satisfactory. Twenty-six Congregations have contributed, in all, over \$518, an encouraging evidence of the increasing interest in the work entrusted to the Committee. The total amount received during the year, including interest, is \$858.32, against \$391.29 for last year. The amount expended has also been large, namely, \$830.57. Of this, however, \$132.54 properly belong to last year, though paid too late to appear in its Report. Deducting that sum, and adding it to last year's, the amount expended for this year is \$698.03, against \$383.04 for last year. The balance on hand now is \$755.28, as compared with \$727.53 last year. (In addition, \$6.00 have been handed in by Gairloch Congregation since the close of the year). This is just a good working balance, and no more. The Commit-

tee hope to have more Bursars in the coming year than in the one just closed, and, as many congregations delay collecting and forwarding their contributions till late in the year, a good balance is requisite.

There is a difficulty in obtaining a sum of money left for the Fund by the late Rev. G. W. Stewart, and the Committee request the advice of the Synod on the matter.

During the year, J. Hislop, Esq., the former Treasurer, resigned. His resignation was accepted, and the thanks of the Committee were conveyed to him. Wm. Menzies, Esq., kindly consented to act instead; he has done so in a manner so admirable that the Committee congratulate the Synod and themselves on securing his services, and recommend that the appointment be confirmed.

An application to the Synod has been laid before the Committee by Rev. G. M. Grant, on behalf of Mr. John McLean, stating that he has studied for four years in Dalhousie College, in Arts, but that, instead of going through the regular course, he took the second year's classes twice, and requesting that he be permitted, in the autumn of this year, to enter one of the Divinity Halls recognized by the Synod, and to take the Arts classes of the fourth year during his Divinity course. The Committee recommend that this application be granted.

The Committee, feeling that it is the work and prerogative of God to call men to the work of the Ministry, and to bestow upon them the requisite spiritual and intellectual qualifications, and that it is the duty of the Church to be on the watch to recognize those whom He thus qualifies, and to give them that educational preparation which will better fit them for their work, recommend that Kirk Sessions be enjoined:—

1. To appoint a special day for prayer, that the Lord of the Harvest will send forth labourers into His harvest.

2. To bring before the minds of persons who may manifest such spiritual and other gifts as seem to fit them for the work, the duty of devoting themselves to it.

3. To be more punctual in making and forwarding collections for the Fund.

The Committee could also respectfully urge the importance of arranging for the education of our young men in a Divinity Hall among ourselves, so that their services as Catechists may be obtained during summer, and that their affections be not weaned from our own country and work.

All which is respectfully submitted,

JAS. FRASER CAMPBELL, *Convener*.

After the reading of the Report, the following application was submitted by the Rev. Mr. Grant:—

“Mr. McLean has studied for four years in Dalhousie College in Arts, but, instead of going through the regular course of study, he took the second year twice. He is now anxious to begin the study of Divinity, and, if permitted to do so, he will take the fourth year's Art Classes during his Divinity course.

“He has therefore authorized me, as his pastor, to apply to the Synod, and I now do so through the Young Men's Bursary Fund Committee, that he be permitted to enter one of the Divinity Halls recognized by the Synod, in the autumn of this year.

“(Signed)

GEO. M. GRANT.”

On motion of Mr. McCunn, seconded by Mr. Fraser, it was *resolved* that the report of the Committee be received and adopted, the thanks of the Synod given to the Committee, and especially to the Convener, for the zealous manner in which they have discharged the duties entrusted to them; further, that the Synod adopt the suggestions of the Committee, and re-appoint them, with the Rev. J. F. Campbell as Convener, and W. Menzies, Esq., as Treasurer.

**In Memoriam, the late Rev. P. Keay.**

The Rev. Dr. Brooke, Convener of the Committee appointed to draft a Memorial Minute with reference to the late Rev. Peter Keay, submitted the following, which was adopted, viz:—

“Since we last met as a Synod, one who was then in the midst of us, has, in the mysterious Providence of God, been removed from the service of the Church on earth, to enter, as we trust, into a state of everlasting happiness in heaven.

The Rev. Peter Keay has been a minister within the bounds of this Synod for nearly twenty years. In the several places in which he has laboured, he has, by his zeal and diligence, and unwearied exertions, gained, in a more than ordinary measure, the affection of the people committed to his care; and the grief which was so strikingly shown when he was suddenly and unexpectedly removed from them, proved most convincingly to all, the high esteem in which he was held. Mr. Keay was a ripe scholar, a sound theologian, an earnest preacher, and, by his Christian work and conversation, he adorned the Gospel which it was his delight to set forth to the people to whom he ministered. For some years past he discharged the duties of Clerk of this Synod, and, by his careful attention to business, his accuracy, and invariable courtesy, he deserved and obtained the highest approbation. The Church at large mourns the removal of a laborious and faithful minister; this Synod deeply regret being deprived of his services; the congregation to which he ministered deeply grieve for the loss of one who watched so earnestly for their souls; and his widow and children weep that a kind husband and an affectionate father has been taken from them. With the warmest sympathy for his flock and bereaved family, the Synod would now record their high respect for the memory of one, who, while he lived and took his place amongst them, was so highly esteemed and honoured."

#### **Overture from the Presbytery of P. E. Island.**

The following Overture from P. E. Island Presbytery was sent up by the Committee on Bills and Overtures, and read:—

"The Presbytery of P. E. Island hereby make overture to the Rev. the Synod of our Church now assembled, that, in case of any Presbytery becoming defunct, through failure of some appointed meetings, owing to the inclemency of the weather or otherwise, it shall be competent for the Presbyterial Moderator and Clerk to resuscitate said Presbytery by appointing another day of meeting, and duly notifying every member of said Presbytery within the bounds to attend,—said notices to be given by the post or otherwise, at least ten days before the time appointed for resuscitation of the Presbytery.

