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# THE MONTHLY RECORD

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## Church of Scotland

IN

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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 5.

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ON "THE GOOD WILL OF HIM THAT DWELT IN THE BUSH :"

*Being the substance of a Sermon, from Deut. xxxiii. 16, preached before the Synod of the Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland, assembled at Halifax, on Wednesday, 30th June, 1870,*

BY THE REV. A. W. HERDMAN, A. M., MODERATOR,

*And now Published by request of several Ministers.*

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THE last words of the dying are memorable. Survivors treasure them up, and friends long afterwards quote them; but the dying sayings of some good men have proved almost prophetic. Thus Wishart, the Scottish martyr, proclaimed from his funeral pile, "He who now looks down so proudly from his lofty palace, and feeds his eyes upon my torment (referring to Cardinal Beaton, who, from a window in the Castle of St. Andrew's, gazed upon his expiring victim,) will soon be ignominiously hung from that window as now he wantonly revels there;" which came to pass, for in a few weeks thereafter, the Cardinal was murdered and his body suspended from that very window, as a sign of death avenged, and a prophetic announcement of a good man fulfilled. Latimer, too, one of England's reformers, exclaimed to his fellow martyr, when the flames were gathering around them, "Let us play the man, Ridley, for this day shall see a fire lit in England, which, by God's grace, shall never be put out;" which has been notably accomplished in the light of the Reformation, which yet burns in the heart of the nation, and, notwithstanding opposition, will not soon be extinguished.

These were the last words of good men in whom was the Spirit of God, but Jacob spoke by the spirit of prophecy when he wittingly put his hand upon the head of Ephraim, Joseph's younger son, and preferred him to Manasseh. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Who may deny the spirit of prophecy which was in him when he could thus so accurately declare the future history of Judah, and their condition when the Messiah should appear? And Moses also, that man of God, blessed the twelve

tribes, and his inspired benediction reveals their fates and fortunes. Passing by the other tribes, we come to Joseph, who is represented by the two tribes, Ephraim and Manasseh, thus having a double portion among his brethren; and of Joseph he said, "Blessed of (by) the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath," which was realized in these two tribes inhabiting the middle and eastern portions of the Holy Land, and enjoying positions of as great fertility and abundance as fell to the lot of any. Ephraim inhabited Samaria, a rich and fruitful country, to which Moses' description is applicable, for it possessed a mild and salubrious atmosphere, was blessed with abundance of good water, and had plenty of valuable timber. Then for the precious things of the earth and the fulness thereof was her location valuable; and we in these Colonies should not forget our own situation, that if these Maritime Provinces be valuable for their forests, their minerals and their fisheries, we are no less to bless God, and to be thankful for our lot. But there are more valuable things even than these of the hills and springs,—the "good will of him that dwelt in the bush" crowns all. This respects the transaction detailed in the third chapter of Exodus, and refers to Moses' intercourse there. It was at the burning bush, fifty years before, that Moses had stood, and while there, had heard a message which he never forgot. As that was the scene of his solemn consecration to his life-work, and, we must believe, of his first real acquaintance with God,—in short, both of his conversion and call to his mission,—we shall consider it more particularly.

Then it was about two years after his flight from Egypt, while tending his father-in-law's flock in the solitude of Sinai, and leading a life of retirement not unfavorable to devotion, that one day he led his flock by the back of the desert to Horeb, that sacred hill, where a terrible sight presented itself to his view. For on a sudden the bush before him burned, all in a blaze did it appear; and yet, though the lambent flame played around and within, it crackled not, burned not, nor gave way. Moses stood amazed. He knew the properties of fire, and yet here, under the most favorable circumstances, were these negatived. Almost involuntarily he exclaimed, "I will turn aside and see this great sight," when, lo! the bush got a tongue, and from its midst came forth a voice that made him quake, "Moses! Moses! draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." No long time was left him for conjecture as to who the speaker was, for, "I am the God of Abraham, Isaac and Jacob, the God of thy fathers," was uttered by the same voice, and Moses was afraid to look upon God.

Here, then, was his first contact with Deity in the bush, at the age of forty, and after his flight from Egypt; and then, too, was the period of his renunciation of his earthly hopes, and his preference of being the humble leader of Israel, to being called the son of Pharaoh's daughter. Such an effect had this appearance and communication upon him, that forty-five years afterwards he refers to it and celebrates "the good will of Him that dwelt in the bush."

Who, then, dwelt in this bush, and wherein did his good will appear?

I.—In reference to the first of these enquiries, when you turn to Exodus iii, you find this personage at first styled "Angel of the Lord;" by-and-by He calls Himself "the God of Abraham, Isaac and Jacob;" and Moses was afraid to look upon God. Now, that it was a Divine person that was in the bush, is very apparent. It was therefore the bush consumed not. Fire is the emblem of Deity, and in flames of fire did God show Himself in Old Testament times. He maketh fire his minister, and by this token did He reveal Himself to Moses to teach him His majesty and to impress his mind with the communication He was about to deliver. Appearing in flames, Moses could not but fear; and hearing a voice, he could not but regard. But who was the speaker? Stephen, in Acts ii, calls Him an "Angel of the Lord," and that he was a messenger, was evident from his commission; but no mere servant or inferior messenger

was He, for the proto-martyr also quotes his own account, "I am the God of Abraham;" and if we want still further proof of His divinity, we have it in Exodus iii. 14, where we read, "And God said to Moses, I am that I am," and say, "I am," &c., &c. or, in other words, "the self-existent Jehovah." Can we fail now to see who this Angel, calling Himself by the inconceivable name of God, is? None other than the Angel of the Covenant who appeared in ancient times unto the Fathers, and showed Himself under divine manifestations to the leaders of Israel. This is He that was with the Church in the wilderness, and at the giving of the law. Various appearances of Himself He made before His incarnation, to prepare the Church for that event, and here was a most suitable one in the bush burning and yet not consumed, to *show His inhabitation of our nature without its destruction*. This, then, was an appearance of our Lord, the Angel or interceder between God and man, and yet no mere created or ordinary angel, but God, divine in His nature as well as in His mission; for over and over He uses the very titles and incommunicable attributes of Jehovah. This, then, was the Messiah—the Christ. He it was that was with the Church in the wilderness, and He was also in the bush, calling and qualifying Moses, and imparting to him communications. Moses made his first acquaintance with Deity there, and found grace. The Angel laid His terrors by, and revealed the loving kindness of Jehovah, and Moses' fears were dispelled, and he forthwith devoted himself to his life-long work. But this Angel of the Covenant awaits *our* acquaintance, and Deity, full of grace and of truth. He is ready to reveal to us. In light and love will He make the revelation; the fire of His love warming our hearts, while the flame of His Spirit baptizes our souls; and then shall we be ready to enter upon our life-work with zeal, and to fulfil our ministry. Both consecration to office and conversion to God proceed from Him, and those to whom He reveals Himself are made clean and willing to serve Him. Then let us turn aside and hold communion with Him, with the shoes of irreverence from off our feet, for the ground is holy, and enquire what message he would have us deliver, and ask for the unction of the Holy One, whereby we shall know it ourselves, and utter it from the heart to the heart: then shall the result be profitable for our own souls and for our ministry. It was after Isaiah had his lips touched with a live coal, and Moses had been at the bush, that both stood forth to speak for God, after much secret communion. Then let us neglect not this intercessor, while yet the good Angel is in the bush, and it burn with fire, but does not consume.

But what is this bush, and why should so humble an image be employed? The bush represents the Church, a humble and lowly handmaid; not the tall cedar or gigantic oak, but the unpretending bramble is made the figure of her lowliness, to teach us that not in herself, or in her externals, is there meant a glory, but in her Divine Head. In fact, He Himself was represented by the lily of the valley, an unpretending but precious flower: how much more His Church! to call our attention away from outward show to that inward glory which really characterizes the Church of Christ! Were splendour or power, riches or numbers, the marks of a true Church, then would we find her represented by the lofty cedar or magnificent palm: but no, the lowly vine is her emblem, and the humble bramble her figure. But yet, like these shrubs, she is valuable, "all glorious within" is the King's daughter, her adorning solid, and her excellencies enduring, and herself the mother of millions of sons and daughters who shall serve God in earth and heaven. Therefore let none despise her because of her appearance: that lowly appearance best befits her as the handmaid of Christ, and constitutes her safety; whereas the gigantic oak is exposed to the fury of the tempest, and the cedar uprooted by the storm, the humble bramble escapes safe in her very humility; but as the spouse of Christ, the Church is glorious, and possesses every spiritual excellence, therefore let us appreciate her qualities and uses.

Various have been the perils of the Church since she arose; but there have been two great fires that have almost threatened her existence,—Persecution and Division. (I.)—In the reign of the Roman Emperors, were there ten successive years of persecution, and so hot did the fire burn, that the very name of Christian was deemed extinct; but the name emerged, and the cause survived, while the Emperors died. The age of martyrs was remarkable: blood then flowed in torrents, but it became the seed of men contending for the faith, and loving not their lives unto the death. The times of the Covenanters were memorable, and Guthrie, Largill and Kenwick belonged to the Church with which we are in connection, and though dead, yet speak. But why detail: Persecution has whetted the axe, and the Church has been on the scaffold, kindled the fire, and her sons have been on the pile tied to the stake, and women within tidemark have witnessed, fierce and untried torments have been invented, yet has the church baffled her foes, sometimes by her martyrs praying for their executioners, at other times by their repaying good for evil, and melting their murderers; and at a third, by the persecutor becoming in his turn martyr, and sealing with his blood the reality of his convictions. Thus unconsumed and consuming has she become. The fire but baptized her, so that in one age the zeal for martyrdoms had to be restrained; the furnace but refined her, so that purer, more zealous, and courageous did she become; her afflictions wrought out for her a holier faith and livelier hope, so that she ultimately gained in character. Looking at her in the furnace, you might pity her and prophecy she might perish, but she lost her dress only, and acquired fresh lustre. Helpless and exposed to the wrath of the enemy, you might deem her an easy prey; but the earth helped the woman and swallowed up his rage. You might imagine the fraud and force of the adversary all too powerful for her; but no, she thrives all the more she is assailed, so that this fire has never yet succeeded in injuring her. It has been quenched in the blood of martyrs, or been extinguished by their prayers; or it has spread and influenced others with zeal, and never will it succeed, for it reacts and revives where it was meant to destroy. The torch burns the more fiercely the more it is stirred, and sympathy and enquiry are excited where suffering for conscience sake is by good men endured; so that glorious is the Church in her bloody baptism, all on fire as a bush burning and yet unconsumed.

II. A more fearful fire has scathed the Church—that of internal Division. External persecution was tolerable and safe, but the disputes of friends have rent the body. These are the foxes that spoil the grapes, the thorns that choke the seed. What evil have they not wrought in every age? Ephraim's and Judah's dissensions almost split the ten tribes; the Corinthian Church was torn by division; the Protestant one has been severed by the same cause. Look at more recent times. What has arrayed one branch of the Christian Church against another, multiplied sects, and, worse still, made twain those of one household? Division. This fire tends to no good; persecution does, but not dissension.

Our Church's divisions, alas! have been like Reuben's, neither few nor small. What rent the body in '43, filled with so dismal fruits our unhappy Fatherland, and sent its baleful waters across the ocean to these Colonies where, surely, they might have been spared? Division,—call it not good; it is evil. "Woe unto them by whom offences come." I question not but that these, like many other evils, are ultimately overruled; but evil they are, and tend to it. "From whence come wars and fightings? come they not hence, even from your flesh?" If so, they are evil and of it; yet they are counteracted. The contention of Paul and Barnabas, mentioned in the 13th chapter of the Acts, resulted in greater activity and more good to the cause at large; and so, ultimately, division cures itself. The Evangelical Alliance has brought together the most opposite bodies. That Protestant one to be held in New

York in September shall exhibit, on a large scale, unity amid diversity. The amalgamation of certain Christian denominations has taken place in one day, and the union of Ephraim and Judah shall in a future. Then this fire consumes hostile fires. Peace is more valued, intercourse sought, and the period hailed when the watchman shall see eye to eye, and the glory of God be revealed. Let us anticipate so desirable a period, and do nothing to prevent its approach. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Influenced by this consideration, let us exhibit not the spectacle of a house divided against itself, but the primitive one of love, and, in all our zeal, multiply converts and not sects. Then shall we be remediers of troubles we never produced, and be called the children of God. Then, scathing and injurious though this fire unquestionably be, it does not consume; the Church still lives, a bush burning, yet not burnt up. But why is this spark kept alive in the midst of the ocean? What preserves the Church? It was the flame in the bush that preserved the bush, and it is the presence and promise of her Divine Head that saves the Church. Who He is we have already ascertained, and it is owing to his spiritual presence and providence that she is safe, though tossed in the waves, and heated in the fires; and He has added the promise. "Lo, I am with you alway, even to the end of the world." Hence the Church is secure, like a vessel at anchor in the storm, or like the bush burning yet not consumed. Let us glory in this, and never lose sight of her Divine Head engaged in her behalf, overcoming her enemies, and making her victorious over every foe. You may sometimes hear the cry, "the Church is in danger." Well, the particular "craft" may be in danger, but the Church is founded on the Rock, and against it the gates of hell will not prevail. Like the boat on the sea of Galilee, she may be rocked by the waves, but her Captain is in her, and He will bring her safely to port; or, like the disciples, obliged to cross the lake of Gennesaret alone, there may be fear, but the Great Head is gone up to the mountains to pray, and He will come to her walking on the sea at the first watch, and exclaim, "Peace, be still; wherefore didst thou doubt?" So that we may be comforted as to the Church's stability; she is secure, and will be brought into heaven at last, and against her the gates of hell shall not prevail.

But it is time now that we considered, however briefly, in the second place, the good will of the angel, and wherein it appeared. For forty-five years after the event, Moses celebrates that good will as the cause of prosperity, national and individual, as well as the crown of all other mercies. "Blessed be the Lord for the good will of Him that dwelt in the bush."

Wherein, then, did it appear? At the time, it granted to Moses access and audience to prayer and complaint, and promised to the Church of Israel deliverance and victory over enemies. But more, it was their glory and their defence throughout their lengthened journey. For forty years it furnished them with their pillar of cloud by day and their pillar of fire by night, thus affording them light and protection, while on their enemies it cast darkness and terror. For them, it clave the rocks, and rained manna from Heaven. To it, for victory over enemies and for succour from friends, were they indebted; in short, it was their palladium and their glory. This it was that brought them into the promised land, as well as delivered them from the house of bondage. No wonder, then, that it Moses celebrates as the cause of their national prosperity. But then it was no less helpful to himself. It imbued his frame with health and vigour even to a good old age, continued him in his leadership over Israel, and gave him renown in the earth, so that, "through the good will of Him who dwelt in the bush," he never repented renouncing an earthly for an heavenly crown, and he has received his reward. Moses' name stands emblazoned in the annals of imperishable fame as the man that cheerfully sacrificed earthly grandeur for the cause of Christ, and came forth the Lawgiver and

Leader, Prophet, Poet, and Pattern, of the Hebrews;—and where had he *now* been had he made an opposite choice? Embalmed as a mummy, forgotten and unknown. Thus, even in a temporal aspect, he was no loser by the transaction at the bush. But *we* owe to the same fruitful and ever-working cause, prosperity and continuance as a Church. 1st,—That notwithstanding some withdrawals from our ranks, and sundry watchings for our halting, we still remain a bush burning yet not consumed. In this year of grace, we may well erect our Ebenezer, for we have been helped and our numbers increased. 2ndly.—We have attempted new works since we have become the United Synod of Nova Scotia, Prince Edward's Island, and New Brunswick, and founded a mission to the South Sea Islands, and sent forth our first missionary—the only missionary that our Church in this Dominion has amongst a native heathen population; and we have become an evangelistic, as we were before an evangelical, body. For this *good will* we bless the Lord—may lasting fruits follow! 3rdly.—He has favored us still more abundantly. In some places, He has revived His work in our congregations, enriched our ministry with fruits, and called sons and daughters into His fellowship and grace. These are indeed tokens for good, and should cause us exclaim, "Blessed be the Lord for the good will of Him that dwelt in the bush." A healthy climate and fruitful soil are undoubtedly matters of thankfulness, but it is his good will that makes even these beneficial, and that crowns all: that good will has continued us in health and strength, through the past year, and brought us once more together as a Synod; let us celebrate it, act worthy of it, and expect great things from it. "The best of all is," said a great Church reformer, "that God Himself is with us,"—and he might have added, "Therefore we prosper." Well, if, like Moses, we have found favour with the angel at the bush, we may say the same; then he will not only help us, but our works establish; then will success be ours.

