

FIRST ANNUAL REPORT
OF THE
CENTRAL BOARD
OF THE
FREE CHURCH COLLEGE,
ESTABLISHED AT HALIFAX,
FOR THE
LOWER PROVINCES OF BRITISH NORTH AMERICA:
EMBRACING
NOVA SCOTIA, NEW BRUNSWICK, PRINCE EDWARD'S
ISLAND, CAPE BRETON, NEWFOUNDLAND,
AND BERMUDA.

HALIFAX, NOVA SCOTIA:
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1849.

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PREFACE.

On a moderate computation, it appears, that there are 65,000 professed adherents of the Free Church in the Lower Provinces, with several thousands more who would gladly receive Religious Ordinances at her hand.

To give any thing like an adequate supply of Ordinances to this number, spread over such a widely extended territory, would require at the very least 65 Ministers, while the actual number does not exceed 20, with a few Missionaries and Catechists.

The Free Church in these Colonies, feeling that it was altogether unreasonable to expect that the Parent Church could meet such a deficiency by sending out Ministers or Missionaries, and well aware that the true and effectual way of upholding and propagating Divine Ordinances in any country is through a native agency, resolved, at a meeting of Synod held in 1847, to set agoing a Theological Institute, with two preparatory Academies of a high order, the one at St. John, N. B., and the other at Halifax.

The Colonial Committee of the Free Church of Scotland, with noble liberality, agreed to provide and support the Professors of the College for four years; and it is earnestly hoped that during the course of that time such a fund shall be raised by the friends of the cause in the Lower Provinces, as shall yield an amount sufficient for the endowment of two or three Professors.

The College and the Academy at Halifax, commenced their operations last winter, the former being temporarily superintended by the Rev. ALEXANDER FORRESTER, Free Church Deputy; and the latter by the Rev. ALEXANDER ROMANS, of Dartmouth.

In October last, the Rev. ANDREW KING, Professor of Divinity, and the Rev. JOHN C. MACKENZIE, Professor of Mental and Natural Philosophy, with General and Classical Literature, regularly appointed by the Colonial Committee, arrived; and in November the College was formally opened, and 17 Students were enrolled, of whom those subsequently named are at present in attendance.

The following is from the Official Advertisement issued by the Colonial Committee in October last.

THEOLOGY.

REV. ANDREW KING.

MENTAL AND NATURAL PHILOSOPHY, WITH GENERAL AND
CLASSICAL LITERATURE.

REV. JOHN C. MACKENZIE.

The REV. ALEXANDER FORRESTER has agreed to give a
Course of Lectures on NATURAL SCIENCE, in connection with NATURAL
THEOLOGY AND THE EVIDENCE OF REVEALED RELIGION.

Classes for HEBREW AND ORIENTAL LITERATURE will be formed
under REV. DAVID HONEYMAN.

ROLL OF STUDENTS.

MR. WILLIAM G. FORBES,	Scotland.
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MR. WILLIAM CLARKE,	Miramichi.
MR. ROBERT McDONALD	Pictou,
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INAUGURAL ADDRESS,

DELIVERED AT THE OPENING OF THE FREE CHURCH COLLEGE,

NOVEMBER 2ND, 1848.

BY THE REV. PROFESSOR KING.