On motion of Mr. Melville, seconded by Rev. J. Campbell, it was agreed that the prayer of the overture be granted.

#### **THE REPORT OF THE FOREIGN MISSION BOARD.**

The Rev. Alex. McLean, Convener, gave in the following Report on the Foreign Mission:—

Your Committee have to report, that while with thankfulness they would record the goodness of God in preserving, during the past year, the valuable lives of your missionaries, they regret to state that the communications from one part of the mission field have been of a nature to create a considerable degree of anxiety. Our mission on the large island of Santo has met with discouraging difficulties, which, for the present, render the prospect there very dark and uncertain. The health of your missionary and his family appeared, from the first, to suffer from the peculiarity of the climate, and as time passed, instead of any improvement in that respect, the injurious effect became more decided. The health of Mrs. Goodwill at last seemed so much in danger, that, in order to any hope of recovery, it became necessary to part with her husband and child, and undertake the long and tedious voyage to Australia. This painful parting, in the gloom of which very faint, if indeed any hopes of a re-union could mingle, was to both the beginning of an ordeal so trying to human patience and strength, that the arms of Almighty power alone could bear them through it. Well might that devoted woman, weak and wasted with painful and lingering sickness, sadly exclaim, as, with her helpless infant in her arms, she left all dear to her behind, "this is agony." For many months this separation must of necessity last. Suffering in body, alone among strangers, absent from her family, and whether they were living or dead it was impossible for her to know. But through all these dark days of pain and suspense, she was nobly sustained. There is no repining, no fretful weakness, nor, when the hour was darkest, did she regret the step by which she was devoted to

mission work and its trials. In one of her letters she says: "We really have a sad and trying time of it, but why need we despair? God is ever our very present help in every time of need. Oh! that we were more reconciled to His holy will; and could we exercise more patience and faith, we would, no doubt, be more useful." In the case of this patient sufferer, there is held up to us a clear and striking instance of what the grace of God is able to accomplish. After all the previous sufferings in Santo, and after being obliged to leave it the second time to seek medical aid, we find her, in April last, willingly returning to meet the same trials. Her husband, in his last letter, writes: "I have just been consulting Mrs. Goodwill about going back to remain in Santo. Her answer was, 'Well, dear, we will all go and die there, if it be God's will. God is equally present in all places. If it is His will, the sooner He takes us from this world the better. Home is always sweet.'" Your Committee are pained to be obliged to state that the climate of Santo seems to have proved as malignant in Mr. Goodwill's own case, as in that of his wife. During her dreary absence, he lay in Santo a suffering invalid; and what these gloomy months must have been—what the nature of the trial, made up of suffering and crushing anxiety and suspense—it is difficult for us fully to realize. To both it must have been a protracted agony, a slow and continued martyrdom.

On receiving intelligence that your missionary was obliged to return to Australia in October last, for the sake of his own and the health of his family, your Committee, in reply to his request for directions, enjoined the Secretary to write, conveying to him their deep sympathy in his trials, and their approval of his retiring from the mission field, if, in the circumstances, he deemed it advisable to do so. In a note, however, from Sydney, dated April last, information has been received from your missionary, that he was then about to leave, with the intention of returning to his labours on the Island of Santo. Whether this step was prudent or otherwise, your Committee would not presume to decide. The fact was certainly unexpected, and, from the record of former experience, it is not easy to see that duty required so great a sacrifice. Your missionary, in several of his letters, for the last year, expressed rather a strong desire that, in the event of finally abandoning his present field, his services might be transferred to another mission field, which at present appears to attract the special attention of the Churches. The field referred to is the large and populous Island of Japan. To this your Committee could only reply, that his wishes in the matter would be submitted to the Synod.

In reference to the labours of your other missionary, Mr. Robertson, on the Island of Erromanga, your Committee regret to report that, since the last meeting of Synod, no communication has reached them from that interesting field; but, from the known zeal and the experience of your missionary, acquired by a former residence of some years among the natives, your Committee hope, ere long, to hear that a good work is progressing there, which, with God's blessing, will result in making that Island as prominently the abode of peace and love, as in the past it was distinguished as the stronghold of darkness and cruelty.

Your Committee, in submitting their report, regret that the few facts in their possession are not of a more encouraging nature. But, while it would be indeed a matter of rejoicing to tell of success and of the triumphs of the Cross in the dark islands of the South Seas, and while, instead of this, it is a record of suffering and disappointment they have to present,—yet, from all this there is not, they would humbly submit, to be inferred a reason to abate our confidence in the Foreign Mission, nor to lead one contributor to its funds to repent of his liberality. Nay, should it, for many years to come, be the painful duty of your Committee to report as now is done, it should not create a doubt in the course to be pursued, nor in the certainty of ultimate success. As a Church, we cannot, and God forbid that ever we should for one hour entertain the thought of abating our interest in Foreign Missions. Unable, as thus far we have been, to rejoice in assured success, we should not therefore conclude that no valuable service has been rendered. If the labours of your missionaries have done something to prepare the way for other labourers who may come after them—if the work on Santo has removed prejudices and rendered few or many less unwilling to receive instruction,—then were your missionary's services there now at an end, it would be wrong to assume his mission a failure; and if, in addition to that, we may hope that the seed of God's saving truth has been sown in a few, even in one immortal soul, and that the name of Jesus has been imprinted on one heart,—and we may and will cherish such hope,—then these labours have been crowned with success, not yet, indeed, visible to the eyes of men, but seen of God, and a cause of joy in heaven. We feel