Fathers and Brethren, we belong to a Church which has emblazoned on her banner the insignia of the flaming bush, with the motto beneath, "*nec tamen consumebatur.*" And historically she has a right to the use of it, for through what fires has she not passed? Her martyrs have been burned at the stake, and her covenanters shot in the field, as witnesses for the truth of God and his reformed cause! and yet she survives! But there are worse flames than those of the persecutor; and if the scathing fire of the Disruption did not consume her vitality, you might almost change her motto in the future and say, "*nec tamen consumetur.*" Looking at other Churches in this country, we might almost blush, for we are few amid many; but, looking back at what we were at the revival of the Synod in '55, we should rejoice, for we are multiplied. Meanwhile, let us burn with zeal to the cause, love to souls, and devotion to God's glory. Indifference is a sin, and wrath a crime. Let us consume these, but enkindle zeal, ardour, and affection. Ministers must burn, and with no strange fire, but with the live coals of love from off the altar, in the pulpit and pastorate, for the salvation of souls and honour of the Redeemer's name. As torch-bearers, we must shew fervor and influence, if our people would not grow cold.

Elders must kindle with zeal in their vocation, and stir up their charge. Ministers alone are insufficient. Elders are an integral part, and must assist in the work. With a praying and working eldership, how much good might not be accomplished! Our people, too, must revive; lukewarmness give place to zeal; and formality to devotion; stinginess to liberality, and inertness to exertion; then will the whole body glow, and its heat be diffused, our missions, home and foreign, be supported, and our Zion be edified.

*The times in which we live call for zeal.* How has the spirit of excitement and rivalry gone abroad! Church vying with church, and youth's Christian Associations provocative of life and love! As spiritual leaders, we can't keep

back, nor utter an uncertain sound, but must occupy the foreground, and incite to every good work. Ours is an age of intellect and activity, and we must meet it. But, how? in the spirit of the old faith, that is adapted to every new emergency. Let us draw from the living oracles our proofs and our authority, and let us not be negative in our theology. We belong to a Church whose creed is fixed and whose views have been published to the world. Let us know her doctrines ourselves, and be able to vindicate them against the pretentious but ignorant assailant. Doctrine is the foundation of practice, and our Church nourishes in sound doctrine. Let us build our people on the foundation of Apostles and Martyrs, Jesus Christ himself being the corner stone. All other edifices will give way, and their building, however skilfully erected on a basis of sand, crumble to ruin: but let Christ be preached and a superstructure of holiness raised, then will there be complacency and joy on the day of account. True, bare orthodoxy will not serve: nevertheless it is the truth as it is in Jesus that must be presented. "We preach Christ and Him crucified," was the declaration of the primitive Church; and how preached? "We speak because we believe, and testify because we have seen," was their motto, and their word was with power, and so must it be with us. We want no new doctrines nor modern phases of Philosophy, but what we desiderate is a realization of the old and Scriptural, and to be able to speak, like teachers of old, from the depths of Christian experience, then will sympathy spread and confidence be won; and this we want, too. (what primitive preachers never lacked) the promised aid and help of the Spirit of God, which will give efficacy to our message. Then we shall neither fail nor be discouraged. While the mere intellectualist will leave his people's souls barren and unprofited, and the orator dazzle them with figures instead of giving them the bread of life, he that feeds them with truths drawn from the lively oracles, if skilled in teaching, will build up a congregation whose faith no scepticism will overturn, and whose fidelity no worldliness would seduce. But to do this we must ourselves be taught of God. Like Moses, we must first learn from the Angel in the bush; and like Isaiah, have our lips touched with the live coal; then shall our ministry be cheerfully conducted, and our work not be without its results. Perhaps I should ask you to excuse the character of these remarks, but the fact is, that we live in times when it is fashionable to decry the old landmarks and to impose novelties in faith and worship. But I cannot find it in my heart to tell one of these young ministers before me, who is anxious to cast in his lot with us in this country, to cut the cable and go adrift, dreaming that thereby he will reach some Utopian land. Nor can I speak of the atonement of Christ, regeneration by the Divine Spirit, and depravity of human nature, otherwise than as most necessary and fundamental topics, as necessary for Christian instruction now as formerly: and when you consider that it was these truths and others that accompany salvation, that a Paul preached, Knox advocated, Chalmers unfolded, and McDuff depicts, then I trust that you will beware of being tempted even to suppress what God has revealed concerning them. At all events, twenty years' experience in this country has convinced me that there is no fault to be found with the weapons of our faith—that these are mighty to the pulling down of strongholds, and that if we but use them aright, they will soon prove their efficacy in the conversion of our hearers. And what is the object of our ministry but their conversion and edification into a glorious temple that will last even when the beautiful house in which we at present worship has fallen into ruin. O, then, to be the means of converting but one soul through the truth, will be more than gaining a city! Wherefore let us not be misled by novelty on the one hand, nor be false to scriptural truth on the other; be steadfast in maintaining apostolic doctrine, and abounding in the work of our Divine Master, forasmuch as we know it shall not be in vain in the Lord.

I might have concluded with some congratulatory remarks upon our mem-



bers and late accessions to our ranks; but standing where I do, it seems better to end with the prayer that "the good will of Him that dwelt in the bush may preside over our deliberations, bless our proceedings, and succeed our undertakings—that we, realizing our responsibility, and performing our work as a Church of Christ, may continue to prosper, and our light be as a lamp that ever burneth. Then shall the knowledge of God and His Son, through our instrumentality, be diffused, and the bounds of the Redeemer's kingdom, as well as of our Zion, be enlarged. AMEN.

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### THE PROPOSED UNION.

A FEW years ago, there were five different Supreme Church Courts calling themselves Presbyterian, in these Maritime Provinces of ours, and three more in old Canada. The eight have, through unions, become four, and it is now proposed that these four should become one, and that thus there should be constituted one Church on the basis of the old Reformed Scottish Kirk, for the whole of this Dominion of ours, from the Atlantic to the Pacific, from the great lakes to the North Pole. One Church, therefore, over half a continent, on the basis of the Reformed Catholic Church,—a basis wide enough for all who love the Lord to stand upon; such is the object in view,—an object, surely, worthy the thoughts and the energies of every true patriot and Christian. Of course difficulties are in the way; but when the end is a desirable or noble one, difficulties exist only to be overcome. We have taken the right road, and we shall reach the goal at the right time.

On looking back over the history of this movement up to the present day, we see abundant indications that the hand of God has been in it. We have been led by a way the wisest of us knew not of. Speaking for our own Church, whether in these or the Upper Provinces, we can say that God has willed it: and when we look to the mother Church, we see that the same spirit has been poured out on it, and that all its great leaders are now of one mind on the subject. Indeed, throughout the Protestant world, the tendency towards Union, even at the expense of those secondary points that were once exalted into primary and made grounds of division, is all but universal. In British America, although our differences with regard to doctrine, discipline, and Church government are at the most nominal, yet from various reasons we had come to look on each other as Churches whose interests were diverse and antagonistic. Things did not seem to be getting any better. We were rather drifting away farther from each other every day. Co-operation was not attempted in town or country in a single case. Professions that "we are all one"—that "there is no difference between us," &c., &c., were passed to and fro, but in the light of facts they appeared unmeaning or hypocritical. There was distrust and slander, envy and strife. But we believe that good men on both sides never ceased to pray for a better spirit and a better time, and suddenly, without any signs sent beforehand, the prayers were answered. A single spark fell on the unpromising material, and lit it all into a blaze from Vancouver to Newfoundland. *Laus Deo!*

Let us give the details so far. The Moderator of the Canada Presbyterian Church, Rev. Dr. Ormiston, some two or three months ago, having long pondered over the evils of our distracted state, and having taken counsel with several others who have the confidence of the Churches, thought that the time for taking action had come; and he therefore addressed a circular letter to the four Church Courts, asking them, if they agreed with him, to appoint delegates to meet—say in Montreal, early in October—and prepare a basis of Union that would be honourable for and acceptable to all. This letter was the little seed cast on the waters. The fruit was quick and abundant. At the same

time, men in various quarters, who had never heard of Dr. Ormiston's proposal, were stirred to move in the same direction. The Session of St. Peter's, P.E.I., early in the spring, resolved to bring the matter before their Presbytery. They did so only to find that two other Sessions were at the same meeting for the same purpose. North and south in New Brunswick, the people urged the same subject on their Presbyteries. In both of the Nova Scotia Presbyteries men wrote on it to each other without any preconcert, and held their hands only when they heard that others had taken it up. And when the Synod met, the same unanimity that a month before had struck our Church in old Canada with astonishment, was displayed, and men who had long doubted believed, and in good faith, and with solemn prayer to the God of peace and love, our delegates were appointed to begin the great work of healing the divisions and building up the breaches of Jerusalem.

We believe that, as far as we have gone in this matter, we have followed the guidings of the great Head of the Church; and that we are also in sympathy in it with our mother—the Church of Scotland—will be seen by every one who reads the debate in the last General Assembly that we give in this month's *Record*. If Union is required to carry out the work of the Church in Scotland where nine-tenths of the people are children of John Knox, and if it can be aimed at so directly and hoped for so much, that the Assembly has appointed a Committee on it this year, how much more needed must it be in Canada where Popery and Prelacy are so strong, and how much more hopeful may we be of attaining the end, seeing that none of the great practical bars to Union that exist across the water have any existence among us in the virgin soil of a new nation!

What are the probabilities in favour of the delegates from the four Churches forming a fair basis to submit to their respective Synods next year? Our only answer is, that if all the delegates were appointed in good faith, it will be a disgrace to us all if they do not succeed. Better never to have moved in the matter, than to fail now. To fail would mean the closing of negotiations for this generation, and, as far as we are concerned, that means for ever. This language is not too strong, for we believe that there is nothing more immoral than for Christian men or Churches to indulge in meaningless talk, to profess a desire for Union and appoint Committees, and yet all the time have no intention to give way one point to the ideas or customs of those they say they are willing to unite with. There must be a forgetting of old feuds or cries; there must be genuine liberality; the basis of the united Church must be broader than that which any one of the separate Churches stands on; or else it was a blunder to go into the movement at all. With regard to our own Church, we dare to say that we have been honest in the past, and that we are honest now. Years ago we declared Union to be "impracticable" because we believed that neither party was ready for it. Therefore we refused to talk about it, or attempt to get cheaply a false credit for "liberality." Even last year the great body of the Synod refused to vote on it, because they did not see their way clear to a successful issue. But now God has opened up a path, and with united voice we have cried "onward!" We have no reason to suppose that all the other negotiating Churches are not equally sincere. It is true, indeed, that a Halifax newspaper that is sometimes considered the organ of the Presbyterian Church of the Lower Provinces, has assumed that a smaller Union must precede the larger. It speaks now of difficulties in the way, although a few weeks previously it saw no difficulty in the way of Union with the Canada Presbyterian Church. But we shall be pardoned if we take the action of the Synod of the F. C. L. P. as a better exponent of its real mind than the language of the Halifax *Witness*. That Synod would never have appointed delegates in response to Dr. Ormiston's circular letter, had it considered the large Union proposed in it to be impracticable. We are certain that it appointed its dele-

gates in good faith and with full power. And as these delegates cannot travel beyond their own commission, and as we have no Committee to consider a smaller Union, there is really nothing before the Churches and nothing for the delegates to discuss but the question of and a basis for a general Union. If that is impracticable, the next best thing for us would be to unite with our own Canada Synod.

In the meantime, we invite all our people who love Zion to pray earnestly and constantly to God for a blessing on the work of conciliation on which the Church has entered; that the spirit of wisdom and love may be given in large measure to our delegates who are to represent us in the approaching Conference; that we and our too long divided brethren may see eye to eye, and that the Churches, walking in the fear of the Lord and in the comfort of the Holy Ghost, may be multiplied.

As a specimen of the view taken of the proposed Union of the Upper Provinces, we quote the following from the *Toronto Globe*:

"As many of our readers are aware, a movement was started some time ago by the Rev. Dr. Ormiston, at the request and suggestion of various parties in the different Presbyterian Churches of the Dominion, for the purpose of bringing round a general union among all the Presbyterians of Canada. This movement, we are glad to learn, is making decided progress. All the different bodies interested have now appointed committees to meet in conference on this subject of union, and the result, it is hoped, will be one great Presbyterian Church for the whole of the Dominion in no very long time from this date. The state of matters in the Lower Provinces is very similar to that among ourselves. There, as here, there are two Presbyterian Churches,—one in connection with the Church of Scotland, and the other formed by the union of the Free and United Presbyterian bodies. It is found that to attempt the smaller union of the two in Ontario and Quebec, or of the two in the Lower Provinces, would be attended with very formidable, if not altogether insuperable, difficulties; but that, on the other hand, the formation of one National Presbyterian Church for the whole country would meet with very general and hearty support. The four committees are to hold a joint meeting in Montreal some time during the month of October; and we very cordially wish them all speed in the good and great work of bringing round such a union as we have referred to. In these days of facility of every kind of travel, mere distance could be no objection to the formation of such a church. Port William is now not so distant from Halifax as Sarnia was from Montreal twenty or thirty years ago."

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#### REVISION OF THE AUTHORIZED VERSION OF THE NEW TESTAMENT.

It may be interesting to note a scene which occurred a few weeks ago, and which gives a pleasing augury for a better feeling between the contending factions of Church and State. We refer to the participations in the holy communion by the company of the Revisers of the Authorized Version of the New Testament, which participation occurred in Henry VII.'s chapel, in Westminster Abbey, preparatory to their entrance on their important work. A notice had been issued to each of the body, to the effect that the sacrament would be administered there, on the day of their first meeting, to such of the body as would feel disposed to attend. Some few were prevented from appearing; but at the hour named as many as twenty presented themselves and were placed in the ancient stalls of the chapel. The Dean read the Church of England service from the communion table at the head of Henry VII.'s tomb. It so happened that this table thus received its first use. It had within a few days past replaced a temporary table, having, as the inscription round it records, been erected in

the place of the ancient altar which once indicated the spot where Edward VI. was buried, probably to meet the wishes of his sister Mary, and had been destroyed by the Puritans in the Civil War. On the marble slab which covers its top is placed a fragment of the beautifully carved frieze of the lost altar, found unexpectedly last year in Edward VI.'s grave, together with other fragments of ruined altars which happened to be at hand for a like purpose. In front of this table, thus itself a monument of the extinct strifes of former days, and round the grave of the youthful Protestant King, in whose reign the English Bible first received its acknowledged place in the coronation of the sovereigns, as well as its free and general circulation throughout the people, knelt together the band of scholars and divines, consisting of representatives of almost every form of christian belief in England. There were Bishops of the Church of England, two of them, by their venerable years, connected with the past generation; there were the representatives of the historic cathedrals, the learned universities, and the parochial charges; and with these, intermingled without distinction, were ministers of the Church of Scotland, the Free Church, and of almost every Non-conformist Church in England. The chapel of Henry VII. has witnessed many famous sights, more august and more stirring—the funerals of kings and princes, of nobles, generals, and statesmen; the debates of the Westminster Assembly and of the Convocations of the English Church; the installation of the Knights of the Bath, whose banners wave from the roof, and whose swords were deposited beneath the altar raised on that spot; but it may be doubted whether it has ever been the scene of an event so fraught, if rightly considered, with possibilities of kindly intercourse between jarring factions, and pacific solution of warring problems, as that which happened, silent and unobserved, on the 22d of June.

