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

AUGUST, 1872.

MEETING OF SYNOD.

The Synod of the Presbyterian Church of the Lower Provinces of British North America met in Poplar Grove Church, Halifax, at 7½ o'clock of the evening of Tuesday, June 25th. Rev. William Duff Moderator, preached an appropriate, practical sermon from Zech. 6: 12, 13. At a subsequent sederunt, on motion of Rev. R. Sedgewick, the thanks of the Synod were tendered to Mr. Duff for his excellent discourse.

Attendance.

	On Roll Ministers.	Present.	On Roll Elders.	Present.
Pres. of Halifax.....	22	19	19	14
" Lunenburg and Ya. mouth.....	7	6	6	2
" St. John.....	18	16	14	5
" Miramichi.....	5	4	3	0
" P. E. Island.....	17	14	18	6
" Cape Breton.....	9	8	4	1
" Victoria and Richmond.....	5	5	5	1
" Tatamagouche.....	5	4	5	3
" Truro.....	11	11	11	11
" Pictou.....	21	16	22	14
Total.....	120	102	107	56
Ministers present.....				102
Elders ".....				56
Total.....				158

Changes during the Year.

It is to be gratefully recorded that there was no loss by death in the ministerial ranks during the year. The following are the changes reported:—Rev. E. Annand demitted the charge of Chalmers' Church, April 23rd, 1872. The following ministers were ordained: Rev. J. W. McKenzie, J. W. Nelson, Kenneth McKay, Edwin Smith, Jacob Layton, A. Grant, A. F.

Carr, David Drummond, Joseph Annand. *Induction*: Rev. A. Stirling into the charge of Scotsburn. *Translations*: Rev R. Wilson from Chatham to St. Stephen; Rev. John Currie from Maitland to the Professorship of Hebrew; Rev. Adam Mackay from Ontario to Cape Breton; Rev. John M. Macleod from New Glasgow to Charlotte-town; Rev. W. R. Frame from Summer-side to West St. Peter's and Mount Stewart; Rev. R. Cumming from Richmond Bay to New Glasgow. Four ministers and licentiates were received from other churches, and four young men were licensed by our own Presbyteries.

New Moderator.

Rev. George Patterson and Rev. Isaac Murray were nominated by Presbyteries. Mr. Murray was not present, and at his request his name was withdrawn. Mr. Patterson was then elected.

Funds.

The Auditing Committee submitted a very full and clear statement of all the Funds of the Church. We give an abstract,—the full statement being in the Minutes: *Whole Funds of the Church, June 1st, 1872*:—

Professorial Fund.....	\$24,471 43
Ministerial Education Fund.....	33,805 51
Crear F. Mission Fund.....	8,468 00
Cash in Treasurer's hands.....	1,266 97
Total Assets on 1st June, 1872....	\$68,011 91
Do. do 1871.....	68,476 55
Decrease, 1872.....	\$ 464 64
To this is to be added, Aged and Infirm Ministers' Fund, \$2,723.63.	

Comparative Statement of Receipts from all sources for 1871-72.

Foreign Mission, 1871.....	\$4,150 98
Do, 1872.....	4,720 17
Dayspring, 1871.....	\$1,789 96
Do. 1872.....	2,316 31
Home Missions, 1871.....	\$2,467 67
Do. 1872.....	2,727 78
Synod Fund, 1871.....	\$ 882 02
Do 1872.....	921 36
Supplementary Fund, 1871.....	\$2,749 95
Do. 1872.....	2,921 46
Education Fund, 1871.....	\$2,887 63
Do. 1872.....	3,810 76
Professorial Fund, 1871.....	\$1,934 82
Do. 1872.....	2,027 24
Crerar Fund, 1871.....	\$ 515 87
Do. 1872.....	524 40
Acadia Mission, 1871.....	\$ 471 45
Do. 1872.....	671 67
Jewish Mission, 1871.....	\$ 18 55
Do. 1872.....	5 36
Bursary Fund, 1871.....	\$ 340 29
Do. 1872.....	280 00
Aged & Infirm Minis. Fund, 1871...	\$ 882 52
Do. do 1872...	1,847 11
Totals } 1871.....	\$19,091 80 }
} 1872.....	22,773 62 }
Total Expenditure, 1872.....	\$23,885 32
Total Receipts, 1872.....	23,354 24
Expenditure over Receipts.....	\$ 531 08

Insurance of Churches.

Rev. George Patterson read a full and elaborate Report of the Committee appointed to consider the subject of Mutual Insurance of the churches of this body. The Report was received and the diligence of the Committee approved.

It was moved by Rev. T. Sedgewick, and seconded by Rev. Mr. Nicholson, "That the Synod express high approval of the object contemplated, and approve generally of the report of the Committee, but defer its final decision till next meeting, send it down for consideration by Presbyteries, and, at the same time, authorize the Committee, by correspondence or otherwise, to ascertain how many of our congregations are prepared to enter upon the scheme."

It was moved in amendment by Dr. McCulloch, and seconded by Mr. Duff, That the Synod adopt the Report, authorize the Committee to institute all needful inquiries, and on ascertaining that a number of congregations sufficient to warrant action is prepared to adopt the scheme, to proceed to put it into operation. On a division being taken, the amendment was adopted by a large majority.

On motion of Dr. Bayne, the propriety of connecting with this scheme, the insuring of manse and the dwellings of ministers was referred to the Committee to consider and report.

On motion of Dr. McCulloch, it was agreed that the Committee publish the Report and deliverance of Synod, not only in the *Record*, but in separate form, for the information of the people.

STATISTICS.

Professor McKnight submitted the Report on Statistics:

When the Table (see June *Record*) was put into the Printer's hands, there were 11 congregational returns wanting, without counting a number of preaching stations. To remedy this defect as far as possible, an estimate was made from the returns of former years, of the probable amount of the missing returns, and inserted in the general abstract. Seven returns—from Summerside, Little Harbor, Scotsburn, Lunenburg, Lower LaHave, Salmon River and Salt Springs, with Hammond River, came to hand whilst the Table was being set up, and were inserted in their proper places. They are not included, however, in the summation of their respective Presbyteries, as they did not arrive in time to have the necessary changes made in the figures of the general abstract. Four of the eleven estimated for are still wanting, viz., from Acadia, Musquodoboit Harbor, St. John's, Newfoundland, and Cape North.

The number of ministerial incomes under \$500 is 19, being 5 less than were reported in the previous year. The list is as follows:

I. Under \$400 (seven.)

Goose River.....	\$130 00
Dundas.....	300 00
French River.....	250 08
Port Hastings.....	399 15
Londonderry and Campbell Set...	284 32
Salmon River.....	300 00
Restigouché.....	270 00

II. Under \$500 (twelve.)

New Annan and Wentworth.....	\$482 00
Wallace.....	470 00
Bedeque.....	440 00
Cove Head.....	400 00
Tryon and Bonshaw.....	433 20
Murray Harbor.....	468 65
West River.....	486 48
Mahon Bay.....	470 00
Springfield and Eng. Settlement..	440 18
Harvey.....	452 98
Salt Springs and Hammond River.	445 89
Sussex, &c.....	474 23

The average salary is about \$600. Rate per family, \$9.24—14 cents in advance of the previous year, all of which is respectfully submitted. A. McKNIGHT, *Convenor*.

The special thanks of Synod were conveyed to Professor McKnight for the great amount of labour bestowed upon the Statistical Tables.

Rev. John Home.

The Presbytery of St. John withdrew their recommendation of Mr. Home, and his application to be received as a minister of this church was dismissed.

Foreign Missions.

The Report was printed in our last issue. Its adoption was moved by Rev. John Forrest, and seconded by Rev. J. B. Logan, in suitable addresses.

Rev. G. Walker led in a prayer of thanksgiving for the tokens of the Divine Presence during the year, with our missionaries, and more especially in the Lord's work in Trinidad.

Rev. Joseph Annand, recently ordained and designated, being present, by request of the Moderator, briefly addressed the Synod, and was followed by Rev. J. Watson, who led the Synod in special prayer for the young Brother who is to leave us during the present year, and for brethren in the New Hebrides in their present circumstances of trial.

The Board submitted to the Synod the facts that on inquiry they had come to the conclusion that the Missionaries in San Fernando should be provided with House Rent additional to their salary, that Messrs. Morton and Grant had made a favourable purchase of premises adjoining the new Coolie Church, and that the Board was of opinion that the Church should, with the

concurrence of the Brethren making the purchase, assume the property on payment of the amount expended by them. The Synod, on motion of Rev. J. Watson, "agreed to authorize the Board to make such purchase should they see proper, when all the facts of the case are before them."

The Secretary asked direction respecting a large number of Pamphlets on the deportation of natives, which had been forwarded from Scotland for sale, but which remained on hand with the exception of a couple of hundreds. The Synod directed the Board to dispose of them in the way they judge best.

Constituent Members of Church Courts.

The resolution adopted by last year's Synod, not having been approved by Presbyteries, was set aside.

WIDOWS' AND ORPHANS' FUND.

The Report of the Trustees was read as follows:—

REPORT OF THE PRESBYTERIAN MINISTERS' WIDOWS' AND ORPHANS' FUND, 1872.

The trustees of the Presbyterian Ministers' Widows' and Orphans' Fund, beg leave to report as follows:

At the date of their last annual report the amount in fund was \$14,771.57. The receipts during the year were as follows:—

From members dues.....	\$1239.32
" Interest and Dividends.....	684.46
" Fines.....	22.07
" Donations.....	401.69
" Legacies, \$200 N. S. Cy....	194.67
Total Receipts.....	\$2541.52

The payments for annuities, which have been the only expenses through the year, have been in all \$755.28, leaving a balance of \$1786.24 to be added to the capital fund, raising it to the sum of \$16,357.57. This result is extremely favourable. Though we have now several widows and orphans on the fund, the interest and dividends alone during the past year would come pretty near meeting all claims upon it. And the amount received from legacies and donations is not much less. To the balance now in fund, there fall to be added the dues of members, payable on the 1st July, amounting to about \$1200, which after the payment

of the half-yearly annuities then payable, will raise the whole amount of our capital fund to at least \$17,500.

In our last report it was stated, that there were upon the fund six widows and eleven orphans. There was here a slight mistake. By the rules of the fund Mrs. McNair would not be entitled to annuity till after the present half-yearly term. But according to our rules she has been receiving half annuity in advance, so that the claims upon our fund at present are

4 Widows at \$120.....	\$480
1 " at \$20.....	90
5 Orphans at \$20.....	100
4 " at \$16.....	64
Half annuity to 1 Widow.....	60
" to 1 Orphan.....	10
	<hr/>
	\$824

The Synod having at its last meeting approved of arrangements proposed for admitting to the benefit of the fund those ministers not upon it, intimation was sent to each of those interested. Seven have availed themselves of the opportunity thus afforded of participating in its advantages. The trustees are happy to receive such an accession. They regret that the number was not larger, but the correspondence showed that a large number of those now not upon the fund had made provision by life assurance for the object in view, and others were in circumstances not to need such a provision. The whole number now upon the fund is 63.

In connexion with the admissions during the past year, we may notice the pleasing fact, that one gentleman, whose name is unknown to the Trustees, forwarded the sum of forty dollars, to place upon the fund two fathers in the Church, whose circumstances render such a donation very gratifying. We must commend this example to others. We doubt not that others throughout the church would be disposed to manifest similar liberality, if the appeal were only made to them. And we know no way in which our wealthier members, might, for a comparatively small sum, raise a weight of anxiety from the minds of hard working, self-sacrificing ministers of Christ, and ultimately have the blessing upon them of him that was ready to perish, by making the Widows' heart to sing for joy.

Where Presbyteries have obeyed the injunction of Synod in appealing to Sessions to pay their minister's rates, they have been responded to in a manner, which leads us to believe that if the proper effort were made, this charge might be assumed in many congregations. It might be difficult to introduce this at once over the whole church. But the Trustees think, that at all settlements of ministers hereafter, Presbyteries by diligence might induce the Session or managers to pay, at least the lowest rate,

leaving it to the minister himself to raise it to the highest rate if he choose. We think that it can be easily shown that on the ground of justice the minister has a claim to this. He gives his whole time to the service of that congregation, and thus is precluded from laying by for the benefit of his family as others would do. In justice then we claim that that congregation is bound to provide for his family, should they be left destitute. This is acknowledged in other services. When a man serves his country in the army or navy, the Government acknowledges the claim of his widow and orphan to support. If sufficient stipend were given to enable the minister to make provision himself in this way, the congregation might be considered as having fulfilled its obligations. But it must be evident that even on the best salaries the provision can only be made by the minister trenching on other objects, which, if they do not affect his livelihood, at least affect his comfort or usefulness. And there is no other way in which a congregation can so easily make a comfortable provision for the widow and fatherless, should they be cast upon their care.

It may not be necessary to refer to this scheme in general. In the present day Life Assurance is a subject engaging much attention among business men and others in moderate circumstances. It is an interesting fact, that the first institutions of the kind in existence were the Ministers Widows' Funds, both in Britain and America. Perhaps it might be too much to say that the world is indebted to the church for the benefit of Life Assurance, but we are able to show the she was thus the first to show an example of that provident care for the future, which these institutions express.

And while Ministers' Widows' Funds were the first institutions of the kind, we are prepared to maintain that they present unequalled advantages, to those for whom they are intended. In the first place, there is a large saving of expense. During the past year we have not paid a single cent even for incidental expenses. In one of the best managed Scotch Companies, whose accounts we have examined, the expenses amounted to one-fifth of the gross receipts. And in others, which employ travelling agents, we believe the rate is even higher. Then, from the temperate habits and moral lives of Clergymen, it is now proved, that the ratio of mortality among them is twenty per cent lower than that of the general community, and thus a ministers' institution must give just proportionally greater advantages to those connected with it, over any general institution. Then Insurance Companies suffer not only from the vice and intemperance, but even the frauds of those connected with them. From these and

similar causes it has been shown, that under the mutual system, assurance might be effected on the lives of ministers for half the rates charged in the regular Companies. Under our scheme all these advantages accrue to those who avail themselves of its advantages. All that is paid will go either for Widows or Orphans or may be applied to the reduction of rates, whereas under any ordinary system of Life Assurance a large portion of what he contributes goes to pay salaries and commissions, as well as losses from the greater mortality in other classes of the community. Then comparing a Widows' Fund with other forms of Life Assurance while we acknowledge that the latter provide a sum for representatives in every case, yet, as in such a scheme as ours, all the payments made go to Widows and Orphans, it must be proportionally advantageous to this class, and must afford to them just so much greater benefits, than any ordinary Life Assurance Company can do.

The Trustees have observed during the past year, that in other churches the subject has been engaging considerable attention. In the Presbyterian Church of the United States especially, a vigorous effort is being made to secure the benefits of such a scheme for the ministers of that body. So far as they have been able to examine the plan proposed, your committee have only been the more satisfied of the safe and sound basis, on which our scheme has been established, and have therefore the more confidence in recommending it especially to the younger ministers of our body, assured that in no other way can they as easily secure the same advantages.

All which is respectfully submitted,

GEORGE PATTERSON, *Sec'y.*

The Report was cordially approved.

On motion of Mr. Hiram Smith, seconded by Mr. John Dickson, it was agreed to recommend to Presbyteries, at the time of ordaining or inducting ministers, or at Presbyterial Visitations, to represent to congregations their duty to provide for the annual payment of the sum necessary to place the name of their minister on this fund.

Mr. James D. McGregor, New Glasgow, was appointed a Director of the Fund in place of the late Roderick McGregor.

Reference from Halifax Presbytery.

This reference had respect to the "Wind-sor case," the Presbytery asking direction how to deal under certain conditions, with a woman who had married her deceased

half-sister's husband. The following was the decision of Synod: "That having read papers and heard parties, the Synod decline to sustain the reference as irrelevant, and remit to the Presbytery to see that the laws of the Church are duly sustained."

Marriage Affinity.

Out of the foregoing case arose a very prolonged discussion on the degrees of Affinity that should be a bar to marriage. It ended by the adoption of a resolution to defer the final decision of the question till next Synod.

Titles to Church Property.

An Overture was read from the Presbytery of Halifax on the subject of defective titles to Church property, asking the Synod to have a model deed prepared and printed, with blanks and code of rules prepared, forming a general Constitution for Congregations.

Rev. Messrs. McKnight and Falconer, and Mr. R. Murray, were appointed by the Presbytery to support the Overture. Mr. McKnight having been heard, it was agreed to approve of the Overture, appoint the three brethren named by Presbytery a Committee of Synod, with power to get the suggestions of legal gentlemen for the perfecting of the deed, which had been prepared and of the Constitution proposed, and to report to a subsequent Sederunt.

At the last Sederunt Rev. Mr. Falconer from the Committee on titles to Church property, submitted a model deed and Bye-Laws which was referred to the Committee on Rules and Forms.

TEMPERANCE.

The Report on Temperance was submitted by Rev. Isaac Murray:

REPORT OF COMMITTEE ON TEMPERANCE.

So long as annually the lives of thousands of our fellow-beings are destroyed by strong drink; so long as religion is dishonored because many who profess that worthy name, by which we are called, have fallen victims to the inebriating cup, and the Church mourns sad blanks made by it in the lists of her members, elders, and ministers; so long as all professions and ranks in society are compelled to blush because of

the ravages which this demon has wrought among them; so long as it continues to blight and ruin beauty and talent, and usefulness; so long as millions, year by year, are beggared by drunkenness, and virtue and reason itself are immolated on the altars of this insatiable monster; so long must temperance command a position of great and grave importance in the view of the statesman and patriot, philanthropist, and christian.

Since then intemperance and its baneful effects are everywhere manifest, your Committee must express their feelings of gratitude to the Ruler of nations and Head of the Church that signs of increased and increasing interest among the nations and the churches in reference to this subject are not lacking. Even France has moved in the cause of temperance and taught sister countries a lesson of wisdom upon it. It is certainly a new and auspicious indication in the line of social reforms to find the French Academy of Medicine not only patiently listening to the reading of papers which detail the fearful mischief and alarming prevalence of drunkenness, but especially is it encouraging to find that having done this that celebrated school immediately appointed a commission to investigate the whole subject, and issue a warning to France and the world against this monster vice and crime. In England it is well known that within the space of two years the subject of temperance has taken such hold of public sentiment as it never did before in that country. Government itself has been made to feel—a new thing for England—that it is a power in the land and to inquire what relation it should assume towards an agitation so wise and wide-spread. America has not only retained her Prohibitory act, she has also pushed her reform on temperance into new fields, and the friends of the inebriate rejoice that there is one place on this earth where he that putteth the bottle to his neighbor's mouth and maketh him drunken also is compelled by law to pay for this act of inhumanity, damages to the family of the drunken man. The Local Option law, whether on the narrow scale or wider, the latter leaving the question of license or no license to each county for its own decision, has been fraught with very beneficial results, and if thoroughly worked out must terminate in a Prohibitory Law—the temperance millenium of some of the soundest advocates of our cause. The secular press has not overlooked the demands which this reform has upon it. Religious periodicals are all, so far as known, devoted to it; while the varied Temperance Organizations are labouring with more or less earnestness, faithfulness and success therein, and deserve honorable mention among the means which impart progress to

this good work. Nor has the pulpit lagged behind this general activity. In proof of it is enough to refer to the fact that at the last meeting of the Evangelical Alliance—representative of the ministers and piety of Protestant Christendom—much interest was manifested in this subject, considerable time allotted to the discussion of it, stirring papers read upon it and much valuable information on the facts and horrors of intemperance thereby scattered far and wide. Turning to a particular section of the universal Church, it may be here mentioned as added on the point now before us that the "Presbyterian Minister's Association of Philadelphia" having carried the discussion of the temperance question through six sessions unanimously reached the following resolution:—"That in view of the deplorable results, temporal and eternal, which in so many cases are clearly traceable to the custom of wine drinking, especially as part of a social entertainment, and in view also of the divine precept that the strong bear the infirmities of the weak, not pleasing themselves, even as Christ also pleased not Himself, this Association regards the entire disuse of wine, as well as other intoxicating liquors as a beverage, by individuals or at social assemblies, as a duty which under the christian law of self-denial is now due to suffering humanity."

The foregoing may be taken as an index of what is going on as agencies and activities in the good work of temperance reform. But notwithstanding what is being done in this direction it is well known that intemperance rages, and its baneful effects are visible every where. Some 30,000 die annually in England from this cause alone. These figures may be taken as a representative proportion of what happens throughout our colonies, and christendom at large. Scotland amidst its blaze of gospel light and stir of missionary enterprise is still willing to support 13,000 places for the sale of ardent spirits—a vast army of death. Then according to the most reliable statistics three-fourths of all the insanity, pauperism and crime which fill our asylums, poor houses, prisons, and blight and curse our earth, rendering it more intensely than otherwise would be the case, a vale of tears and the very shadow of death, are produced by this one pestiferous cause.