interested in our Foreign Mission, and we long to hear of its success, and therefore we are ready to be impatient and see discouragements in the delay; but there is another unspeakably more interested in this mission than we can be. Our poor fellow-sinners in the dark Islands are not excluded from the class Jesus came to save, and for whom He died; and over every degraded form, in the lowest dens of vice and misery, that is found raising his eyes to the Cross, and pleading for mercy, He rejoiceth; for then He beholds the travail of His soul. When entering on this work, we knew that success must wholly depend on the good pleasure of His will, and there we must still be content to leave the result. In obedience to His own command, we resolved on entering this mission; but it was as servants we did so, recognizing our duty to obey and labour, but not to dictate to Him, nor to assign the terms which we should regard as the just recompense of our efforts. We are ever liable to fall into this error. As servants, we are responsible only for the means we use, and the spirit and the energy with which we use them. The result is not ours. Obedience will secure the reward promised, and the blessing will be ours, whether the result in the mission field be glorious triumphs or apparent failure. But, in this case, failure can only be a delay, in seeing the fruits for which we have laboured. Ultimate success is as certain as our confidence in the truth of the promise given by our Lord, when He enjoined missionary effort, and therefore are we sure that we shall reap if we faint not. "He that believeth shall not make haste." Believing, we can be patient and wait, assured that the arm of the Lord shall be revealed, and that we shall in the end see His salvation. We were behind other Churches in engaging in this work, and we have their experience to sustain our confidence. In many cases, the result was discouraging,—for a time, long and trying indeed to the patience of the frail agents,—but that result never proved a failure. For twelve dark and lonely years, the first missionaries of the London Society laboured in the South Seas, so entirely, as they thought, in vain, that these devoted men, in despair, resolved to abandon the field, and did so. Two of their number, however, being obliged to return on some business, were gladdened to see what proved their conclusion to be wrong. They heard the voice of prayer and the earnest pleading for mercy. The desponding missionaries returned to find the showers descending, and the desert becoming a fruitful field. For many years the efforts of the Apostolic Moffat, in Africa, resulted in apparently exciting the hatred of those for whom he endured every hardship. They scoffed at his teaching, returned his kindness with the basest ingratitude, and again and again plotted his death. He, too, began to despond. But when about to abandon the mission, and during a temporary absence, the power was revealed for which he so earnestly and so long prayed, but, as he feared, in vain, and on his return he found that a glorious work was begun,—was indeed accomplished. Anxious and weeping souls crowded the sanctuary, and the scoffing was changed to the earnest cry, "What shall we do to be saved?" The venerable Moffat still lives to proclaim the faithfulness of the God of missions. The history of the world is, in a great measure, a record of disappointed hopes and schemes which failed, but never, in the history of man, did there fail of reward, the efforts to raise the fallen and save the perishing. To labour for this object is to be fellow-workers with God, and secures for its reward a joint-heirship with God's beloved Son. To know this is surely enough, and more than sufficient, to meet and dispel every discouragement. Your Committee would confidently hope that the painful intelligence from our mission field, instead of leading to despondency, may serve to stir up to more earnest efforts and more earnest prayer.

Do we regret the expenditure for which some may say we have had no return? God forbid. What have we expended? A few mites of the abundance placed by God in our hands, and all of which belongs to Him. At the hour of death, we may regret things for which time and money were spent, but what we gave for mission work will not be of the number of these. But, can we say that we have had no return? Is it nothing that the stigma has been removed which rested upon us, as a missionaryless Church? Is it nothing that we can speak of our missionary and of the trials he has endured? And, when we cannot speak of and rejoice in the triumphs of success, is it nothing to speak of efforts made and means expended in obedience to the command of Christ? And while we lament that these efforts have not been crowned with the results we fondly hoped for, would we exchange these results for the position we occupied when we expended nothing, and risked nothing, in the mission field? The Church which can say "we are not interested in mission work, we invest nothing there, and we have no risk," makes a painful admission. That admission means ingratitude, disobedience, a selfish and worldly spirit, and it erects a barrier between the Church and Christ. The Foreign Mission is not of man—Christ Himself established that mission. It was His

last work, ere He ascended to the Father. To doubt its success is to believe that an ordinance of Heaven may be rendered void. It is already a glorious success. From every part of the known world, tidings reach us of its triumphs. It has shown results in elevating degraded nations, in repressing crime, relieving misery, checking bloodshed and war, and in extending the blessings of civilization, freedom and commerce, and all that tend to enrich and promote the happiness of fallen mankind, compared to which all the legislations of combined Senates sink into insignificance. What mightiest armies would in vain undertake, the frail missionary of the Cross has successfully accomplished. In no other portion of the history of the Church does the arm of the Lord appear so visibly and in such power, as in the labours and triumphs and sufferings of the mission field; and in no other position have the endurance, the self-denial and the heroism of man displayed more of what is truly great and deserving of admiration. In the very front of that glorious galaxy of the great and distinguished, whose noble deeds have endeared them to the world, and secured to their names imperishable renown and love, will ever appear the forms of Livingstone and Moffat, and Duff, and Williams, and Geddie; and of such men, devoted, patiently persevering, and bravely enduring even to death, the Foreign Mission can number its thousands. We need feel no desponding anxiety. Our Master rules over all; and the success of this mission is determined, and no hostile power, nor any series of apparent failures, shall defeat His purpose. That purpose is expressed in the words of the prophet, "I will make thee an eternal excellency, the joy of many generations."

We have read with sadness of the sufferings and trials of our missionaries in Santo, and we are pained to see a cloud resting on the hopes of that mission. Much of the same may cause us sorrow in coming years. This may be, but surely your Committee may confidently say, *it may not be, it never shall be*, that this Church will retrace her steps, or relax her efforts in the mission field.