## GENERAL ASSEMBLY.

### OVERTURES OF UNION WITH OTHER PRESBYTERIAN CHURCHES.

PRINCIPAL TULLOCH read overtures from the Presbyteries of Forfar, Dunkeld, and Kirkecaldy, in favour of union with other Presbyterian Churches.

Mr. ROBERTSON, Dunnichen, supported the overture from the Presbytery of Dunkeld. He said that the specific grounds on which this overture was brought forward were these—the reproach cast on religion by the present divided state of religious communities, the waste of money expended in maintaining rival churches, and, as had been well stated before the Assembly, the difficulties which, from this state of matters, lay in the way of a scriptural national education. It could not but happen that in the course of time the various sections of the Presbyterian Church would gravitate towards each other. (Applause.)

Mr. GEORGE SETON, advocate, said that as a lay representative of the Presbytery of Forfar he ventured to state his views on the general subject. Whatever might be the deliverance on this subject, although he did not suppose that the Assembly would go so far as he would like, it appeared to him that they ought now to speak with a less uncertain voice than hitherto. (Applause.) He thought, as a general rule, when matters of this kind had come before the Assembly, they had been too cautious, too calculating, and too slow to move. He might say that he spoke as an old Tory. (Laughter.) The term Conservative seemed to be so variable that he could not understand it—(laughter)—but he was inclined to think that some of the truest members of the Church were in the ranks to which he belonged, and he had no hesitation in making the avowal. (Applause.) It appeared to him that they had sufficient indications to see that in the church with which they were most recently connected—the Free Church—there were decided professors for union in another direction: but they all knew

that while a considerable number in that church indicated different views, and while he was inclined to look forward for a more comprehensive union, he wished his remarks to be pointed to a Presbyterian union—a union between the two great branches of the church, in the first instance. These views might not be altogether palatable to some of the venerable and learned members of this House, but they aimed at getting a great National Church, apart altogether from political considerations. (Applause.) The union between the churches would not be a union between two parties in a sort of independent position, but a reunion as between a parent and a child. In private life, when such an unfortunate estrangement occurred, there were generally faults on both sides, and he took leave to say that in the case in question there were faults on both sides. (Hear, hear.) If that was the case, and if they, as the parent, were ready to extend the hand of friendship to the child; if they were prepared to say, “Possibly we may have gone too far in one direction, as you the child did in the other; but we are ready to forget and forgive.” they might obtain the object they had in view rather than if they stood too much on their rights and position, and compared what they had done and what the Free Church had done. (Applause.) He would, for these reasons, venture to suggest for the consideration of the House—there was a great tendency in the House of hanging things up from year to year—whether they should not now give a more decided expression as to what they wished particularly with regard to the church which he had just indicated. (Applause.)

Mr. GRANT, Tenendry, supported the overture from the Presbytery of Dunkeld.

Mr. RUNCIMAN, Leslie, in supporting the overture from the Presbytery of Kirkcaldy, said that there were no fewer than 2250 of the whole congregations belonged to Presbyterian churches, and of these, 500 were U. P. churches. Out of every 11 Presbyterian congregations, there were nine who held the principles of an Established Church, and there were only two who could by any possibility be opposed to such a course. It was having a due regard to this fact that the Presbytery of Kirkcaldy unanimously forwarded this overture.

Dr. WILLIAM SMITH, North Leith, said he was sure every one must feel that this was a subject of great importance as well as one of very great delicacy. It was not easy to speak on the subject in the present circumstances of other churches in the country at large, so as to serve the two objects—first, of vindicating and maintaining their own proper position as the National church of the country; and, on the other hand, avoiding at the same time the most unnatural jealousies of those belonging to other denominations. It must be a matter of great congratulation to all who were interested in this subject, that the rancour and enmity which were prevalent only a few years ago, had in a great measure disappeared. The present division in the church had a very prejudicial effect on the legislation of the country. The principal evil to which he thought attention should be given in the General Assembly, was the unhappy fact that had been so prominently brought under the notice of the present General Assembly—namely, that, notwithstanding the increasing number of churches, it happened that impiety and wickedness in the land continued, and were on the increase. It was not wonderful that that should be so, when they recollect that the increase in Dissenting churches had been carried out very much on the principle. Where churches were founded on that voluntary principle, they would not select destitute localities—they would select districts where they could most easily be maintained; and it was a fact to be lamented at the present day, that the principle on which most of the Free churches were erected was that they should select as a site the nearest that could be obtained to the old parish church. And so, from these circumstances, this had arisen, that while they had many districts throughout Scotland overworked to an enormous degree, so that one was working against the other, they had other districts that were

left neglected and uncared for. In regard to overtures from other churches, he was not deterred by any fear to face those questions that would necessarily arise in discussion when they came to close quarters. The Church of Scotland held a distinct position, and one that was easily defended. (Applause.) He regretted that words which had fallen from a much-respected minister had been so much misinterpreted as ridiculing spiritual independence. He was sure that he could answer for Dr. Macleod that nothing was further from his mind than that. The principle of spiritual independence he held and was prepared to prove, and he trusted the Church of Scotland would be found to hold. There was much to be sorry for in regard to what occurred at the Disruption in 1843, but he was sure the Church of Scotland was in as favourable a position for facing a retrospect of that period as any other church. (Applause.) He was sure the Assembly sympathised with their friends opposite in the difficult circumstances in which they were at present placed. ("Hear" and applause.) They were passing through the throes of a great crisis. Let them have their sympathy and their prayers. He had hoped that they would not have been forced to speak on the subject until their friends had passed through these difficulties and were standing on firm ground. But the subject had been brought up by overtures, and they could not shrink from its consideration. (Applause.) He concluded by moving the following deliverance:—"The General Assembly, having heard the overtures, desire to record their deep sense of the manifold evils arising from the ecclesiastical divisions of Scotland; and considering the great impiety and abounding wickedness in the land, which the divided churches have not succeeded in removing, the Assembly record their hearty willingness and desire to take all possible steps, consistently with the principles on which this church is founded, to promote the reunion of churches having a common origin, adhering to the same Confession of Faith, and the same system of government and worship. The Assembly agree that the overtures be remitted to a committee, with instructions to consider and report to next General Assembly, and in the meantime they recommend all their ministers to cultivate in their work the spirit of unity and the habit of co-operation with the ministers of all other evangelical churches."

Dr. M'COMBIE, Lumphanan, seconded the motion.

Mr. EDWARD S. GORDON, M. P., who was received with loud applause, said—When I had the honour to second the motion which was proposed last Tuesday with reference to patronage, I took occasion to express my individual sentiments, that I, for one, would rejoice exceedingly to see a united Presbyterian church in Scotland. I am happy to find that the sentiment which I then ventured to express as one personal to myself, and not wishing to pledge the House to any such proposition, appears now to receive the unanimous consent of the House. (Applause.) This is a question which has greatly interested me for a long time. I was one of those who saw, with great pain, the Disruption of our church in 1843. I was then a young man not entitled to take a lead in these matters, but, from that time forward, I have ever looked with great interest for the time arriving when there might be a reasonable expectation of some proposition being made with a view to reunion with our brethren who had left us. I felt, however, that was a matter which must, to a certain extent, be left to time. There were irritations caused by the discussions of 1843, and it was not unnatural that the divisions resulting from these should produce feelings of estrangement as between us and those who left us, and that some bitter things should be said on both sides. But I am happy to find that spirit is passing away on both sides; and that, whatever may be the issue of the present motion, or of the object which it professes to have in view, there are more tolerant opinions prevalent, and better feelings, and a more brotherly spirit, between the members of the churches. (Applause.) I always felt that this was a question which should not be passed prematurely; and that until the

desire existed for union, you could not safely propose such a thing. But now I trust that we may see some prospect of an attempt being made to effect a reunion of the scattered Presbyterian forces of Scotland, and all I shall say is, that, although there may be difficulties, "where there's a will there's a way." (Applause.) One of the causes of the dissensions among our Presbyterian bodies is undoubtedly that which formed the subject of discussion in the Assembly on Tuesday last; and I am glad to say that among all those reverend gentlemen and lay representatives who voted with the majority on that occasion, there were several who expressed their opinion not so much as unfavourable to patronage, but who voted in the way they did in the hope of promoting the object which is sought to be supported by the motion before the House. (Applause.) That is to say, while among the majority there were several who, though not yet convinced that patronage is not an expedient mode of appointment of a minister, still they sacrificed their individual opinions, hoping that their joining in the strong opinion of the church against the system of patronage would result in some attempt being made to bring about a reunion of the churches. Therefore, if the question of patronage is settled satisfactorily in accordance with the views which were supported by the majority of the Assembly on Tuesday last, I would fain hope that one of the obstacles, and the principal obstacle I venture to say, to a reunion, will be removed. There is no doubt as to this, that all the secessions which have taken place in our church have arisen out of and have been caused by patronage. ("Hear, hear," and applause.) Therefore, if that which has been the stumbling-block in the way of the unity in our church be removed, I would fain hope that there may be a reasonable prospect entertained of a reunion of the Presbyterian churches of Scotland. There is another question, however, which arose out of the discussions of 1843, which is called the independence of the church. Now, so far as regards the recognition of our Saviour as the Head of the Church and of the nations, there can be no doubt whatever that the Church of Scotland does hold those doctrines. (Applause.) And I would only read from a sermon which was preached so far back as 1861, by the respected son-in-law of Dr. Chalmers, Dr. Hanna, who says—"The controversy between us and the Establishment from which we have retired does not touch the doctrine of Christ's headship as taught in Holy Writ, so as to give any true ground for saying that we uphold and that the Established Church denies that headship." The division or apparent difference between us arises from the practical application of some of those principles, not from our denial of those great principles or doctrines, but as to the best way or the proper way of carrying them out. It is said that we are exposed to the inroads of the courts of law. I must say that, although a lawyer, I sympathise with the desire of all people who wish to withhold the examination of their rights from a court of law. I think it is much better, if possible, that the courts of law should have as little interference as possible with the rights of a corporation or individuals; but in a Constitutional and Protestant country like ours it is impossible to shut out all interference on the part of the courts of law. I venture to say this, that we, as an Established Church, having a jurisdiction recognised by Act of Parliament, possess a greater amount of liberty than those churches which are not established. ("Hear," and loud applause.) Practically, there never has been, that we are aware of, any difficulty in the working out of the jurisdiction of the Church of Scotland, except in this matter connected with patronage. And how did that arise? It arose from the terms of the Act 1592, which I think declared that Presbyteries should be bound and restricted to receive all qualified persons, and the provisions of this Act were revived by the Act 1690 (I am speaking from memory), which, however, repealed patronage; but patronage was revived by the Act 1711—so that what the courts of law had to dispose of was this:—Here is an Act of Parliament which expressly declares that Presbyteries should

be bound and restricted to receive all qualified persons. The courts of law said—"We must give effect to this, because it affects civil rights;" and the result of this was a claim of interference on the part of the court of law—not ultroneous on the part of the court, in respect of the parties interested, and the court felt themselves bound to give effect to those statutory provisions with reference to patronage; and hence arose those decisions which are said to affect the independence of the church. But if you remove the statutes connected with patronage, which have given rise to those unfortunate discussions, there will be no reason to apprehend that the court will interfere in any way with the jurisdiction exercised by the General Assembly. (Applause.) It is possessed of a recognised jurisdiction under the Act of Parliament, with very extensive and exclusive powers. (Hear, hear.) On the other hand, what is the position of the non-Established churches? Their rights depend entirely on contract; and whenever a dispute arises, the party who maintains right under their contract is entitled to take them into the Court of Session. (Applause.) The Court of Session are entitled to examine the contract; and if they are of opinion that the contract has been violated, and civil rights have been affected, the Court of Session will be entitled to interfere and enforce those civil rights. Therefore, the non-Established Churches in this country are just as open to the interference on the part of the court as the established churches are. ("Hear, hear," and applause.) And the best illustration I can give of the independence of the Church of Scotland is that, apart from those unfortunate discussions connected with patronage, which gave the court a right to interfere—giving effect to the terms of this Act of Parliament—for the protection of what were called civil rights, I am not aware of any case in which the court have interfered to set aside or question any act done by the church in the exercise of its jurisdiction. I do not say this in the least either in the way of throwing any disparagement on our brethren who belong to non-Established churches, or for the purpose of exciting any alarm in their minds as to the tenure by which they hold their rights, I am merely stating it with the view to draw the distinction between the General Assembly possessing a jurisdiction recognised by Act of Parliament and those churches whose rights depend merely on contract. As to the question called spiritual independence, it is not one which I think affects any Christian doctrine; and so far as the anxieties of some of our friends may lead them to apprehend an invasion of spiritual independence, my own belief is that a reasonable arrangement can be made by which those anxieties may be removed, and there would be no reason to apprehend any violation of the independence of the church. (Hear, hear.) I believe if we come together in a calm and moderate spirit—(hear, hear)—no one party desiring victory over the other—because if that is the way in which an arrangement is to be attempted I am afraid it would be in vain—these difficulties may be surmounted. No one party should desire to gain a victory over the other, but they should rather be anxious to see whether there is not some common ground of agreement on which rational men may take up their position. (Applause.) That is the spirit in which negotiations for union should be commenced and carried on, and I have little doubt that they could be brought to a successful issue. I would only say further that the motion of my friend, Dr. Smith, is expressed in cautious terms. I have no objection if it should be carried to the terms expressed; but what influenced Dr. Smith farther than express his motion in these cautious terms—as has already been indicated by him—is that our friends belonging to other churches are in a very difficult and even painful position at present. There are discussions going on in other churches in reference to overtures for union, and exclusive of our church. These have been going on for a considerable time; and I can quite imagine a large number, being influenced by a spirit of honourable feeling, who wish to settle the matter which is under discussion at present before they enter into further negotiations for a more extensive union.



We feel that this matter should be approached with the greatest delicacy—delicacy for ourselves and delicacy as regards the position of those with whom we desire to unite. And if the words of Dr. Smith's motion do not appear so ample and direct as some members might desire, they must attribute the form used to a feeling of delicacy. I am sure that the sentiments which have been expressed to-day must satisfy them and the public that there is an anxious, friendly, and a liberal desire on our part, for a reunion with the Presbyterian churches. (Applause.) I have to apologise to the Assembly for speaking so long—(No, no)—but I do trust that the time is not far distant when union will be consummated. I hope, as was expressed by a rev. gentleman, I may live to see the day; and I will candidly admit that it is a matter which lies very near my heart—(applause)—in fact, it is one of the great inducements which I have to remain in public life. (Loud applause.) I am doing so probably at some sacrifice to my own interests—(applause)—but, at the same time, if I thought I could promote this great, good, and national object, I would indeed consider that I had not lived in vain. (Loud applause.) I hope that the result of the proceedings of this Assembly will be to enable us to see our way to combine on some basis of practical and Christian compromise, all who are sincerely desirous for the Christian instruction of the people of Scotland. (Loud Applause.)