If much is then being done in the interest of temperance much also is in operation to advance intemperance. We need scarcely add that reason and conscience, Scripture, self-denial and christian love are on the side of the first; but the influence of these powerful allies is greatly impeded by the passionate enthusiasm, perseverance and power of appetite, worldly gain and the force of old established customs which sup-

port and do not weary even in battling for the latter.

In such circumstances your committee are constrained to record their deep regret that the friends of sobriety, while a great work remains for them to perform, should be found even in appearance divided; but we are compelled to state that the difference between them is one of considerable importance if it even do not touch the very foundation of the temperance movement. Your Committee will be understood to refer to the dissonance of opinion among the friends of temperance as to the relation which the Scriptures sustain to alcoholic drinks. One party holds that it is the kind of liquor used which the scriptures prohibit as sinful and not any extent of use—that the use of all intoxicants to any extent is declared to be morally wrong and the moderate use of non-intoxicants alone permitted. With them the evil resides in the liquor, not in the user. The other party do not allow any such distinction in the wines of Scripture as is here implied. They maintain that Scripture wines are intoxicating, that the moderate use of such is not in itself sinful, and in the words of one, point their arguments thus: "The grand consideration which annihilates the entire grape-juice claim is this: that in all the ancient writings, including the Bible, while drunkenness is constantly spoken of, and temperance and intemperance, abstinence and moderation and excess, constantly treated of, in all the ages, it is never once intimated, you can escape all these evils if you will use the **RIGHT KIND OF WINE!**"

Your committee feel, then, that a more solid and wider basis must be found on which to place and recommend abstinence than an impracticable effort to establish a distinction between Scripture wine as intoxicating and un-intoxicating, and add, while admitting as their belief that the wine which good and sober men used in Bible land was inebriating, that it is sinful for Christians not to abstain from wine and every other liquor by the use of which it is well known and freely admitted their brother man 'stumbleth, or is offended, or made weak.'

There is a class of objects the rightness or wrongness to use which wholly depends on circumstances. They are commonly designated things indifferent. The Scriptures are very full in their exposition of christian action in reference to this class. And as confessedly among us the sin or duty of using spirituous liquors depends on circumstances, your Committee believe that if the teaching of God's word on the proper use and abuse of things indifferent were fully understood by temperance advocates, and properly exhibited by them, many good men who now either oppose the temperance

cause or seem indifferent to the success thereof, would change their views and relations to it; the foundation of this great moral and social reformation be felt to be more secure even in the estimation of its truest friends and efficient aid imparted to it in manifold ways. The field of duty just indicated is one which, it must be admitted, lies directly in the path of the Synod. What remains of this report will be a slight contribution to this object.

Every man, every Christian has a natural right to the use of things indifferent. This the Scriptures abundantly and clearly teach. Rom. 14, 1 Cor. 8, &c. But there is no true liberty which is free from the sphere of authority or entirely overlooks the subordination of the individual to the many. The subject we have cannot exclude the exercise of this important principle. The truth is that the natural right to use things indifferent is modified or limited and may be wholly set aside by the operation of Christian prudence and self-denial, or Christian love. Instead of admitting that Christians are at liberty to use things indifferent, simply because of their natural rights or because they have the power to use them and enjoy them or by a reference to the craving of appetite, Paul holds that that point must be decided by a reference to the advantage or benefit of their use to the user, and whether he may be able to sustain a true mastery over such use. *All things (indifferent) are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any,* proves what has just been advanced. It is clear that the drinking of wine must come under the guidance of these principles. Its use, even in the case of one isolated from human society, we thus see, must depend upon its beneficial tendency, and whether it may not destroy the liberty which claims the right to use it.

In a healthy state of body does the appetite require to be sharpened, sleep induced, or strength sought for labor, by the use of wine? Then your Committee believe that it becomes obligatory by the apostle's rule founded on self advantage to abstain. Again, is the desire for wine so strong that the man must treat that desire to rid himself for a time of its importunity, and thus quiet his nerves and feelings; or has the will lost its power of self-constraint and finds itself able to obey only the behests of appetite? Then the man is brought under 'the power' of this tempter, no longer retains his liberty, but is enslaved, and on the principle of respect is bound to abstain. The duty of Christians in the premises, and their sin in neglecting to discharge it, are thus expressed by Dr. Hodge: "It is of great importance to the moral health of the soul

that it should preserve its self-control, and not be in subjection to any appetite or desire, however innocent that desire may be in itself. This is a scriptural rule which Christians often neglect. They are slaves to certain forms of indulgence which they defend on the ground that they are not in themselves wrong; forgetting that it is wrong to be in bondage to any appetite or habit."

2. Our liberty to use things indifferent is limited by the effect of that use on others. Your Committee cannot enumerate all the weighty arguments which the Scriptures employ to urge on Christians the duty of self-denial for the good of others—the following Summary must suffice.

1. They appeal to the law of love—the Christian's highest law—whose fervent appeals and kind, considerate presence are inseparable from all the relations of life, and whose peculiar voice in all times and circumstances is heard with supreme authority saying: Look not every man on his own things, but every man also on the things of others, and thus seek by a sweet yet irresistible power, to lay a wholesome and holy restraint on the practical assertion of our liberties. Hear the great Apostle of the Gentiles: Let no man seek his own but every man another's weal. Take heed lest by any means this liberty of yours become a stumbling block to them that are weak. But if thy brother be grieved with thy meat, now walkest thou not according to love. 2. The repulsive contrast which is established between the conduct of that Christian who refuses to deny himself in so insignificant a thing as the taste of meat and the self-denial of Christ, in self-sacrifice on the accursed tree! Destroy not thy brother by thy meat for whom Christ died: As if, says Bengel, you made more of your food than Christ of his life! 3. Not only the death of Christ but his whole life as one of self-denial for the good of others is appealed to to enforce this duty on His followers who are commanded to imitate Him and to walk in the light of His life. 4. They enforce the duty of self-denial by a reference to the honor of religion. Let not your good be evil spoken of—your good, your religion, the Gospel or Kingdom of God, the Church of the living God. Cherish a sacred regard for the character, preserve inviolate the fair name of the religion of Jesus, let not the practice of its professors be in open antagonism with its principles, and in conflict with the example of Christ our Head. 5. The selfish one-sided exercise of liberty in things indifferent is pronounced by Paul to be positively sinful. The persistent adherence to such a course when it injures a weaker brother, the Apostle holds to be a violation of the moral law in both the tables—to be a sin against God and man.

When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ; 1 Cor. 8: 12. See the enormity of the offense. To wound a weak conscience and thwart the object of Christ's death, for this is what is meant here by sinning against Him. Let us also note that Paul expresses his double sin in the direct form, though it is but the consequence of a selfish exercise of a natural right or liberty.

Now all this, your Committee feel, applies with equal force to the temperance reform, as it does to the subject directly intended by Paul. The law of love with all its generous impulses and supreme authority, binds Christians to abstain for their brother's sake if they need not for their own; the repulsive contrast between their refusal to abandon their wine and other liquors by which myriads perish and Christ dying on the cross, is as strong as in the case first noted. Do Christians value their cups more than Christ did His life? The honor of religion demands abstinence. What a reproach drunkenness has brought upon the church,—whose pale, whose altars even it has polluted, is because Christians have not done more to arrest its destructive march. The self-denying life of Christ from His cradle to the cross pleads for temperance; pleads with the Christian to deny himself for the good of his erring, weak brother. The weakness of our brother's conscience demands abstinence, and a wholesome dread of being found guilty of the heinous offence of thwarting the objects of Christ's death demands it—abstinence not for a single occasion, week or year, but in the strong language of Paul, while the world standeth. Clearly, then, duty to God and duty to man demand abstinence. The Scriptures distinctly teach that we are placed under moral obligation to abstain from indulging in things indifferent, when the use of them is the occasion of sin to others.

From what has been advanced, your Committee think the duty of the Church in reference to the present use of alcoholic liquors cannot be doubtful. The Church should, by the authority vested in her by her Head, apply to that use the standing appointments of God, known and binding in His house in all ages and dispensations, viz., that no member of Christ's body has a right by doing what to himself might be lawful and innocent, to cause his brother to sin. It should seek by every scriptural means to enlighten all men, especially professors, as to the enormity of the sin of violating this law of love—to induce all to feel the moral obligation involved in this subject to be so great that by the force of conscience they shall be constrained to abstain. Appeal should be constantly made to pious and benevolent feeling: to the ex-

ample of Christ and the claims of religion. The Sabbath School and family should be pressed into the cause of temperance, and both made a means of disseminating the principles of the Bible on this subject far beyond what they have been in times past. There should be prayer constantly offered in the Sanctuary for those engaged in the traffic in intoxicants, that their eyes might be open to behold the misery they cause, and their hearts and consciences to feel right in reference thereto. Let ministers and elders demonstrate to those among whom they rule in the Son, that they understand the principles on which the temperance reform should be advocated, that they are deeply and solemnly impressed by their power, sacredness and wisdom. And your Committee believe, that it might be the means of doing much good were this court to issue a Synodical Letter containing an exhibition of the Scriptural principles applicable to this whole subject.

But while advocating what is right, let us guard against running into what is wrong. Your Committee feel that the Scriptures do not allow us to enforce the foregoing principles of sobriety by ecclesiastical disabilities, that the man who is not enlightened enough or religious enough to see and feel his duty in the premises, is not to be placed under the ban of the Church. If God has received him, notwithstanding his error on this point, so ought the Church. Still he is to be re-monstrated with, the nature and aggravation of his sin is to be shown to him, and his duty clearly pointed out; he is to be left to God and his conscience in the matter. Nor yet is it consistent with the principles that govern the use of this class of objects, to hold that we are bound to make and use wines because our Lord did so. In these particulars, as in every other, He did whatever pleased His Heavenly Father. But as the rightness or wrongness of making or using wine depends on circumstances, he who pleads that he may do as our Lord did, must show that he is in the same circumstances that Christ was. Forgetting this principle, while he may in letter imitate Christ, he may in truth oppose Him, and place the apostle who said, that he would not drink wine, in antagonism with His Lord.

This Report was received and recommended to the careful consideration of our people. The following resolutions were adopted unanimously:—

On motion of Dr. McCulloch:

“That it be an instruction to the Committee, to call the special attention of Sessions to this subject, with a view of bringing it under the consideration of our people, for

the purpose of devising such remedy as local circumstances may demand.”

On motion of the Clerk:

“That in view of a season of political excitement at hand in the Provinces of Nova Scotia and New Brunswick, the Synod earnestly recommends all Sessions of the Church in these Provinces to consider without delay what measures can be adopted for warning and guarding our people against giving any sanction or countenance, directly or indirectly, to the use of intoxicating liquors in connection with such times and contests.”

On motion of Rev. John Forrest:

“That the ministers of the Church be recommended to preach to their people on the subject of Temperance, on the 4th Sabbath of December, specially warning them against the drinking usages connected with our Christmas and New Year season.”

Deputations.

Rev. Mr. Robb, Deputy from the United Presbyterian Church of the United States, and Rev. Drs. Thompson and Magie, and Hon. John H. ^{W.}, Deputies from the Presbyterian Church of the United States, appeared before the Synod and conveyed fraternal salutations.

The following resolutions were adopted by Synod:

“The Synod welcomes among them the esteemed Representative of the General Assembly of the United Presbyterian Church of North America, reciprocates, with the greatest cordiality, the brotherly sentiments to which they have listened, and expresses the highest satisfaction at the evidences of life, prosperity and progress which that honoured church so abundantly exhibits.”

“That this Synod desires to express its great satisfaction in welcoming the Deputation from the Presbyterian Church of the United States of America, in receiving their fraternal greetings, in reciprocating the same, and in hearing of their operations, success and continuous growth; that we are glad to know that the Union between the two great bodies of which that church is composed has been productive of the happiest results, and that we cherish the hope that the same spirit which has blessed that church in the past will continue to pervade it and bless it in all future time.”

The Synod also received a Deputation from the Wesleyan Conference with friendly christian salutations.

The following resolution was adopted :—

“That the Synod have much pleasure in welcoming delegates from the Wesleyan Conference of Eastern British America, and trust that their present visit may be the means of opening up an intercourse which shall tend to strengthen the bonds of brotherhood between this Synod and the Conference; and illustrate to the world the *real unity* which exists among Christ's people though separated by denominational distinctions.”

The addresses delivered by delegates and the responses of members of Synod were most cordial and appropriate.

A Deputation was sent to the Wesleyan Conference with the Synod's christian salutations.

Rev. Robert Sedgewick was appointed to represent this Synod next year in the General Assemblies and Synods of the Sister Presbyterian Churches of the Father land.

The Moderator and Rev. James Bennet were appointed to convey the fraternal Salutations of this Synod next year to the General Assembly of the Canada Presbyterian Church, to the General Assembly of the United Presbyterian Church of North America, and to the General Assembly of the Presbyterian Church of the United States of America.

Home Missions.

The Report, printed in last *Record*, was adopted. Able addresses were delivered by Revs. John M. McLeod and Neil McKay. No special action was required in connection with this department of the Church's work.

SABBATH OBSERVANCE.

Rev. R. Laird read the following Report :

REPORT ON SABBATH OBSERVANCE.

In presenting their annual report, your Committee may be permitted to remind the members of Synod that the work in its most important aspect is their own. The duty of “observing the Sabbath Day” is incumbent on all the officers and members of the Church in a much more extensive sense than the obligation to advance almost every other object which the Synod recognizes as within the sphere of its operations. The Committee cannot point to a particular

part of the field, as in the case of the Foreign Mission, and report the result of the combined efforts of the whole Church. As all true Christians love and revere the Lord's Day, so they should feel that they are personally responsible to Him for the right improvement of the day, and for their talents of influence to promote its scriptural observance by others. A special duty, however, devolves on your Committee which they will endeavour briefly to discharge.

Though unable to report decided progress in any part of the Synod's bounds in which Sabbath desecration is known to prevail, yet former ground has, it is believed, been maintained. Information on the subject has been diffused, and earnest efforts put forth to arrest the course of this kind of wickedness. The amount of success which has attended these cannot be estimated. But, as in every other truly Christian effort, fruit has doubtless been the result to the glory of the Lord of the Sabbath. This appears to be the situation of the subject in Halifax. The warfare is going on between the friends of the Sabbath and those engaged illicit traffic on that day. In St. John, the “Sunday Liquor Bill,” referred to in last year's report, continues to work very well; and consequently is producing most desirable results. In Charlottetown the change of one of the market days to Saturday, as noticed last year, was soon revoked, and Friday resumed as previously. The fears of the friends of the Sabbath have thus been dispersed, and encouragement afforded to persist in all right endeavours to promote the sanctification of the Lord's Day. In other parts of the Church former good practice has generally been maintained.

Your Committee have in part carried out the resolution expressed in their last report, to use the press as an auxiliary in the work. This has aided in keeping the subject before the minds of many who read the religious periodicals in circulation among them. But this effort has only had a beginning. It seems well adapted for the purpose; and the Committee recommend that it be earnestly prosecuted during the ensuing year. Newspaper editors and proprietors might be induced to give more attention to the subject. Besides this, tracts on Sabbath Observance might be largely distributed, especially in those places in which the holy day is profaned. The originator of the now celebrated “Stirling Enterprise,” began the work by issuing “a plain, pointed tract on Sabbath desecration.” “The success of his little effort took him by surprise.” That which was felt as a new and strange power put into his hand for the Divine glory, will, we should believe, be owned by God for a like

blessed purpose, when prayerfully employed by others. The "British and American Book and Tract Society" would, no doubt, cheerfully undertake a part of this work, were its attention called to the subject by those of its officers who are members of Synod.

Railway travelling on the Lord's Day appears to be the danger most threatening at present. As railways are being rapidly extended throughout the Lower Provinces, their use on the Sabbath should be watched with a jealous eye by the Church of Christ. The testimony against such traffic should be very decided, and be frequently repeated. The whole system of "Sunday trains" sets at naught the *Divine Commandment*, "*Remember the Sabbath Day to keep it holy.*" It disregards the concentrated opinion of all religious people; and it is adapted to produce corruption of morals in the towns and villages through which such trains pass. During the past winter, Railway Managers and Commissioners have been forcibly reminded that there is a power above them, capable at pleasure of arresting their traffic by the driven snow. They would learn wisdom were they to lay this lesson to heart,—the very one taught the Jews when "their land laid desolate seventy years till she had enjoyed her Sabbaths."

Nothing further appears to be required of the Committee than to stir up the minds of the members of Synod, and through them, the whole church, "by way of remembrance." Recommendations formerly made and approved, are still applicable and still in force. From the pulpit, faithful warning should be given against every encroachment on the Sabbath, and the duty of scriptural observance fully and frequently stated and enforced. A solemn responsibility rests on parents in reference to the Lord's Day. Let them seek to realize this in all its force; and by precept and practice discharge their divinely imposed obligations. Let them "train up their children in this respect in the way in which they ought to go." In every place where opinion is expressed, or may properly be expressed, let Sabbath day amusements and pleasure driving be judged by the Divine standard; and looked upon as God-honouring and soul-destroying practices. Let the holy day be highly valued and loved by the friends of Christ, and let them delight themselves in the Lord their God on His own day, and "God, even our God will bless us."

All which is respectfully submitted by the Committee,

ROBERT LAIRD, *Convener.*

The Report, with slight modifications, was adopted.

On motion, it was agreed—"That this

Synod solemnly protests against violations of the Lord's day by Railway Commissioners travelling by special trains, without any plea of necessity or mercy."

Sabbath Schools.

Rev. A. Simpson read the Report, which was adopted.

On motion of Rev. James Thompson, it was agreed to direct the committee to attend during the next year, to the duty laid on them by a former Synod, to prepare a Catalogue of Books which can be recommended as safe and suitable for Sabbath Schools.

SUPPLEMENTING FUND.

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

The Committee on Supplements beg leave to submit their Report as follows.

They would recommend that Supplements be granted to the following congregations:—

PRESBYTERY OF ST. JOHN.

1. Moncton.....	\$100 00
2. Sussex.....	100 00
3. Springfield.....	100 00
4. Campbell Settlement.....	100 00
5. Salt Springs.....	100 00
6. Carleton.....	100 00
7. Bocabec.....	100 00
8. Fredericton.....	100 00
9. Baillie.....	100 00

PRESBYTERY OF MIRAMICHI.

10. New Mills.....	\$100 00
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PRESBYTERY OF P. E. ISLAND.

11. Dundas.....	\$120 00
12. West Point.....	120 00
13. Tryon and Bonshaw.....	80 00
14. Woodville.....	80 00
15. Murray Harbour.....	40 00

PRESBYTERY OF VICTORIA AND RICHMOND.

16. Baddeck.....	\$ 80 00
17. Plaster Cove.....	80 00
18. Lake Ainslie.....	80 00

PRESBYTERY OF CAPE BRETON.

19. Leitch's Creek.....	\$130 00
20. Boularderie.....	60 00
21. Glace Bay.....	50 00
22. Cow Bay.....	80 00
23. Gabarus.....	100 00

PRESBYTERY OF PICTOU.

24. French River.....	\$ 60 00
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PRESBYTERY OF TRURO.

25. Parrsboro'.....	\$100 00
26. Coldstream.....	100 00
27. Acadia (in case of settlement)....	100 00

PRESBYTERY OF HALIFAX.

28. Annapolis.....	200 00
29. Kempt and Walton.....	120 00
30. Lawrencetown.....	120 00
31. Musquodoboit Harbour (in case of settlement).....	100 00

PRESBYTERY OF LUNENBURG AND YARMOUTH.

32. Clyde River.....	\$110 00
33. Mahon Bay.....	110 00
34. Cheboque and Carleton (in case of settlement).....	150 00

One or two remarks upon the foregoing recommendations, may now be submitted. Two congregations, it will be observed, have been dropped from the list, as compared with the past year, viz., Glassville in the Presbytery of St. John, and Blackville in the Presbytery of Miramichi, although in the former case, as no settlement was effected, the reduction is more apparent than real. Three congregations have been added, viz., Lake Ainslie in the Presbytery of Victoria and Richmond, Gabarus in the Presbytery of Cape Breton, and Cheboque in the Presbytery of Lunenburg and Yarmouth. Further, upon the recommendation of their respective Presbyteries, a reduction of \$20 has been made in the grant to Tryon and Bonshaw, and \$10 each in the grant to Clyde River and Mahone Bay. In all the other cases the grants recommended are the same as last year.

To sum up the whole, then, the amount asked this year is \$3,470—about the same amount as last year; and as there are but three vacant congregations on the list, it is not at all probable that a less sum will be needed, and will have to be raised by the churches.