While giving expression to the confidence which is contained in the last paragraph just read, and with which your Committee viewed the future, notwithstanding the sadness arising from the record of the past year, a communication was placed in the hands of the Convener, which, like the streak of light in the eastern sky, was felt, by your Committee, as sent by the God of missions to cheer their almost desponding hearts, with the assurance that the darkness of the night was about to end in the dawn of the morning of light and hope. The case referred to is an application from a young lady of Halifax to this Synod, asking if they will accept her services in the mission field. It is as follows:—

*To Rev. A. McLean, Convener of Foreign Mission of the Synod of the Church of Scotland:*

REV. AND DEAR SIR,—I hereby make application to be received as one of the Foreign Missionaries of the Church. Being a member of St. Matthew's Congregation, and Rev. Mr. Grant being fully acquainted with my views, I would refer you to him for full information. PHILIPPINA JOHNS."

This application is from one who now occupies, in this community, a high position as one of the most accomplished teachers, and in receipt, at present, of a large salary. Animated with love to Him who redeemed her by His death, and desirous to proclaim His love to her fellow-sinners, she is willing, nay, more than willing, to forsake the many dear friends and many comforts of her home in Halifax, to take her part in the privations, hardships and dangers of the mission field. Her words to the Convener were, "I hope you will not refuse me. I am willing to go anywhere." Your Committee feel, and this Synod, they think, must feel, that the fact they have thus to communicate is a rich return for all their efforts, and more than sufficient to dispel every desponding thought. It is a proof that our gracious Master has not forgotten, but will assuredly bless and make our feeble efforts conduce to the glory of His name and the furtherance of His cause. This application, coming, as it did, so unexpectedly, and in a very dark hour, should silence and rebuke every sinful doubt of the ultimate success of every Foreign Mission Scheme. Your Committee feel, that, in the self-sacrifice implied in this noble offer, joined to the devoted willingness of Mrs. Goodwill to return to Santo, and there lay down her life, if God should will it so, there is exhibited the power and glory of a Saviour's love, which, but for the feeble efforts of this Church in the Foreign Mission field, they would not be privileged ever to witness. Assuredly we may well say, "Let us thank God and take courage." Let us pursue the path of obedience, let us guard against the reasoning of our own wisdom in the matter, and in the days to come we shall see still stronger proofs and more glorious

manifestations of the mighty arm of our Lord, by which labourers will be raised up to do His work, and every difficulty in their path removed. While the offer of service now before this Synod is most humble and devoted in its terms, leaving it to the Synod to decide where and among which of the perishing she shall be employed, your Committee have no difficulty in recommending the mission in India as the most suitable field, and the one in which, by the blessing of God, the labours of the female missionaries afford the surest hopes of success.

Your Committee, in conclusion, must express their regret that the Treasurer's Report reveals a very serious falling off in the contributions for this mission. Some Congregations have contributed less than half of the former year, and in one Presbytery two Congregations who formerly supported this mission with some degree of liberality, have disappeared altogether from the list of contributors. This is discouraging; it shows a forgetfulness of the last command of our Lord, and it indicates a want of respect for the injunctions of this venerable Court.

Respectfully submitted,

A. MACLEAN, *Convener.*

Having read the Report, the Convener made the gratifying announcement that the Rev. J. F. Campbell, so well and favourably known throughout the Church, was willing to place his services at the disposal of the Foreign Mission Board. He then tendered his resignation as Convener.

After much deliberation, it was moved by the Rev. J. Campbell, seconded by the Rev. P. Melville, and *resolved*, that the Synod, having heard the report of the Committee on Foreign Missions, adopt the same, thank the Committee, and especially the Convener, for the zeal and fidelity with which they have attended to the important duties connected with this interesting scheme of our Church.

The Synod learns with deep sorrow of the severe trial through which their missionaries, Mr. and Mrs. Goodwill, have passed on the island of Santo, during the past year, but express their deep thankfulness to the God of missions for preserving the lives of His servants amid so many and so imminent dangers.

In view of the record of Mr. Goodwill's experience on the island of Santo, and of the state of his health, and that of Mrs. Goodwill and their family, arising from the unhealthiness of the island, it would seem to this Synod that Mr. Goodwill's plain duty is, either to return to his native land, where, should his health, as is hoped and prayed for, be restored, there is a wide field for his time and talents in the Lord's vineyard, or to allow himself to be transferred to Erromanga to co-operate with Mr. Robertson, or to such other island in the group as may be deemed advisable by the New Hebrides Mission Synod.

The Synod regrets extremely that no communication has been received from Mr. Robertson from Erromanga for over a year, and request the Secretary to write, asking Mr. Robertson henceforth to report as frequently and as fully as possible as to his work and his mode of conducting it. In the meantime, the Synod feel assured that Mr. Robertson is fulfilling the expectation of the Church in sending him to that interesting field.

The Synod hail with deepest gratitude to God the intelligence communicated by the Committee in reference to the application of Miss Johns to be sent under their auspices to any part of the mission field, and, further, sustain the Committee's recommendation that she be sent to the Zenana Mission of the Church of Scotland in India. *Therefore Resolved*, further, that the following be the Committee for the ensuing year, viz.: Revds. A. McLean, *Convener*, W. McMillan, *Secretary*, George Coull, A. W. Herdman, J. Anderson, R. McCunn, J. W. Fraser, T. Duncan, J. M. Brooke, D. D., and Dr. Waddell, Senator Holmes, James Thompson, and P. Gregor, Esqrs., and J. J. Bremner, Esq., *Treasurer*.