The opening of an Educational Institute, interesting in almost any circumstances, may well be regarded as peculiarly interesting in a country such as this, in which the want of the means of cultivating the minds of the young, and training them to useful habits and to right conduct, has been so generally felt. Not, however, that every such institution must, as a matter of course, be regarded as an instrument of good. The object which it professes to aim at, is, indeed, a matter of the utmost importance. The best interests of the individual, the safety and the well-being of society, are involved in it; and whether we look to the anxieties which a parent may feel for the happiness of his child, or to the duties which devolve upon the magistrate or the statesman to provide for the peace of the community over which he presides, we cannot but feel that education must form an essential element in the means to be employed by each for the accomplishment of the end in view. In many quarters this instrumentality, even where it might have been easily available, has been grievously neglected. The consequent disorders, characteristic of a demoralized population, have awakened the attention of every thinking man to the causes of such evils; so that at length the question of Education has become one of the most engrossing topics of the day. Whatever vigilance may be exercised in endeavouring to detect crime when committed, or to guard life and property against its assaults, and whatever ingenuity may be shown in devising penal inflictions, or new modes of restraint, for those who may have been convicted of crime, there is at length a growing conviction that something more than all this is required, and that with whatever success Bridewells, Prisons, Penitentiaries, conducted upon the most approved plans, may be employed for the restraint and reformation of offenders, the wisest, the most humane, and the most economical mode of putting down crime, is to "train up a child in the way that he should go."

The very statement of these facts, however, shews that much that is called education is unworthy of the name—that in what may pass as such, there may be found, in some instances, a want of what is essential, in others, the presence of what is opposed to its efficiency; and that consequently the interest awakened by such institutions may be that of observ-

ing a progress in evil through the application of an instrument powerful indeed in its operation, but not properly adjusted to the subject to which it is applied. It is true, knowledge is power; and the individual whose intellect has been cultivated, is capable of accomplishing far more than the untutored savage. But he whose intellect is thus cultivated is also a moral agent; and if neglected in respect of his moral principles, the cultivation of his intellect is only arming him with a more powerful instrument which he will employ for the accomplishment of evil. The depravity of his heart inclines him to what is wrong, his acuteness is but cunning for following out the base and unworthy objects upon which he is bent; and the knowledge which he has acquired, his superior skill in the arts and sciences, give him increased advantages against those whom he would make his prey. This is a view of the case which necessarily presents itself in the consideration of the moral constitution of man, and it is what has been often illustrated in the history of man, both in his individual and his social condition. Amongst the demoralized, they have been ever found the most dangerous, whose means of gratifying their inclinations have been most enlarged by what in such a case is mis-called education. Nor is the mere worldly polish and refinement of society sufficient to correct the evil. France boasts of being the most refined nation on the face of the earth; and, in so far as concerns what the world calls refinement, the boast is not without grounds; yet the atrocities which marked her revolution at the close of the last century, when the principles of her philosophers had matured into their appropriate fruit, threw into the shade all of crime that savage life had ever presented. And with all her high polish still, and with all the advancement which she may have since made in the refinements of life, the deeds connected with her revolutions in the earlier part of this year, many of them too revolting to be recorded in the public journals, but which have been reported on unquestionable authority, have been of a corresponding character, and loudly proclaim that in educating man his whole constitution must be considered; and that in order to fit him to act either with comfort to himself or with benefit to others, even in reference to this life, he must be trained to act under a sense of his responsibility as a moral agent. It is essential therefore to a right education that it be brought to bear on the moral nature of man; and as there is no true morality but what has its foundation in true religion, education, in order to deserve the name, must be based upon religion. Man must be taught to feel himself every where under the observation of Him whose eyes are in every place, beholding the evil and the good, and who will render to every man according to his deeds; nor can the magistrate even in the very common matter of taking evidence, have any security that a regard to truth will dictate the statements made before him, except in so far as he may have reason to believe that the witness may be influenced by the fear of that God whose name may have been invoked.

Nor is it every thing that goes under the name of religion that will serve the purpose. Multitudes who have been brought to admit the necessity of having education based upon religion, feeling themselves unable, amidst the varied systems that may bear the name, to make a selection, would decline the task and declare themselves ready to promote

education, based upon any religious system that others may be inclined to choose. But how much soever they may in all this plume themselves upon their freedom from prejudice, and obtain credit for great liberality, they are entirely evading the duty which they profess to feel their obligation to discharge, as promoting a religious education; and instead of conferring a boon upon society, may be found, however unconsciously, abetting systems which go to corrupt the minds of the young, and to disseminate the most mischievous principles, under the name of religion.— Influenced by such erroneous notions of duty, many professing the religion of Jesus Christ might be found, as they actually have been found, lending their aid to promote the education of some under the influence of the most demoralising systems of heathenism; and many more, who have shrunk from the inconsistency and the sin of directly countenancing a heathen system of education, in their unwillingness to make a selection betwixt one system and another, which may equally profess to be the system of the gospel, have, in their mistaken liberality, lent their aid to the education of youth in connexion with systems which professing to be christian, nevertheless maintain doctrines which are utterly subversive of christianity.