And this leads to the consideration of the means likely to be in your Committee's hands to enable them to meet this proposed expenditure. And we would not conceal from Synod our serious misgivings, as to our ability to fulfil the recommendations we have made, unless means be adopted in some degree fitted to the urgency of the case. The receipts for the past year, as you have already heard, have been \$2,921, leaving the fund in debt at the close of the last financial year, viz., June 1st, 1872, \$531 54. Now, so far as this debt is concerned, we would recommend, as we did last year, and for the same reasons, that it be paid by the Home Mission Board. Before, however, proceeding to remark further upon our prospects for the coming year, we would bring this fact to the Synod's notice, that on the 1st of July half of the Supplements granted last year falls to be paid. The amount needed will be somewhere about \$1,500, while at present there are in the Treasurer's hands little more than \$300. What are we to do here? The

brethren have come up no doubt depending upon receiving the grants promised them, and are we to send them empty away? Your Committee do feel themselves in a great strait, and can do nothing else but come before you and ask your direction.

But to come back to the immediate point, our prospects for the coming year, you will remember that in the receipts for 1871-72 were included a grant of \$500 from the Free Church of Scotland, which has now come to an end. Besides, we should not, unless compelled thereto, draw upon the funds of the Home Mission Board, as, had they men enough at their command, their funds would be all too small. It is plain, then, that to put the scheme in a proper position, an additional sum of \$1,000 will need to be raised. Either this must be done or the grants already small enough must be reduced. But if this latter alternative be not, as we trust it will not be, seriously contemplated, then it is plain that another scale of giving must be adopted by our congregations. About thirty of them have made no contributions to our funds. While in the case of those who have done so, the inequality is very marked and very great. In either case, it would perhaps be invidious to mention names. But while some have done very nobly, others have not come up to what might fairly be expected from them. In view of these considerations, therefore, we would suggest:

1. That the balance now due the Treasurer be paid by the Home Mission Board.
2. That in the present state of the Fund, power be given to the Committee to take such measures, either by Deputation or Circular or otherwise, as in their judgment may tend to improve its position.

3. That an addition be made to their number, with the view of enabling them to meet more frequently.

4. That should the required amount fail to be realized, the grants be paid *pro rata*.

5. That Presbyteries be enjoined to appoint one of their number, whose duty it shall be to see that all the congregations within their bounds contribute to all the schemes of the Church: or to make it the duty of the Clerk of Presbytery, after he has tabulated the Statistical Returns, to report all cases of delinquency, that Presbytery may deal with them as circumstances may require.

To conclude, your Committee cannot but feel that the present condition of the scheme is far from being a satisfactory one; but they are not the less convinced that it ought to be maintained as a matter of the utmost importance to the church's prosperity. And they would call upon the Synod to remember that other churches have, in this respect, to contend with the

very same difficulties as those which press upon ourselves. We ought not, therefore, to allow ourselves to be discouraged, but press forward all the more resolutely because of them. Indeed, in view of all the circumstances of the case, your Committee think that the time has nearly come when the church should seriously consider the propriety of establishing a general Sustentation Fund. To do so would no doubt interfere materially with existing arrangements, and would make a large demand upon the public spirit, the liberality, the wisdom, of the members of this Synod and of the church as a whole. But the advantages of such a fund would be so many and so great as to justify the Synod, in the opinion of your Committee, in making it the matter of their early and serious consideration.

All which is respectfully submitted.

GEO. CHRISTIE, *Convener.*

THOS. SEDGEWICK, *Sec'y.*

The following is the action of Synod on the Report:—

1st.—It was agreed that the Balance due the Treasurer be paid from the funds of the Board of Home Missions, and that the deficiency of money received since June 1st for meeting the July payments be also met from the funds of the same Board, in the expectation that the Church generally will, within the year, meet all the proper demands on the fund for the year.

2nd.—To enable the Committee to meet whenever business may require, between meetings of Synod, it was agreed that several additions be made to their number.

The Committee having recommended, though with acknowledged reluctance, that in the event of a deficiency of funds to meet all demands this year, payments be made proportional to the means in hand, the Synod refused to accept the recommendation, and directed that no deductions be made.

3rd.—The Synod adopted the following recommendation. To enjoin Presbyteries to appoint one of their number whose duty it shall be to see that all the congregations within their bounds contribute to all the schemes of the Church: or to make it the duty of the Clerk of Presbytery at the first meeting after he has tabulated the Statistical Returns to report all delinquents, that the Presbytery may deal with them as circumstances require.

4th.—It was also agreed that the different Presbyteries be directed during the year to review the list of supplemented congregations under their charge, and to make special investigation whether the allowance may not be reduced in some of them, or relinquished altogether, and to report to

the Committee before next meeting of Synod.

The Synod gave ample powers to the Committee to take what steps they think best for improving the condition of this important Fund. They may visit the churches by Deputations, rouse them to their duty by timely circulars, or use any other measures that may be deemed expedient.

Publication Committee.

The Report of this Committee showed that there is an increase of 500 in the circulation of the *Record* for the present year, as compared with the last year. Still the circulation of the organ of the Church should be more than doubled.

Travelling Expenses.

The Committee reported that \$784.14 had been received, and bills for travelling expenses amounted to \$724.47. This left a considerable balance to be met for delegations, &c.

SYSTEMATIC BENEFICENCE.

Rev. E. A. McCurdy submitted the Report on this subject, which is as follows:

REPORT OF THE COMMITTEE ON SYSTEMATIC BENEFICENCE.

It is with feelings of exultation and gratitude to God, that your Committee on Systematic Beneficence present to Synod their third Annual Report. The progress which has been made during the past year in developing the interest of the church in the subject which has been entrusted to them, has been unprecedented, for whether we consider the number of congregations which have adopted your recommendations, the almost uniformly encouraging reports which they give of their success, the hearty good will and sympathy which pervades nearly every communication which the Committee have received, or the extent to which the subject seems to have gained a hold upon the hearts and consciences of many of our people, we cannot resist the conviction that the tide of Systematic Christian Beneficence is on the flood, that our members and adherents are more generally recognizing their Stewardship, and that it only requires unwearied fidelity on the part of those to whose guidance the affairs of the church have been entrusted, to bring about such a change in the methods, measures, and spirit of Christian liberality, as will

secure a more perfect development of a most important Christian grace, entail untold blessings upon the Church and the world, and glorify the exalted Redeemer.

MEASURES TAKEN.

During the past year the Committee have as hitherto been guided strictly by the instructions of Synod. Wishing to reach directly, as many of our office-bearers as possible, they issued 800 copies of a circular to remind our people of your recommendations; to restate our principles; to indicate the progress already made; and to urge to increased effort in the same directions. They endeavoured still further to make a judicious use of the press, and so contributions upon the subject, some of them from members of the Committee, and others from esteemed brethren who cordially approve of your object have appeared in the different periodicals, which circulate most widely among us. As instructed, they also issued a second circular in April, for the purpose of collecting information so as to be able to present as full and accurate a report as possible to the present meeting of Synod. To the 110 circulars addressed to the Moderators of as many Sessions, answers have been received to upwards of seventy. To the brethren who have reported, the Committee wish to express their sense of obligation, not only for the cheering information which they have furnished, but also for the statement of their objections to the proposed system, and of the difficulties which lie in the way of carrying it out in their respective localities, and especially for the suggestions which many of them have made as to the best methods to be employed for its speedy extension throughout the whole Church.

RESULTS.

Of the 75 congregations which have reported, 29 have wholly, or in part adopted your recommendations. Only a few, however, aim at meeting all claims upon them by their weekly Sabbath Offerings. Most of them depend wholly upon these offerings for the support of Gospel ordinances among themselves. Some of them set apart certain Sabbaths for collections for the schemes of the Church, while others make their contributions for general purposes in other ways. Besides the 12 congregations reported last year as having adopted your recommendations, there have been added since your meeting in St. John, Lunenburg, Mahone Bay, Moncton, St. James' N. B., Charlottetown, Bedeque, P. E. Island, James' Church New Glasgow, Albion Mines, French River, Green Hill, Truro, Onslow, Windsor, Great Village, Coldstream, and Cornwallis, and Glasgow. River Charlo reports a partial acceptance

of the system. Sheet Harbour and Kempt in their largest sections have also adopted it. The congregations of West River make their collections for the schemes of the Church upon this principle. Glenelg St. Mury's has adopted it with the modification involved in the envelope system. Nor is this all. From many of the brethren your Committee have received the gratifying intelligence that the subject has been brought before the annual meetings of their congregations, and discussed with a good prospect of almost immediate acceptance; while from others they learn that their people are merely waiting to ascertain the result of the experiment in the case of some who have adopted it.

CONTINUED SUCCESS.

But that nearly 30 of our congregations have adopted your recommendations is not the most encouraging fact which can be embodied in this report. Your Committee would not have been surprised if, in the haste sometimes manifested in making a change, sufficient preparation had not in all cases been made, and so had found themselves shut up to report some instances in which the results had been far from successful. But though the movement has contended so rapidly, though the means of preparation for the adoption of your recommendations must in many cases have been exceedingly limited, they have not a single failure to report. Only one brother reports the result as so far unsatisfactory. Most of them report favourably of the change, and quite a number affirm that their own fears, as well as those of their congregations, have been disappointed, and their expectations more than realized. One brother states that there has been an increase in the contributions of his congregation. Another whose congregation numbers only 45 families who found it extremely difficult under the former system to pay their minister the sum of \$250 per annum affirms that during the first quarter his people raised \$75.00, while at the same date of the previous year nothing at all had been collected. A third whose membership barely exceeds one hundred, states that though the proposed system has been only partially adopted, a third more has been added to the funds of the Church. Yet another says "The two quarters preceding our commencement of the scheme, all our funds were raised by pew rents, and the income was not sufficient to pay the salary which was a trifle over \$800.00, so that the congregation was going in debt for working expenses and part of the salary. Since the adoption of the system of weekly offerings we have been raising at the rate of \$1240.00 per annum. Not only has the new system increased our income, it has also helped to fill our church."

EXPERIMENTS.

Two of our congregations which have adopted your recommendations have been placed in circumstances so peculiar during the past year, have indeed been brought into a position which so thoroughly illustrates the elasticity of the system as to justify a specific reference. It is well known to many of the members of Synod, that a considerable number of the members of both Poplar Grove and Chalmers Churches, Halifax, have withdrawn from their former connections for the purpose of organizing a new congregation. It had been very reasonably anticipated that the change would impair the financial efficiency of the old congregations. Consequently your Committee looked for the reports from these Sessions with considerable anxiety. The return from Poplar Grove informs them that "Since the division of the congregation in December last the collections have increased considerably. The average per Sabbath is now about \$50.00." The report from Chalmers Church states that "though since our report last year the congregation has been revolutionized, perhaps three-fourths of our wealth having left us, yet in the altered circumstances the system has been continued, and so far has put the congregation on a satisfactory financial footing. Enough has been received on Sabbaths, to meet all liabilities, and, if continued, will enable the congregation to increase the salary of their pastor." Since the date of this return the congregation has been subjected to the loss of its pastor, but they have secured a successor to whom they have undertaken to pay \$200 more per annum than they have hitherto done.

LOGIC OF FACTS.

Now, if in a matter of this kind, facts furnish the best of all arguments, what stranger plea can be urged in favour of the universal adoption of your recommendations by the Church as rapidly as congregations become ripe for so doing, than the experience of almost all the congregations which have adopted them. It is true that this experience in most of our congregations has been as yet very limited, but it is worthy of attentive consideration that those which have been acting upon the principles recommended are among the most successful of all, and it is an interesting fact that of the congregation to which must be assigned the honour of being the pioneer in the movement. (having commenced it some 24 years ago) a late Presbyterian visitation reported that during the year preceeding the date of the visitation, its members had contributed for the various objects presented to them the sum of upwards of \$2000 being an average of nearly \$28 per family. Indeed so successful have some of our congregations been,

that several instances came to the knowledge of your Committee in which congregations of sister churches have been induced by their example to adopt the same system and it is not known that in any of these cases the change has issued in failure.

OBJECTIONS.

The query of your Committee as to the principal difficulties in the way of the adoption for the proposed system, has elicited numerous answers all of which have engaged their earnest attention. It will be apparent that it is impossible for the Committee to consider all those in detail within the limits of a brief report. To some of the most important objections the attention of the Church will probably be directed through the *Record*, but the Synod will bear with the Committee while they advert very briefly to one or two which can be dealt with in a few words.

Some of the brethren object to your recommendations on the ground that "according to the general system of Systematic Benevolence, there is no responsibility. A man may give what he pleases. No one knows the amount. But supporting the Gospel is a duty. If a man neglect it he is liable to discipline."

In this connection your Committee would observe that as a matter of fact, discipline is seldom or never exercised for this offence, and that, generally where it has been, the results have not been supremely satisfactory. They would submit also that by the method which they advocate there is no relaxation of responsibility, but only a change of the party to whom a man is responsible. The system which the Synod has sanctioned cultivates a sense of responsibility to God rather than to man. It sends a man to his closet rather than to the Session and seems to be most consistent with the precept "When thou doest alms let not thy left hand know what thy right hand doeth," &c.

Another objection which is very widely felt, has been suggested to your Committee. It has been urged by brethren, many of whom fully sympathize with the views of Synod, "your system is suited to Towns, and Villages, but not to country congregations, which are widely scattered, meet seldom and have money in circulation only at certain seasons of the year." To this it might be replied, that when Paul enjoined the precept upon which we rest, he had immediately and primarily before him, not only the church in wealthy and populous Corinth, but also the Congregations in the surrounding country of Achaia, as well as the churches which were located in the much more thinly peopled regions of Galatia.

Besides it will be observed that the objection after all, lies more against weakly offer-

ng, that weekly storing, which is really the essence of the system, for no matter how widely scattered a people may be, no matter how frequently they are detained from the house of God, or how great the scarcity of their gold and silver at certain seasons, if they have been led to perceive the spirituality of the duty, and its importance as a means of grace, they can and will make their preparations from week to week, and when they receive their income put the whole amount into the Treasury of the Lord just as they would pay any other honest debt.

But your Committee would direct special attention to the fact that this objection is urged by those, and by those only, who have not made the experiment. All the reports which have been received from the Sessions of strictly rural congregations which have adopted your suggestions are favourable.

RECOMMENDATIONS.

The Committee would suggest, therefore, that before the scheme be declared to be unsuitable to country congregations, the experiment be fairly and fully tried. They do not press a hasty adoption of the system. They do not wish to have it imposed upon any congregation before it is fully prepared for its adoption. But they do urge to a constant effort on the part of all to prepare the way for its speedy and universal acceptance. They suggest that those in favour of your recommendations in any of our congregations should begin and carry on an agitation of the question by discussing its merits with those who are more doubtful. They recommend that parents should teach their children the duty, and train them to its practice; that Sabbath School Teachers endeavour to introduce weekly offerings into their classes; that ministers should preach upon the subject; and that in those instances in which pastors shrink from doing so lest their motives should be misunderstood, their congregations, or bodies of managers, or sessions invite them to treat the subject in their public ministrations. In this way a process of preparation would be in constant progress, and when a large majority in any congregation become persuaded of the efficiency of the system, and are determined to give it an earnest trial, that congregation wherever it is located will be in a position to adopt your recommendations without fear of failure. Upon the whole, your Committee are more and more impressed with the necessity of urging the practice of weekly storing upon every person connected with our church. While our statistics continue to tell the tale which they do tell, while they testify that of the 130 congregations connected with the Synod only a little over one-third have reached or exceeded the minimum suggested by Synod

a number of years ago as the salary of her ministers, that about 45 contribute for the same purpose \$500 or less, of which some 20 fall below \$400 and a few do not raise even \$200; while they proclaim to the world, as they have done this year, that only 45 congregations have contributed to all the schemes of the church, that 39 have made no collection for our Supplementary Fund, that an equal number have done nothing for our Education Scheme, that 30 have ignored the claims of the Day-spring, and 22 those of the Synod Fund, that 19 have not contributed to the Home Mission, and 13 have made no effort to extend the Gospel among the heathen, your Committee feel that the most earnest efforts should be made to press upon every one a constant attention to this most important duty. And then too, when they think of the great world with its masses of ignorance, superstitions and sin, when they remember that ample provision has been made in the atonement of Christ, and in the work of the Holy Spirit for human Salvation, when they consider that the commission of the Great Head of the Church requires her to preach the Gospel to every creature, and that the only valid plea for not fulfilling it is inability, when they reflect upon the fact that in our own day and almost within the memory of living men, by far the greater part of the world has been providentially opened for the reception of the Gospel, when they consider that millions upon millions of property have been placed in the hands of professing Christians by the Great Proprietor of the Universe, just that they might expend it freely upon this work, they feel themselves constrained to urge by every consideration a prompt, cheerful, and universal adoption of the great New Testament rule of Church Finance. "Upon the first day of the week let every one of you lay by Him in store as God has prospered Him."

STEWARDSHIP.

Nor can your Committee express their convictions upon this subject more tersely or powerfully than in the language of a most elaborate and able article in a recent No. of the *Princeton Review*. The writer says, "The fundamental requisite to the full enforcement of the Divine Claim is a more complete, general, constant, and forcible exhibition of the Scripture doctrine of the Stewardship of the church under Christ the Absolute Owner of all things. In the full and correct conception and reception of this truth is laid that solid formation of principle in its application to the use of property without which there may indeed be impulsive spasmodic distribution but never the intelligent, systematic, liberal and dutiful Christian giving which the word of God evidently contemplates. We have to do

in these days with such grand and awful issues, that the lessons of Christian Beneficence deserve a place next to the first words in the home which bear to the tender conscience and retentive memories of the little ones of the household, the dawning knowledge of the crucified Jesus; claims a place only second to that of the way of life in the more elaborate unfolding of Scripture, doctrinal and practical in the Sabbath School and Bible Class; and in the exhibition of truth and duty from the pulpit, demands for itself a place no less important than that which God has given to love to our neighbour in the Decalogue. * * * The order is: First, the principle fixed in the heart, next, the call for its exercise made imperative, and then the opportunity furnished at the right moment, and in the right way for its proper exercise. Here is found the proper place for all the machinery of Systematic Giving. We are of those who held the opinion that the only true basis for any scriptural and permanently effective scheme is to be laid in the recognition of the truth that Christian Giving is worship, and therefore must be an essential part of complete Sabbath Worship. In accordance with this view the General Assembly in the report of its first Committee on Systematic Beneficence in 1855 declares that "Giving in the Scriptures is put upon substantially the same basis as prayer, the one is the sacrifice of life, and the other the sacrifice of substance, the Scriptures associating communion as the communication of benefits with teaching, prayer, and the Eucharist, as making up with them the complete Christian worship of Apostolic times, so that the collection was uniformly a part of religious worship in the primitive Church."

A GENERAL MOVEMENT.

As an additional inducement to prosecute vigorously the work upon which this Synod has so auspiciously entered, your Committee would advert to the fact that at the present moment there is a very general movement throughout the Christian church in favour of the system for which they are pleading. It is sweeping over the neighbouring Republic and many congregations connected with different branches of the church in that country have adopted the practice of weekly offering with most gratifying success. The General Assembly of the Free Church of Scotland had before it at its last meeting an Overture from one of its Synods in favour of the very movement which you have recommended. Large and influential societies both in Britain and America, have been organized for the specific purpose of furthering the same object. The Wesleyan Conference now in session in this city, at its last meeting appointed a Com-

mittee to prepare and submit some scheme which would more fully develop their financial resources, and that Committee has determined to recommend one in many aspects identical with your own. Under these circumstances, your Committee grateful for past success, and hopeful for future progress, would earnestly recommend still more vigorous efforts on the part of all ministers, elders, deacons, managers and congregations to carry the recommendations of Synod into effect. They would submit that very much more depends upon the fidelity of those congregation which have already adopted the system. If all these exert themselves as they ought, under the influence of a determination to succeed, others will certainly and speedily imitate their example. If, on the other hand, they become indifferent, and allow the system to break down on their hands, they will not only entail failure upon themselves, but weaken the hands of the Committee, discourage their brethren, and bring dishonour upon the Great Head of the Church.

SUGGESTIONS.

From the Moderators of Sessions your Committee has received quite a number of suggestions as to the best means to be employed to secure the speedy and universal extension throughout the church of weekly storing and offering. One brother requests them to furnish statements of the results, in the congregations which have adopted it. Another urges them to demonstrate the *ius divinum* of the practice. A third recommends that Presbyteries press the matter upon the attention of congregations at their visitations. More than one suggests the appointment of a lay agent to go round among our congregations and explain it to the people. Several incite the Committee and the Church to greater activity by the exclamation agitate, agitate, agitate. Your Committee believe that all that is necessary is, that the subject be kept before the church, as it has been the past few years. The only suggestions for which they would seek the sanction of the Synod are:

First, That the Synod recommend the Presbyteries, Sessions, and Boards of Managers under their jurisdiction to use all diligence to promote the extension of systematic giving, more especially of weekly storing on the part of all, and of weekly offering when practicable.