The Rev. Geo. Coull was appointed to conduct devotional exercises to-morrow morning, and, after praise and prayer, the Synod adjourned to meet to-morrow at 11 o'clock, a. m.

## FIFTH DIET.

The Synod met according to adjournment, and, after devotional exercises conducted by the Rev. G. Coull, was constituted with prayer by the Moderator.

The Roll was called, and the Minutes of yesterday's sederunts were read and sustained.

Consideration of the Foreign Mission was resumed, and occupied the greater part of the sederunt, during which, with reference to Rev. J. F. Campbell's proposal, it was *resolved* to remit the matter to the Foreign Mission Committee for earnest and prayerful consideration, and to report at the adjourned meeting of Synod appointed to be held in New Glasgow, on the third Wednesday of October.

The Rev. J. McMillan was appointed to conduct devotional exercises on Monday morning, and, after praise and prayer, the Synod adjourned to meet on Monday, at 11 A. M.

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## SIXTH DIET.

The Synod met according to adjournment, and, after devotional exercises conducted by the Rev. G. M. Grant, was constituted with prayer by the Moderator.

The Roll was called, and the Minutes of Saturday's sederunt read and sustained.

The Rev. Dr. Jeffers, of the United States, being present, was cordially welcomed and invited to sit and deliberate.

### SABBATH SCHOOL REPORT.

The Report on Sabbath Schools was called for, and given in by the Rev. Thomas Duncan, Convener, who, at the same time, resigned his connection with the Committee. The Report is as follows:—

Your Committee beg to report that, in accordance with their instructions, they met and conferred with the Sabbath School Committee of the Sister Church; and that, the Joint Committee thus formed, published a Scheme of Lessons for the year, on the basis of the International Series, and also arranged for the publication, in both *Records*, of Notes on the Lessons, for the use of Teachers. Your Committee are gratified to learn, by the replies to their enquiries, that the Schemes have been very generally adopted by the Sabbath Schools of the Synod. As some difficulty has been experienced in getting the notes prepared in time for publication, and, excellent notes are published in prominent Sabbath School periodicals, such as the "Sabbath School World," "Sabbath School Times" &c., it is respectfully suggested that these be recommended instead.

The Joint Committee also took into consideration the present state of Sabbath School Libraries, and, although no special instructions on the subject had been received, yet, as they deemed a large part of what is commonly known as Sabbath School Literature to be unworthy of that title, it was resolved that a selection should be made of such works as should appear to be suitable, and a list published, with notice of where they might be obtained. Notice was given in the February No. of the *Record*, that they might be obtained from Rev. A. McBean, Book & Tract Depository, 133 Granville St., Halifax.

Your Committee regret that, through a mistake, their Schedules were issued so late that they are unable to present the full statistics they could have desired. The answers received have been tabulated as follows:—

## TABLE OF STATISTICS.

Containing Statistics received up to August 1.

CHURCH.	No. of Schools.	Scholars on Roll.	Average attendance.	Over 15 years of age.	No. of Teachers.	No. not communicants.	Moneys raised	How expended.	Scheme of Lessons.	Teachers' meeting.	Vols. in Library.	Communicants received from S. S. during the year.
St. Matthew's, Hx...	1 423	322	160	60	2	2404	00	H. & F. Missions.	Synod's.	Yes.	1700	10
St. Andrew's, Hx...	1 170	120	25	22	8	105	00	Missions.	"	"	950	3
Richmond, Halifax...	3 178	114	39	25	0	† 88	26	Sch. exp. & F. M.	"	"	480	7
Musquodoboit	1 190	150	30	21	1				"	None.	190	
Truro	1 170	125	105	14	1	168	74	Sch. exp. & Miss.	"	Yes.	704	9
Spring Hill	1	60	15	10	4	11	55	Library.	none.	"	009	0
Pictou	1 213	150	70	17	4	67	63	Sch. exp. & F. M	Synod's.	None.	550	2s & 3t
Stellarton	2 200	160	4	17	6	100	00	Books.	"	"	400	
Roger's Hill, &c.	4	100	50	12	0			Books.	"	"	20J	
McLellan's Mt.	5	120		20	10				none.	"	250	
Pugwash	3 110	94	32	14	2	40	00	School expenses.	Synod's.	"	193	
Charlottetown	1 240	180	80	21	1	100	00		"	Yes.	300	40
Georgetown	10 350	300	120	45	11	50	00	Sch. Exp. & F. M.	"	Occly.	500	3
St. Andrew's, S. John.	1 155	100		22	5	† 165	00	Sch. exp. & Miss.	"	None.	350	
Fredericton.	1 114	80	29	11	1	70	00	Library & Miss.	"	Qtrly.	800	
Nashwaak & Stanley.	3 60	40	11	4	0				"	None.	65	0

\* Union Schools.

† Including amount raised by Juvenile Missionary Association, &amp;c.

‡ This School has had a separate organization for only a few weeks.

§ Including amount raised by S. S. Concert for school expenses.

|| Education of Orphan Girl in India.

Your Committee acknowledge, with much gratification, the valuable assistance rendered to Sabbath Schools by Associations and Conventions of Teachers, and pray that He who accepts and blesses every labour of love, may grant them abundant success.

The Committee cannot close their Report without expressing their thanks to those brethren who have so kindly, and, as the events have proved, so satisfactorily, assisted them in their preparation, both of the Scheme of Lessons and of the Notes thereon.

All which is respectfully submitted.

THOS. DUNCAN, *Convener.*

Rev. J. Campbell asked to be relieved from further service on the Committee.