Principal CAMPBELL said that the motion which had been proposed to-day had not been introduced for the first time, as it was intended that the discussion of this subject should have taken place last year. It was unnecessary to say that in connection with this subject there had been an amount of energy wasted and a deal of bad feeling engendered. They found that this question stood in the way of the glorious object, the education of our country, and the adoption of proper measures for the relief of the poor. In their wish for union, he denied that they had any political object in view, and he would like to know how any one could accuse them of a political object. They wished that what their forefathers laboured for, and for a short time saw, should be realised in their day. They wished to see a church in which all classes of society could be enveloped in one great maternal mantle, and drawn again in one group to the Church of Scotland. It was not an iron-bound union they were aiming at. There was great beauty in variety, and more good was done by each fighting in his own way against evil influences, than if they were all to unite in one body, and work on the same dead level. He referred to the success which, in the providence of God, had attended the efforts put forth on behalf of the church since 1843, and concluded by stating that although they could do little to show the friendly spirit they entertained, yet they could, all of them, in a quiet way, hold out the olive-branch. (Applause.)

Dr. PIRIE spoke in support of the motion. He confessed that he did not think that the discussion would bring about anything like absolute union at the present time, neither did he desire it; but in the meantime he considered it must be avowed that the Church of Scotland had no object to gain, and he deprecated anything like genial, sweet, and soothing insinuations in regard to their dissenting brethren. The question should be left till their brethren saw that the thing was suitable. Anything like union he highly desiderated, but it appeared to him that a great error which had been committed amongst them was that they did not see that the grand object of Christianity was trust in God and love for their brethren. The grand fundamental principle was the spirit of love, and if they would let it grow, a more perfect union, they might feel assured, would go along with it. Statements had been put forth, regarding the truth of which there could be no doubt, which showed that in the Free Church there was an entire misconception with regard to the views entertained in the Church of Scotland, and in reference to the views of their distinguished brother, Dr. Macleod. If it could be conceived for a moment that Dr. Macleod stated what

had been attributed to him, he (Dr. Pirie) would deny that Dr. Macleod represented the Church of Scotland. But he did not believe that Dr. Macleod had made those statements. He then went on to state that he was as much in favour of ecclesiastical independence as any man in the Free Church, or anywhere else. But there were two views to be taken of the subject. One was that Christ had conferred entirely independent powers upon this Church, such high powers that they were entitled to confer such a portion of them upon the State as did not interfere with the performance of their duties, provided they saw that it was beneficial for the interests of religion. There might be two opinions about that. In the powers which they as a church of Christ, and in the exercise of their spiritual independence, conferred upon the State, they believed that they were benefiting the interests of Christianity. And they held that Christ did confer upon them that power; and in the belief that such was the case, they allowed those privileges to be exercised by the State. There was this other opinion—whether it was the opinion of the Free Church he did not know—that the church had received from Christ spiritual independence—an independence of such a character that they were not entitled to confer any power or privilege upon any party whatever, even if they be convinced that it was for the benefit of Christ's cause. These were the only views of spiritual independence of which he could conceive, and if their brethren in the other church entertained a different opinion, it was due to themselves to let them of the Church of Scotland understand it distinctly. He trusted that the statement would go forth to the Free Churchmen who had misunderstood them, and he would go further, and say if those brethren would point out wherein they were wrong—if they thought there was any tendency to Erastianism in the new system of popular election which the Established Church proposed, they ought to come forward, and they would be listened to kindly and charitably. (Applause.)

Lord POLWORTH considered that next to the evangelization of the country, there was no more important subject than that which had been introduced. He regretted the divisions which existed among the churches at the present day, and he said that after having in some degree associated with Established Churchmen, Free Churchmen, and United Presbyterians in Christian work, he wondered how it was they could remain apart. He honoured the man who in his conscience saw some little things, perhaps, to be great; but he maintained that they ought to look at all these difficulties in the light of the one great object they all had in view—the salvation of souls. He prayed that their divisions might give place to union of some kind or another—at any rate to the most hearty co-operation. He hoped that the day was not far distant when a union would take place, and, as a member of the Established Church, he deemed that the position of the church was to take the first step forward. He agreed with the motion brought forward by Dr. Smith, but he said he was prepared to go far beyond it. He would be prepared to abolish endowments, and he believed they would not prove a loss to the church. The church could stand alone. The country and not it would be the loser, because the statesman knew that he could bring no power to bear upon the repression of crime and vice so great as that of religion. He trusted the day was not far distant when the church, as it is in Jesus Christ, would meet together. He was sure that throughout our country amongst the people there was a great wish for a hearty response to any proposal for a wide and comprehensive union of the Presbyterian church in Scotland. (Applause.) He felt confident that whatever approbation it might meet with in the eyes of men, it would have the approbation of the God of Truth.

Mr. MACDONALD, Inverbrothock, moved as an amendment—"That the General Assembly, having heard the overtures from the Presbyteries of Dunkeld, Forfar, and Kirkcaldy, anent the ecclesiastical divisions at present existing in Scotland, and being deeply impressed by the many evils of this condition of

things, and feeling that it is not in the power of the church, of its own motion, to provide the remedy required, resolve to petition the Legislature to advise her Majesty to appoint a commission to enquire into the whole ecclesiastical condition of Scotland, with a view to place the National Church on a more comprehensive, durable, and otherwise satisfactory basis."

The amendment was not seconded, and no other motion having been proposed, the Moderator declared Dr. Smith's motion carried.

Sir ROBERT ANSTRUTHER said that many of the members had left the meeting under the impression that the debate was to be adjourned, and he begged to move to that effect.

Dr. PIRIE said it was beyond their power to adjourn the debate. Dr. Smith's motion had been made and seconded, and as there was no counter motion, Dr. Smith's must be declared carried.

After some discussion, Sir ROBERT ANSTRUTHER withdrew his motion for the adjournment of the debate.

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## FROM HALIFAX TO OTTAWA.

A DIARY FOR THE "RECORD." (Concluded.)

*May 30th.*—The last stage, from Montreal to the Capital of the Dominion, is a journey of eleven hours by the ordinary route, up the river Ottawa. There are two bits of railway, at the beginning and in the middle of the journey, to avoid the rapids of the St. Lawrence and the rapids of the Ottawa; and there are good steamers on both rivers for all the rest of the way. You can go the whole distance by rail, if you choose; but the sail (or "steam," as it is now called by the strictly accurate) up or down the Ottawa is so pleasant, that every tourist should take it the first few times at least. The scenery along the banks is pretty, though rather tame; but one never tires, on the sunny spring and summer days, of the long reaches of the noble river, with its islands of all sizes and forms, often shutting it in as if it were a fair Scotch loch, and not an endless Canadian stream. The Capital is built just where the Chaudière falls block steamers from proceeding farther up the river; and the finest site—a bold bluff—is crowned by the Parliament buildings. The city had been described to me by a Montreal wit as the backyard of the Parliament buildings; but though they certainly overshadow everything else, and are the finest of their kind on the continent, yet Ottawa itself is no mean city. Lumber is its great staple, and water-power its boast and trust. I thought that St. John, N. B., could show something in that line, but here without contradiction is the Dominion emporium of the trade. The largest mills are worked by water-power diverted from the Chaudière falls, which are a sort of grand cross between rapids and falls, and which could supply force to turn all the mills in the world, and have still a good deal to spare. On such a scale does the work of cutting, sawing, ripping, go on, that the roar of the water-fall is almost lost in that of the milling, and the great difficulty is to find sufficient space near the mills on which to pile the boards and deals that are thrown off in endless quantities. On the side of the river opposite the city is a factory for making matches (lucifer, not matrimonial) and pails, that I was told is the largest match factory in the world; but as you are always told that in America about anything at all wonderful, a mild scepticism on the point is allowable. It is certain, however, that the match-making gives employment to hundreds of hands, big and little, and that I never saw anything of the kind before, even half so extensive.

The Rev. D. M. Gordon, B. D., is minister of the Church in Ottawa. His congregation is large, intelligent, and wealthy. He has been over them for two years, and has done good service which all appreciate. The manse is at the

rear of the church, facing on another street; so that it would be as correct to say that the church is at the rear of the manse. It has been enlarged lately, and is a most commodious stone residence, sufficiently large to enable the minister to practise that hospitality which St. Paul enjoins on bishops, but which all are not able to practise and at the same time pay their debts. The city manse should always be the hotel for all "the brethren" who are in town for a few days, and the trustees should therefore always see to it that it be provided with—say, three spare bedrooms. Such an arrangement would be for the benefit of all parties; and it only, at the best, amounts to reciprocity; for when we are travelling in the country, we always make for the manse.

The Ottawa Kirk is the oldest ecclesiastical structure in the city. It was erected by the Scotch workmen who made the Rideau Canal—built long ago by the British Government to connect Kingston with Ottawa by a back way instead of the regular front way by the St. Lawrence, which the Yankees might occasionally block up or make troublesome. The Kirk has no pretensions to beauty, being in this like most of the old parish churches in Scotland. It is now too small, also; and as it will not decay, the people have resolved to pull it down and build a bigger and better. The Synod, at its meeting in Hamilton last year, thought that the work would have been begun by this time, and therefore decided to meet at Montreal instead of Ottawa, where otherwise they would have met. And since these notes have been written, they have decided to meet in Toronto in 1871, in the hope that Ottawa will be ready for them in 1872, in which hope I join with all my heart on the understanding that the new church be one worthy of the Capital of the Dominion.

At Ottawa I met the Rev. Professor McKerras of Queen's College, Kingston, who was on a tour among the rural congregations in the vicinity, with the object of getting their subscriptions to the Endowment Fund of \$150,000 which he and Principal Snodgrass have undertaken to raise for the College. Already \$100,000 have been subscribed—the sum originally aimed at,—of which \$60,000 are paid in, and as there are 40 congregations yet to visit, there is no doubt that at least \$125,000 in all may be depended on from the old Canada church; and the balance is expected from the United States and Scotland, and even the Maritime Provinces, which have an interest in old Queen's. The success of this scheme should teach the church a lesson of what can be done and how to do it. Appeal confidently for any good work to the people, and then entrust the carrying out of it to one or two earnest and suitable agents, and success is certain. But neither the goodness of the cause, nor the eloquence of the appeals on the floors of Synod, will be of much avail, if everybody in general and nobody in particular has got the matter in hand. Mere local committees will not do. Three-fourths of them, if left to themselves, will not even meet to consider the work they have been appointed to. The one-man power is needed,—a central agent or agents to organize the whole and keep it organized.—to visit and stimulate, to oversee and appeal personally, or no great work can be carried through. The church owes a debt of gratitude to Principal Snodgrass and Professor McKerras for the wisdom, the patience, and the energy which they have given to the cause of its college; and they in their turn have their best reward in seeing, as the fruit of their labours, not only the success of the immediate scheme on hand, but also the increased interest which the people now take in the college, and the prospect of a great and steady increase of students, who are the true life-blood of any such institution.

Of my return voyage I need say nothing, except that I spent a Sunday in Portland, where I went to a Congregational Church and heard a good sermon from a Mr. Fay of Bangor. When I entered, the service had commenced. The people were sitting comfortably in their pews, looking round, fanning themselves, and the minister was—at first I thought reading—but no: it turned

out to be praying. This is what leaving off the standing posture at public prayer always comes to, and the irreverence is so great that I don't wonder that it drives the reverential of the congregation to more ritualistic churches. Standing at public prayer is the posture indicated all through the Scriptures; is the posture to this day in the Jewish synagogue, from which the form of our public worship is taken; was the posture in the early church, and the only one permitted on Sundays by a Canon of the Council of Nicea—the General Council whose decisions are respected—to say the very least—by all churches.

And I need say no more concerning our Synod in old Canada. It is a body of men we may well be proud to be connected with, and I hope that before long we shall be one church with it, doing the Lord's work in this Dominion of ours, which is destined, with the blessing of God, to be one of the Great Powers of the earth. An union of all in the Dominion who can meet on the broad lines of our noble Scottish forefathers, was the favourite idea of every one, lay and clerical, that I met. Everyone was assured that it would come sooner or later, and the sooner the better. The imposing appearance that the Church of Rome makes in Lower Canada causes Protestants to mourn over their unnecessary divisions, and deplore the contrast presented by themselves. Many express the hope that an Union of Presbyterians into one church may be only preparatory to other and wider unions. Are there not elements in the Episcopal, the Methodist, and the Congregational Churches, that we would do well to engraft upon our system, or, at least, to look at from the standpoint of those who have them? And wouldn't we all be brought thus nearer together? What extraordinary narrow-mindedness it is, when any such proposition is being entertained, to cry out that we are becoming Methodists, or that we are aping the Episcopalians. No such cry prevents them from adopting any of our forms or methods of discipline or ritual! Thus the Episcopal Church is imitating our Synods and our lay representation; so is the Methodist; and the Congregationalists have Conferences, Conventions, or Associations, that do the work of our Church Courts; and none of them are deterred by the fear that they may be borrowing from us. In these days, new movements take shape and extend with marvellous rapidity, and propositions that in another age would be cried down as Utopian, are now allowed to take form and develop themselves. But I must draw rein; and so here ends a fortnight's diary of

A CITY MINISTER AWAY FROM HIS CHARGE.

## REPORT ON THE STATE OF THE CHURCH IN TRURO AND VICINITY.

*To the Revd. the Presbytery of Halifax, in connection with the Church of Scotland:*

**BRETHREN**,—I beg leave to report upon the state of the Church as represented by our branch thereof, within the bounds of my charge, as follows:—

1.—In the matter of Church organization, progress has been made during the past year. Four elders have been added to the Kirk Session, whereby Truro and Folly Mountain and the Mines sections of the charge, formerly destitute of resident elders, have been supplied with this desideratum. Mr. Samuel Archibald, formerly an Elder in the Sister Presbyterian Church, and Mr. Edmund Sullivan, having been duly elected at a meeting of the Communicants held after the dispensation of the Lord's Supper in Truro, were—edicts to that effect having been served, and all the necessary steps taken—respectively admitted and ordained to the office of the Eldership, and the district of Truro Village assigned to them in charge. Mr. Thomas Tolten and Mr. Alex. McLeod, chosen by the Communicants at a meeting after the dispensation of the Sacrament of the Lord's Supper at Folly Mountain, were formally ordained in the month of March, all the necessary steps having been taken; and to the former was assigned the district of the Acadia Mines; to the latter, Folly Mountain and Lake.

In connection with the charge assigned to me, there are six stations which have been regularly supplied with Sabbath services during the year, as follows:—

*Truro.*—Service morning and afternoon, on two Sabbaths out of the month; on the third Sabbath, a service in the afternoon.

*North River, S. and W. Branches.*—A forenoon service alternately, on the third Sabbath of the month, and occasionally a service on one Branch or the other, in the evening.

*Acadian Mines, Folly Mountain, and Folly Lake.*—Divine service in the forenoon, afternoon, and evening, respectively, on the fourth Sabbath of the month.

*Greenfield and Harmony*—stations adjacent to Truro, have also received occasional supply on Sabbath evening.

In Truro there have been two regular meetings held during each week, viz.: A congregational prayer meeting on Tuesday evening, and a Bible Class on Friday evening, besides other occasional meetings.