Secondly, That the Committee be instructed to watch over the progress of the movement during the ensuing year, as hitherto, to endeavor to collect reliable information, and to lay the same before the Synod at its next meeting.

The Synod approved of the Report and adopted its recommendations.

AGED AND INFIRM MINISTERS' FUND.

The Committee, through the Convener, Rev. G. Patterson, reported as follows:—

The Committee on the Aged and Infirm Ministers' Fund beg leave to report that, owing to a variety of causes, the work of collecting for the fund has not made the progress during the past year which they desire, and which, at last meeting of Synod, they had expected. They then contemplated that, by one vigorous effort over the whole church, a sum might be raised which would provide for all the claims likely to be made upon us for a number of years to come. The Committee, as soon after the last meeting of Synod as in their power, called the attention of Presbyteries to the subject, and requested ministers to act as delegates, in visiting congregations throughout the church on behalf of the scheme. According to the resolution of Synod last year, they also requested the Agent of the schemes of the church to give his assistance in the work. The subject has been before most of the Presbyteries, and, so far as heard from, has been taken up by them cordially. The Presbyteries of Halifax and Pictou have made arrangements for appealing to the congregations under their care, and have commenced carrying them into effect; and the Presbyteries of Lunenburg and Yarmouth, St. John and P. E. Island are taking up the matter. Various providential occurrences, however, have prevented them from taking action at so early a day, as to enable us to report results at this meeting of Synod. The same causes have prevented the work of visiting congregations and appealing for subscriptions, being carried out to the extent contemplated. Some progress, however, has been made, and the Committee are happy to say that some very liberal responses have been made to their appeals. There has been received during the past year, by collections and donations, the sum of \$1,755.11, and from interest \$92, which, with the amount on hand since last year, makes the total amount in fund \$2,729.63, of which the sum of \$2,100.00 is now invested. The Committee can only ask the Synod to renew its injunction of last year to those congregations which have not yet made collections, to do so at an early day, and to authorize the agent of the schemes of the church to give as much of his time to the work of collecting for this fund as circumstances will permit. The Committee should regret, if this would interfere with any other effort of the church. But they must observe that during the past season several special appeals have hindered their

work; and as the contributions to this fund will not be annual, and the appeal will probably not be repeated, we hope that this Synod will encourage the Committee to prosecute the work, and to have it completed at as early a day as possible.

The Committee have had an application from a Presbytery to have a father placed upon the fund, so far as to receive half annuity of one hundred dollars per annum, in accordance with the terms of Rule 9, with the understanding that he be raised to full annuity should his infirmities increase. The application has been approved.

All which is respectfully submitted.

GEORGE PATTERSON, Convener.

The Report was approved and the following resolution adopted unanimously:—

"That the Synod renew their injunction to those congregations which have not contributed to this scheme to do so as early as possible, authorize the agent of the schemes of the church to give his aid as far as convenient, direct the attention of Presbyteries to the subject, and remit the matter to the Committee to prosecute the work of collecting."

Board of Education.

The Report of the Incorporated Board of Education was read by the Secretary, showing that the Investments for the Professorial Fund, and for the Crerar Mission Fund, were the same as last year, only nominally less through change of Currency; that the Fund for Ministerial Education had been increased by \$2,000, N. S. Currency, being a Gift from C. D. Hunter, Esq., for Bursaries; less by \$902, Dominion Currency, withdrawn to meet the deficiencies of the last two years. The Report noticed that for the past year the deficiency of income from all sources, to meet expenditure for Education, was only \$53.47.

The Board sought advice concerning a sum of money due by Trustees of Queen's Square, now Zion Church, Charlottetown, on which no interest had been paid for more than two years. It was agreed that a Committee of Synod be appointed "to confer with the Congregation on the whole subject, so as to bring the Congregation in the meantime to provide for the payment of Interest and Insurance on the Building."

Rev. Dr. Bayne, Rev. Messrs. Blair and McGregor, were appointed a Committee to confer with the Congregation of Zion Church in terms of the foregoing minute.

Board of Superintendence.

The Report (printed in last *Record*) was approved, and the Synod sanctioned the course taken by the Board in postponing the attempt to augment our invested funds. In present circumstances that order was discharged.

It was agreed to record the gratification of Synod at the increase in the number and amount of contributions of congregations and individuals, bringing our income for the year past nearly up to our outlay; also to express thanks to the gentlemen who aided by giving prizes or bursaries for the encouragement of Students.

Attention being called to the reception of a Licentiate after a two years' course of Theological study, as a Probationer; in order that the will of Synod might be known, it was agreed that the law of the Church requiring three years' study of Theology as a preparation for the ministry be adhered to in future.

STATE OF RELIGION.

An admirable report on this subject was submitted by Rev. S. Houston.

The Report is as follows:—

REPORT ON THE STATE OF RELIGION.

The Synod at its last annual meeting resolved that Presbyteries be recommended to hold conferences on the State of Religion, and report the results to the Convener of this Committee early in the year 1872. At the time of drawing up this Report, one week only before the meeting of Synod, but four of the ten Presbyteries had sent in returns. These are Halifax, St. John, Tatamagouche, and Lunenburg and Yarmouth. Two days later the report of the Island Presbytery came to hand. Hence, as the Synod will see, the materials for a Report have been very imperfectly furnished.

IMPORTANCE OF THE SUBJECT.

It would be but uttering a truism to assert the great importance of the subject which has been given to this Committee. The state in which religion lies behind and beneath all the other subjects discussed in our annual meeting, it is the spring from which they flow, whatever affects it either for good or for evil affects them. To originate Divine life in the soul and to nourish and promote that life in a healthy manner is surely the great end of all the

organizations which the Church has in operation. Leave that life out of sight, and what is the Church or what is its design? It sinks to the level of human societies and human organizations. But let spiritual life be aimed at as the end of our thought and effort, and let that life be manifest as permeating the mass of which the Church is composed, then the result will be that the streams which flow in all directions to irrigate humanity will be fresh and generous in their flow. Church work in general, missions at home and abroad, must be vigorous and flourishing.

DIFFICULTY.

While the importance of the subject will not be disputed, there is however another phase presented which is patent to all. All of us are deeply and solemnly impressed in presence of the grave difficulty that there is in ascertaining in any definite manner whether Divine life does exist, and what its measurement is when it does exist. Life in the soul is an entity which is exceedingly intangible. Immediately we cannot come into contact with it at all as an element of knowledge. Whether it is there or not is known by its fruit and by its fruit alone, and when once it is known to be there it is by its fruit and by its fruit alone that we know whether it is growing or declining. And so imperfect are our capacities of knowledge and so possible is it to produce fruit that is exceedingly like being real and yet is not real that we are seldom absolutely sure, if ever we are, that the inferences we draw are altogether legitimate. In short, the difficulties that beset the subject so far as the duties of the Committee are concerned are so grave in character and many in number that some shrink from the subject altogether and hold that the inquiry is useless. The action of the Synod in the premises, however proves that such an opinion does not prevail among its members. It may be that the attempt to ascertain such facts as the existence of life in the soul, and whether there be growth intensively and extensively or not, even though the endeavour to reach anything tangible fail, will prove to be of great service to those that engage earnestly in such an investigation. Such an inquiry may be the precursor of blessings, may deepen the reality of the life that we already possess.

SUMMARY OF REPORTS.

None of the reports that Presbyteries sent forward speak of growth of a marked character. There are no revivals recorded as having taken place or now going on, no gatherings in of an extensive kind. Work, much of it has been done, in many cases more than the usual activity has been in

operation. The preaching of the Word, the Sabbath School, the Bible Class, the Prayer Meeting, visitation from house to house, and in some cases Cottage meetings, all these are reported as being in operation. It is not reported, but we know in other ways, that religious literature is being disseminated. The cottage meetings appear in some cases to be of recent origin, but where introduced they are spoken of in the highest terms. It is satisfactory to hear of congregations being covered over with a net-work of them, assembling as they do weekly or fortnightly as the case may be, with a leader or leaders who are responsible for the conducting of them. When there are more than one leader, the fire and energy of youth accompany the staidness and gravity of old age, the young man works side by side with the ruling elder or other aged disciple. The devotional is supplemented by the catechetical, hence the interest is kept up and knowledge is increased. In some cases monthly reports of the meetings held and of the attendance given at each are made. As the result of the work that has been done there is so far as human eye can see fruit which is ripening as time passes. One report says, "There have been and are in many of our congregations many anxious inquiries and not a few conversions, there having been added to the church last year by profession about one hundred and seventy. Many of the young especially seem to be deeply impressed and are diligently seeking after the one thing needful." Where activity is stimulated or called forth where it was not before, there must be a blessed experience on the part of those that engage in the work as well as of those among whom the exertion is put forth. Liberality to the cause of God is growing, in many cases alas! too slowly, but it is growing. The extract that has just been quoted shows a gratifying increase in the membership, which as shewn by the recently published statistics has been the case all over the Church. Another report says, "Larger additions have been made to the Communion Rolls within the last three years than ever before in a similar period. Purity of life is comparatively speaking satisfactory. An ever deepening solicitude is manifested in the conversion of the heathen world. As fast as additional missionaries are appointed a disposition is shewn in all parts of the Church to furnish means corresponding to the increasing number. Family religion is better attended to than it has been, in the elements both of teaching and of prayer. Our fathers laid much stress on the relationship of the family in carrying on the work of the Lord, but not any too much. That there is any revival of that grand old principle is a return to

"Reformation principles" which if we can see it realised to even a small degree is cause of deep thankfulness. The questions of Sabbath Observance and of Temperance need not be referred to in this narrative, as they come before the Synod in another form.

WORK FOUND FOR ELDERS.

There is reason to believe there is somewhat of a revival going on in the mode in which the Ruling Elders duties and responsibilities are looked at, not only by members of the Church as a whole, but by these office-bearers themselves. The difference of manner in which the office is regarded as compared with the past is growing year by year. The ornamental or honorary sinecurism that used to characterise many of the Elders is being swept away, and none of us will mourn its utter destruction. The source of power and of usefulness that has long lain dormant in that class of office-bearers is being tapped and the outflow is beginning to be utilised with the happiest results. There is plenty of room for the activity of the Elders even where the pastoral charge is limited in area and compact in the families of which it is composed; but when the charges are extensive and the preaching stations numerous, so numerous that the minister cannot preach in each every Sabbath, it is then that the gifts and graces of the members of Session become so apt and profitable. There and in vacant charges where no supplies are forthcoming the means of grace in all the forms to which our people are accustomed on Sabbath and week days, are to be kept up by them with creditableness and profit. The membership generally too are beginning to shew signs of life and activity that in many places were not to be seen at all, or else were so feeble as not to be worth mentioning. In cities and towns house to house visitation and other evangelistic effort are being organized into a system, all of which seems to promise more, much more, than anything that has yet been attained. It is found already, as the diligent student of the Bible knew all along to be the inevitable result, that in watering others these fellow-labourers with God are being watered themselves.

REVIVAL IN CAPE BRETON.

One portion of the Church has been reported at previous meetings of Synod as experiencing the blessing of a revival, and still it seems to be in the enjoyment of times of refreshing. Reference is now made to the Island of Cape Breton. It is cause for regret that no report has been made by the Presbyteries there. From time to time, however, notices of the work going on have appeared in the public prints. The writer of some of the notices

is a father of this Synod, not only in age, but in ripeness of wisdom and cautiousness in a large measure, and on that account his testimony is all the more valuable. From last accounts, it appears that the movement has not abated anything in real power. In hearing such news the Synod will rejoice and give thanks to God, who is the author of all blessings. God hath visited his people. The Communion seasons which our Cape Breton brethren have been favoured with of late, bring up vividly recollections of scenes which our fathers in the old land were privileged to see—scenes of the Kirk of Shotts, of Cambuslang, and of the times of McCheyne and Wm. C. Burns, times in which the presence of God was realised in a sense in which it is too seldom felt. There is but one drawback to the hearing and recording of such blessed news. It is that the movement should be confined to one district or region—that it has not spread over all the Church. Why should the dew fall there so abundantly as to saturate the place so thoroughly, while all around the atmosphere is comparatively dry and parched?

Such are some of the encouragements that are presented to us in connection with our church work. In the absence of any visible movement, with the exception just referred to, such a movement as the world cannot but see and take notice of, we would fain discern in the marks that have been enumerated some tokens of the divine presence in our midst—tokens which, to say the least of them, prevent us from abandoning the work in despair. They are meagre enough, but they are tokens; we cherish them as such, and thank God for them.

The Report, however, would be necessarily imperfect were it to stop at this point. Willingly would the darker shades be left out if truth permitted. What has been said is not at the best very bright; it is rather, to use symbolical language, neither light nor dark. It would not be for profit if the difficulties and discouragements which are known to exist were not delineated.

SCANDALS.

Your Committee need not dwell on the grosser and more sensual sins which are referred to in some of the reports, those which in church nomenclature rank as scandals. These are not very prominent among us. Where they are known to be practised, it is a very grievous thing doubtless, very much to be lamented; but these are not the greatest hindrances that lie in the way of the Gospel. They bulk largely in the eyes of the world. With many, they are the only sins worthy of being recorded at all; but those that have any knowledge of God's word, and of the human heart,

form a different estimate of their nature and aggravation.

DISCOURAGING FEATURES,

Dissatisfaction with the present state of things, is a feature that characterises all the returns that the Presbyteries reporting have sent in. In one case where a series of queries was issued, to which the sessions were required to furnish answers when the Presbytery met to confer on the reports, it was found that the experience in each Session, when brought face to face with the queries, was wonderfully similar. Each imagined beforehand that the experience of himself and of his session was singular in its nature. There was deep self-abasement, as well as an indescribable shrinking from the task of answering the questions. What was felt was put so graphically in a letter that the Convener received, that a sentence is here quoted: "We met after worship yesterday," says the pastor that writes, "and I read the circular you sent me and the queries. We all hung our heads like guilty criminals, got frightened, and pretended we had no time to consider the matter, as I had to go to a distance, and so we agreed to defer the consideration of them till Wednesday evening." This is a pretty correct expression of what was felt by nearly all the sessions. Even in such experience as this, there is a measure of encouragement.

FORMALISM.

Now, as ever, *formalism* is an enemy to be battled with in the work in which we are engaged. It is very rampant these days. Religious exercises are engaged in and gone through, more from habit than because there is nourishment, in a spiritual sense, expected from or experienced in them. The preacher is liable to fall into habits of routine. In preparing and delivering his discourses, as well as in other departments of his work, it becomes a task which has to be gone through, rather than a work which, when engaged in, sets his own heart on fire, and awakens in his soul a desire to set other hearts on fire. Hearers go to the house of God on Sabbath as they go on other days to their employments, simply because they have been accustomed to do so. The externals are all there—propriety, seeming reverence, right words used, and the right attitude taken—but it is all acting, and not very artistic at that. There is very little real life, in many cases, there is no life at all.

WORLDLINESS.

Worldliness, either with or without *fashion*, is very dominant. In civic and rural circles alike, worldliness prevails; in the larger centres of population, where wealth grows rapidly, fashion follows hard

after, and not in a few instances outstrips the worldliness in the race. Side by side with the growth of wealth there is an alarmingly increased devotion to all that ministers to self-importance and self-pleasing. In the sudden rise to the possession of riches, there is often gross ignorance, not only of general information, for that does not concern us so much here, but of God's word and of all that which, by the blessing of God, tends to purify the life. This it is that makes the possession of wealth ten-fold more dangerous than it otherwise would be. There is an all-absorbing haste to be rich, because of the social position which riches seem to give; and the natural consequence is that the pride of wealth opposes itself in the haughtiest manner to the reception of the truth. Men grow up in the church and come into it from without, and demand that even there their vanity shall be ministered to, that the public expositions of truth shall be softened down to suit their taste. The thunders of the law must not be preached on any account—that sort of preaching is altogether behind our age. In such circumstances, with such men and women as parents, and in such surroundings as cities and towns furnish, it is inevitable that the young will be led to walk in ways that are utterly and irreconcilably opposed to the purity and self-denial which the adoption of Christ's yoke demands. Children of professedly Christian parents are known to be among the most licentious and pleasure-loving of those that frequent the haunts of vice. How could it be otherwise? There was no restraint put on the lusts of the flesh, and hence there could be no other result. In such circumstances the pastors of God's heritage are expected to stand by and look on in silence; and when the victims of sin reach an early grave, these same pastors must needs sing a requiem over the remains.

RESTIVENESS.

Then there is a *restiveness* which is none less manifest under the restraints which the laws of the Church impose. Here, the wealthy and the fashionable and the pleasure-loving are not alone referred; it is manifest in many that are outwardly pure, and even that are pious as well. The denunciations that the son of Zacharias hurled with such tremendous power at the Pharisees and others of his day are as boldly borne in these days as they were then. There is a growth of intelligence in our times, at least every writer in book, magazine and newspaper says so, but it is to be feared that the growth is not always, is too seldom, in the direction of an increased acquaintance either with the doctrines of divine grace in general, or those which distinctively belong to our own Church in

particular. Whether it be because of our affected liberality of sentiment which appears to be as shortsighted as it is spurious, or whatever be the cause, it is undeniably the fact that a knowledge of our own forms and principles is not on the increase, or at least has not been up to a very recent period. Here there is impatience with the restraints of our law and practice, an impatience which arises partly from the natural pride of heart, and greatly from an ignorance of the reasonableness and Scripture authority of our laws. Not, perhaps, to all sections of the church are these words applicable, they certainly are to some. The freedom and faithfulness of the pulpit are threatened in such circumstances. Vice and worldliness and fashion aim at being high in place, if they have not already seated themselves on the highest pinnacle, and the old fashioned discipline is laughed at, is set at naught.

HAS LIBERALITY INCREASED?

It seems doubtful too, whether there be a real increase of Christian liberality. That year after year the sums reported as given to religious objects are larger in amount there is no doubt. But when the rapid growth of material wealth is taken into account, it is somewhat questionable whether the liberality be increasing in proportion to that growth. Because a man gives \$100 now for every \$10 he gave some years ago, it by no means follows that he gives more in the sight of God than he gave then. He very possibly may be giving far less. In individual cases there is growth in this department, your Committee believes. It is easy to see, however, that there is lack of equality in bearing the burdens of the Church. Some give much according to their means, while others give very little even when they seem to swell the Lord's treasury enormously.

CLAIMS OF THE YOUNG.

Some of the reports complain of a lack in the godly up-bringing of the young, and consequent on that the slender attachment which many cherish for the denominational connexion in which they have been brought up. It is not liberality of sentiment (so-called) that is the cause of so many being indifferent as to what body of believers they join themselves, it is rather absence of any definite convictions of any kind as to the danger in which they are and how to escape from that danger. The indifference unfortunately is not as to which they will attach themselves, but rather as to whether or not they will attach themselves to any. Much of the blame of this state of matters rests on parents. An illustration of conduct on the part of parents which leads to such indifference as is referred to, is furnished by a member of Committee. It is this, that parents residing at a distance

from the Church they attend, are not sufficiently careful to bring their children with them to their own place of worship, but permit them to attend the services of other denominations which are held in the immediate neighbourhood of their dwellings. The atmosphere of these Provinces or the institutions under which we live or the breezes that are wafted across from the adjoining republic do not furnish adequate cause for the state of things of which complaint is made.

WHAT WE NEED.

Such are but a few of the discouragements that might be referred to, and those touched on have been but glanced at. The report, however, must not be prolonged. As a Church we do need more spiritual life than we now have. Nobody will deny that. We need grace and much of it to enable us to overcome these difficulties that lie in our way. It is well known that a thorough knowledge of the difficulties that beset our path is equal to half the conquest of these difficulties. What we need in a word is the outpouring of the Spirit of God, such a flood of blessing as would float us high above the selfishness and formalism and worldly pride and fashion, and above all the inertness that bulk across the path of the gospel progress, that would submerge as in devouring waters all the unhallowed tendencies of our country and age. We pastors need such an outpouring that we may preach as we never did before, with a holy boldness and searching power that will take away the reproach of the bondage of the pulpit, combined with an affection that will refrain from giving useless offense, that will lead the people to a knowledge of God's words on which to base a healthy religious life; the other office-bearers, the Elders and Sabbath School Teachers and others that are co-workers with the pastors in the operations of the Church need that outpouring; and the people need times of refreshing from the Lord, so that the outward call of the gospel be made an effectual call, and that they may be raised day by day to the measure of the stature of men in Christ Jesus. If we would only respond to the challenge—"Prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Respectfully submitted,
SAMUEL HOUSTON, *Convener.*

After the reading of the Report Rev. Robert Wilson spoke on a "Living membership essential to the prosperity of a chu ch," and Rev. J. D. McGillivray on the "Spiritual training which Christian parent should give their children."