On motion of Rev. J. Campbell, seconded by Mr. Herdman, it was *resolved*, to receive and adopt the Report, and decree in terms of its recommendations, except that anent discontinuation of the Notes in the *Record*, that the Committee, and especially the Convener, be thanked for what they have done, and appoint Revds. R. McCunn, A. W. Herdman, P. Melville, W. Stewart, and D. A. Fraser, and M. M. Lindsay, Esq., a Sabbath School Committee for the ensuing year.

Rev. P. Melville gave in the Report of the Committee on

#### Presbytery Records,

which was received and approved of, and the Records ordered to be attested in terms thereof, which was accordingly done.

#### Commissions.

*Resolved*,—That members of Synod visiting Canada, the United States, or Scotland, at the time of their meetings of Synod or General Assemblies in said countries, be commissioned as delegates from this Synod.

**Committee to revise Minutes.**

Agreed to appoint Revds. J. McMillan and R. McCunn a Committee to revise the Minutes of Synod for publication.

**Days of Collection for Synodical Schemes.**

*Resolved*,—That the days for making the collections for the Synodical Schemes be the same as last year, viz:—

Young Men's Bursary Scheme	on the last Sabbath of July.
Foreign Mission Scheme	“ “ “ October.
Home Mission Scheme	“ “ “ January.
Synod Fund	“ “ “ April.

*Resolved*,—To enjoin the Convener of the Synod Fund not to pay travelling expenses to any member of Synod until the last sederant of the Session.

**Vote of Thanks.**

On motion of Mr. Herdman, seconded by Dr. Brooke, it was unanimously *resolved*, that the thanks of the Synod be given to the Ministers and families of of their congregations in the city, for the kind and hospitable manner in which they have entertained the members of Synod; also to those Railway and Steamboat Companies who have so kindly granted complimentary terms of fare to members going to and returning from Synod; and also to the Young Men's Christian Association and the British American Tract Depository for the privileges extended by them.

The business being concluded, the Moderator, in the name of the Lord Jesus Christ, the great King and Head of the Church, adjourned the Synod, and appointed the next meeting to be held in St. Andrew's Church, New Glasgow, on Wednesday, the 21st day of October next, at 10 o'clock, a. m.

Closed with praise and the benediction.

W. McMILLAN, SYNOD CLERK.

# ANNUAL ACCOUNTS.

## Foreign Mission Fund in account with James J. Bremner, Treasurer.

1873.	DR.	
July 7.	To cash paid Rev. H. A. Robertson's order favor Rev. P. G. McGregor	\$ 175 20
	£36 atg.....	
Oct. 3.	For sight Bills on London, p. £139 3s., at 9½ p. c., viz. : Remitted to John E. Leishman, London, to be sent to Rev. Dr. R. Steel, Sydney, N.S. W. —For Rev. John Goodwill.....£100 0 0 “ “ H. A. Robertson..... 39 0 0 Stamps at Sydney for former remittances..... 3 0	677 20
Dec. 16.	For Bank N. Scotia at sight on Williams, Deacon & Co., London, in favor of J. B. Leishman, London p. £222 15s. 5d., atg., at 9½ p. c., to be by him remitted to Rev. Dr. Steel, Sydney, N. S. W., being for acct. of as follows: Rev. John Goodwill, acct. Salary..... 100 0 0 Rev. H. A. Robertson, 9 mos. do. from April 1, 1874, to Jan. 1, 1875..... 112 10 0 Contribution from St. Andrew's Ch. S. School, Halifax, for support of native catechist under Mr. Robertson, \$50.00..... 10 5 5	£222 15 5 1084 16
30.	Postage on letters to Dr. Steel, Sydney.....	32
1874.		
Jan. 12.	Bank of Nova Scotia for Bill on London at 3 d. s., fav. Dr. Steel, Sydney, N. S. W., for 1 year's salary due him to 31st Dec., 1873, £20 at 9½ p. c.....	97 10
13.	Paid postage on letter for Dr. Steel, Sydney, with enclosures.....	48
June 26.	G. P. Mitchell, Treasurer Home Mission Fund, amt. received in error from Rev. Mr. Neish, 6th Nov., 1873, viz. : Little River, Musquodoboit.....\$3 00 S. School House..... 3 00	6 00
June 30.	To balance.....	\$2040 46
		3007 26
		\$5047 72
1873.	CR.	
June 30.	By balance.....	\$3296 94
	Additional collection from Belfast, P. E. I.....	3 80
	Collection St. Stephen's, N. B.....	75 00
	St. Columbia Ch., St. Peter's Road, per. A. Robertson	26 41
July 30.	River John, per Rev. Robert McCann.....	10 50
Sept. 2.	Mt. Dalhousie S. School, for support of "Day-spring".....\$ 3 48 Pictou Island, per Rev. Mr. Herdman..... 8 24	\$11 72
	Less cheque and postage.....	0 05
		11 67
26.	At Nashwaak and Stanley, per Rev. Mr. Fogo.....	2 00
29.	At Fredericton, N. B., per Rev. Dr. Brooke.....	20 00