On the other hand, many still advocate the conducting of education without reference to religious belief. Their plea is, on the one hand, the impossibility of devising a mode of conducting education upon a religious system that will please all; and, on the other, the inconvenience and the evil of a sectarian education. Now, here, it may be well to inquire shortly, What really is meant by sectarianism? It is a word in frequent use, and it may be supposed therefore that the meaning is well understood; but it does not follow that in the use of it men either apply it with precision, or attach to it the same idea. The term sect properly applies to a body following the opinions of a particular leader, and, in so doing, standing out in a state of separation from others. Now, in the contemplation of this idea, and looking simply to the fact that there are many separate religious bodies, and these not unfrequently bearing the name of some individual who may have been zealous in advocating the peculiar views which they respectively hold, we find the word often employed just to express the state of separation from one another in which these bodies are presented, without reference to the authority by which they have been led; and without giving any opinion as to which may be right or which may be wrong. But how much soever this use of the term may seem to consist with its radical meaning, and to be sanctioned by general practice, it is defective in a very essential element, and overlooks the necessity of having regard to a standard object, from which the separation has been effected. Addressing myself to a professedly christian audience, I need only remind my hearers that, with respect to the subject which we are now considering, we have a standard of truth in the doctrines and word of Him who is the way and the truth and the life; and that, in judging of what really is sectarianism, we have not merely to look to the fact that some bodies of men hold certain articles of faith which separate them from others, but still farther to enquire, who it is that holds the truth of Christ? and who they are that depart from that truth, and thus to the same extent also separate from him? In the loose sense in which the

term sectarian is often employed, it might be applied even to the doctrines of the gospel, for they, claiming to have Jesus for their author, separate those who embrace them, as reverencing his authority, from others who reject them, saying, we will not have this man to reign over us. All, however, who truly reverence the authority of Jesus Christ, as being Himself the Truth, will repudiate such an application of the term, which brings the author and the finisher of their faith to a level with such men as Zoroaster, or Zeno, or Socrates, or Plato. Jesus was not the mere leader of a sect, but came, as he himself told Pilate, to "bear witness unto the truth;" and sectarianism is to be found not with those who embrace his doctrines, and, at all hazards adhere to him, as one who has been given, "to be a witness to the people, a leader and commander to the people;" but with those who depart from the truth which he has taught, and who, whether in mere ignorance, or under the power of prejudice, and of those various influences which lead men astray, heap up to themselves teachers, and embrace doctrines which are inconsistent with the truth as it is in Jesus. The standard of truth is set forth in God's word, and the charge of sectarianism lies not against those, however few they may be, that hold by it; but against those, however varied in their names, and however numerous in their followers, who depart from it.— In their departure from the truth in some points, they may still be honoured witnesses for it in others; and as such, are to be acknowledged as brethren: but it is in those cases in which they depart from sound doctrine that we see their sectarianism; and regard for the authority of the Lord Jesus Christ, faithfulness to the truth which he has revealed, and brotherly kindness to those who have departed from it, all require that the difference should be pointed out, in order that at length, through the acknowledgement of the truth, the breach may be healed up.