On motion of Rev. P. Morrison the Report was received, highly approved and the following recommendations adopted:—

1. That this Committee be authorized by the Synod to issue a set of queries, such as those now submitted, which Sessions are requested to answer to their respective Presbyteries as the material on which the reports of Presbyteries may be based.

2. That Presbyteries be recommended in concert with the several Sessions to arrange for special evangelistic services to be held as far as practicable in the congregations. In some cases this might be done in connection with Presbyterial visitations.

3. That the same liberty be given as last year with reference to addresses on practical subjects to be given in connection with the report at next Synod.

Acadia Mission.

The Report (published in our last) was approved, cordially adopted, and the Committee encouraged to prosecute its work.

UNION.

Rev. Dr. Bayne submitted the Union Report which is as follows:—

UNION COMMITTEE REPORT, 1871-72.

In submitting their Report of Procedure during the lapsed year, your Committee would first direct attention to the action taken by this Supreme Court at its last Session in St. John, N. B. By thus ascertaining definitely the point of departure, there will be obtained a more satisfactory view of the progress made.

On page 21 of Synod Minutes will be found the following final deliverance:

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

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

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

In reference to this remit, returns were received by your Committee from *all the Presbyteries but that of Truro*, and from 43

Sessions. Of these returns the following analysis may be given.

Of the Presbyteries, six, viz.: Cape Breton, Prince Edward Island, St. John, Miramichi, Pictou, Victoria and Richmond, answer the first question, Is a Union of the negotiating churches desirable? in the affirmative, and three, Halifax, Tatamagouche, and Lunenburg and Yarmouth either give no decision or answer in the negative.

To the second question, Are you willing, &c., four Presbyteries answer in the affirmative simpliciter, viz.: St. John, Halifax, Miramichi, and Victoria and Richmond, and four, Cape Breton, P. E. Island, Lunenburg and Yarmouth, and Tatamagouche answer in the affirmative with qualification, and one, Pictou, gives no decision.

Of the Sessions, thirty-four answer the first question affirmatively, and nine answer negatively, viz.: of the twelve Sessions in Halifax Presbytery, six affirmatively, and six negatively. Of the seven Sessions in P. E. I. Presbytery, all answer affirmatively. In St. John Presbytery eleven, *i. e.*, all that have reported, answer affirmatively. In Pictou Presbytery seven sessions have reported, four in the affirmative, and three in the negative. In Presbytery of Truro only one session, Lower Londonderry, has reported, and that in the affirmative. In the Presbytery of Tatamagouche, four have reported, two in the negative and two in the affirmative. From Cape Breton Presbytery no returns from sessions have been received. From the Presbytery of Victoria and Richmond, no returns.

To the second question, "Are you willing that the Union should be carried into effect, on a basis such as is published on Page 10 of these minutes," of the forty-three Sessions, twenty-five give an affirmative answer and eighteen negative, or affirmative with qualification, viz.:—In Halifax Presbytery four affirmative and eight negative. In Prince Edward Island, two affirmative simpliciter, and five affirmative with qualification. In St. John, two affirmative simpliciter, and one with qualification. In Pictou, two affirmative simpliciter and five with qualification. In Tatamagouche, two affirmative and two negative.

It is proper here to note, before parting with these returns of Presbyteries and Sessions that in nearly all, the negative answer hinges upon such amendment of the basis as has been largely if not wholly met by the action of the Joint Committee and the decisions of the General Assembly of the Canada Presbyterian Church and the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland at their recent annual meetings.

In compliance with the summons duly issued, your Committee met in joint Committee at Montreal on the 26th Sept. last, 1871. Of the twelve members representing this Synod eight were then and there present, and the four members absent severally addressed to the Convener satisfactory reasons for their absence.

The proceedings of joint Committee were on this as on former occasions, begun, carried forward, and concluded in the Christian spirit of conciliatory regard to any divergence of opinion which arose on the several subjects introduced and determined. This was specially manifest on the several points which were felt to be objectionable by the minority of this Synod at its meeting in St. John, N. B.

The College question which had in last year's meetings hindered the unanimity and completeness of the action of joint Committee was found still to be the grand hindrance to immediate and unanimous finding. Of the thirteen sederunts held about one half were devoted to this "questio vexata." Nor does this statement fully represent the amount of anxious thought devoted to this subject, as in sub Committee drawn from the churches more immediately interested, frequent and protracted meetings were held. Your Committee felt from what had appeared as the mind of this Synod in the matter of Collegiate Education your representatives were not called to take any active part in its solution, and were placed not as principals in the conflict of opinion, but rather as mediators between contending parties. The subject was approached on all sides, with full consciousness that upon its favourable decision the practicability of Union mainly depended. In Committee and sub-Committee it was considered and re-considered until a conclusion was reached which seemed to satisfy all parties present. The precise condition in which the question stood, when thus brought to a conclusion, will best be ascertained by minute of first Committee. In 1870 the decision was as follows:

"The joint Committee resolve to recommend that the earnest attention of the United Church should be given at the earliest possible moment to secure the maintenance in thorough efficiency of a Presbyterian University, and of such Theological Halls as may be found requisite to provide the necessary facilities for the education of the Ministers of the Church in the various Provinces of British North America."

In 1871 the first finding which was adopted at a full meeting, and most harmoniously, was:

"That the negotiating Churches shall enter into Union with the Theological and

Literary Institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective churches, and to preserve their corporate existence government and functions on terms and conditions like to those under which they now exist."

After some leading members of Committee had left, the subject was on motion, re-considered, and the following conclusion reached with one dissenting voice:

I. That inasmuch as the Canada Presbyterian Church has resolved to raise \$250,000 for the endowment of its Theological Institutions, it be recommended to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland to provide such further endowment to the Faculty of Arts in Queen's College, as it may appear necessary or desirable.

II. That tutorial work in relation to the Literary and Scientific studies of students for the ministry be not carried on in connection with the Theological Institutions of the United Church in Ontario and Quebec, but that provision be made by the United Church for such work in Queen's College, Kingston, and in Morin College, Quebec.

III. That the Theological department of Queen's College and that of Morin College and the Presbyterian College of Montreal shall be united into one College situated at Montreal.

IV. That the Theological College thus formed at Montreal shall be governed in general accordance with the provisions of the Charter of the Presbyterian College, Montreal.

V. That the three Colleges of the United Church, viz.: at Halifax, Montreal and Toronto shall be affiliate with Queen's College so as to be represented in the University Senate, 1st, for conferring degrees, 2nd, for taking such share in the government of the University as may be proper in relation to the preparatory training of students for the ministry.

VI. That the present Principal of Morin College shall be invited by the General Assembly of the United Church to be the first Principal of the Theological College at Montreal, that another Professor be so invited from Queen's College, and that in the event of his declining the invitation, such Professor shall be nominated by the Presbyterian Church of Canada in connection with the Church of Scotland.

VII. That the legislation necessary to

effect the foregoing changes shall be sought, and that application be made to Parliament for such legislation in conformity with the said changes as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morin College and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist.

By recent decisions in the Assembly and Synod of the respective churches in Ontario and Quebec this decision has been overthrown and the original decision above given adopted. The same course it is anticipated will be adopted by the Synod now convened in Charlottetown, P. E. I., and your Committee would unhesitatingly recommend this Synod to decide in like manner.

In the basis first adopted by joint Committee, and contained in their minutes for 1870, as submitted to the respective Supreme Courts the first article ran thus: 1. "That the Holy Scriptures of the Old and New Testament being the infallible Word of God are the supreme standard of Faith and manners."

In the basis now adopted by joint Committee, it runs thus: "That the Holy Scriptures of the Old and New Testament being the Word of God, are the only infallible rule of Faith and manners."

II. In the former basis the second article stood thus: "All present were of opinion that for many and strong reasons, it was desirable to have a union of the Presbyterian Churches within British North America, and that there was on the ground of principle no obstacle to said Union, if it were accomplished on the basis of the Holy Scriptures, as the Supreme Standard of faith and manners, with the Westminster Confession of Faith, as the Subordinate Standard, it being understood, 1st, That full liberty of opinion in regard to the power and duty of the civil Magistrate in matters of religion, as set forth in said Confession, be allowed; and 2nd, That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of our people."

In the present basis it stands thus, "That the Westminster Confession of Faith shall form the Subordinate Standard of this Church, that the Larger and Shorter Catechism shall be adopted by the Church and appointed to be read for the instruction of the people. It being distinctly understood that nothing contained in the aforesaid Confession and Catechisms, regarding the power and duty of the civil Magistrate shall be held to sanction any principles or

views inconsistent with full liberty of conscience in matters of religion."

III. In the third article of the basis as formerly adopted we find the following: "That this Church shall maintain fraternal relations with Presbyterian Churches holding the same doctrine, and government and discipline, and that Ministers and Probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt."

But in the basis, as now, adopted we find the following substituted: "That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the Form of Presbyterian Church Government, and in the Directory for the Public Worship of God."

IV. Article in new basis consists of the third article in the old basis somewhat modified and enlarged: "That this Church while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches as opportunity offers, shall at the same time regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government and discipline with itself, as that Ministers and Probationers from those churches shall be received into this Church, subject to such regulations as shall from time to time be adopted."

Among the points not contained in the basis, your Committee have to report that in addition to resolutions and Educational arrangements already fully stated, earnest attention was given to Home and Foreign Missions, as well as other Church work, and although no very definite conclusion was reached, every disposition to meet the wishes and interests of the Churches in the Maritime Provinces was evinced by the brethren from Ontario and Quebec. The following general resolution was adopted:

"The Committee further agreed to express their confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary operations of the several churches according to their several claims, and that with regard to the practical work of the Church, and the prosecution of its schemes, whilst of course the General Assembly shall have the supervision and control of all the work of the Church, and be the final Court of Appeal, yet the Committee recommend that the United Church shall have due regard to such arrangements through Synod and local Committees as shall tend most effectually to unite in Christian tone and sympathy the various sections of the Church, and at the same time to draw forth the resources and energies of the people in

behalf of the work of Christ in the Dominion and throughout the world."

So far as the decisions of Assembly and Synod at their recent meetings in Ontario and Kingston have been published and are known to your Committee very valuable progress has been made towards unanimity in the College Question.

In the Assembly the resolution of joint Committee first adopted was carried:—"That the negotiating Churches shall enter into union with the Theological and Literary Institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox's College, the Presbyterian College at Montreal, Morin College, and the Theological Hall at Halifax into relations to the United Church, similar to those which they now hold to their respective Churches, and to preserve their corporate existence, Government and functions, on terms and conditions like to those under which they now exist."

In the Synod the same was carried with addition which promises to remove all difficulty: "At the same time, so far as the terms of this resolution affect the Colleges connected with this Church, this Synod is willing that the United Church shall not be required to elect trustees of the Arts department of these Colleges. In reference to theological colleges and faculties, this Synod has a decided preference for the election of Theological Professors by the governing boards, instead of by the Church Courts, and desires to ascertain how far the views of the other negotiating Churches are in accordance with this preference. As regards State grants for denominational colleges in these provinces, as this is a matter of expediency, this Synod holds the opinion that there ought to be full liberty to accept or reject them as circumstances may warrant."

On the Temporalities Fund the following deliverance was adopted by the joint Committee at their meeting in 1870:—"There was now submitted for the consideration of the meeting the question of the application of the Temporalities in the hands of the Presbyterian Church of Canada in connexion with the Church of Scotland. The unanimous opinion was, that the vested rights of the present beneficiaries of the Fund must be conserved. The matter of a Sustentation Fund was brought up in connexion with the question now under discussion. After lengthened deliberation it was resolved that, whilst a general Sustentation Fund may not be in the meantime practicable, though highly desirable, the efforts of the United Church should be strongly directed in favour of Home Missionary or Church Extension purposes. And as to the future appropri-

ation of the Temporalities Fund as vested rights gradually lapse, it was thought best to express no special opinion at present, inasmuch as the decision on the subject rests with the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland." And in 1871 they further resolved, "That the Committee regard with much satisfaction and approval the proposed distribution of the Temporalities Fund, as one which may largely promote the interests of certain important schemes of the Church, but are of opinion that the object recommended by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland as to the payment of a sum of \$200 per annum to every minister on the Synod roll to whom the benefit of the Temporalities Fund does not yet extend, may be as efficiently carried out by said Synod in another way, acceptable to all parties."

In the last Synod at Kingston this matter was finally disposed of as follows, by a very large majority: "That, whereas the Committee of Union desire instruction as to the mode of making provision for the payment of \$200 per annum to all ministers on the roll at the time of Union, until such time as they become beneficiaries to the Temporalities Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they deem best, drawing, if necessary, (but only as an extreme measure, when no other method of meeting the difficulty can be devised,) upon the capital of the fund—the same to be paid to the fund before any distribution of the principal fund take place."

No alteration was made on resolution of former meeting to amalgamate equitably the Widows' Fund now in existence in the respective churches, beyond the appointment of a Committee to carry it out. The finding of the joint Committee on this subject has been sustained in the respective churches so far as known, and must commend itself to this Synod.

In conclusion, your Committee are quite hopeful of a successful issue to these Union negotiations, and would recommend Synod not only to continue efforts to secure the incorporation of the churches negotiating, but meanwhile and with a view thereto that co-operation be at once instituted and carried forward as will bring the different churches into more intimate acquaintance. Presbyteries should hold meetings for conference and common understanding of Christian work in their respective spheres. Interchange of pulpits should be practised by ministers in convenient localities. Sessions in neighbouring districts should meet for conference and prayer. Congregations too, might with great advantage hold Union

prayer meetings and generally confer on this great subject.

It may be confidently predicted that these several steps towards ultimate Union, wisely taken and prudently conducted, will not only hasten its consummation but render it more perfect and profitable to the United Church, and more glorifying to her King and Head.

All which is respectfully submitted, along with an authenticated copy of the Minutes of joint Committee at their meeting last year in Montreal.

By order of Committee,
JAMES BAYNE, D. D.,
Con. C. U.

The Report was approved and the recommendations of the Committee were adopted. The Committee was re-appointed with instructions to continue co-operation with the Committees of other churches, according to their best discretion.

Address.

On motion of Rev. Mr. Houston, agreed unanimously: That a Committee be appointed to prepare an Address of congratulation and welcome to His Excellency Lord Dufferin on his assuming the Government of the Dominion of Canada, to be signed by the Moderator and Clerk, and forwarded for presentation.

The Clerk read a copy of a Despatch from the Earl of Kimberly to His Excellency Lord Lisgar, transmitted through His Honour General Doyle, Lieutenant-Governor of Nova Scotia, stating that the Petition sent by the Board of Foreign Missions by authority of Synod "had been presented to Her Majesty the Queen, and that Her Majesty had received it very graciously." And further informing the Synod "that a Bill had been introduced into Parliament by Her Majesty's Government, with the object of checking the abuses complained of" in the petition of the said Board of Foreign Missions.

On motion of Rev. T. Sedgewick, it was unanimously agreed to present to Her Majesty the Queen an Address of Congratulation on the recovery of His Royal Highness the Prince of Wales.

Tercentenary.

The following motion was adopted:—

"That the present year being the Tercentenary of the setting up of Presbytery

in England, of the death of John Knox, and of the massacre of St. Bartholomew, events of great importance in the history of the Reformation, the Synod remits to Presbyteries of the church to take such measures for commemorating these events as in their judgment may appear advisable."

Public Education.

On the part of the Committee to watch over legislation on Public Education, reports were given by Rev. Mr. Houston, from New Brunswick, and by Mr. Robert Murray from Nova Scotia. These reports were received, and it was agreed that the brethren named in Nova Scotia, New Brunswick and Prince Edward Island shall form one Committee, which shall be authorized to act for Synod in reference either to the Dominion, or individual Provinces; and those in each Province to have power to act as a Sub-Committee in their respective Provinces—Rev. C. B. Pitblado to be Convener of the General Committee.

There was a Public Prayer Meeting every morning largely attended by Ministers and Elders. A deeply interesting Conference of Elders was held on Saturday evening. The Lord's Supper was celebrated on the Sabbath evening, commencing at 8½ o'clock.

The Synod opened on Tuesday the 25th June and closed on Thursday the 4th July, thus extending to eleven days. The Reports contained in our issues for July and August will give a fair idea of the work of the Synod. The next meeting will be held at Truro, on the 4th Tuesday of June, 1873.

THE OUTLOOK.

The Synod of our Church is over, and the results of the late meeting are now briefly laid before our readers. We have to ask all who wish to know what God is doing for us and by us, to read with care the Reports in the *Record*. In these Reports we have a succinct view of what the Church is doing among the Heathen, and what steps she is taking to extend her borders and more thoroughly cultivate the field committed to her care at home.

It is the privilege and solemn duty of every one to help in the glorious work which

Christ has given our beloved Church to do. The work is very great. It demands the combined energies of all. It was greater last year than ever before; and it will be still greater in the Synodical year on which we have now entered. O how delightful, how beautiful to see new forces coming in year by year to the help of the Lord against the mighty! The little children are making their mark notably in the beneficent work of the Church. They give more and pray more for the extension of Christ's Kingdom than full grown men and women were wont to do thirty years ago. Men and women! be not ye condemned and put to shame by the little children. God is calling; the little children hear his voice, and respond with their hosannas; your ears are dulled with the harsh, loud noises of the world. How long shall it be so!

Our future prosperity must largely depend under God on the unanimity with which all our congregations engage in the Lord's work. O that we could first, one and all, give ourselves to God, and then listen eagerly to all the words of His mouth. None can be spared in the arduous work now before us.

We met as a Synod, day after day, noting what had been accomplished throughout the church during the past twelve months, and planning what should be done for the future. Some ministers stood up with cheerful faces that told of glad hearts, and spoke of the devotion, the unity, the zeal, the holy energy and self-sacrificing liberality of their people. What joy and gladness to all who heard the news! Other ministers showed but too plainly, not by uttered words of theirs, but by silence more eloquent than words, that their toil was ill-rewarded. There seemed written on every feature of their faces, "Who hath believed our report, and to whom hath the arm of the Lord been revealed." Alas, can christian people come so low as this, that they do not even fulfil their solemn promises to the Church and to the Church's Head? For example, a small sum of money is all that is promised, but even of that small sum a portion is held back! No wonder the poor minister is sorely ashamed to meet his brethren face to

face. Cases of this sort are becoming few and fewer. Thank God that a great scandal is thus coming to an end; but the few cases that remain are all the more glaring and shocking.

From some quarters of the Church, tidings came of great activity in the Lord's service,—large additions to the church, liberal contributions to the Lord's treasury. From too many quarters the story was altogether of an opposite tenor,—“My leanness, my leanness.!”

The old ecclesiastical year is over,—dead, —gone from us forever. Its ill-used, un-used, murdered moments may indeed meet us at the Judgment seat of Christ, but it is irrevocably gone. How shall we profit by the errors and failings of the past? How shall we make the Synodical year on which we have just entered the most profitable in our history? We ask every minister, elder, and member of the church to think over these questions and to answer them as in the presence of the Searcher of hearts. There is an easy and obvious answer: need we put it in words?

Other Churches are in earnest doing the Lord's work. Thank God that it is so. Ought not we to be roused to generous rivalry in the common Master's service? The missionaries of error, the champions of superstition, folly and spiritual tyranny are active in their work of evil: ought we not waken to the duty and privilege of doing all we can for the truth, for the glory of our Lord, and the salvation of souls? What is the use of our pure doctrines, our well arranged creeds, our scriptural system of Government, if we are not good and hard-working Christians? A dead Presbyterianism, holding on with a death-grip to all the “points”—to all the pins of the tabernacle,—is simply hideous, a mockery and a snare. Infinitely better is living Christianity even if found among the most contemned of sectaries. Our Church can never be beautiful, comely, in the eyes of God or man, except it be a living and working Church.

Infidelity is in earnest sapping the foundations of the faith, far and wide. Superstition is in earnest spreading her dark-wings over

once christian lands. Mammon-worshippers are in earnest hoarding up this world's wealth for their own gratification, not for God's glory or the good of men. Are we in earnest in the best and noblest of causes? Time is short, and the work is great. God who has given us much expects much of us in return for his abundant grace.

The members of Synod understood, what we hope every member of the church will in a few weeks fully understand, that our Church is now in special need of money for several departments of her work. The money is in your hands, brethren: God has given it to you to hold at His pleasure. Christ needs it: will you give it? “I gave my life for the,” says Christ: “What givest thou for Me?”