A Sabbath School in connection with St. Paul's Church, Truro, meets regularly every Sabbath morning at 9.30. This is the only Sabbath School in connection with the Church, in the bounds of the charge,—but the Elders and other members of the Church take part in conducting union Sabbath schools and prayer meetings, on both Branches of North River and other districts.

Collections for all the Synodic schemes have been taken up in St. Paul's Church, Truro, and the amounts contributed have been acknowledged in the *Record*. In the other stations it was impossible to present all the schemes, as the number of special collections would be out of all proportion to the diets of worship. Collections were, however, regularly made, out of which, in addition to a special collection, contributions are to be given to the Synod's Foreign Mission scheme, or whatever other scheme or schemes may seem to require most assistance. In all the stations, collections have been made by them all for the Presbytery Home Mission Fund. Where it can be said, as in this case, of every one of the lady collectors, "she hath done what she could," it would be out of place to mention the names even of those who have exceeded the expectations entertained as to the result of their labours. The lists of contributors, with the amounts collected, when printed and circulated, will be a memorial both of the zeal of the collectors and the willing mind manifested by the contributors.

The attendance, both at the Sabbath and weekday services, have been very gratifying, "and yet there is room" for improvement.

An unusual interest in religious meetings has been manifested this spring in the village of Truro, and it is to be hoped that not a few have been beneficially effected by it. A series of extraordinary meetings were held in several of the Churches, but, as I had been Sabbath after Sabbath announcing the regular weekly meetings appointed, and calling attention to the fact that they had not been well attended, it was deemed by the session unnecessary to increase the number until those appointed should be found inadequate to the wants of the people.

W. T. W.

### SPECIAL PRAYER MEETING, UNDER THE AUSPICES OF THE HALIFAX YOUNG MEN'S CHRISTIAN ASSO- CIATION OF HALIFAX.

On the afternoon of Sunday the 10th of last month, an interesting meeting was held in St. Matthew's, under the auspices of the above Association. The occasion of the meeting was the loss of the S. S. *City of Boston*, hopes of whose safety have now been entirely relinquished. This ship sailed from Halifax on the 28th of January, and was never heard of thereafter; and on board were no less than five of the membership of the Association. J. B. Morrow, Esq., the President of the Association, presided at the above meeting, and in a few introductory remarks stated that the members of the Association, out of gratitude for the lives and sorrow for the deaths of those who are no more in their midst, felt that some notice should be taken of the sad event. They therefore made the appointment of time and place as above, and the large concourse of people showed that the public were in sympathy with the Association in the matter. Appropriate passages of Scripture—Job xiv, 1-12, and Matt. xxiv, 42,—were read, and devotional exercises were led by the

Rev. John Campbell. Thereafter, the Hon. S. L. Shannon addressed the meeting, expressing great sorrow, which he was sure all felt at such a heavy loss, and expressing a hope that all would take warning and be prepared to follow, for we know not the day nor the hour when the Son of Man cometh. He was followed by an address from the Rev. Mr. Saunders, (Baptist). Prayer was again led by the Rev. Mr. Houston, of St. John. The Rev. Geo. M. Grant was then called upon by the Chairman, and as in his address he spoke as one who had known all the five members of the Association above, referred to intimately, we here give an outline of his speech, as furnished by the *Citizen*. He said:

MR. CHAIRMAN,—

Mr. Shannon and Mr. Saunders have well said that not a week passes that death does not visit us:

"As clouds that rake the mountain summits,  
Or waves that own no guiding hand;  
So fast does brother follow brother  
From sunlight to the sunless land."

But in the cases they referred to, friends gathered round the dear forms, covered them with flowers, and bore them tenderly to their last resting place, in the bosom of kind mother earth. How different with those whose names have been mentioned here to-day! We cannot follow them to the grave, but we can, and it is fitting that we should, meet to pay the last tribute of respect to their memories, and bow in submission to God.

And it is not unfitting that I should speak, for I knew all five. Two of them, Doull and Allen, were my school-mates at Pictou Academy; and if you went back to their native town, you would hear no story of their early lives that is not to their honor. When I came here seven years ago, A. K. Doull was an elder of the Church, a brother-ruler with me over the House of God. And how well he discharged the duties of his office, every one knows. Oh, how we miss him!—at Communion seasons, when his face was as the face of an angel; at the Sunday School or the meeting for counsel, where, if anything was to be done, his cry was, "Here am I, send me;" in ministering to the poor and sick, when he was always so tender and open-handed.

Allen, I lost sight of for a time. He went to South America to take charge of a gas work, I think, where he did so well that his principals in Scotland offered him every assistance if he would open a business here. He came two or three years ago; and some months after I well remember him calling on me with a \$20 note, and saying that he would like to give me that sum every winter for the poor, though he intended to visit a district himself, and to do his own share of the work. I took it, as his congregation had no minister then, and advised him to give it in future to his own minister. This little fact I mention as an index of his character.

My knowledge of the other three does not date so far back. But the tall, manly form, the unreserved outspokenness, the pious valour of Captain Forbes, always drew me to him as by a fascination; and when he came to settle in Halifax, I determined to become better acquainted with him. Man proposes—but God disposes.

To see William Murray, with loving, loyal bearing, with gentle but firm ruling, presiding over a meeting of his countrymen, for that honorable Society—the North British—had put him at their head; even to meet him on the street, and hear his frank, cheery greeting, and get the sunlight of his smile, was to feel towards him as a friend. I always thought of him as one of the true knightly sort, a man "without fear and without reproach."

And John B. Young! Few knew how much we lost when we lost him. Where all are brave, who shall get the Victoria Cross? And who shall draw comparisons here? Yet I cannot help telling you that the city lost in him a young man who was preparing for its future; who revolved deeply schemes for its good government, for its educational and social welfare; who was stirred at every act of wrong doing, and who, though with rare modesty keeping in the back ground, would soon have been called to the front. I looked to him as one of the future hopes of the city. He was a man of thought and calm working, rather than of words; a man of true earnestness, hating all shams, and ready, when the hour sounded, to put himself in the breach.

Such are the members whom this Association has lost. I shall say no more of them, for though we see them not, they may be here with us now, and they would shrink

from hearing a rash word about themselves. And with them are many others, each of whose names is dear and whose memory shall long be green in some household, on this or the other side of the ocean; each one "somebody's bairn," and all of them together as noble a freight as ever ship bore from this port.

We went down to the wharf with them, waved them off and gave them a parting cheer, and then black night fell down between us and them. Till the great trumpet summons them from the quiet caves of ocean, the tale of how they met death shall never be told. It may be, that as with the *Royal George* —

"It was not in the battle,  
No tempest gave the shock,  
She sprang no fatal leak,  
She struck upon no rock,"

but that a white thick mist peacefully folded the stout ship in her funeral shroud, and led her blindfold to the great iceberg where God sat waiting for them. But whether thus or otherwise, however sudden the shock, or however terrible the surroundings, I know that our brothers were not shaken. One thought to the loved ones left behind at home, a confiding of them and themselves to their Lord, and then prompt obedience as soldiers to the summons. This is no fancy picture of mine, for men and women who were with Doull once before, when death stared them all in the face, told me how he acted. He met him as he would a bride. It happened on board a Cunard steamer when they were nearing port. An alarm was given, in the dark of the early morning, that the ship was sinking. The cabins were filled in a moment with men and women shrieking and wringing their hands. He appeared among them, calm and smiling as usual, told them that he had just gone down to the hold where the danger was, described it to them, and, by the mere force of his own assurance, calmed them all. I never dreamed before, said a lady to me, that Aleck was so much of a man! He was usually so gentle that few gave him credit for the sterner stuff that was in him.

Oh he was a rare man! Under as a child with the weak and sick, sweet as summer with his friends, intrepid as a lion when the cause of Christ was involved or where danger threatened. He did what so few of us do—he acted out his faith. Wealth did not spoil him. He shook off its corrupting influences as waterfowl the spray. He knew that he was only a steward, and I always felt with him that he would sell all that he had and give for Christ or to the poor, whenever the Master gave him the work to do so. Oh that I could do more for him that died for me! was the thought that burned like a pillar of fire in him, even when the light in others had almost gone out.

They are gone; but what God gets from us is not lost to us. We find them in Him, and more loveable than before. So we can pray,

"Forgive our grief for those removed,  
Thy creatures, whom we found so fair,  
We trust they live in Thee: and there  
We find them worthier to be loved."

Friends, three thoughts come to me as I think of them. First, how trifling are all worldly distinctions of power, wealth or rank, in the presence of death. To us the difference between captain and sailor, cabin and steerage passenger, officer and soldier, seems much; but when death comes, how do they avail. The tyrant gathers in all with one inexorable embrace. Secondly, how insignificant are our distinctions of denominations and creeds, when we think of our dear ones as in heaven. Here we knew our friends as Kirkmen and Freekirkmen and Episcopalians. There they are known only as the spirits of sinners redeemed by the blood of Christ, "the spirits of just men made perfect." Thirdly, what a grand thing it is to be a true Christian. It is such a crisis that brings out its value. And it is at such a time, that while we love all, our thoughts turn to the most eminent, and we say, 'may we die the death of the righteous!'

Let these thoughts hallow us; and as we would be when we come to die, as we would be when before the great judgment seat, so let us be now. For our friends are not sundered from us for ever. They are still near. We reach out the hands of faith across the gulf, and feel that they grasp them.

One family, we dwell in Him,  
One church, above, beneath,  
Though now divided by the stream,  
The narrow stream of death.



One army of the living God,  
 At His command we bow;  
 Part of the host have crossed the flood,  
 And part are crossing now.

At the close of the Rev. gentleman's address, the proceedings of the meeting were concluded by the Rev. Mr. Elliot pronouncing the benediction. The meeting in Brunswick Street Church was presided over by J. S. McLean, Esq., President of the Y. M. C. A. International Convention, and was addressed by the Chairman, and by Revds. Messrs. Hill, McGregor and Milligan.

### PRINCE EDWARD ISLAND.

In this section of our Church there is a great cry for more labourers. First, we need more ministers, and then it would do no harm to see our people much more fully engaged in what is known as "Christian work." These are complaints, however, which are not peculiar to this field. Everywhere there is the same cry. As to the want of ministers, there seems to be no prospect of an immediate remedy. In Scotland, the calls of the Colonial Committee have not been responded to. We are thrown entirely upon our own resources, and these are not sufficient for present requirements. On the Island we could take at least two missionaries,—and one of these would require Gaelic. What can we do? Our people here and elsewhere will grow tired waiting. And meanwhile, the interests of our Lord must suffer in destitute localities. There can be no spiritual advancement, for the Gospel principle is, that men will not believe unless they hear, or have the message pressed upon their attention. It is just possible that our remedy lies, humanly speaking, in the proposed Union, because, in such an event, we could have a well equipped Divinity Hall that would keep our students in our own field, and also because in many localities fewer ministers would suffice for the work. Our true remedy is of the Lord. It is of Him we must really pray for "labourers to his vineyard." Have we asked of him? Human effort is essential, but so is prayer.

As to more workers among our people, some churches have shown us how the laity could be utilized. Christian men and women, as a general rule, are not unwilling to work. The Spirit that abides within them constrains them to work for Him they love; and it becomes a question, whether we do our duty while not encouraging, by every means, our people to take part with us in this work of Jesus Christ; nay, whether we should not urge them, or even compel them, to be up and doing.

There are so many agencies in which our people could engage, both in town and country, so much so, that there is no kind of talent which need be unemployed. If people would only ask for work, how easy would it be to give it! Bible reading, visiting the sick, seeking out the careless, bringing them to the ordinances, teaching the children, assisting at prayer-meetings, even the financial department, all require the best talent we can give them. Then there are religious periodicals requiring a variety of gifts for their management and success. There is the Psalmody of the Church. In these matters, and many more, lies the people's work. If it is not done by them, it cannot be done successfully. The minister should be the director, but the people are the workers; and where there is an idle people, there must be a decaying church. It will be cold, dreary, death-like.

ISLANDER.

[The circulation of the *Record* in P. E. I. is small in proportion to the number of our people. One reason has been the lack of articles such as the above from our friends there, or news items interesting to all readers. We hope for better things in this respect in the future, and accept what has now been sent, with the gratitude that is mainly a lively sense of favours to be received.]

## NOTES OF THE MONTH.

SINCE the last issue of this magazine, political events have become of alarming importance. Spain having requested the Prince of Hohenzollern to take the Spanish sceptre, France insisted upon Prussia interposing to prevent his acceptance. The latter power disclaimed having used any influence in the matter, and declined to interfere. Whereupon the French government affected to have received a great injustice at the hands of their rival. The Prince, however, having in the meantime refused the offer made him, France demanded further that Prussia should engage to prevent any such arrangement at any future time. Prussia refused to do this, as insulting to their honor and good faith as a nation. Thus war has been declared. It is difficult to see what either party has to gain by it. The account of the whole matter reads like the attempts of some combative Irishman to stimulate a fight at a fair. History does not inform us of a more groundless and unnecessary war; and it is truly lamentable to contemplate the prospect of thousands of human beings sacrificed for no cause whatever. The whole business is a useful commentary upon the malignity and power of those evil passions that govern the human heart. It shows, also, what Scripture often teaches, that, when nations become corrupt and ambitious, the Almighty makes use of their own passions for the purposes of vengeance. Prussia has the best cause, and seems to hold the best position. She fights in self-defence. There are indications that Napoleon is hesitating under the responsibility of the step which he has taken.

It seems as if Great Britain would be drawn into the struggle. She has made the integrity of Belgium a prime necessity in her foreign policy. If Belgium territory be violated, then our country will be involved. The passions of the British people have been roused in a warlike direction by the publication of a proposal made by France to Prussia, to concur in the unification of Germany provided the latter would agree to the acquisition by France of the countries on the left of the Rhine, which she has long coveted. The desire to have the Rhine for a northern boundary, has been a traditional policy of France. The authenticity of said treaty is questioned, but it is generally believed. It is said, also, that the Prussian foreign office could reveal many similar proposals made from time to time by France. One cannot but wonder at the strange manner in which the world is governed. Simple people think that reason and justice rule—whereas passion and crime are more potent. We would despair of men, did we not believe in God.

Let us be thankful that in this Confederation we enjoy peace and prosperity. The premier, Sir John A. Macdonald, is rapidly recovering, and will soon resume duty. The Red River rebellion gives no uneasiness, and Riel will soon be abandoned by his associates.

THE last General Assembly seems to have cheered the friends of the Church. The debates were able and the proceedings dignified. The grand question was Patronage; against which the Assembly pronounced a very decided opinion. The most eloquent speech in the debate seems to have been made by Dr. MacLeod. The question of, Who have the right, in a church, to call ministers to serve in a particular congregation? is truly important, and the condemnation of lay-patronage is but a very short step towards its solution. The schemes of the church are in a more flourishing state than at any former period. The endowment scheme has reached its original design, and endowed 150 churches, at an expense of half a million, and now it is to be prosecuted with a view to the endowment of 100 more. The Free Church Assembly was much excited by the Union question. It has determined to carry the matter again before presbyteries, but the protesting minority is thought strong enough to make union in the meantime impossible, without causing a fresh disruption.