But here we are met by the difficulty which so much affects the minds of some, How are we, amidst the conflicting opinions that are entertained as to the meaning of this record of divine truth, and amidst the varied denominations that may bear the Christian name, how are we to ascertain the truth? Is it not gross presumption for any to maintain that they especially hold the truth, and that all who differ from them are in error? Now, however presumptuous this may seem to be, it is a presumption which is very common; for all who hold an opinion in which they differ from others, do, in the very fact that they hold such an opinion, shew that they think they are right in holding it, and that they who differ from them are wrong. And however difficult it may be to ascertain the truth amidst such conflict of opinion, it is well for men to be reminded that they must encounter the difficulty. The infidel indeed, denying that a revelation has been given, may still with Pilate ask, What is truth? but the question has been answered. "God who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things;" and it is at our peril to reject the testimony of him who came to bear witness unto the truth.

Acting under a sense of this responsibility, the Church of Scotland, at the period of the Reformation, sought in the scriptures those truths, the knowledge of which makes men wise unto salvation; and embodied the

general views which she entertained of them in the short summary which was published at the time as her confession of faith. In the following century, a special benefit was enjoyed in the labours of that Assembly of Divines that met at Westminster, in 1643. The men who were specially called to that Assembly, and who took part in its proceedings, brought to the task which was assigned to them great talents, matured wisdom, deep piety, and extensive learning; and having applied themselves with diligence to their work, after lengthened deliberations, sent forth, as the result of their investigations, the documents which are well known as the Formularies of the Westminster Assembly, supporting at the same time the views which they thus promulgated, by references to those passages of scripture on which they were founded. These documents having been carefully examined by the Church of Scotland, and found to be in entire accordance with her own principles, and distinctly founded on the word of God, she expressed her approval of them, and adopted them as her own standards, not, as some have ignorantly alleged, thereby superseding the authority of the word of God, but as in subordination to that word, and as expressing for herself the views which she entertains of the truths set forth in that word: and the moral and religious improvement wrought upon the country, speedily bore testimony both to the value of those principles which she had been inculcating, and to the success with which her operations had been brought to bear upon the population.