1. The Foreign Mission Fund is empty, —a rare thing in our church. Our people love the Foreign Mission work; they love the Missionaries, and the needed funds will be forth-coming without delay. We cannot for a moment imagine that our Foreign Missions which have already been honoured so highly by our Divine Master are to be forgotten, neglected, or starved by our people.

2. The Supplementing-Fund is in urgent need. This Fund is to our church what Sustentation Funds are to the other churches. Our existence as a living, thriving, expanding church depends under God on the prosperity of this Fund. We want at least \$3500 to meet the current demand. Read and study the Report in our present issue, and you will have a correct idea of the necessities of this Fund.

3. The Education of the rising ministry must excite a warmer interest than ever in our hearts. The collections from the churches nearly met current expenses. This year we hope and believe that the necessary advance in liberality will be made and that current expenses will be fully met. But it is of still greater importance that the Theological Hall now so efficiently equipped, should be largely attended by pious, devoted and talented young men. The work of our church at home and abroad, can never be efficiently carried forward unless we have a large and regular supply of young ministers.

But space will not permit us to dwell further on the requirements of our church at the present hour. Who shall live to report progress at the next meeting of Synod? Who shall have passed before that time to give an account at the highest Tribunal of the work done or left undone in the Vineyard? God has given us a good and great work to do for Himself. Let us do it with all our might. The fields are white: the prospect of abundant reward for all our toil was never more secure. Our church is extending; our numbers are increasing; a tone of deeper spirituality, of greater earnestness pervades our congregations. We have every encouragement to go on in the enterprises which have been committed to our care by the Captain of our Salvation.

THE RELIGIOUS WORLD.

The principal anniversaries of the year are over. The organizations which carry on the work of the Redeemer have counted the gains and losses of the past and have surveyed the future. Generally speaking there has been progress in the great work of evangelization; and the churches and benevolent societies have entered on a new year with good courage.

The Church of England has been thrown into excitement by what is called the Bennett Judgment. The highest legal authority over that church has determined that the doctrine of Transubstantiation may be taught by Church of England ministers in Church of England pulpits! It has come at last to this, that Evangelicals, Rationalists and Papists may work side by side in the Established Church.

The Scottish Assemblies and Synods displayed all their wonted vitality and power during their late meetings. In the words of the *United Presbyterian Magazine*:

We cannot but rejoice in the increased activity of the Kirk to diffuse gospel truth; and with all our heart we desire and pray that her ministers and missionaries may be growingly successful in winning souls to Christ.

From the report of the Endowment Committee it appears that it has been resolved to raise an endowment fund of £100,000 be-

fore November next, and that of this sum £55,038 have been already subscribed. One subscription represented the munificent sum of £10,000. What a testimony to the power of Christian willinghood! In their operations the Committee have already formed and endowed sixteen new churches, for which parishes have been designed. Mr. Maxwell, M. P., in seconding the motion for the appropal of the report, said: 'He must confess that he feared the time was past when they could look for support in increasing their churches, to any other source than that of their own pocket; and it must be by the liberality of the people, and by their heartiness and readiness in giving their support to the endowment of new churches, that they could keep up their position among the churches of the land.'

Dr. Pirie, in reporting on the Anti-patronage movement, said: that the Duke of Argyll had agreed to bring in a bill dealing with patronage. In his speech he acknowledged that 'they had only a choice between two things—the abolition of patronage, and the loss of their hold upon the hearers.' This is a new light since 1843! He also said that 'this Patronage question was the grand question which separated the Dissenters from the Established Church.' This is an astounding mistake, and to us utterly unaccountable!

Dr. Norman Macleod made a noble Missionary speech—his last speech and as it appeared his dying testimony. A few days after the Assembly's close he died. His death will be long and severely felt, especially in the Established Church.

The Free Assembly approved by a large majority of the efforts of the Union Committee. There was a keen debate on the disestablishment question. Dr. Begg proposed to deal with the Established Church according to the principles which the Free Church had laid down respecting the duties of civil rulers to religion. Dr. Rainy's resolution was to the effect that the alterations of the law of patronage sought by the Establishment do not affect the Free Church's ground of separation, and are not fitted to unite Presbyterianism with the Kirk; that the ground of the Free Church's protest is, that the constitution of the Established Church of Scotland has been recognized and fixed to be Erastian; and that the question of the relation of the Church and the State must be determined with regard to the religious well-being of the nation. In a remarkably able speech Dr. Rainy said, in

Justification of his motion: 'It seemed to him that it was one thing to acquiesce in the *status quo* on the ground that they really did their best before the Disruption, and that, having done their best, they left the question alone and put the responsibility elsewhere. It was quite another thing when the State was called upon, and they with the State, to look at the condition of the Established Church with reference to a matter so peculiarly related to their own history, and when they are called upon in connection to make a new settlement.' 'He believed that it' (the readjustment sought by the Establishment in the abolition of patronage) 'would be equivalent to giving them not only a new lease, but in effect a new charter;' and 'he was resolved that, as far as he was concerned, he would not be a party to what appeared to him to involve a legislative action that not merely made a certain alteration on the Established Church, but really gave it, as at present constituted, related as it was to the whole history of Scotland, a new lease from the Legislature and a new charter.' 'In regard to the proposal itself, what was proposed was not the mere abolition of Queen Anne's Act, but apparently the introduction of a new set of patrons with a sort of veto law—a court of nominators elected in a peculiar way.' 'As to the stat. of his own mind, his conviction was growing in strength, day by day, that the only solution which was consistent with the interests of the country and the Churches, was the solution in due time by disestablishment.' The utterance of this sentiment was followed by prolonged cheering, that showed how widely and cordially it was accepted in the Assembly, which immediately put its *imprimatur* upon it by preferring Dr Rainy's motion to Dr. Begg's by 322 to 84.

This vote is full of significance, showing both the advanced state of opinion in the Free Church in regard to civil establishments of religion, and the resolution of that Church to stand aloof from the mother Kirk until both the State pay and the State control are removed.

A motion, sanctioning the use in public worship of a 'Collection of Psalms, Ver-

sions, Paraphrases, and Hymns,' was carried by 213 to 61. Dr. Begg, Mr. Kennedy of Dingwall, and Dr. Martin opposed the motion.

The following are the resolutions carried respecting Union:

"1. That the proposal with reference to the mutual eligibility of ministers in settled charges is a measure specially calculated to promote the ends for which the Committee was appointed last year, and being in harmony with the relations which this Church already sustains toward sister Presbyterian Churches, both at home and in the colonies, is one that ought to be adopted; and they accordingly direct an overture to be prepared and sent down to Presbyteries under the Barrier Act, adding the United Presbyterian and Reformed Presbyterian Churches to those specified in the Act 1850 as holding this relation. The clerks are directed to prepare this overture.

"2. That the regulations agreed to with respect to Foreign Mission are well fitted to further the advancement of the Redeemer's kingdom throughout the world, in connection with the several Churches, and should be carried into effect as soon as the mind of the Free Church has been ascertained with reference to the foregoing fundamental part of this scheme of co-operation.

"3. That, as the Committee has not been able to devote such consideration to the subject of co-operation in Home Mission work as to mature any plan regarding it, the Assembly reappoint the Committee, adding the name of Sheriff Cleghorn, and instruct them to devote their special attention to the important subject during the current year, with the view of their presenting to next General Assembly, a final report on it, and on the whole matters contained in last Assembly's remit—this General Assembly, like the last, being of opinion that present duty lies in the line of seeking, by co-operation, to promote harmony and mutual good understanding between the Churches, and not in that of taking steps towards an immediate incorporating union, for which the Church is not prepared."

Respecting the Jewish Mission of the Free Church Mr. Moody Stuart announced that fourteen of the children of Abraham had been, during the year, added to the Church by baptism, being the largest accession on our records. There was much to cheer otherwise. Mr. Tomory had been so successful in collecting funds for Constantinople, that he could at once commence the erection of new mission premises there. Mr. Moody has begun his work in Prague

under encouraging auspices. In Amsterdam, where Mr. Van Andel now labours, the year has been one of unexampled progress and prosperity. Mr. Edwards still continues his work with unwearied perseverance in Breslau. And the only anxiety felt is about Pesth, where Mr. Moody's vacant place yet remains to be filled up.

Mr. Moody Stuart, in giving in his Report, has always something fresh and suggestive to say. He mentioned that during last winter a Jewish rabbi came to Edinburgh, and delivered two lectures upon Judaism. These lectures had been little noticed, but there were notable things in them. "He spoke very ably and affectingly upon the necessity of a definite religious creed. In Scotland we were taunted with bigotry, but he had seen that there was no bigotry like the bigotry of infidelity. He had said he wished the people of this country knew what the intolerance and fanaticism of unbelief were." The lecturer defended Judaism, he expounded it, he went over the history of the Jews in a very interesting manner; but he was careful to tell his hearers that he did not wish to make them Jews, because they could not become Jews whatever they did. "From the moment," said Mr. Moody Stuart, "that the Jewish religion (which was once the true religion) became a false religion, it ceased, so far as I know, to desire to propagate itself." The Jews, however, are intensely anxious that no Jews should become Christians; and to prevent that occurring, there has been established in one place in England an anti-missionary society. It is cheering to hear that in the opinion of the Convener there have been more conversions of Jews made within the last forty years, than there were during all the preceding eighteen hundred years, since the destruction of Jerusalem. He has no doubt, moreover, that the whole system of Judaism is being undermined.

The Finances of the Free Church, seen at a glance, are as follows:

The collections exceed by £4000 the receipts of the previous year, owing to there having been a special collection for the evangelization of the masses, and to there being an increase in nearly all the collec-

tions. The abstract of the whole funds raised during the year 1871-72 showed there had been raised for the Building funds, general and local, £56,628, 17s.; Sustentation purposes, £148,214, 1s. 10d.; Congregational funds, £140,941, 3s. 4d.; Education (including Government grants, £8478, 4s. 4d.; fees from pupils, grants, &c., £3565, 7s. 4d.), £21,895, 0s. 7d.; College funds, £10,963, 19s. 7d.; Missions, £52,586, 3s. 2d.; Bequests, &c., £1340, 4s. 3d.—making a total sum of £432,523, 9s. 9d. The aggregate of funds this year is very large, being £19,200 in excess of the amount of the previous year.

The Foreign Mission Report was given in by Dr. Duff. The funds for the year amounted to £33,000.

The United Presbyterian Synod was a peaceful and successful meeting. Liberty was granted to congregations to use instrumental aid in music.

The following overture from the Presbytery of Glasgow was brought forward and supported by Mr. Niven, Maryhill:—

"It is humbly overtured by the Presbytery of Glasgow, that the Synod express its strong condemnation of the prevalent system of arbitrary deportation of the natives of Polynesia from their island homes in foreign vessels, largely owned or worked by Britons; also, that the Synod urgently desire the British Government to take early action against this practice, fraught with so many instances of frightful inhumanity and injustice; and that a letter to the foregoing effect be addressed to Her Majesty's Minister for Colonial Affairs, to be signed by the Moderator and Clerk of Synod."

The Irish Assembly presented some remarkable scenes. After a long debate the organ question was voted upon and the result was a *tie*—152 on each side. Thus the matter was left till another year. The Sustentation Fund is already greatly better than the *Regium Donum* for the prosperity of the church.

The French Protestant (Reformed) Synod met lately, in a free assembly, for the first time since the old days of bloody persecution. Alas, the pure old church has become sorely degraded and spoiled by heresy. Among the first acts of the revived Synod was to *divide*. Rationalism was rampant. It had to be cnecked, expelled. The orthodox party led by the veteran Guizot, won a noble victory.

The Jesuits are to be expelled from Ger-

many! The conflict between the new Empire and the old Papacy is keen and deadly.

In Austria the tide has also turned against the Papacy. "The Austrian Minister of Education and Religion has issued a decree to the provincial authorities, directing them to bring every case of abuse of the pulpit in agitating against the existing laws before the judicial tribunals, in order that the offending priests may be at once prosecuted."

In Bavaria, Herr Lechner, a parish priest was condemned to a year's imprisonment for having said in a sermon that "one could not say whether the Catholic princes who permitted the spoliation of the Pope were princes by the grace of God or by the grace of the devil." He has since been set at liberty; but his condemnation proves that even in Catholic Bavaria, Ultramontanism is not to be permitted to over-ride the law.

In France also the Old Catholic movement is making progress; and from Rome there comes the news that Father Hyacinthe is to publish a work left by the late Count Montalembert, entitled *Spain and the Revolution*, which is said to contain an attack on the Court of Rome and the Inquisition.

Under the rule of the Porte, things are also looking ill for the Papacy. The Bishop of Diarbekir, who was excommunicated by the Holy See, has been elected Civil Patriarch by the Armenian Catholic community; and from the Romish organ, *The Tablet*, we learn that there sympathize with him four bishops and forty priests. The Porte has confirmed the election.

Even in Belgium there is something approaching to rebellion against Ultramontanism.

MISSIONARY AND BENEVOLENT SOCIETIES.

There are in Great Britain 61 Societies devoted to Foreign Mission work. Dr. George Smith, editor of the *Friend of India*, in a recent address, stated that the sum raised in the year 1870-71, amounted to no less than £800,000 for Foreign Missions alone. Including the amount of money-subscribed by Europeans on the mission field themselves, the amount of expenditure would

be raised considerably above a million sterling. The amount supplied by the United Presbyterian and other Churches, independent of funds raised by other means, for foreign Missions amounted to £800,000. Of that sum twenty one societies of the Church of England gave the largest share—£426,000; seven societies belonging to the Nonconformists gave £261,000; seven joint societies of the Church of England and Nonconformists, £101,000; our Scotch churches and societies subscribed £100,000; and our Presbyterian brethren in Ireland sent £13,000. The Church Missionary Society itself subscribed £160,000. The Wesleyans gave £100,000 a year. The old Propagation Society, which was more and more giving its strength to Ritualism, gave their £75,000, and the London Missionary Society, which was composed of Nonconformists, its £70,000. The Presbyterians of Ireland sent their £13,000, and the Presbyterians of England £8,000. The contributions of the Established Church of Scotland to foreign missions last year amounted to but £8,000. The Free Church contributions amounted, if they took them all, including the Continental and Jewish Schemes, to £55,000; but, confining their attention strictly to foreign missions and to the sums raised only in Scotland, they raised £32,000. The U. P. Church raised £36,000 this year.

It is interesting to note that for Foreign Missions—Missions to the Heathen, the United Presbyterian Church raise annually more than any other body in Scotland.

The leading Societies in the United States have contributed as follows during the year 1871-2:

American Bible Society.....	\$689,923
American Tract Society.....	238,132
American Home Mission Society...	294,000
Am. and For. Christian Union.....	82,579
Am. Colonization Society.....	40,661
Am. S. S. Union.....	329,345
Am. Baptist Mission Union.....	214,199
" Home Mission Society..	195,650
" Publication Society....	386,368
Am. Bible Union.....	53,684
Am. Female Guardian Society.....	52,474
Am. Seamen's Friend Society.....	60,123
Am. Congregational Union.....	58,000
Prés. Board Foreign Missions... ..	457,121
" Home Missions.....	331,043
" Publication.....	313,167

Pres. Board Sustentation.....	\$41,073
“ Education.....	81,013
“ Church Erection.....	105,888
“ Freedmen.....	69,195
“ Ministerial Relief.....	76,913
Am. Board Com. For. Missions.....	432,847
Missionary Society M. E. Church...	623,459
Am. Missionary Association.....	365,825
Nat. Temperance Society.....	49,348
Am. Church Missionary Society....	70,985
Evangelical Knowledge Society.....	45,622
“ Education Society.....	48,287
Woman's Union Missionary Society	50,731
United Pres. Ch. Foreign Missions.	48,207
“ “ Home Missions...	28,793
“ “ Freedmen.....	12,271
“ “ Publication....	27,500
“ “ Ch. Extension...	15,624
“ “ Education.....	6,564
Ref. Church, Board For. Missions...	69,353
“ Domestic Missions...	37,865
“ Building Fund.....	6,229
“ Education.....	24,634
“ Publication.....	10,809
Prot. Epis. Board Foreign Mission..	114,377
“ “ Dom. Missions....	161,435
“ “ Colored People...	21,308

Total.....\$6,724,410

British Societies for the present year report as follows:—

The British and Foreign Bible Soc. £184,196
The Religious Tract Society..... 121,943

FOREIGN MISSIONS.

Church Missionary Society.....	152,699
Wesleyan Missionary Society.....	148,585
London Missionary Society.....	114,306
Society for the Propagation of the Gospel.....	97,603
Baptist Missionary Society.....	27,469
United Methodist Free Churches....	11,671
Primitive Methodist Missionary Soc.	32,280
South American Missionary Society.	9,352
Turkish Missions' Aid Society.....	4,500
English Presbyterian Foreign Miss..	7,504
United Presbyterian Foreign Missions	36,671

HOME MISSIONS.

Church Pastoral Aid Society.....	50,015
London City Mission.....	40,593
Additional Curates' Society.....	55,190
Wesleyan Home Missions, about....	30,000
Irish Church Missions.....	2,040
Church of England Scripture Readers' Society.....	11,238
United Presbyterian Church Home Mission.....	5,772
Home Missionary Society (Congregational).....	6,591
Irish Evangelical Society (Congregational).....	2,902
Baptist British Missions.....	5,400
English Presbyterian Home Mission.	2,172

JEWISH MISSIONS.

London Jewish Society.....	36,054
British Jewish Society.....	8,378
Operative British Converts.....	700
English Presbyterian Church Jewish Missions.....	453

COLONIAL AND CONTINENTAL SOCIETIES.

Colonial and Continental Church Society.....	31,172
Colonial Missionary Society (Congregational).....	3,291
Foreign Aid Society.....	1,146

EDUCATIONAL SOCIETIES.

British and Foreign School Society..	15,576
Home and Colonial School Society..	9,667
Ragged School Union.....	8,023
Sunday-School Union (subscriptions and sales).....	30,974
Refuge for Homeless Children.....	20,524
Christian Vernacular Education Society for India.....	8,280
Society for Promoting Female Education in the East.....	6,710
Book Society.....	7,612

MISCELLANEOUS SOCIETIES.

National Temperance League.....	1,777
Baptist Bible Translation Society...	1,964
Ladies' Association for Improvement of Syrian Women.....	6,286
London Society for Blind.....	2,372
Baptist Tract Society.....	2,043
Liberation Society.....	5,533
British Orphan Asylum.....	1,900
Hospital for Incurables.....	3,935
East London Hospital for Children..	4,709
Working Men's Lord's Day Rest Society.....	816
Home for Little Boys.....	1,277
Aged Pilgrims' Friends' Society...	5,075
Missions to Seamen.....	7,413
Seamen's Christian Friends' Society.	1,057
Protestant Reformation Society.....	3,804
Sons of the Clergy Society.....	9,335
Governesses' Benevolent Institution (about).....	4,000
Society for Protection of Young Girls	2,206
Band of Hope Union.....	2,091
Working Men's Christian Association	826
British and Foreign Sailor's Society	7,898
Open-Air Church Association.....	587
Peace Society.....	5,270
Protestant Blind Pension Society...	837
Soldiers' Daughters' Home.....	3,657

TO THE YOUTHFUL READERS OF THE RECORD.

The following notice of one who, when she was with us, loved to read the pages of the *Record* has been written, and is inserted with a view to stimulate you to Christian activity now in the days of your youth, and to induce you wisely to consider your latter end.

Sarah Bayne, of Picton, was a young disciple. A few weeks ago she heard and obeyed the Master's call to leave the world, and to part from her parents, sisters, brothers, companions and friends. Born in 1855, she had only reached the age of seventeen years when she fell asleep. The date of her second birth, and the exact length of her Christian life, are not so

easily ascertained. The subject of early and careful training, always surrounded by religious influences, the good seed of the Kingdom may have begun to generate in her soul at a very early age. As a child she was affectionate, like other children, fond of amusement, but delighting also in listening to the conversation of her seniors, or in the retirement of her own room, over some favourite book. At the age of sixteen, she felt herself constrained to cast in her lot with God's people, and so last autumn, in company with a number of others, all older than herself; she stood up in the presence of the great congregation and confessed Christ. Her determination to do so cost her a struggle, for, like many others in similar circumstances, she was impressed with a sense of unworthiness. In correspondence with some of her companions at that time, she complained of the hardness of her heart, and of her utter unfitness for approaching the table of the Lord. She seems, however, to have caught some glimpses of His favour, for, just prior to her profession, she wrote—"I believe that God is answering my prayers. I feel more love towards the Saviour than ever I have done, and I feel more happy than I did." She only enjoyed two opportunities of observing the New Testament feast of love, before she was called to sit down with the general Assembly and the Church of the First-born in Heaven. But her Christian career, though short, was interesting. She loved her Bible, her Sabbath School, and her teacher. She was one of a group of young girls who used to meet together for devotional exercises; and those meetings seem to have been seasons of refreshing to her spirit. True to the instincts of a renewed nature, when she had found the Saviour herself, she laboured earnestly to win others to him. Under the influence of that timidity with which so many young Christians, and especially young female Christians, can so fully sympathize, she found it difficult to speak to her comrades and friends, but she wrote them; and her letters addressed to them, testify to the intensity of the yearning of her heart over them, and for their conversion. She prayed for particular individuals. She wrote to them, and she also invited others more fully in her confidence, to pray for them, and to write to them.