Nov. 25.	To collection Brackley Point Road, P. E. I., per Rev. J. Moffatt.....	\$17 00
	Per Rev. D. Neish :	
	Little River, Musquodoboit. ....	3 00
	S. School House, " .....	3 00
		6 00
29.	Dalhousie, per Rev. Jas. Murray.....	23 00
	Pugwash, per Rev. J. M. Sutherland.....	12 80
Dec. 3.	Salt Springs, per W. McDonald.....	30 00
10.	Woodstock, N. B.....	14 00
11.	St. Matthew's Church, Halifax.....	23s 61
	D. Corbett, Boulardarie.....	2 00
13.	Greenock Church, St. Andrew's.....	8 00
18.	St. Andrew's Church, Halifax.....	31 00
30.	McLellan's Mountain, per Rev. W. Stewart.....	16 11
31.	Donation from John Cummings, Cumming's Mountain, East River Pictou .....	4 00
1874.		
Jan. 2.	Collection, West Branch Congregation, per D. Gray, Hopewell...	44 00
10.	By Ladies at Westville.....	\$35 89
	Albion Mines.....	29 90
		65 79
16.	Roger's Hill.....	\$18 35
	Cape John.....	7 97
		26 32
Feb. 2.	Congregation Dundee, Ontario, per Rev. Donald Ross.....	25 00
	A New Years Thank Offering from St. John's Nfld., per Rev. D. Macrae :	
	£20 stg. Bill at sight on Union Bank, London, at 9½ p. c.	97 33
4.	Collection in St. James' Church, Newcastle, per Rev. Jas. Anderson.....	108 00
9.	St. Andrew's Church, Chatham, per Rev. W. M. Wilson.	25 00
20.	St. Luke's Church, Bathurst, per Rev. P. Galbraith.....	9 39
May 28.	St. Andrew's Church, Pictou.....	\$30 65
	Barney's River Church.....	6 50
		37 15
April 13.	Collection St. Andrew's S. School, Halifax, to be sent to Rev. H. A. Robertson, for support of a Catechist.....	50 00
14.	In Campbellton District viz :	
	Campbellton .....	\$17 47
	Flat Lands.....	11 03
	Kempt Road.....	5 47
	Forks of Metapedia.....	12 00
	From a Friend.....	4 00
	T. Connors.....	1 00
	R. Christopher.....	2 00
		52 97
28.	Legacy by the late John McLeod, per his widow.....	20 00
May 18.	Collection at Musquodoboit—South School House.....	\$3 50
	Little River.....	2 50
	Autrim .....	2 00
		8 00
23.	Tabusintao and Burnt Church.....	9 09
26.	St. John's Church, Belfast, P. E. I.....	156 91
27.	Richmond .....	\$12 25
	North West Arm.....	2 20
	Goodwood .....	2 55
		17 00
	At Truro.....	22 00
	Do. for Mission Vessel.....	7 25
June 8.	Donation from Rev. John Moffatt, St. Peter's Road, P. E. I.....	5 00
11.	Additional collection at Truro.....	7 00
12.	Collection per Rev. J. McColl, viz :	
	West Branch River John.....	\$11 11
	Earlton.....	3 41
	Tatamagouche Falls.....	3 33
		17 85
	Less Expenses.....	13
		17 72

June 13.	To Collection	St. Andrew's Church, St. John, N. B.....	\$100 00
15.	"	Georgetown, P. E. I., per Rev. P. Melville.....	25 00
17.	"	St. Paul's Church, East Branch, East River.....	30 00
26.	"	St. James' Church, Charlottetown, P. E. I.....	84 00
		At North West Arm Church, per Rev. J. F. Camp- bell, viz :	
		Juvenile Missionary Society.....	\$16 37
		Sewing Circle.....	9 18
		Sabbath School Collection.....	4 45
			30 00
30.	Interest on Deposits.....		118 96
			<u>5047 72</u>
June 20.	By Balance.....		\$3007 26

MEMORANDUM.

Of above balance, the following is for Mission Vessel :			
In above account received this year.....	\$10 73		
Included in former accounts.....	88 07		
Total for Mission Vessel.....	\$ 98 80		
Of above, this amount received from St. Andrew's Church S. School, Halifax, to be sent to Rev. H. A. Robertson, for support of a native catechist.....		50 00	
Of above, the following is due Rev. J. Goodwill, viz :			
Balance of salary to 1st Dec. 1874.....	£250 0 0		
Interest at 4 p. c. to date salary payable in advance from 1st Dec. 1872.....	23 0 0		
Due Rev. J. Goodwill, 30th June, stg.....	£273 0 0	1328 60	1477 40
Actual balance of F. M. Funds.....		\$1529 86	
Mr. Goodwill's salary being paid to 1st Dec., 1874, and Mr. Robertson's to 1st Jan., '75.			

ASSETS.

In Bank of N. S. on deposit.....	\$1100 00
In Saving's Bank.....	1421 68
At interest at 6 p. c.....	200 00
"    "    7 p. c.....	250 00
Cash in hand.....	35 58
	<u>\$3007 26</u>

E. R.

JAS. J. BREMNER, Treasurer.

Halifax, N. S., 30th June, 1874.

The Ministers' Widows' and Orphans' Fund, in account with W. C. Menzies,  
Treasurer.

1873.		DR.	
June 12.	To Balance from last year.....		\$1744 26
30.	Subscriptions acknowledged July RECORD.....	\$427 71	
Aug. 27.	"    "    "    Sept. ".....	477 50	
Sept. 30.	"    "    "    Oct. ".....	128 18	
Oct. 31.	"    "    "    Nov. ".....	59 00	
Dec. 2.	"    "    "    Dec. ".....	50 00	
1874.			
Feb. 21.	"    "    "    March ".....	5 00	
April 3.	"    "    "    April ".....	500 00	
May 4.	"    "    "    May ".....	36 75	
June 2.	"    "    "    June ".....	40 00	
			<u>\$1724 14</u>
16.	Truro Subscriptions—2 payments.....	\$50 00	
	Discount.....	10	49 90
Aistou	"    "    2 payments.....	30 00	
	Discount.....	0 3	29 97
			<u>1304 01</u>

Feb. 2.	Dividend, 11 Shares Bank Nova Scotia.....	88 00	
June 15.	Interest.....	25 81	
			113 81
			<u>\$3662 08</u>

1873.