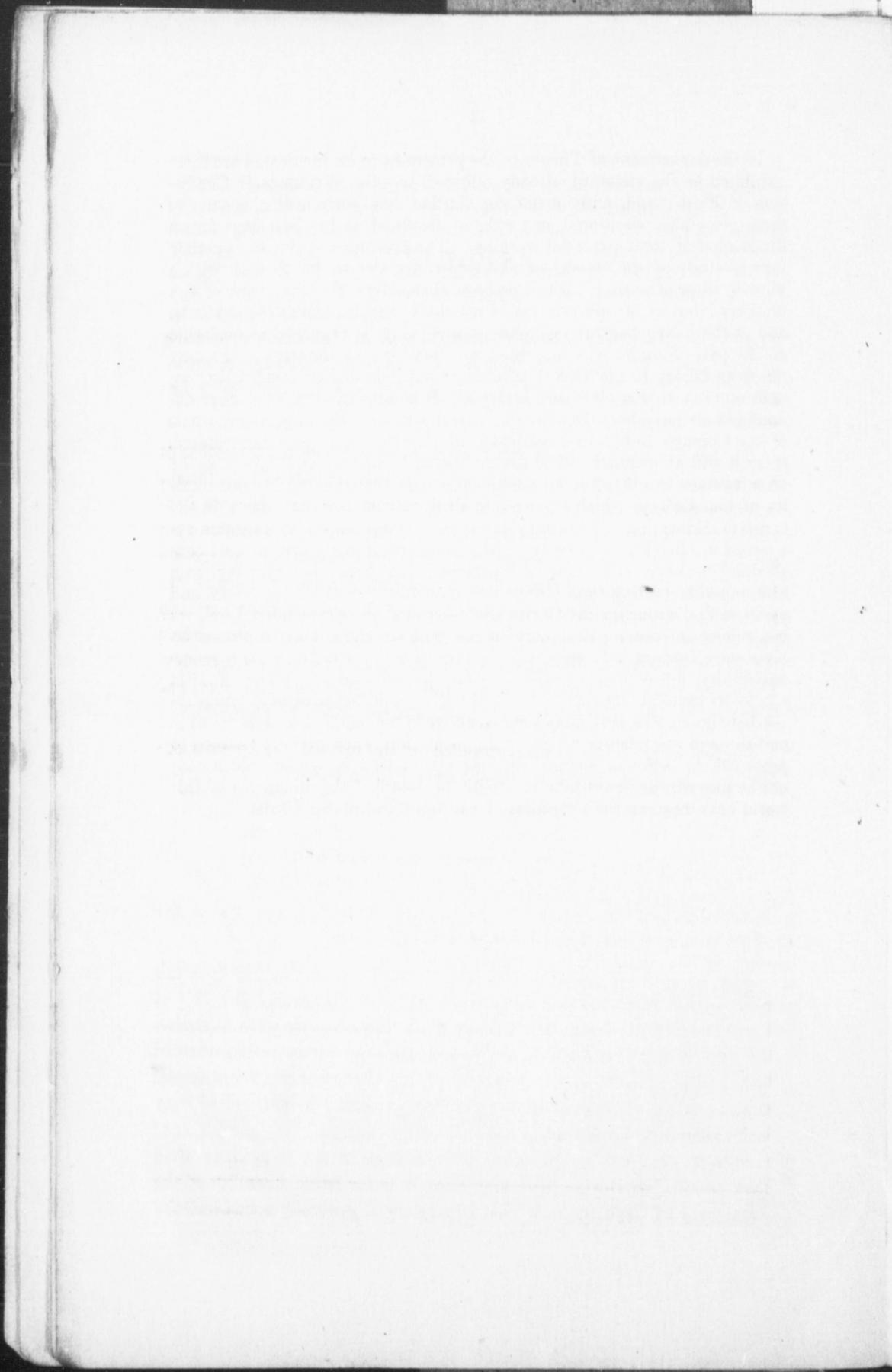
The Church of Scotland had early manifested a deep sense of the importance of education, and with such means as she possessed, earnestly prosecuted the enlarged views of John Knox with regard to the "godly bringing up of the young." It is true, she was but ill seconded by the civil authorities of the land in her efforts for this object, but she persevered in them notwithstanding; and in the exercise of her own influence succeeded in erecting parochial schools to a considerable extent over the country, long before they acquired that standing which they at length obtained, when, in the Reign of William and Mary, they were endowed by the authority of the State. These, however, being at length established, were wrought under her superintendence with great effect. Scotland soon exhibited what, in the right sense of the word, was an educated population. Her comparatively scanty resources were diligently improved; within her own locality, the means of comfort were greatly increased; and her sons, passing into other lands, by the acuteness of their well cultivated minds, by the intelligence which they manifested, the general steadiness of their conduct, and the strength of those moral and religious principles in which they had been trained, became easily distinguished; and illustrated in their own experience, and in the advantages which through them accrued to others, the scripture declaration that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

It is true, notwithstanding the intelligence and religious character for which she may still be distinguished, Scotland presents now, and for more than a generation back, an aspect in this respect considerably changed; but that is just because her educational interests, and these as founded upon moral and religious training, have been greatly neglected. Her population had been rapidly increasing, while no adequate provision was

made for meeting the educational wants of an increasing population. The melancholy but natural results have been, a gradual diminution of domestic comfort, an evident progress in demoralization, and an increase of crime, and a state of society in which the different classes, instead of acting as if they felt that each had an interest in the welfare and prosperity of the other, are drawing apart and assuming an attitude towards each other of positive hostility.