On the 8th of April she was seized with inflammation. It soon became evident that her case was critical, but with a calmness which astonished older Christians, she committed herself to the care of the Saviour, whom she had learned to love, and confidently awaited the issue. She had not long to wait. The disease ran its course in five days. But some time before she died, she was convinced that her end was near,

and joyfully looked forward to her departure. Some one by her bedside inquired: "Sarah, are you willing to leave us?" "Yes," she replied. Her father, surprised at her composure, and almost afraid that she did not realize her situation, asked her, "Why are you willing to go?" "Because I'm prepared." "How do you know that you are prepared?" "I have a new heart." "Where did you get it?" "God gave it to me." "Do you think that you had that new heart when you joined the church?" "Yes: I think so."

On the 13th, after patiently suffering the will of God, she fell asleep, leaving for relatives, friends and school-mates, the animating Message "meet me in Heaven."

Young readers, "Be followers of those who, through faith and patience, inherit the promises."

FOREIGN MISSIONS OF THE AMERICAN PRESBYTERIAN CHURCH.

We condense the Report laid before the late General Assembly at Detroit:—

The receipts of the Board from all sources in the year just closed have been \$457,212.37; the expenditures, including the debt of the preceding year, \$487,969.42, leaving a balance against the Board of \$30,757.07. The Board has kept within the limits of the \$500,000 specified, but this sum would have been reached had certain demands from the field for buildings, etc., been met. The work in New Mexico was transferred from the Board of Home Missions to the Foreign Board, and a beginning of important operations in Mexico has been made. For these and the missions carried on in Papal lands there has been no special provision made by the churches. A rapidly enlarging work must have corresponding aid to sustain it, or it will speedily suffer.

Fifty-one missionaries or assistants have been sent out or commissioned on the field. With the exception of Rev. J. G. Cochran of Persia, the lives and health of all have been preserved in an unusual degree. The number of foreign laborers employed by the Board has been increased from two hundred and forty-two to two hundred and sixty-one. There are also twelve male and four unmarried female missionaries now under appointment.

The following reference is made in the report to a veteran missionary:—

On his return to the Nez Percés Reservation, Mr. Spalding received a warm welcome from the Indians, and soon after he met with great encouragement in his labors amongst them. His religious ser- ices were

attended by large numbers, and it was not long before, in his judgment, the influences of the Holy Spirit were poured both upon himself and his hearers in a remarkable measure. He was, therefore, able to report many persons hopefully converted to God, and he admitted to the communion of the church at Lapwai at different times until the 22d of March, 184 Indians. Mr. Cowley was also greatly encouraged in his work at Kamia, and was permitted to receive until about the same period no less than 120 Indians as communicants. The hearts of the missionaries were deeply moved with thanksgiving and praise to God for this season of ingathering of souls into the fold of Christ and His Church. The interest manifested by many of the Nez Perces in religious things had not ceased at the latest advices.

The report is very full and interesting on the subject of American Indian Missions.

Many important missions and certain missionaries have been transferred from another Foreign Board involving this past year a cost of \$130,700. Other missions have been greatly reinforced. An increase of work in Papal countries has also been enjoined by the Assembly without any corresponding provision of funds. Moreover, certain fields in New Mexico which were formerly connected with the Board of Home Missions, have been set down to this Board, involving considerable expenditures for work, even on our own soil and among our own people. The whole number of churches contributing during the year, is 3,027, against 2,144 last year.

The Board has been greatly encouraged by the co-operation of the women of the churches. The proportions of their work for this cause are yet small compared with what they have been and are still doing for varied home objects; but it is to be hoped that the number of Foreign Missionary organizations may be greatly increased during the year to come.

Some apprehension has been felt lest this work, by being too widely separated from the supervision of the Board, might in time introduce serious complications. This difficulty can scarcely occur, provided: 1. That this effort be confined to that which is now technically known as woman's work, as distinguished from general missionary objects; in regard to which there can be no good reasons for her separate organizations. 2. That organizations be formed distinctly for the Foreign work, and in close connection with the Board. The only way in which thorough system can be attained in organization, is by making the woman's societies identical with the Board in all their interests and methods. In asking for this arrangement, however,

as indispensable in the conduct of its own work, the Board does not desire more than its fair share in the various efforts of Christian women. 3. That the woman's societies be organized as far as possible by geographical or ecclesiastical divisions—by Presbyteries and Synods. This is important as a saving of labor, both to the Board of Foreign Missions and the Woman's Board, and as giving to woman's work the advantage of ecclesiastical meetings, as suitable occasions for their conferences and effects. The amount of work properly appealing for the effort of women, is well nigh inexhaustible.

And finally the Board would express its deep sense of the need of increased prayer, in all the churches, for the spread of the Gospel in all the earth. The cry comes from toiling men and women, who in some instances are ready to faint, "Remember us and our work in your prayers." It must not be forgotten that our self-denying brethren have gone forth to a warfare with principalities and powers, and that nothing but the mighty power of God can give them success. They are but men like ourselves; and lacking the support which is given by the actual presence of the Church. While they have peculiar joys, yet no other class of men have so great a claim for moral support. Their isolation, their loss of intercourse in their own tongue, their removal from all the helps of a surrounding atmosphere of Christian sentiment and good example, their struggle against the depressing influence of heathenism not only, but of the irreligious character and example of other foreign residents—all these demand the deepest sympathy and the most unremitting prayer from all the churches. Nothing can so strengthen them as the backing and support of a high-toned spiritual sentiment at home.

(For the Record.)

"Saved for the Coolies."

It is with the greatest pleasure that we notice this instance of self-denial exercised by a very young child, in order to help in sending aid to the Coolies of Trinidad.

A few days ago, little Annie McC— handed me three small parcels, which, she said, was money she had saved in her little bank, and which she wanted me to send to Mr. Morton for the Coolies.

On enquiring of her parents, I find that they are in the habit of giving Annie a cent now and then, for any little errand or work done by her for them. It became Annie's own money, and she can use it as she pleases. Instead of spending it, as most children would, in candy or cakes,

Annie put it away in her bank till it amounted to \$1.85, which I will enclose, and which, I believe, may be truly called a free-will offering.

I trust that little Annie may be enabled to continue her self-denying course; and may God the Holy Spirit bless and sanctify her, and make her meet hereafter for the inheritance of the saints in light. And when the Saviour gathers His own people from the east and the west, and from the north and from the south, may she be found shining among them, washed in *His blood* and clothed in *His righteousness*.

J. S. S.



Illustrations of Sabbath School Lessons for September.

FIRST SABBATH.

Golden Text:—But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world—Gal. 6: 14.

“The cross of Christ is an object of such incomparable brightness, that it spreads a glory round it to all the nations of the earth, all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions or events that ever happened on earth, filled with their splendor and influence but a moment of time, and a point of space; the splendor of this object fills immensity and eternity. If we take a right view of its glory, we shall see it contemplated with attention, spreading influence and attracting looks from time past, present and to come, heaven, earth, and hell—angels, saints, devils—we shall see it to be both the object of the deepest admiration of the creatures, and perfect approbation of the Creator; we shall see the best part of mankind, the Church of God, for four thousand years looking forward to it before it happened; new generations yet unborn rising up to admire and honor it in continual successions, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transports to the remotest ages of eternity. Other glories decay by length of time; if the splendor of this object change, it will only be by increasing. The visible sun will spend his beams in process of time and, as it were, grow dim with age; this object hath a rich stock of beams which eternity cannot exhaust.” Maclaurin.

SECOND SABBATH.

Golden Text:—Ye also, as lively stones, are built up a spiritual house, an holy

priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2: 5.

Illustration—Men who stand on any other foundation than the rock Christ Jesus, are like birds who build their nests in the trees by the side of rivers. The bird sings in the branches, and the river sings below; but all the while, the waters are undermining the soil about the roots till, in some unexpected hour, the tree falls with a crash into the stream: and then the nest is sunk, the home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rocks are undisturbed, and after every winter, coming again, they find their nests awaiting them, and all their life long brood in the same place, undisturbed by steam or storm.

THIRD SABBATH.

Golden Text:—What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own—1 Cor. 6: 19.

Illustration.—The nearer the moon draws into conjunction with the sun, the brighter she shines towards the heavens and the earth; so the nearer the soul draws into communion with Jesus Christ, the comelier it is in the eye of the spouse, and the blacker it appears in the sight of the world. He that is a precious Christian to the Lord is a precious Puritan to the world; he that is glorious to a heavenly saint, is odious to an earthly spirit. But it is a sign thou art an Egyptian, when that cloud which is a light to an Israelite is darkness to thee. It is a sign thou movest in a terrestrial orb, when thou seest no lustre in such celestial lights.

An Illinois farmer was discovered kneeling at the head of a soldier's grave at Nashville. Being asked, “Is that your boy?” he replied, “No: he lived in our town, and I have come to find his grave.” The observer said, “Perhaps you represent his father, who could not come?”—“Yes: my neighbour was glad to have me come; but I came for myself. You see I have seven children all of them small, and my wife is sickly. I was drafted. There was no one to carry on the farm, and I could not hire a substitute. My thirteen dollars a month would not feed the family. It seemed as though I must go, and they must suffer. When we were in our greatest trouble about it, just the morning I was to report at camp, my neighbour's son came over to the house, and offered to go to war for me. He said he had nobody depending on him, and could go better than I. He went, and was wounded at Chickamauga, was brought to

a Nashville hospital, and this is his grave." The farmer had come a long distance, at heavy cost, to write upon the head-stone of his soldier friend, "Died for me!"

FOURTH SABBATH.

Golden Text:—And above all things have fervent charity among yourselves for charity shall cover the multitude of sins—2 Peter 4: 8.

Illustration.—A worthy old colored woman was walking quietly along a street in New York, carrying a basket of apples, when a mischievous sailor, seeing her, stumbled against her and upset her basket, and then stood to hear her fret at his trick and enjoy a laugh at her expense. But what was his astonishment, when she meekly picked up the apples without any resentment in her manner, and giving him a mingled look of sorrow, kindness and pity, said: "God forgive you, my son, as I do!" That touched a tender chord in the heart of the rude jack-tar. He felt ashamed, self-condemned, and repentant. The tear started in his eye; he felt that he must make some reparation. So, heartily confessing his error, and thrusting his hands into his pockets and pulling out a lot of loose "change," he forced it upon the wandering black woman, exclaiming, "God bless you kind mother! I'll never do so again!"

Our Foreign Missions.

Captain William Fraser, formerly of the *Dayspring*, has arrived with Mrs. Fraser and family in London, and may be expected in Nova Scotia in a fortnight.

The Mission families on San Fernando were well at latest date, having been preserved by a gracious Providence from the destroying scourge of Small Pox which, for months, had been raging around them. The Captain from Nova Scotia, watched over on the Mission premises, has recovered.

Extracts from Letter of Rev. Dr. McDonald.

MANSE, EMERALD HILL, MELBOURNE, }
23rd April, 1872.

My Dear Sir,—The "Dayspring" left our waters on the 13th of this month, that is ten days ago, and she is now probably about "half seas over" on her way to the Mission field.

Every berth in the vessel is occupied on this voyage. She is full of passengers; and she is also full of stores. Indeed several tons of goods had to be left behind; and it has been determined to bring the "Dayspring" back to Melbourne about the middle of the year for the stores which remain, as well as for houses for the new Missionaries, and for other reasons. Note then that the "Dayspring" is expected to be back at Melbourne in August next, and that letters for the Missionaries, which may reach here by that month, will reach their destination say in September.

The young Missionaries are away in good heart. I think they were pleased with the reception which they met with in Melbourne; and I feel that it was well for us as well as for them, that they were here for a time before starting for the Mission field.

Dr. Geddie and Miss Geddie sailed in the "Dayspring."

Your contribution towards the repairs of the Mission vessel arrived here in due time, and was paid to me at once by the house through which it was sent. As I mentioned in my last, we have limited the repairs this year to something over £500; but this means that we are doing with the old copper, &c., for another year, and that we shall have to spend more money on repairs next year. However, we have a good balance on hand, and you may rest assured that we shall "Ca cannily." We in Victoria know the value of money as well as other people do.

Your letter of the 29th January last arrived here, along with several letters from Nova Scotia, just too late to overtake the "Dayspring," which was a great pity.

The February mail from England was delivered here the day before the vessel sailed; but the Californian mail of the month before had not hove in sight. I dare say, however, that by-and-bye the American line will get into better arrangements, and then we shall have a fortnightly mail from beyond the seas.

As Dr. Steel is more likely to have opportunities than I of sending a mail to the islands within the next month or two, I will send all these letters to his care.

I am waiting with much eagerness to hear that all branches of the Presbyterian Church in the Dominion are fused into one. Surely, after that, you can command more men and means for your Mission work.

It would be a good thing if the various Mission Boards in Scotland were amalgamated.

With kindest regards,
I ever am Yours very truly,
D. MACDONALD.

REV. P. G. MCGREGOR

[Rev. J. D. Gordon.

We have read with apprehension and alarm the statements in Toronto and Halifax papers of reports received at San Francisco of the murder of Mr. Gordon by the natives of Erromanga.

While anxious for further intelligence we still trust these rumours have risen from some notice of the death of the Rev. G. N. Gordon some years ago, and our reason for arriving at this conclusion is, that our latest advices from Melbourne and Sydney, whether written or printed, contain no notice of any recent disaster such as that now reported.

We have before us a letter written by Mr. Gordon, from Ponia Bay, Erromanga, on the fifth of January, at which time he was well, and the letter makes no mention of any misunderstanding with the natives. The letter was carried by a native to Dillon's Bay, and came by Australia. In itself it amounts to little as evidence of the falsity of the report, for six months have passed since it was written. Our hopes for the best rest on the fact that no hint of such an occurrence has been given by correspondence or papers from Melbourne or Sydney by last mail.

Missionary Intelligence.

Perishing Persians.

The distress in Persia is unabated. None are better informed as to the facts respecting it than the American missionaries, who have been at work there for thirty years. These men, some of them widely known in this country, write in earnest appeals to America to send forward aid.

The Rev. J. H. Shedd writes:—"In many places half the population had perished. . . . In Ispahan 14,000 are officially reported as having died. . . . In Shiraz, and vicinity, whole families have died off, and in some instances the corpses have been devoured by the survivors. Thousands more must die in the villages unless relieved from abroad. Among the pastoral tribes—numbering over a million—the direst miseries are experienced. The pastures have dried up. The flocks and herds have perished. Their dependence for food is gone. The grass may revive in the spring, but it will be three years, at least, before the flocks

and herds can be renewed, and one year, at least, before there can be a harvest to supply them with bread. Multitudes are fleeing from the famine-stricken provinces to the province where our missionaries are located, and encamping—hundreds of them—within sight of the mission premises.

Some small contributions have been placed in the hands of the missionaries by the English churches and from Germany, and they have been able, accordingly, to distribute some little aid, and a most powerful indorsement it is of Christianity in that land of Mohammedanism. Not only the refugees who are flocking to them, but tens of thousands in the famine-stricken district themselves, our countrymen tell us, they could reach and save them from dying.

Africa.

A Moravian missionary at Engotini, South Africa, says:—"We are privileged to see some fruits of our labour, and it is encouraging to see one heathen after another first begin to attend the church, then clothe himself decently—a sure sign that he has received an impression from what he has heard—and at last request baptism. Even the features become gradually transformed as the poor heathen opens his heart to the reception of the Gospel. Changes of this kind are, of course, more commonly to be seen in heathen kraals than at the mission stations, where outward conformity to the rules and observances of the community is not unfrequently attended without the preliminary change of the heart."

Chili.

Very interesting news comes of the work of colporteurs in Chili. In Santiago and Valparaiso many copies of the Bible have been eagerly bought. In the latter city, a Chilian in tears thanked God that the colporteur had ever come to his house with the Gospel message. A Chinaman, who spoke Spanish freely, bought a Testament for himself and another for a friend. The Valparaiso Bible Society never had so many patrons and coadjutors as at the present time. In soliciting the annual subscriptions for sustaining its operations, we have hardly met with a single refusal. Its philanthropic and magnanimous aims have won the co-operation of some who never had before subscribed, while others have augmented their subscriptions two, three, and fourfold. An increased supply of Spanish Scriptures has been ordered from London as well as from New York. The new edition of the Spanish Bible, published in Madrid, is received here with favor; every copy has been sold, and others have been bespoken before their arrival. This, we trust, may not long be delayed.

England.

The Established Church Missionary Society has during the past year occupied 158 stations by 197 European Missionaries; they have also employed 131 native missionaries and 1,928 native and country born teachers, at a total expenditure of \$785,000, including building outlays and special funds.

The advertisements in the Ritualistic organs in England are becoming more purely Popish than ever. There are announcements where crucifixes of all kinds may be obtained, and appeals are now addressed for money to be sent "for the glory of God and for the love of the Blessed Virgin Mary," for the promotion of Ritualistic schemes.

England sustains three missionary societies of the Established Church, the Propagation Society, the Church Missionary Society, and the Colonial and Continental Church Society. The latter has been the means of the extension of the Church of England in all the colonies of Great Britain, where they are now to be found, and of the establishment of as many bishoprics. Stations are maintained throughout Canada, and churches are continually organized along the frontier in Canada and the United States. But its successes, says the *Independent*, among the Indians of British Columbia, are paralleled by those among the Dyaks of Borneo, quite at the other side of the world. Besides its many establishments in the East Indies, it has a large number of stations on the Continent, at Gibraltar, in Africa, in Asia, in Australia, in New Zealand, and on the Pacific Islands. At the head of its corps of workers in the South Seas was the last Christian martyr, the universally lamented Bishop J. C. Patteson. The work of the Society has been richly blessed in France, Germany, Hungary, Rome and Turkey. Many Jews have become converted. The Propagation Society has in all 463 missionaries, and an annual income of nearly \$500,000.

Island of Ponape.

Rev. Mr. Deane writes to the *Missionary Herald* from Ponape, one of the South Sea Islands: Eighteen years ago Christian teachers landed on this island. The history of their work, their night of toil and day of rejoicing, is known. But they have reached a point when, to day, they begin the work of foreign missions from among those who have received Jesus as their Saviour and are willing to work for him. To-day the Saviour's own little vessel takes on board Nikodemus and wife and Zakeus

and wife, to carry them to two low islands east of us—one perhaps seventy, the other one hundred and fifty miles distant. This is a new thing on Ponape, an unheard of thing, that some of this people have so received Jesus that they are willing to break away from their friends to tell the lost on other islands of him. Let prayer be offered that the enterprise may be a success and that their hearts fail not.

McCheyne's Church and Burial Place.

Dr T. L. Cuyler has been in Scotland, and among other scenes of interest thus describes a church and grave dear to thousands of hearts:—

"On Tuesday I came over to Dundee, purposely to visit the scenes of the labors of that beloved disciple, Robert Murray McCheyne. To this hour his memory is as fresh and fragrant in Dundee as on that sad day when thousands of weeping citizens followed him to his burial. I was accompanied to St. Peter's Church (of which Mr. McCheyne was the first pastor) by Mr. Moncur, one of the magistrates of the city, and an elder in the new 'McCheyne Memorial church' lately opened. St. Peter's is a neat, plain building, and stands in a by-street. Many of the congregation were God's poor; and I found a group of poor children playing around the door as we entered the church. The interior is in severely simple taste; the floors are uncarpeted, and the high-backed pews uncushioned. The pulpit is very small and very lofty, and is surrounded by a sounding-board. A strange thrill came over me as I entered McCheyne's pulpit, and laid my hand on that cushion over which he had bent so often. That pulpit seemed "none other than the gate of heaven." I went from it to the little room in which he used to meet his elders, and sat down in the chair beside the old cherry table at which they met. Then I went to his grave. He lies in the church yard, close to the southern church wall, beneath a tasteful monument. Then I went to the house (also in a by-street) where the sweet spirit fled away to heaven. The house is now used as an infirmary.