THE meeting of the Synod of the Maritime Provinces has been felt by all present to have been very important and encouraging. On the Union question there was a remarkable unanimity. The serious consideration of it cannot and ought not to be longer delayed. The necessity of it must be apparent to all. Both parties feel that the cause of religion requires that in weak places their resources ought to be combined. This combination cannot be effected without union in fact or in prospect; seeing that religious bodies, that mean to remain separate, cannot afford to surrender their stations. There need be no sacrifice of principle. All the negotiating

churches spring from the Church of Scotland, and have made no alteration upon the original standards. A General Assembly, spreading its influence from Red River or Vancouver, to Newfoundland, must be very influential, and its decisions must command respect. The evil of small bodies is, that while pressing severely upon individual liberty, they have little power for good. Those who belong to them sacrifice much and gain little. The decisions of such a body as we desire and hope to see, will be respected, and our people may feel assured that their interests will be safe. The committees, meeting in Montreal during the first week of October, have before them the most momentous business that has ever engaged the attention of the Presbyterian Churches of these Provinces. We anticipate no difficulty in the settlement of principles, but details, referring to collegiate education, and the management of home mission funds, will require to be dealt with in a trustful and generous spirit.

THERE are encouraging religious features in our time, and the desire for union is one of the most remarkable. Presbyterians everywhere are now as anxious to unite as in the end of the last and the beginning of the present century they were to divide. It is a far more cheering and wholesome aspect of religious sentiment. The party opposed to union in the Free Church of Scotland have taken up extreme ground, with which the religious world has no sympathy. Associated with opposition to union, there is a disposition to religious tyranny and intolerance. The idea of making instrumental music a term of communion between churches! Who but the most intolerant would wish to interfere with others in matters where Christ has left them free? The same may be said of the use of liturgies, which has been an open question among the churches of Christ. People may use or not use them, as they please. The Scriptures warrant no one in commanding or forbidding them. In the "Scots Worthies," we find that when John Knox was within an hour of his death, "they read the evening prayer." After they had concluded, Dr. Preston asked him if he had heard the prayers. "Would to God," said the dying man, "that you and all men had heard them as I have heard them: I praise God for that heavenly sound." What! read prayers to a dying man! say some. Yes: and one of the greatest men that ever lived—a man whose character has been better understood and vindicated in our time than at any former age, who understood Popery thoroughly, and hated it and all, even its most trifling peculiarities, with a perfect hatred. Yet such an act as the above would be stigmatized as Popery, and by none more than by those who claim Knox for themselves exclusively. The solution in all such things is the apostle Paul's,—charity.

THERE is good need of union and co-operation among Christians in our time. Popery is very active, and especially in this Confederation. We are almost a Romish power. We have yet to see the effect of that most impudent and absurd act of the Pope—the proclamation of his own infallibility, and that of all his predecessors and successors. Only we anticipate no great secession from Rome. Individuals and even nations may feel scandalized, but they will outwardly submit. When Popery falls, it will probably be a general overthrow prepared by a succession of such acts as the last.

A. P.

## NEWS OF THE CHURCH.

**E. & W. Branch East River.**—It is understood that the people of the above important charge in the Pictou Presbytery have forwarded a hearty and unanimous call to the Rev. D. McRae, of St. John's, N. F.

**Albion Mines.**—The Bazaar held by the ladies of St. John's congregation on the 6th ult., opened very auspiciously and closed successfully. The weather proved very favourable, and consequently a large number of persons visited the beautiful grounds of Mount Rundell, the residence of Jas. Hudson, Esq., where the tables were spread. The Albion Mines Brass Band and the "Pibroch" furnished music for the company; and to the attractions of the Bazaar were added the advantages of a picnic. We are pleased to learn that

over \$1200 were thus secured to discharge the debt remaining on the Manse. We have been requested to acknowledge the following contributions:—

*Received by Donald Gray, Esq.*—W. H. Smith, Esq., Halifax, \$5; E. Morrison, Esq., do., \$4; R. M. Barratt, Esq., \$1; J. W. Carmichael, Esq., M. P. D. C., \$5; Don. Grant, Esq., New Glasgow, \$2; Mrs. Sarah Hill, Albion Mines, \$2; Mr. Cornelius Connolly, do., \$1; Mr. James Clish, do., \$1; James Hudson, Esq., contributions of all kinds to the different tables; Mrs. Hudson, 1 pork ham, valued at \$3.20; Mrs. Cairns, Arisaig, 1 pineushion, made by the Aborigines, and fancy casket; Mr. Cairns and son, the largest salmon ever caught in the Straits of Northumberland; J. W. Keilor, Esq., Truro, a box of boots and shoes, valued at \$7; M. G. McLeod, Esq., New Glasgow, \$4; P. Carroll, Esq., Auctioneer, Pictou, goods, toys, &c., valued at \$10.

*Received by Rev. W. M. Philip*:—Mrs. Lawson, Halifax, \$5; Mrs. Grant, Manse, do., (with several articles), \$2.50; Mrs. J. J. Bremner, do., \$5.

*Received by Treasurer of Bazaar*:—Wm. Gordon, Esq., in addition to former contributions, \$8.

**Musquodoboit.**—The people of this section of our Church deserve all praise for the exertions they have made within the past few years to provide means for the regular dispensation of gospel ordinances among themselves, while at the same time occasionally lending a helping hand to others. The model Report submitted to the Presbytery of Halifax, by the attached pastor, and published in this periodical in July of last year, shows that the affairs of the congregation are carefully and systematically managed. A sort of bugbear, however, in the shape of £120, has been clinging to the Manse since its erection, which could not be removed by the ordinary method, as the people had already subscribed liberally. Although comparatively few in numbers, and somewhat scattered, still their harmonious vitality soon effected a combination of effort, and preparations for a Bazaar were made, which took place on the 14th ult. Circumstances seemed to render it improbable,—at least in the opinion of its promoters,—that more than three-fourths of the sum required would be raised, as there is no Kirk congregation within 35 miles, and Little River is so far from the railway station; but, with the assistance of friends at a distance, and the friendly aid of Rev. Mr. Sedgwick's congregation, along with the zeal of those immediately interested, there was realized, clear of all expenses, the sum of \$540,—thus, besides accomplishing its purpose, providing \$60 to meet a small debt on the Church. The tables were all supplied with fancy and useful articles, and were visited by about 600 persons.

**St. Stephen's Bazaar, St. John.**—The Bazaar held by this congregation last month proved a decided success. The two days were rather unfavourable, so far as weather was concerned, but the ladies and minister of St. Stephen's were indefatigable, and, in spite of rain and fog, after paying all expenses, cleared the sum of nearly \$800. Mr. Reid's beautiful grounds, on which the Bazaar was held, proved a great attraction.

**Sabbath Scholars' Token.**—During the temporary absence of Mr. Robertson from Halifax, the scholars of his class in St. Andrew's Sabbath School took the opportunity of quietly preparing a token of their personal regard for him as their teacher. On his return home, he was surprised and delighted at receiving a handsome Pocket Bible, suitably engraved, which had been sent to his lodgings, by the pupils under his care. We heartily join in Mr. Robertson's prayer:—"May God bless it to my own soul; and may they, too, be abundantly blessed."

**Mr. Robertson's Movements.**—The Synod, at its recent Session, having granted permission to Mr. Robertson to remain another year in Nova Scotia, for the purpose of further prosecuting his studies in College, he has taken advantage of recess to interest the Church in the work of Missions in the South Seas. After the rising of Synod he proceeded to Truro, where he addressed, by invitation, Dr. McCulloch's congregation, and received a collection of \$14. He then went on to P.

E. Island, and was present, at the communion, with Rev. Mr. McLean's people, in Belfast, during Saturday, Sunday, and Monday. The officiating ministers were Rev. Prof. Ross, D. D., Messrs. McLean, McNeil and Melville. Dr. Ross and Mr. Melville conducted the English services in the open air, and Messrs. McLean and Melville the Gaelic in the Church. Dr. Ross also preached on Saturday, and Mr. Melville on Saturday and Monday. On Sunday, about 2000 persons were present. Mr. Robertson says:—"This communion was most orderly and solemn. The spot on which the Church is built is most striking, like one of the Pacific isles. It is a lofty mount, covered with hardwood trees. After the communion, I addressed Mr. McNeil's prayer-meeting. Leaving the Island, I visited Pictou, New Glasgow, went down into the Acadia Mines 500 feet, then visited Fitzpatrick's Mountain, and on Tuesday returned to Halifax. Everywhere, I find all much interested in our mission."

On the 13th of July, the Ecumenical Council of Rome voted, but not unanimously, in favour of the new dogma of the infallibility of the Pope. The votes were 450 Bishops for, and 88 against, and 66 voted conditionally.

THE REV. MR. MOFFATT, the celebrated South African missionary, the father-in-law of the still more celebrated Dr. Livingstone, is on his way home at present to Britain, to spend his remaining days at home. He has laboured for fifty-two years among the natives of South Africa, and his work shall ever be a most important part of the history of the native Church in that part of the world. May he be spared for many years to enjoy a calm and happy old age in his native land!

### ACKNOWLEDGMENTS.

#### FOREIGN MISSION FUND.

Half amt. collection at Missionary meeting in St. Matthew's Church, Halifax, during meeting of Synod. ....	\$30 10
Pictou Island, per Rodk. McKenzie, \$2.71, less P. O. order, 8c. ....	2 63
From Mr. H. Robertson, collection at lecture in Dr. McCulloch's Church, Truro, \$14, and at prayer-meeting at Rev. Mr. McNeil's Church, Woodville, P. E. Island, \$1.40. ....	15 40
	<u>\$48 13</u>

JAR. J. BRENNER, *Treas.*  
Halifax, N. S., 3rd Aug., 1870.

#### HOME MISSION FUND.

St. James' Ch., Charlottetown. £5 P. E. I. Cy. ....	16 66
Half col. at Missionary Meeting in St. Matthew's, Halifax. ....	30 10
	<u>GEORGE MACLEAN, <i>Treas.</i></u>
Halifax, N.S., Aug. 6, 1870.	

#### YOUNG MEN'S BURSARY FUND.

From Gairloch. ....	\$10 25
Paid Rev. F. R. McDonald. ....	200 00
Premium postage and Registry. ....	0 30
	<u>RODK. MCKENZIE, <i>Treas.</i></u>
Pictou, July 30th, 1870.	

#### MISSIONARY SERVICES.

Pictou Island. ....	\$8 30
	<u>RODK. MCKENZIE, <i>Treas.</i></u>
Pictou, July 30th, 1870.	

#### LAY ASSOCIATION, ST. GEORGE'S CHURCH, RIVER JOHN.

<i>Amounts collected for year ending June, 1870.</i>	
District No. 1.—Col. by Misses Amella McKenzie and Annie McLeod. ....	\$6 00
No. 2.—Col. by Misses Jane Sutherland & Marion Gunn. ....	1 35
No. 3.—Col. by Misses Jane Chisholm, Elizabeth McInnis, and Susan McGregor. ....	3 43½
No. 4.—Col. by Misses Eleanor Holmes and Jane Holmes. ....	2 88
No. 5.—Col. by Misses M. J. Stramberg and Christy McKenzie. ....	3 37½
No. 6.—( <i>Tatamagouche</i> ).—Col. by Miss J. McKenzie and Mrs E. Langille. ....	8 12½
	<u>\$25 16½</u>

#### PRESBYTERY CLERK'S FEE.

Rec'd. from Gairloch Kuk-Session. ....	\$4 01
W. McM., <i>Chu Clerk.</i>	

#### TOWARDS BUILDING A CHURCH IN CALCUTTA FOR THE NATIVE CONVERTS.

Mrs. Eason, Halifax. ....	10 00
Mrs. Charlotte Kerr, Halifax. ....	4 00

#### CASH RECEIVED FOR 'RECORD.'

Halifax:—Hon. J. McDonald, \$125. Mrs. Williams and D. Campbell, 62½ each; Duncan McDonald, 31c.	
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W. G. PENDER, *Sec'y.*

*Employmen: Office.*

Halifax, August 5th, 1870.

## TO OUR READERS.

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OUT of deference to the request of several influential members of Synod, and others, it was deemed right to publish, in supplementary form, an issue of the *Record* containing the minutes of Synod, together with the Reports of Committees as submitted. Of course there could be only one objection to such an issue,—that is, a financial objection; but, as will be seen by a perusal of the Synod business, in the following pages, that the *Record* has this year paid its own way and has left a balance upon the right side, we have incurred the additional outlay of putting into the hands of our subscribers the present copy, in the hope that they in turn will make an endeavour to increase our circulation for the coming year. We hope that steps will be taken to increase the circulation of the *Record* to 2000 for the coming year of 1871. The present is the time for agents and others interested to make a move. We hope, therefore, that each one who desires to accomplish that which seemed to be the universal desire of members of Synod, that our circulation for 1871 should be at least 2000, will endeavour to increase their lists at once, so that with the new year we may have our numbers and lists made up, and so that new subscribers may get their numbers from the commencement of the new volume beginning with the January number, 1871.

# ROLL OF SYNOD—1870.

## I. PRESBYTERY OF HALIFAX—REV. DANIEL McCLADY, *Clerk.*

CHARGES.	MINISTERS.	ELDERS.
St. Matthew's, Halifax, Newfoundland, Musquodoboit, St. Andrew's, Halifax, Truro, Richmond and North-West Arm,	George M. Grant, Donald McRae, John McMillan, John Campbell, Wm. Thos. Wilkins, Vacant,	Jas. J. Bremner. Wm. Killough. J. Taylor and Rev. Daniel Wm. McLeod. [McCurdy. Dr. Smith.

## II. PRESBYTERY OF MIRAMICHI—REV. W. WILSON, *Clerk.*

CHARGES.	MINISTERS.	ELDERS.
Chatham, Newcastle, Tabusintac, Red Bank and Black River,	William Wilson, Finlay R. McDonald, John Robertson, Vacant,	Geo. McNeil. Wm. Henderson. Alex. Logie.

## III. PRESBYTERY OF RESTIGOUCHE—REV. JAMES MURRAY, *Clerk.*

CHARGES.	MINISTERS.
New Richmond, Dalhousie, Campbelton, Bathurst,	John Wells, James Murray, William Murray, Frederick Home,

## IV. PRESBYTERY OF ST. JOHN—WM. DONALD, D. D., *Clerk.*

CHARGES.	MINISTERS.	ELDERS.
Fredericton, St. Andrew's, St. John, Portland, St. John, Nashwaak, Richmond, Woodstock,	{ John Brooke, D. D., } { Peter Melville, } Peter Keay, { Wm. Donald, D. D., } { Robert J. Cameron, } Geo. J. Caie, Wm. Fogo, Vacant, "	Jas. Campbell. David Mowat. { Hon. John Robertson. } John Mallou,

## V. PRESBYTERY OF P. E. ISLAND—REV. ALEX. McWILLIAM, *Clerk.*

CHARGES.	MINISTERS.	ELDERS.
Charlottetown, Belfast, DeSable and Orwell, Georgetown and Cardigan, St. Peter's & Brackley Point Road,	Thomas Duncan, Alex. McLean, Jas. McColl, Alex. McWilliam, Geo. W. Stewart,	Hon. Col. Gray. Jas. Nicholson. John Bell. Jas. Cogswell. Isaac Thompson.

## VI. PRESBYTERY OF PICTOU—REV. WM. McMILLAN, *Clerk.*

CHARGES.	MINISTERS.	ELDERS.
New Glasgow, Pictou, Wallace and Pugwash, Broad Cove, C. B. Gairloch, River John, Saltsprings, Albion Mines, McLennan's Mountain, East and W. Branch East River, Earlton & W. B. River John, Rogers' Hill and Cape John, Barney's River and Lochaber, Cape Breton,	Allan Pollok, Andrew W. Herdman, James Andersou, John Gunn, Neil Brodie, Robert McCunn, William McMillan, William M. Philip, William Stewart, Vacant, " " " Jas. W. Fraser,	John McKay. D. A. Fraser. J. R. McIntosh. Wm. McDonald. John McKenzie. John Fraser. Hector McKenzie. Wm. Cameron. Hon. J. Holmes. Alex. McLean. John McLean, Adam McKeazie.