Awakened both to a sense of danger and to a perception of duty, the Church of Scotland endeavoured, through the contributions of her people, to supplement the educational provision which had been felt to be so inadequate, and had made considerable progress both in the erection of additional schools, and in raising the standard of qualification for teachers, when her position came to be most materially affected by the well known event of the Disruption.—Having declined to hold the benefits of an establishment which could now be enjoyed only on conditions which were inconsistent with her liberty as a Church of Christ, the Free Church, notwithstanding her altered circumstances, not only herself professed to hold, but was recognised by other bodies as holding those principles for which the Church of Scotland in former times had zealously and successfully struggled. Many indeed, might have supposed, as some still think, that the Presbyterian Church here holding the principles of the Church of Scotland, had no call to take any part in the disputes which had convulsed the Church at home; yet did they find that the question was forced upon them whether they would or not.—In saying this, I refer to the fact that the circumstances of the country here have not yet placed the Church in a state of independence upon assistance from the mother country. The supplies granted were indeed far from meeting the demand, but still assistance to a considerable amount had been sent out, farther assistance was still required, and independently altogether, therefore, of what might have been a natural expression of sympathy, in a case which had attracted the attention of the universal Church, the Presbyterian Church here felt itself necessitated to take up a decided position, and to declare which of the bodies at home, whether the Establishment or the Free Church, they were to correspond with as their Mother Church, and to look to for the further supplies of which they stand in need. The Free Church here accordingly declared, that they could not recognize the body now enjoying the benefits of the Establishment at home, as the proper representative of those whose struggles in former ages had, in the providence of God, secured those privileges which they had handed down to their descendants. They declared their approval of the conduct, and their adherence to the principles of the Free Church, and addressed a call to her for assistance. That call has not been addressed in vain. Assistance has been rendered from time to time, and, amidst the efforts which she is making to uphold religious ordinances amongst her own people, and to continue, and, as far as possible, to extend her operations for diffusing the light of the Gospel, whether among Jews or Gentiles, the Free Church, in her present mission, now lends her aid to the erection of a College in this city, with the view of enabling the Church here to rear within her own bounds those to whom she may look for the future supply of ministerial services.

In the department of Theology, the principles to be inculcated are those exhibited in the standard already referred to—the Westminster Confession of Faith; and, without noticing farther the scriptural character of these principles, we would just refer to Scotland in her best days for an illustration of their practical working. The preliminary classes, whether for the study of the classics or philosophy, are also to be formed with a view to those who may wish to prepare themselves for the work of the ministry; but as no subscription of articles is required from the students, and as the instructions to be communicated may be regarded as desirable on the part of many who may have no view to the ministry, who may not even belong to the Free Church, it is not intended to restrict the benefit of them to Free Church students. It is not forgotten that other denominations have been contributing supplies to meet the educational wants of the Colony; but notwithstanding all that they may have contributed, there is still an extensive field for additional labourers, and there may be an advantage in obtaining an additional supply through the instrumentality of that Church which has been so distinguished for its efforts in the cause of Education. Viewing these other denominations as in some respects not adhering so closely to the standard of scripture, we feel constrained to keep in a state of separation from them; but viewing them also, notwithstanding these differences, as holding much of the truth, and as, in so far, witnesses for Christ, and servants of our common Lord, we can rejoice in contemplating any success with which he may be pleased to bless their labours. If there is to be rivalry betwixt us, let it be a generous rivalry, let us keep steadily in view the will and the glory of Him whose servants we profess to be; and whatever differences may now subsist betwixt us, the time may soon come when we shall see eye to eye: and through the labours which, in the mean time, each may be enabled to prosecute, in order to forward the interests of that Kingdom which cannot be moved, the shout may at length be heard, “the kingdoms of this world have become the kingdoms of our Lord and of his Christ.”



REPORT.

THE Central Board of the Free Church College, at Halifax, in presenting to their friends and the public their first Report, ought, perhaps, to apologize for the delay that has taken place, since the close of the financial year.

The fact is, that the whole proceedings connected with the formation of Associations on behalf of the College Fund, as well as the working of these Associations, have been so new to our Presbyterian Brethren, in these Provinces, that the greatest difficulties have been experienced in establishing any thing like system or business habit; and, notwithstanding all the efforts of the Board, they regret to state that considerable irregularity still prevails. Besides, as a considerable amount of the subscriptions has been paid in kind, there has oftentimes occurred no small delay in forwarding the article of produce to Halifax, and converting it, when there, into money. It is hoped, however, that all these difficulties will gradually disappear, and in the course of another year, a regular systematic order be established.