CR.

Aug. 27.	By 8 Shares Bank of Nova Scotia, at 121 and interest from 30th June.....	\$1957 53	
28.	2 Shares Bank of Nova Scotia, at 121½ nett.....	486 00	
Sept. 15.	1 " " " " " 121 and interest.....	245 57	
1874.			
Feb. 12.	1 " " " " " 134 and brokerage.....	269 34	
			2958 44
	Barnes' account for printing.....		1 00
June 16.	By Balance.....		702 64
			<u>\$3662 08</u>
	16. To Balance.....		\$702 64

N. B.—Since the above account was closed, four more shares of the Bank of Nova Scotia have been bought at 143 and brokerage, at which rate the above 12 shares would be worth \$3432.

## SUMMARY FROM FOUNDATION OF THE SCHEME.

*Money Subscribed and Paid.*

St. Matthew's, Halifax.....	\$2115 66	
St. Andrew's, ".....	335 50	
		2451 16
Truro.....		70 75
Pictou.....		457 68
St. John, N. B.....		500 00
St. Peter's Road, P. E. I.....		36 75
		<u>3516 34</u>
Dividend on Bank Shares.....	\$ 88 00	
Interest.....	70 24	158 24
		3674 58
Less Printing.....		13 50
Invested 12 Shares Bank of Nova Scotia.....	\$2958 44	3661 08
Due by Treasurer.....	702 84	3661 08

E. E.

W. C. MENZIES *Treasurer.***The Young Men's Bursary Fund in account with W. C. Menzies, Treasurer.**

1873.

DR.

June 15.—To balance from last year.....		\$ 727 53
Church door collections :—		
Halifax—St. Matthew's, Halifax.....	\$ 73 45	
St. Andrew's ".....	26 13	
Richmond, Goodwood & N. W. Arm.....	18 00	
Truro.....	13 00	
St. John's, Nfd.....	12 00	
		142 58
Pictou — St. Andrew's, Pictou.....	\$ 29 48	
River John.....	4 43	
Hopewell.....	13 00	
Saltsprings.....	16 40	
McLellan's Mountain.....	11 95	
Roger's Hill and Cape John.....	17 52	
Pugwash.....	10 67	
Albion Mines and Westville.....	12 68	
West Branch Tatamagouche Falls and Earl- town.....	11 41	
		<u>127 54</u>

P. E. I.—Charlottetown .....	\$ 30 00	
Belfast—(2 collections).....	22 09	
Georgetown.....	7 00	
		\$89 09
St. John, N. B.—St. Andrew's .....	\$ 12 75	
Nashwaak & Stanley .....	6 00	
Woodstock & Northampton.....	10 75	
St. John, (St. Andrew's).....	44 87	
		74 37
Restigouche—Campbellton, Kempt Road & Flat Lands..\$	35 00	
Dalhousie .....	12 50	
		47 50
Miramichi—Chatham .....	\$ 13 20	
Newcastle, (2 collections).....	37 00	
Black River & Red Bank.....	16 20	
		67 00
Donation—Rev. J. Moffat, St. Peter's, Road.....	\$ 5 00	
Legacy—Late John McLeod, Mount Thom .....	20 00	
		25 00
Loan repaid—Duncan & Grant, & interest, \$480.....		4 80
		44 80
Returns by Bursars—D. McLeod.....	\$ 100 00	
D. K. Campbell .....	50 00	
Rev. Mr. McQuarrie, & interest, \$4.....	104 00	
		254 00
Interest to 15th June .....		16 44
		\$1585 85

CR.

1874.

June 15.—Bursaries for year:—

George Murray.....	\$ 200 00	
Duncan McKenzie .....	100 00	
Geo. L. Gordon .....	100 00	
William Cruikshank .....	100 00	
John Chisholm.....	100 00	
Alex. McLeod .....	90 00	
John McLean.....	75 00	
John Smith.....	60 00	
		\$825 00
Charges, remitting, &c. ....		5 57
By balance.....		755 28
		\$1585 75

**ACKNOWLEDGMENTS.****WIDOW'S AND ORPHAN'S FUND.**

Particulars of \$75 per Rev. A. W. Herdman, Pictou, omitted last month:—

Miss Mary McLeod.....	\$50 00	
Thomas Waters.....	5 00	
J. W. Gordon.....	5 00	
S. H. Holmes.....	10 00	
Allan A. Ferguson. ....	5 00	
		\$75 00

Received during July, St. Matthew's, Halifax:—

William Sutherland, in full, \$125 00	
Sir Wm. Young—last instalment of \$100.....	33 34
Exr's A. Keith, do. \$100..	33 34
Adam Burns, do. 100..	40 00
J. J. Bremner, do. 100..	30 00
Rev. G. M. Grant, do. 75..	25 00
Edw'd Lawson, do. 60..	20 00
	\$306 68

St. Andrew's, Halifax:—

John Dilworth—Last instalment of \$12.00.....	\$ 4 00
	\$310 68

Halifax subscribers are respectfully notified that the last instalment of their subscription became due on 1st July.

W. C. MENEIES, Treas.

Halifax, 4th Aug., 1874.

**FOREIGN MISSION FUND.**

One half amount Col. at Missionary Meeting, Halifax. (during Synod)	\$16 90
Collection per Rev. A. F. Fogo, at Nashwaak, \$2, Stanley, \$1. . . .	3 00
Donation from members of Revd. J. Patterson's Congregation, Hemmingford, Ontario.....	25 00
	\$44 90

JAS. J. BREMNER, Treas.

Halifax, 5th Aug., 1874.