*Commissioners* :—Revs. Dr. Cook, Dr. Jenkins, D. M. Gordon.

# MINUTES OF SYNOD.

## FIRST DIET.

At and within St. Matthew's Church, Halifax, the twenty-ninth day of June, 1870, the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland met, after an appropriate discourse preached by the Rev. A. W. Herdman, the retiring Moderator, from the text, Deut. xxxiii. 16: "And for the good will of him that dwelt in the bush," and was constituted with prayer by the said Rev. A. W. Herdman.

### SYNOD ROLL.

The Rolls of the different Presbyteries were then given in, when the Synod Roll was made up, containing the names of thirty-four ministers and ordained missionaries and twenty-nine elders,—of whom twenty-nine ministers and missionaries and twenty-one elders, being present, took their seats as members of the Court.

Commissions being called for, there was produced one from the Synod of Canada, appointing Revs. Dr. Cook, Dr. Jenkins, and D. M. Gordon, B. D., as Commissioners to the Synod. These Commissions were read to the Court, and sustained, and their names added to the Roll.

The minutes of the last sederunt of last session were then read, when it was moved and agreed to that the minutes be sustained as a correct record of the *res gestae*.

### ELECTION OF MODERATOR.

It was then moved by Dr. Donald, and seconded by Senator Robertson, that the Rev. Allan Pollok be appointed Moderator, which was unanimously agreed to; and he, being present, took the chair accordingly.

### APPOINTMENT OF COMMITTEES.

The following Committees were appointed, viz.:—

1. *Committee on Business, Bills and Overtures*—Rev. Dr. Donald, *Convener*; Rev. Messrs. Duncan, W. McMillan, D. McRae, and D. A. Fraser, Esq.
2. *To examine Presbytery Records*—Rev. Jas. Anderson, *Convener*; and Revs. Dr. Brooke and F. R. McDonald.

Mr. J. J. Bremner was appointed a lay member of the Synod Fund Committee.

### LEAVE OF ABSENCE.

The Clerk craved leave of absence from the Synod, as he proposed to visit Scotland, and stated the arrangements he had made, subject to the sanction of the Synod, for the management of the business during his absence; when, on motion, it was agreed that leave of absence be given, and the arrangements made be accepted.



## MISSIONARY MEETING.

Rev. John Campbell moved "that the Presbytery of Halifax be entrusted with making arrangements for supplying the pulpits on Sabbath, and of arranging for a missionary meeting on Monday evening."

## HOURS OF MEETING.

The hours of meeting were then fixed from 11 to 1, from 3 to half-past 5 and from half-past 7 to half-past 9.

Rev. D. McRae was appointed to conduct devotional exercises, and the Synod adjourned to meet to-morrow at 11 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

## SECOND DIET.

*St. Matthew's Church, Halifax, N. S., June 30th, 1870.*

The Synod met, after devotional exercises conducted by Rev. D. McRae and was constituted with prayer by the Moderator.

The Roll was then called. Sederunt *ut supra*, with the addition of Adam McKenzie, Esq.

The minutes of last sederunt were then read and sustained.

Rev. Dr. Donald, Convener of the Business Committee, reported the order of business for the day.

## THANKS TO RETIRING MODERATOR.

Rev. Mr. Duncan proposed a vote of thanks to the Moderator who had presided over the deliberations of last Synod, and also to Mr. Herdman for his appropriate sermon at the opening of Synod; which, being seconded, was unanimously agreed to.

## INEBRIATE ASYLUMS.

A Report was then called for from the Presbytery of Halifax, as to their action in the matter of Inebriate Asylums, as instructed by last Synod.

Rev. John Campbell reported verbally that the Presbytery were unable to procure such statistics as would enable them to place the matter in a tangible shape before the Legislature; but requested to be re-appointed.

The Synod accordingly re-appointed the Committee, and instructed them, as formerly, to petition the Legislature for the erection of an Inebriate Asylum.

## STATE OF RELIGION.

Reports from Presbyteries anent the State of Religion, were then called for; when there were produced Reports from the Presbyteries of Halifax and Pictou. These were read; when it was moved that they lie on the table until the others were received, when the Synod would take up all the Reports together.

## "MONTHLY RECORD."

The Synod then called for the Report of the Monthly Record Committee, which was read by Rev. Mr. Campbell, Convener. (*See Appendix A.*)

It was moved, seconded, and unanimously agreed to, "that the Report of the Record Committee be adopted; that the sum of \$60 be paid to Mr. S. H. Holmes as payment of a claim on the Synod for loss sustained by removal of Record from Pictou without sufficient notice; that the salary of the Secretary be raised to \$80 per annum, beginning with the first of this year; and that the thanks of the Synod be given to the Convener and Committee, and to the

Secretary, for the faithfulness and success with which they have discharged their duties, and that they be requested to continue to act during the ensuing year."

The Moderator conveyed to the Committee the thanks of the Synod.

#### HOME MISSION BOARD.

The Report of the Home Mission Board was then called for, when the Rev. Mr. Grant read and gave in the same. (*See Appendix B.*)

Senator Robertson moved "that the Report be adopted; that the thanks of the Synod be given to the Convener and Committee; that the Board be re-appointed; and that Mr. Grant be requested to continue to act as Convener." Seconded by Rev. Dr. Brooke, and unanimously agreed to; whereupon the Moderator conveyed to Mr. Grant the thanks of the Synod.

On motion, Rev. Jas. Anderson was appointed a member of Committee in place of Rev. S. McGregor.

#### YOUNG MEN'S BURSARY FUND.

The Report of the Committee on Young Men's Bursary Fund having been called for, was read by Rev. W. McMillan. (*See Appendix C.*)

Moved by Rev. W. T. Wilkins, seconded by Rev. Jas. Anderson, "that the Report of the Young Men's Bursary Fund Committee be received; and that the Committee be re-appointed, and the thanks of the Synod be given to the joint Conveners.

Mr. McMillan made a request that, having been Convener for several years, some other member of Synod be appointed Convener in his place. Mr. McMillan, at the request of Synod, agreed to continue as Convener for another year.

Mr. McMillan asked for instructions in regard to the Bursary of \$100 offered by the Synod, and in reference to other matters. Moved, seconded, and agreed to, that the matter be left to the Committee.

#### UNION.

The Synod then proceeded to the subject of Union, as brought under their notice by Overtures from different Presbyteries. Dr. Donald read a communication from Dr. Ormiston, Moderator of the Presbyterian Church in Canada, addressed to the Moderator of this Synod, in reference to the Union of all the Presbyterian bodies in British America; also, an Overture from the Presbytery of St. John; one from the Presbytery of Miramichi; and a third from the Presbytery of P. E. Island.

The time of adjournment having arrived, it was agreed to take up this subject to-morrow.

Rev. R. J. Cameron being appointed to conduct devotional exercises, the Synod adjourned to meet to-morrow morning at 11 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

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### THIRD DIET.

*St. Matthew's Church, Halifax, July 1, 1870.*

The Synod met, and, after devotional exercises conducted by Rev. Mr. Cameron, was constituted with prayer by the Moderator.

The Roll was then called, and the minutes of last sederunt read and approved.

Rev. Dr. Donald, as Convener of the Business Committee, reported the order

of business for the day, in accordance with which the Overtures on Union were taken up and considered.

#### UNION.

Rev. D. McRae introduced the subject in a vigorous and effective address, advocating a Union of Presbyterians in the Maritime Provinces, and closing with the following resolution:—

“That the Synod of the Maritime Provinces in connection with the Church of Scotland, having taken into consideration the Overtures anent Union laid upon the table, resolve that a committee be appointed to confer with any similar committee from the Synod of the Lower Provinces concerning a basis of Union, and to report to the next meeting of Synod, with the view that, thereafter, if agreed upon, the terms of Union may be sent for consideration to Presbyteries and Kirk Sessions.”

On being seconded by Senator Robertson, a debate ensued, in which members expressed a preference for the larger Union; and, after much deliberation, it was agreed “That a committee of three members be appointed to prepare a resolution on the question of Union, and submit the same in the evening, whereupon the Rev. Mr. McRae, Senator Holmes, and the Moderator, were named.

#### WIDOWS' AND ORPHANS' FUND.

The Report of the Widows' and Orphans' Fund was then called for, when Rev. Dr. Donald stated verbally that the amount in hand was invested in the Savings' Bank of New Brunswick.

Moved by Rev. Mr. Grant, seconded by Rev. Mr. McRae, and agreed to, “That Dr. Donald be requested to furnish for the *Monthly Record*, a written statement of the Debits and Credits of the Widows' and Orphans' Fund, to date, and at the same time present its claims to the liberality of the church.”

#### PRIVATE COMMUNION.

The Overture on Private Communion, laid on the table by Rev. Mr. Brodie, in reference to a minute of proceedings at last Synod, having been called for, was then read, and is as follows:—

“It is humbly overtured that the resolution entered upon our minutes and sustained at this meeting, and entered upon the record at the last meeting of the Synod in New Brunswick, anent Communion, be re-considered, with a view to rescind said minute.”

On motion, it was agreed “that the discussion of the subject be resumed after the resolution had been decided in the evening.”

#### UNION.

The Synod then took up the consideration of the subject of Union, and called for the motion prepared by the committee appointed in the evening; when Rev. Mr. McRae presented and read the following:—

“That the Synod having taken into its serious consideration the Overtures anent Union presented from the Presbyteries of St. John, P. E. Island, and Miramichi, and also a most important communication on the same subject from Rev. Dr. Ormiston, of Hamilton,

“Resolved,—1. That this Synod approve of the object contemplated by all the Overtures.

2. “That inasmuch as Dr. Ormiston's letter contains a specific proposal which will tend to promote the object in question in a manner most in accordance with the views of the Synod and the interests of our church, the suggestions contained in that communication be adopted, viz.: That a committee comprising three ministers and three elders be authorized to meet with similar committees of the sister Presbyterian churches, should they be appointed and empowered to deliberate with them as to the desirability and practicability of such a Union, and to prepare, should they deem it expedient, some basis or plan of Union to be proposed to the several churches,—a general meeting of such delegates to be held, say at Montreal, in October next, and to make a joint Report to the Supreme Courts of their respective churches at their annual meetings in 1871.

“The Synod hereby nominate the following committee, with instructions to act in accordance with the foregoing resolution:—The Moderator, (as Convener of the delegates),

Rev. D. McRae, and Rev. Dr. Donald, with Rev. Mr. Grant as an alternate, should one of the three be unable to act; and Elders, Senator Robertson, Senator Holmes, and J. J. Bremner; with Isaac Thompson as alternate.

3. "The Committee would respectfully suggest,

"(a.) That notice be immediately sent to the Synod of the Presbyterian Church of the Lower Provinces, now assembled in Synod at Charlottetown, P. E. I.

"(b.) That intimation of the Synod's action be given, as soon as possible, to the Colonial Committee of the Church of Scotland, and their opinion on the subject be requested."

The motion, after some consideration, was heartily and unanimously agreed to.

The Synod then engaged in prayer to Almighty God for His blessing on the action so harmoniously and unitedly taken, and were led in their devotions by Rev. Mr. Herdman.

Moved by Rev. Mr. Wilkins, and seconded by Rev. Mr. Grant, "that the Moderator have power to make appointments to supply the place of any member of Committee who may find it impossible to act as a Delegate." Agreed.

Rev. Mr. Caie having called attention to a portion of the Overture from the Presbytery of St. John requesting power from the Synod to be given to Presbyteries of this Church to co-operate with Presbyteries of the other Presbyterian Church, with a view to avoid collision in their respective mission-fields; after deliberation, it was

Moved by Rev. Mr. Grant, seconded by Rev. Mr. McRae, "that with respect to the co-operation desired by the St. John Presbytery, in its Overture, the matter be left in the Presbytery's hands."

#### PRIVATE COMMUNION.

The subject of Communion in private houses was then resumed, when it was

Moved by Rev. Mr. Duncan, seconded by Rev. Mr. McCunn, and unanimously agreed to, "that the Synod enjoin ministers to adhere to the standards and practice of the Church of Scotland in administering the Sacrament of the Lord's Supper."

#### FOREIGN MISSION.

The Synod then called for the Report of the Foreign Mission Committee, which was given in and read by Rev. Mr. McLean, Convener.—(See Appendix D.)

Synod instruct Business Committee to have this Report made the first subject for consideration to-morrow.

#### NEXT MEETING OF SYNOD.

It was agreed that the next meeting of Synod be held in St. Andrew's Church, St. John, N. B., on the last Wednesday of June, 1871, at 7, p. m.

#### COMMITTEE TO REVISE MINUTES.

Moved by Rev. Mr. Grant, seconded by Rev. Mr. Wilkins, and agreed to "that a Committee be appointed to revise the minute of last sederunt of Synod, and prepare the minutes for publication; whereupon the Synod appointed Rev. J. Campbell, Rev. W. T. Wilkins, and J. J. Bremner, for that purpose.

#### LEAVE OF ABSENCE.

Leave of absence from Saturday's diet was craved by Rev. D. McRae and Senator Holmes. Granted.

Leave of absence from Synod was also craved by the following Elders:—Messrs. John Fraser, John McLean, Alex. McLean, W. Killough, John McKenzie, Isaac Thompson, W. McDonald, and John Mallon.

The Synod regretted so many applications for leave of absence; and while they would not refuse permission to leave the Court, at the same time expressed the sincere hope that, if possible, members may see it their duty, and for their advantage, to remain till after consideration of the Foreign Mission Committee's Report.

The hour of adjournment having arrived, Rev. Mr. Melville was appointed to conduct devotional exercises, when the Synod adjourned to meet to-morrow morning at 11 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

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## FOURTH DIET.

*St. Matthew's Church, Halifax, July 2nd, 1870.*

The Synod met, and, after devotional exercises conducted by Rev. Mr. Melville, was constituted with prayer by the Moderator.

The Roll being called, the minutes of last sederunt were read and sustained.

Rev. Dr. Donald, Convener of Business Committee, reported the order of business for the day.

On motion, it was agreed to adjourn to-day at 1 p. m., and meet at 11 A. M. on Monday.

### FOREIGN MISSION.

The Synod then proceeded to the consideration of the Report on Foreign Mission, when Rev. Mr. Cameron moved, and Mr. D. A. Fraser seconded, the following resolution, which was agreed to, viz. :—

“That the Report now read by the Convener of the Foreign Mission Committee be received and adopted—that the thanks of the Synod be given to the Committee and the Convener for their diligence and zeal in the cause of our Foreign Mission, and that they be continued as the Standing Committee on Foreign Missions, with Mr. McLean as Convener.”

The Moderator accordingly conveyed the thanks of Synod to the Committee through the Convener.

Rev. J. Campbell moved “that the thanks of the Synod be given to Hugh Alex. Gordon, Esq., M. D., for gratuitous instruction in medicine given to Mr. Hugh Robertson, in view of his departure as a missionary from this Church to the South Sea Islands.” Seconded by Rev. Dr. Brooke, and unanimously agreed to.

The Clerk was instructed to convey the same to Dr. Gordon.

On motion, a special vote of thanks was given by the Synod to J. J. Bremner, Esq., to whom the Synod is greatly indebted for his management of the financial affairs of the Mission.

On motion, Rev. Jas. Anderson was appointed sub-Convener of the Committee, in place of Rev. S. McGregor.