"At twilight I went again to McCheyne's church and grave. The whole city seemed to be pervaded by his hallowed presence. I could think of no one else. Upon the monument is a most beautiful inscription. It closes with these words:—"He ceased not day and night to labour and watch for souls—and was honored by his Lord to draw many wanderers into the path of life." Glorious words! Glorious servant of Christ

Jesus! I read and mused beside that tomb until my eyes grew dim with tears. Yesterday his eloquent successor, Dr. Islay Burns, died also. The two bosom friends have already met before their Redeemer's throne"

NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer acknowledges receipt of the following sums since the issue of the July Record:—

FOREIGN MISSIONS.

James Davison, McLellan's Brook...	\$1 00
Member of James' Ch., thank-offering.	5 00
Harbor Grace, Nfld	52 00
Alberton, P. E. I.	72 95
St. John's P. Cong., Nfld.	55 00
John Knox Ch., New Glasgow ..	26 40
Salmon River, Queen's Co., N. B., Sab. School.	\$15 25
Salmon River Iron Bound Cove Sab. School.	4 61
Salmon River Creek Sab. School	4 14
Redbank col.	9 70
Mr. Mersereau.	0 30
Richmond Logan, Upper Stewiacke...	2 00
Member of Musquodoboit Cong., Upper Settlement.	1 00
Upper Stewiacke.	25 00
Blackville and Derby.	12 00
James Church Missionary Association, thank-offering.	\$2 50
James' Church Ladies Society.	20 00
Summerfield.	17 00
New London.	31 80
St. James, Ch., N. B.	24 84
Prince St. Ch., Pictou, additional	\$92. 8 00
Rockville Missionary Society.	16 91
St. David's Ch., St. John.	40 00
Tatamagouche.	46 00
Springfield and English Settlement ..	7 44
New Annan.	8 50
Springside, Upper Stewiacke.	15 00
Edward Gordon, per Rev. T. Nicholson.	6 00
West River and Brookfield:	
Col. by M. Henderson, Brookfield.	\$2 80
Margt. Gillis, " ..	2 00
" Joanna Henderson, " ..	7 50
" Mary Currie, West River 2 64	
" Margt. McLean, " ..	2 30
" Sarah McNeill, " ..	3 50
Kempton.	\$7 06
Tenecape.	0 59
Mrs. R. Hunter, Walton.	0 25
Cove Head.	32 42
Richmond, N. B.	25 00
Glace Bays.	16 00
Woodville and Little Sands.	4 00
Upper Londonderry.	45 00
Scotsburn and Saltsprings.	60 00
St. Ann's and North Shore.	20 80
Brown's Creek, P. E. I.	9 81
Sydney Mines.	30 00
Sydney.	100 00
Two friends, Central Church.	3 00
Princetown, P. E. I.	98 34
Young friend, Princetown.	2 00
Piarinco.	3 11

Lawrencetown.	16 48
Hopewell.	\$20 00
" Ladies Society.	16 00
Wm. Tait, Esq., Edinburgh, per Rev. J. McKinnon.	6 52
Mrs. Jas. Crocket, per Rev. J. McKinnon.	1 05
Ladies Society, Rogers Hill, per Rev. J. Thompson.	7 21
Ladies Society, Central Church, per Rev. J. Thompson.	7 40
David Smith, Clifton.	5 00
Bonshaw and Tryon, P. E. I.	10 00
Anonymous, Sydney.	4 00
Little Harbour.	15 00
Kenuetcook and Gore.	18 00

FOR COOLIE CHURCH.

John McDougall, Blue Mountain.	4 00
James Ch., N. G., Miss. Association. .	7 50
Calvin Ch., St. John, S. School.	8 00
Miss Jane Beck.	1 00
Two friends, Central Ch., per Rev. J. Thompson.	2 23
An aged Lady, Princetown.	1 00
A young friend, do.	2 00
Ladies Society, Rogers Hill, per Rev. J. Thompson.	4 00
Richmond Logan.	2 00
Alberton, P. E. I.	3 24

DAYSPRING.

Zion Church, Charlottetown:	
Col. by Ena Cameron.	\$6 96
" F. Webster & M. McLeod	7 01
" James Brodie.	1 76
" M. Scott and E. Binns. .	9 61
" Dora Webster and M. Robinson.	6 54
" G. McLeod and E. Aikin	4 13
" Angus Webster and Wm. Henderson.	6 98
" Wm. Munro.	3 18
" Isaac Hayden.	6 77
Harbor Grace, Nfld.	53 60
Shubenacadie, by J. McHeflie.	\$1 62
Gays River, by Roxina Cook.	1 70
Blackville S. S., per W. H. Grindley:	
Col. by Miss Annie McDougald.	\$7 30
" Margt. E. Ketch.	10 20
" Mary Ann Curtiz.	5 00
" Mary Ann Scofield. .	1 50
" Alex. McLaggan.	14 00
Bonshaw and Tryon.	20 00
New London, col. by H. McEwan.	1 67
Mill River, P. E. I., col. by Grace A. Archibald.	1 30
Mrs. George Crocket.	1 00
A Teacher, per Rev. G. Roddick.	1 00
New Annan, additional.	4 11
Shelburne:	
Col. by Miss C. Bruce.	\$7 00
Jordan West, col. by Miss Isabella McKenzie.	6 33
Ohio, col. by Miss McKenzie.	2 73
Upper Ohio, col. by W. Bower. .	2 14
Jordan Bay, Miss McAlpine.	1 20
Bass River S. S., L. Londonderry. .	19 00
Mill Branch, N. B., col. by Miss Jane Irving.	9 43
Sydney Mines.	20 00
Henry Section, Musquodoboit.	1 30

River Charlo:	
Col. by Mary Esther Morris.....	\$2 33
“ Rosanna Creelman.....	2 72
“ Maggie McNutt.....	2 97
“ Lucinda Sanderson.....	4 59
“ Sarah E. Loughhead.....	2 86
“ Henry W. Smith.....	2 21
“ Agnes R. Byers.....	3 07 20 75
West River and Brookfield:	
Col. by M. Henderson, Brookf'd.....	\$3 00
“ M. Gillis, “.....	2 20
“ J. Henderson, “.....	3 58
“ Isabella McRae, “.....	2 29
“ Mary Currie, W. River.....	0 96
“ M. McLean, “.....	2 14
“ S. McNeill, “.....	3 00
“ G. Ross, “.....	1 61 18 78
Kempt.....	8 44
Cove Head.....	11 00
Woodville and Little Sands.....	2 46
Buctouche, col. by M. Stodhard.....	\$12 75
Cocagne, col. by J. Irving.....	3 60
Shediac, col. by L. McConnel.....	11 63
“ “ L. Stronach.....	11 00
Moncton, St. John Sab. School.....	12 00 50 98
St. Ann's and North Shore.....	5 00
Richibucto:	
Col. by Miss C. D. Thurrat.....	\$6 00
“ “ Minnie Gifford and Bessie Stymest.....	10 00
“ “ M. Law & N. Main.....	7 11
“ “ Emily Waller.....	4 92 28 03
Lawrencetown.....	12 20
LaHave.....	5 00
Economy:	
Col. by Annabella Hill.....	\$4 55
“ Georgina McLeod.....	3 80
“ Maggie Hill.....	3 25
“ R. C. Cutter.....	1 38
“ Mary E. Berry.....	2 92 15 90
HOME MISSIONS.	
Primitive Ch., N. G., Sab. collection.....	106 79
James Davison, McLellan's Brook.....	1 00
Thank-offering from member of James Church.....	5 00
Whycocomagh.....	10 00
Alberton, P. E. I.....	38 93
Harbour Grace, Nfld.....	10 00
John Knox Ch., N. G.....	27 00
Shubenacadie, Cays River, L. Stewiacke and Milford.....	60 54
Richmond Logan.....	2 00
Member of Musquodoboit Con., U. Set Stewiacke.....	20 00
Blackville and Derby.....	8 73
James Ch., N. Glasgow, Miss. Association.....	\$4 66
Do., do., thank-offering.....	2 50 7 16
Summerfield.....	\$8 14
New London.....	16 57 24 71
St. James, N. B.....	27 52
Fredericton.....	7 53
St. David's Ch., St. John.....	50 00
Tatamagouche.....	20 00
Wallace.....	23 63
West River, Pictou.....	15 00
Ladies Society, West River.....	3 72
Springfield and English Settlement.....	9 83
New Annan.....	8 50
John M. Henderson, Pleasant Valley.....	1 00
Springside.....	9 15
Harvey, N. B.....	5 55

Brookfield and West River:	
Col. by Miss Joanna Henderson, Brookfield.....	\$14 50
Col. by other young Ladies, (names given under Foreign Missions and "Dayspring").....	15 18 29 68
Kempt.....	6 94
Tenecape.....	1 72 8 66
Cove Head.....	5 21
St. John P. Ch., St. John.....	15 09
Sherbrooke.....	24 00
Glace Bays.....	8 00
Woodville and Little Sands.....	4 00
Gore and Kennetcook.....	18 00
Upper Londonderry.....	35 00
St. Ann's and North Shore.....	20 00
Richibucto.....	18 72
Brown's Creek.....	10 00
LaHave.....	20 00
Sydney Mines.....	30 00
Sydney.....	90 00
Member of Central Church, per Rev. J. Thompson.....	
Princeton, P. E. I.....	48 67
Pisarinco.....	3 10
Lawrencetown.....	16 48
Nerepis.....	3 20
Hopewell.....	20 00
David Smith, Clifton.....	5 00
Maitland Juvenile Miss. Society.....	11 20
Bonshaw and Tryon.....	10 60
Little Harbour.....	9 50

SUPPLEMENTING FUND.

Wh'cocomagh.....	7 45
John McDougall, Blue Mountain.....	4 00
Blue Mountain.....	\$11 50
Barney's River.....	6 50 18 00
Musquodoboit, Upper Settlement.....	12 60
Member of do.....	1 00
Blackville and Derby.....	10 00
James Ch., N. G., Miss. Association.....	7 00
Friend, Middle Stewiacke.....	1 00
Calvir Church, St. John.....	64 00
St. James' N. B.....	3 28
St. David's, St. John.....	62 00
Tatamagouche, additional to \$17.....	18 68
Newport.....	10 00
West River, Pictou.....	10 00
Springfield and English Settlement.....	24 00
New Annan.....	8 50
Pembroke U. S. Sewing Circle.....	10 00
Baillie and Tower Hill.....	8 00
Middle Settlement, Musquodoboit.....	12 70
West River and Brookfield.....	4 24
Harvey, N. B.....	4 63
St. John P. Church, St. John.....	20 00
Glace Bays.....	8 00
Little Sands and Woodville.....	4 00
St. Ann's and North Shore.....	30 00
Richibucto.....	16 71
Cow Bay, C. B.....	8 00
LaHave.....	13 00
Sydney Mines.....	20 00
Sydney.....	40 00
A Friend, Central Ch., West River.....	2 00
Coldstream congregation.....	10 00
Pisarinco.....	3 11
Lawrencetown.....	16 48
Nerepis.....	0 50
Ladies Society, Central Ch., W. R.....	7 40
Bonshaw and Tryon.....	5 00
Little Harbour.....	10 00

SYNOD FUND.

Poplar Grove.....	26 37
Shubenacadie congregation.....	6 00
Synodical col. after payment of Sac. Ex.	10 70
Musquodoboit, Upper Set.....	6 00
Knox Church, Pictou.....	10 00
Stewiacke.....	12 00
Antigonish.....	8 00
Summerside.....	14 00
Blackville and Derby.....	8 00
Cornwallis, North.....	17 59
James' Ch., N. G., Miss. Association..	14 00
West River and Brookfield, P. E. I..	7 92
Middle Stewiacke and Brookfield....	10 00
Calvin Ch., St. John.....	25 00
East River, Pictou, (Springville)....	4 00
West Cape and Campbellton, P. E. I..	5 00
New London and Summerfield.....	7 00
Bridgewater.....	15 00
Lunenburg.....	8 00
St. James, N. B.....	5 00
Prince St. Church, Pictou.....	5 22
Fredericton.....	20 00
Moncton.....	4 00
Primitive Church, N. G.....	12 00
Dartmouth.....	14 68
St. David's.....	20 10
Tatamagouche.....	15 00
Wallace.....	10 13
Newport.....	10 00
West River, Pictou.....	15 27
Springfield and English Settlement...	7 45
Coldstream.....	8 00
Baddeck.....	9 66
Shelburne.....	10 10
Clyde River, Barrington, &c.....	10 00
River John.....	2 00
Springside.....	8 00
Murray Harbour.....	7 50
Baillie and Tower Hill.....	4 00
Lochaber and Union Centre.....	16 54
Musquodoboit, Middle Settlement....	6 00
Lower Londonderry.....	8 00
West St. Peter's and Mt. Stewart....	12 00
River Charlo.....	16 00
Kempt.....	3 50
Blue Mountain.....	\$7 53
Barney's River.....	6 29 13 85
Cove Head.....	4 00
Harvey.....	5 80
Onslow.....	8 00
St. John's P. Church, St. John.....	4 00
Sherbrooke.....	12 00
Richmond, N. B.....	12 67
Glace Bays.....	12 00
Woodville and Little Sands.....	10 00
Lake Ainslie.....	5 90
Gore and Kennetcook.....	11 00
Maitland.....	5 00
Saltsprings, Hammond River & Golden Grove.....	7 40
New Annap.....	6 88
Middle River, C. B.....	11 74
Little Narrows.....	5 00
Malagawatch.....	6 52
Bedeque, P. E. I.....	15 00
Leitch's Creek, C. B.....	9 60
St. Stephen.....	10 00
Yarmouth.....	14 68
Upper Londonderry.....	6 00
Truro.....	20 00
St. Ann's and North Shore.....	20 00
Richibucto.....	16 65

Bass River, col. by Miss Mary Brown..	5 76
Brown's Creek.....	5 00
Campbell Settlement and Londonderry	7 00
Cow Bay, C. B.....	28 43
Princetown, P. E. I.....	11 67
Sheet Harbour.....	2 50
LaHave.....	10 00
Hopewell.....	4 00
Parrsboro'.....	1 33
Sydney Mines.....	9 10
Sydney.....	18 00
New Mills.....	4 00
Bay Fortune.....	4 00
St. Peter's Bay.....	4 00
Central Ch., West River.....	4 00
Economy.....	8 00
Alberton, P. E. I.....	3 10
Annapolis.....	8 00
Lawrencetown.....	8 24
Little Harbour.....	2 75
Rev. S. F. Johnson, returned half fare.	4 00

MINISTERIAL EDUCATION.

Glenelg, Caledonia, and East River	
St. Mary's.....	25 00
Alberton, P. E. I.....	23 22
Shubenacadie, Gays Riv., L. Stewiacke and Melford.....	24 00
Interest.....	6 00
Bonshaw and Tryon.....	5 00
Little Harbour.....	6 00
Stewiacke.....	17 00
Blackville and Derby.....	16 00
Summerfield.....	\$6 35
New London.....	6 91 13 28
Moncton.....	5 00
St. David's Ch., St. John.....	30 00
West River, Pictou.....	10 60
Baddeck.....	9 28
Springside.....	15 00
West River and Brookfield.....	11 32
Kempt and Tenecape.....	6 50
Balance of Bequest from late D. Shaw, of Cove Head, by Rev. J. Allan..	20 66
Harvey, N. B.....	3 17
St. John P. Ch., St. John.....	12 00
Woodville and Little Sands.....	6 00
Upper Londonderry.....	20 00
St. Ann's and North Shore.....	10 00
Richibucto.....	18 83
Brown's Creek.....	5 40
Taylor's Head S. School.....	1 47
LaHave.....	14 00
Sydney, C. B.....	40 00
Princetown, P. E. I.....	25 98
Lawrencetown.....	8 24

ACADIA MISSION.

James Campbell, Goose River.....	4 00
A Friend, New Glasgow.....	1 00
Richmond Logan.....	2 00
Blackville and Derby.....	8 00
James Ch., N. G., Miss. Association..	22 50
St. James, N. B.....	5 50
John Douglas, St. David's Ch.....	3 00
Mrs. John Miller, Tatamagouche....	2 00
Calvin Ch., St. John, Sab. School....	15 60
Pembroke Sewing Circle.....	5 00
Woodville and Little Sands.....	5 35
Bedeque, P. E. I.....	10 00
St. Ann's and North Shore.....	7 75
Young Friend, Princetown.....	2 09
Lawrencetown.....	20 60

MISSION OF REV. C. CHINIQUY.

Samuel Archibald, Watervale.....	5 00
Harbour Grace, Nfld.....	20 00
Friend, per Rev. J. Turnbull.....	0 23
Richmond Logan.....	1 87
Mrs. Charles A. Fraser, Green Hill...	1 00
Rev. J. D. Murray, Moncton.....	1 00
A Friend, Onslow.....	1 00
Samuel Waugh, Tatamagouche.....	0 50
Mrs. Roderick McGregor, N. Glasgow.	5 00
Per Rev. A. Ross:	
James Harris, Caribou Isl.....	2 00
Mrs. James Harris, Caribou Isl.....	1 00

BLIND ASYLUM.

Lower Londonderry.....	8 70
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DEAF AND DUMB INSTITUTION.

Lower Londonderry.....	3 70
Member of James Ch., N. G., thank-offering.....	5;00

NOTE—Remittance from Strathalbyn for the Schemes of the Church just received, and will be acknowledged in next Record.

Omission.—The name of Rev. Wm. Stewart from the Committee of Synod to watch over Public Education.

Rev. E. A. McCurdy acknowledges receipt of \$20 as a thank-offering from a member of his church, being \$5 each for Home and Foreign Missions, for Institution for Deaf Mutes and for repairs on James Church. Three of these sums will be acknowledged by the Synod Treasurer, and the other has been applied as directed. The following contributions appear under their respective headings in the acknowledgments:—

From James Church, N. G. Missionary Association:	
Acadian Mission.....	\$22 50
Trinidad.....	7 50
Supplementing.....	7 00
Home Mission.....	4 66
Thank-offering for prayer answered:	
Home Mission.....	\$2 50
Foreign Mission.....	2 50

	\$46 66
With \$20 from Ladies Soc. for F. M....	20 00
	<hr/>
	\$66 66

The Treasurer of the Presbyterian Ministers' Widows' and O-phans' Fund, P. C. L. P., acknowledges the receipt of the following sums since 6th March, 1872:—

Rev. Dr. McCulloch.....	\$2 25
George Clark.....	0 75
Donation per Rev. Alex. Ross, Pictou, from a lady in his congregation.....	1 00
Rev. Thos. Downie.....	1 25
Abr. McIntosh.....	23 80

Rev. A. Mowitt.....	0 38
" J. McG. McKay.....	23 12
Six months interest on \$800 N. S. Cy., to 12th March.....	23 36
Coupons on P. E. I. Debentures, 7 of \$15 each.....	105 00
Rev. W. Thorburn.....	19 47
" Professor McKnight.....	20 00

\$220 38

HOWARD PRIMROSE,

Treas., P. M. W. & O. F., P. C. L. P
Pictou, 18th June, 1872.

PAYMENTS FOR H. & F. RECORD.

The Publisher acknowledges receipt of the following sums:

Rev. W. Thorburn, Bermuda.....	\$18 25
Rev. D. Stewart, Ontario.....	50
Rev. M. G. Henry, Clyde River.....	18 50
Rev. K. McKenzie, Baddeck.....	4 00
Rev. S. Archibald, Shelburne.....	12 75
Thomas Brehaut, Summerside, P.E.I.	5 25
Rev W. R. Frame, Summerside, P.E.I.	1 92
John Scott, Charlottetown.....	8 75
Rev. D. B. Blair, Barney's River.....	14 00
Rev. K. McKay, Richmond, N. B.....	5 50
Rev. W. R. Frame, Mount Stewart...	4 87
Rev. A. Cameron, New London.....	26 00
Rev. D. McKinnon, Parrsboro'.....	6 00
Rev. S. Gunn, West River.....	5 00
Rev. S. Johnson, Harvey, N. B.....	9 00
Rev. D. Drummond, Gabarus, C. B....	60
Rev. J. D. Murray, Moncton, N.B....	20 00
Rev. H. Crawford, St. Peters, P. E. I.	5 00
Rev. S. G. Crawford, Murray Harbor, P. E. Island.....	17 75
Rev. R. S. Patterson, Bedeque, P.E.I.	6 50
Rev. D. McDougall, Cow Bay, P.E.I..	6 00
Mrs. H. Smith, Salt Springs, N. B....	3 00
H. McKay, Princeton, P. E. I.....	8 50
Rev Isaac Murray, Cavendish, P.E.I..	15 00
Rev. J. Layton, Teviotdale.....	1 00
Rev. G. Patterson, Green Hill.....	75
Rev. J. Thomson, West Kivcr.....	50
Rev. S. Houston, St. John.....	19 00
Rev. D. Sutherland, Grandance, C B	50

THE HOME AND FOREIGN RECORD

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