The following are the sums contributed by the several Presbyteries adhering to the Free Church, in these Lower Provinces:—

Presbytery of Halifax, N. S.,	£162	18	7
“ Pictou,	206	6	8
“ Cape Breton,	230	10	4½
“ New Brunswick,	115	17	1

Which with £25 of donation from Richard Kidston, Esq., makes the whole already received £740 19s. 4½d.

This sum has not certainly met the expectations of the friends of the cause. But, when we take into account the fact, that nearly the half of the year had passed over before many of the Associations were formed—the want of organization in other Associations—the almost unprecedented failure of the crops in some districts—the great embarrassment in commercial affairs,—when we take all these things into account, the sum raised may be considered as encouraging, and sufficient to warrant the expectation of the future success of the Scheme. And, if there be any thing more fitted than another to inspire with high hope, it is the noble liberality of the Presbytery of Cape Breton. That Presbytery is generally considered the

poorest in these Colonies—the visitations of Providence have been more severely felt in this Island, than in any other district, and yet that Presbytery has contributed nearly £50 more than any of the other Presbyteries! Verily ‘the abundance of their deep poverty has abounded unto the riches of their liberality.’ Certain it is, that, if the other Presbyteries had contributed at all proportionably, the full sum of £2000 would have been realized, the sum contemplated by the most sanguine of our friends.

The Central Board, whilst they pledge themselves to redoubled diligence in the use of all the means within their province, during the course of the year, would call upon all the friends of the cause and especially upon all the Associations to bestir themselves to renewed exertions in the prosecution of the object contemplated. Much may be done, by Deputations and the circulation of information, and nothing shall be wanting, on the part of the Central Board, to increase both these means. But the efficient and permanent working of the machinery, after all, depends upon those who are resident in the several Districts. Let, then, the different Associations but realize their duty and responsibility in the matter, and, by the blessing of the Most High, the cause will prosper.

In fine, let the momentous consequences involved in the whole of this Collegiate undertaking, the good likely to result, therefrom, to the cause of Presbyterianism, and the interests of vital religion, be taken into calm and prayerful consideration, by all sound-hearted Presbyterians throughout these Provinces, and we have no fear of ultimate success.

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### PRESBYTERY OF HALIFAX.

| ASSOCIATIONS.           | TREASURERS.                 | AMOUNT.          |
|-------------------------|-----------------------------|------------------|
| Halifax, . . . . .      |                             | £106 16 6        |
| Dartmouth, . . . . .    | James Greig, . . . . .      | 9 11 3           |
| Lunenburg, . . . . .    | A. S. Harris, . . . . .     | 24 0 7           |
| Cornwallis, . . . . .   | John S. Newcomb, . . . . .  | 17 10 3          |
| Musquodoboit, . . . . . | William Anderson, . . . . . | 5 0 0            |
| <b>TOTAL,</b> . . . . . |                             | <b>£162 18 7</b> |

## PRESBYTERY OF PICTOU.

| ASSOCIATIONS.                                            | TREASURERS.                    | AMOUNT.         |
|----------------------------------------------------------|--------------------------------|-----------------|
| Pictou, . . . . .                                        | Donald Ferguson, . . . . .     | £28 0 0         |
| New Glasgow, . . . . .                                   | Dr. Forrest, . . . . .         | 36 19 3½        |
| Blue Mountains, . . . . .                                | John McDougall, . . . . .      | 17 1 10½        |
| Barney's River, . . . . .                                | Adam McKenzie, . . . . .       | 7 2 4½          |
| Lochaber and St. Mary's, . . . . .                       | Donald McKinnon . . . . .      | 19 0 0          |
| Wallace, Gulf Shore, and<br>Wallace Harbour, } . . . . . | William Waugh, . . . . .       | 20 4 10         |
| Earltown and West Branch, . . . . .                      | John McKay, Teacher, . . . . . | 15 4 2½         |
| Earltown Sabbath School, . . . . .                       | Ditto, . . . . .               | 1 10 1          |
| Rogers Hill, . . . . .                                   | Hugh Ross, . . . . .           | 4 12 0          |
| Salt Springs, . . . . .                                  | George Munroe, . . . . .       | 10 7 0          |
| Middle River, . . . . .                                  | . . . . .                      | 3 16 0          |
| Prince Edward's Island, . . . . .                        | . . . . .                      | 43 18 0         |
| <b>TOTAL, . . . . .</b>                                  | . . . . .                      | <b>£206 6 8</b> |

## PRESBYTERY OF CAPE BRETON.

| ASSOCIATIONS.                                        | TREASURERS.                           | AMOUNT.           |
|------------------------------------------------------|---------------------------------------|-------------------|
| Plaister Cove, and<br>River Inhabitants, } . . . . . | James G. McKeen, . . . . .            | £13 7 5           |
| Broad Cove, . . . . .                                | Isaac McLeod, . . . . .               | 2 15 4½           |
| Margaree, . . . . .                                  | Henry Taylor, . . . . .               | 12 3 6            |
| St. George's Channel, . . . . .                      | Angus McPhie, . . . . .               | 13 1 0½           |
| The Points, . . . . .                                | Murdoch Smith, . . . . .              | 17 1 3            |
| Grand River and River Dennis, . . . . .              | Alexander Mathieson, . . . . .        | 21 12 9½          |
| The Lakes, . . . . .                                 | Roderick Bethune, . . . . .           | 7 0 0             |
| Cow Bay and Catalone, . . . . .                      | Donald Ross, . . . . .                | 16 17 6           |
| Sydney Mines, . . . . .                              | Thomas D. Archibald, . . . . .        | 50 0 0            |
| Boularderie, . . . . .                               | Duncan McDonald, . . . . .            | 25 13 10          |
| Lake Ainslie, . . . . .                              | Charles McDonald, . . . . .           | 16 0 1½           |
| Scotch Hill, . . . . .                               | Niel McKinnon, . . . . .              | 1 0 0½            |
| Big and Little Baddeck, . . . . .                    | Alexander Taylor, . . . . .           | 9 3 5             |
| Middle River, . . . . .                              | Rev. Alexander Farquharson, . . . . . | 19 14 1           |
| <b>TOTAL, . . . . .</b>                              | . . . . .                             | <b>£250 10 4½</b> |

## PRESBYTERY OF NEW BRUNSWICK.

| ASSOCIATIONS.                     | TREASURERS.                     | AMOUNT.   |
|-----------------------------------|---------------------------------|-----------|
| St. Stephen's Hall, St. John, .   | William Small, . . . . .        | £43 9 0   |
| St. John Presbyterian Church,     | James Cleeland, . . . . .       | 9 18 6    |
| Springfield, . . . . .            | D. Buchanan, . . . . .          | 6 11 3    |
| Miramichi, . . . . .              | John McArthur, . . . . .        | 13 18 5   |
| Blackville, . . . . .             | Alexander McLaggan, . . . . .   | 5 15 0    |
| Nelson, . . . . .                 | Alexander Ferguson, . . . . .   | 4 0 0     |
| Ludlow, . . . . .                 | Miles McMillan, . . . . .       | 6 1 5     |
|                                   |                                 | 2 5 0     |
| New Mills, Bay Chaleur, . . . . . | Rev. Angus McMasters, . . . . . | 11 15 10½ |
| Norton, . . . . .                 | W. Small, . . . . .             | 8 17 6    |
| Kingston, Hampton, & Londonderry  | David Aiton, . . . . .          | 3 5 1½    |
| TOTAL, . . . . .                  |                                 | £115 17 1 |