### LEAVE OF ABSENCE.

Leave to return home was craved by Senator Robertson, W. McLeod, and Jas. Nicholson. Granted.

Rev. Mr. Campbell was appointed to conduct devotional exercises, and the Synod adjourned to meet on Monday morning at 11 o'clock, of which public intimation was given, and this sederunt was closed with prayer.

## FIFTH DIET.

*St. Matthew's Church, Halifax, July 4th, 1870.*

The Synod met, and, after devotional exercises conducted by Rev. Mr. Campbell, was constituted with prayer by the Moderator.

The Roll was then called, and the minutes of last sederunt were read and sustained.

An apology for absence from Synod was read by the Moderator from Rev. Mr. Philip. Accepted. Leave to return home was also granted to Mr. Adam McKenzie.

Rev. Dr. Donald, as Convener of the Business Committee, reported the order of business for the day, in accordance with which the Report of the Committee on

## PRESBYTERY RECORDS

was called for, and read by Rev. Mr. Anderson.

On motion, the Report was received and adopted, and the Clerk instructed to attest the Records in terms thereof.

## DALHOUSIE COLLEGE ENDOWMENT FUND.

The Accounts of Dalhousie College Endowment Fund were then called for, and read by J. J. Bremner, Esq., Treasurer. (*See Accounts*).

Moved by Rev. Dr. Brooke, seconded by Rev. Mr. Herdman, and agreed to, "that the thanks of the Synod be given to the Committee, and especially to Mr. Bremner, for their services; and also that its further management in the way of investment be left in the hands of the Committee."

## PRESBYTERIAL VISITATION.

Rev. J. McMillan then introduced the following Overture anent Presbyterial Visitation:—

"WHEREAS, The Visitation and Examination by Presbyteries of the congregations within their bounds have been found, wherever practised, of very great benefit in many ways, and especially in cheering and aiding ministers in their work, and in stirring up congregations to discharge *all* their duties, and *particularly* their duty to take an interest in the schemes of the Church, and liberally to support them;

"AND WHEREAS, notwithstanding some of our Presbyteries have occasionally held such visitations, it is desirable that the mind of the Synod should be more positively expressed with reference to them, and if favourable, that all Presbyteries should be instructed to conduct them in some prescribed and authorized mode;—

"It is respectfully overtured that the Synod take the premises into consideration, and direct Presbyteries to take a more particular oversight of the congregations within their bounds so as 'to provoke them to love and good works.'"

After some discussion, it was agreed that the further consideration of the subject be deferred until the Overture on Statistics is taken up.

## JUVENILE FOREIGN MISSION.

The Report of the Juvenile Foreign Mission Committee having been called for, Rev. Dr. Brooke reported verbally that he had no information from which to compile a report.

## SABBATH SCHOOLS.

Rev. Mr. Keay then read the Report of the Sabbath School Committee. (*See Appendix E.*)

Moved by Rev. Dr. Donald, seconded by Rev. W. McMillan, and agreed to, "that the Report on Sabbath Schools be adopted, and sent to the *Record* for publication; the thanks of the Synod given to the Convener for his diligence; and the Statistics that have been obtained sent to the *Record* Committee to make what use of them may seem to them advisable."

## STATISTICS.

The Report of the Committee on Statistics was then called for, and read by Rev. Mr. Keay, when it was laid over for consideration till the afternoon sederunt. (*See Appendix F.*)

## SYNODICAL COLLECTION.

The Synod then proceeded to fix the dates for annual collections for the schemes of the Church, as follows:—

Young Men's Bursary Fund, on last Sabbath of July.			
Foreign Mission.	"	"	October.
Home Mission.	"	"	January.
Synod Fund,	"	"	April.

## PRESBYTERIAL EXAMINATIONS AND STATISTICS.

The Report of Statistical Committee and Overture on Presbyterial Examinations were taken up conjointly, whereupon Rev. Mr. Grant moved, and Rev. W. McMillan seconded, the following resolution, which was agreed to, viz :

"That instead of the present Committee on Statistics, a small Committee be appointed to revise the questions that are put to congregations at Presbyterial Visitations; that the Committee send the revised questions forthwith to Clerks of Presbyteries, with the recommendation of Synod to the Presbyteries to hold Presbyterial Visitations this year as soon as convenient; and to report the results to the Convener, that a Report may be submitted to next Synod."

On motion, Rev. Messrs. Caie, Cameron, and Keay, were appointed a committee to give effect to the foregoing resolution.

## THE MISSION-VESSEL "DAYSRING."

The Synod's attention having been called to the fact that sums of money for the support of the "Dayspring" had been received by the Treasurer of the Foreign Mission Scheme, and it being considered desirable that our Church should bear some portion of the expense for her maintenance, it was resolved, after some deliberation, "to refer the matter of collections for her support to the Board of Foreign Missions, and in the meantime the subject be recommended to Sabbath Schools."

## STATE OF RELIGION.

Rev. Mr. Duncan then read the Report from the Presbytery of Prince Edward Island in reference to the State of Religion within its bounds.

On motion, it was agreed that this, with the other Reports on the State of Religion, lie on the table.

## SYNOD FUND.

The Report of the Synod Fund Committee was then called for; Rev. Mr. Caie, Convener, read the same. (*See Appendix G.*)

On motion, the thanks of the Synod were conveyed to the committee for their diligence, and they were re-appointed.

The Clerk was instructed to have Circulars printed, stating specially that there is an additional call this year for increased contributions.

## BRITISH-AMERICAN BOOK AND TRACT SOCIETY.

The Synod then heard Rev. Mr. McBean, Secretary of the B. A. Book and Tract Society, who gave encouraging statements respecting the good being done by its system of Colportage and distribution of religious Tracts and Sabbath School Literature; whereupon it was moved by Rev. Mr. Herdman, and seconded by D. A. Fraser, Esq., and agreed to, "that this Synod, having

heard with much satisfaction the statements of Mr. McBean, Secretary of B. A. B. & T. S., recommend the Society and its publications to the people and Sabbath Schools of the Church."

#### TREASURERS.

The Synod re-appointed its present Treasurers for the various schemes of the Church, with this alteration: R. McKenzie, Esq., being appointed Treasurer for the "Young Men's Bursary Fund," instead of "all other Schemes of the Church," as at present designated, in order to prevent misapprehension by those wishing to forward moneys, viz. :—

*Central Treasurer for Foreign Mission* :—James J. Bremner, Esq., Halifax.

" *Home* " George McLean, Esq., Halifax.

*Treasurer for Young Men's Bursary Fund* :—R. McKenzie, Esq., Pictou.

*Synod Fund* :—The Convener, Rev. G. J. Caie, St. John, N.B.

#### COMPLAINT.

The Synod heard Rev. Mr. Brodie's complaints against the Presbytery of Pictou regarding supplies for his pulpit during his absence, which were dismissed.

#### VOTES OF THANKS.

Rev. Dr. Donald moved, and Rev. Dr. Brooke seconded, "that the thanks of the Synod be conveyed to Rev. Mr. Grant and lady, Rev. Mr. Campbell, and the members of St. Matthew's and St. Andrew's congregation, for their kindness and hospitality to the members of Synod during their stay in Halifax."

#### REV. DR. STEELE.

During the afternoon sederunt, Rev. Mr. Campbell introduced to the Synod Rev. Dr. Steele of Philadelphia, who was welcomed by the Moderator, and invited to sit and deliberate with the Court.

#### CLOSING OF SESSION.

The Moderator then reviewed briefly the work of the Session, and declared the business to be concluded; and, in the name of the Lord Jesus Christ, the alone King and Head of the Church, appointed the next Synod to meet in St. Andrew's Church, St. John, N. B., on the evening of the last Wednesday of June, 1871, at 7 o'clock, of which public intimation was given, and this session was closed with prayer.

W. G. PENDER, *Synod Clerk, pro. tem.*





## APPENDIX A.

## REPORT OF COMMITTEE ON "MONTHLY RECORD."

Your Committee beg to submit the following Report for the year now ending. Your Committee rejoice to be able to report that the *Record* has this year not only paid its own expenses and increased its circulation, but has left on hand a balance of \$146.65½ at the present date, and, running an estimate on to January 1871, the statement of your Committee's Secretary shows that there will then be on hand a balance of \$223.38½, notwithstanding the additional expense incurred owing to the new act imposing postage on each number and package.

The matter of claims for damages by Simon H. Holmes, Esq., of Pictou, anent loss incurred by him in consequence of the removal of the printing of the *Record* from his place of business in Pictou, occupied the attention of your Committee at several of their ordinary, as well as at a number of their special meetings. Your Committee, through their Convener, had communications by letter and personally with Mr. Holmes, for the purpose of ascertaining the items of loss actually incurred, and were prepared to recommend to the Synod payment in full of such loss or losses. But your Committee, being unsuccessful in this,—Mr. Holmes not having furnished the items of such loss or losses,—were compelled to have recourse to some other means by which to accomplish a settlement. They then took into consideration the manner in which Mr. Holmes received final notification as to the intended withdrawal; and, whilst it is the opinion of your Committee that Mr. Holmes's loss was little or nothing, yet, on account of formal notice of the withdrawal of the publication of the *Record* not having been given till the 30th November, 1869, and in view of an amicable settlement of the dispute, your Committee humbly recommend to the Synod the payment of \$60.

It is the desire of your Committee to see the *Record* become the exponent of the life of the whole church. They therefore ask the co-operation of every clergyman in the Synod, first, to secure an increased circulation in the several congregations, and secondly, to contribute articles and send notices of events which transpire from time to time, and which would be interesting and beneficial for each friend of the church at large to know. Your Committee are of opinion that it is only in this way that the *Record* can wield that influence in the church which it ought to wield. Your Committee, in this respect, beg to acknowledge their obligations to the Rev. Chas. M. Grant, B.D., Calcutta; the Scotch Correspondent; the ministers of St. Matthew's, Halifax; St. Andrew's, New Glasgow; St. Stephen's, St. John, and others.

The post of Editor is unsupplied. No sooner had your Committee secured the services of one of their own number in that capacity, than he was called away on professional duties across the Atlantic, so that the Editorial work had to be discharged by your Convener and Secretary conjointly. Your Committee would therefore recommend steps to be taken to secure the services of a responsible Editor.

Your Committee, feeling the obligation conferred upon the church by the able and systematic manner in which the duties of the Secretaryship have been discharged, as well as feeling conscious that it is owing to the manner in which these duties were discharged, that the *Record* owes its present financial condition,—and also to recompense for a large amount of extra labour performed by him from time to time,—your Committee would humbly recommend that the Synod order his salary to be advanced from \$40 to \$80 for the current year.

Your Committee have to regret occasional, nay, frequent irregularity in the delivery of the *Record*, but lay the entire blame of all such irregularity to the

charge of the Post Office—the *Record*, during the whole year, being duly and regularly published and posted on the 10th day of each month.

Your Committee, thinking that certain alterations and improvements might be made with advantage in the present style and appearance of the *Record*, would recommend, after the termination of the present year, to divide the page into a double column, and to solicit, in whatever way the Synod may think fit, suitable advertisements to fill up a page or two at present unnecessarily occupied.

Respectfully submitted,

JOHN CAMPBELL, *Convener*.

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## APPENDIX B.

### REPORT OF THE HOME MISSION BOARD.

There are 38 regular charges, besides mission-fields, in connection with our Synod, 6 of which are vacant, and 32 supplied with ministers. At present we have not one unattached missionary. Although, during the year, the Colonial Committee sent out Rev. R. J. Cameron and Rev. P. S. Melville, they came to places to which they had been specially called from Scotland,—to act as assistants to Dr. Donald and Dr. Brooke, and the Board had nothing to do with allocating them. The Board's duties thus in allocating Missionaries have not yet come into exercise.

Of the 32 supplied charges, 16 are wholly self-supporting; two others, Musquodoboit and Dalhousie, are supplemented from Home Mission funds; seven,—Newfoundland, Wallace, McLennan's Mountain, Nashwaak, Tabusintac, Campbelton, St. Peter's and Brackley Point Roads,—are supplemented by the Colonial Committee; and seven,—Truro, River John, Albion Mines, River Inhabitants, Broad Cove, St. Andrew's, N.B., and Georgetown, P.E.I.,—partly by the Colonial Committee, and partly by Home Mission funds. If all our charges were supplied with ministers, we would still be in the condition of having just one-half of our number self-sustaining.

With regard to the operations of the Board during the past year, these have not been so onerous as we would have liked, owing to the non-arrival of Missionaries. The Colonial Committee has informed us that there is almost no prospect of our getting any Gaelic men; that they have not a sufficient supply for Scotland; and that if we want them we must induce our own young men to study for the Church. There is also a sudden and universal lack of even English-speaking candidates. Letter after letter has been sent to the Colonial Committee urging our necessities, but with little result. It is quite clear that the time has come when we must supply our own field. We have no right to expect Scotland to supply us with ministers any more than with merchants. There is surely enough piety among our own young men to keep our congregations supplied with pastors. If not, we must sink as a Church. And the sooner all our ministers and friends know the state of the case the better. No man does us a better service than he who brings forward a suitable young man to study for the ministry.

The Board has held meetings during the year at Halifax, Truro, Pietou and New Glasgow. The attendance of members at the two latter places was not encouraging. A great deal of business was left, and hereafter always will be left, to the meeting that is held immediately before the Synod, as the largest attendance of members can be secured then. And as the minutes are to appear regularly in the *Monthly Record* hereafter, the Church will know what we are doing from time to time, and action can be taken, if necessary, by the Presbyteries whom the business may concern.

It is most gratifying to have to acknowledge the continued generosity of the Colonial Committee, and also its confidence in us. In its last report, it speaks approvingly of our Synod's action at Chatham last year in sustaining the Board and extending its powers, and states that in future its missionaries are to be commissioned to the Board, that they may be sent where most required. Whatever sums are recommended by us are voted without question, and we are allowed to draw for them at once; and in every way the Colonial Committee has shown that its one object is to help us as far as we really need help, and the determination of the amounts is left to our own honour. In the last matter we have brought before the Committee, the same generous spirit has been displayed. Mr. Pollok brought the case of Mr. Gunn to their notice a few months ago; and in response they have agreed to give this zealous and disinterested old servant of the Church £60 stg. per annum; and as they consider that the £40 stg. given him at present by his congregation is much too little, they are prepared to co-operate with the congregation in still further increasing his stipend. I have communicated this to the Chairman of Trustees, A. Campbell, Esq., M. P. P., and have already a letter from him stating that the congregation will this year give £60. It is to be hoped that the Presbytery of Pictou will make inquiries as to whether £100 cy. (£80 stg.) could not be raised by Broad Cove, in which case the Committee would doubtless add as much more, and thus make the last days of this most faithful servant of Christ secure from all worldly anxiety.

With respect to the funds raised for Home Mission purposes by ourselves, we have to report a large increase from every Presbytery over last year, though in many quarters there is still room for improvement. And 1st, as to the church-door collection enjoined by the Synod, the Treasurer reports \$473.22, as against \$256.85 the previous year. All the congregations in Pictou Presbytery that have ministers, made the collection. None of the vacant one but Barney's River made it. All in Halifax Presbytery, except Newfoundland; all in P. E. Island Presbytery except De Sable; all in Restigouche except New Richmond; all in Miramichi except Newcastle; all in St. John except New St. Stephen's, have made it, though in almost every Presbytery there are some who are late in forwarding to the Treasurer,—and some of the St. John collections were applied to paying off to their former Treasurer a debt incurred before the union with the Nova Scotia Synod, and so are not acknowledged by the Central Treasurer. From this fund, the following sums from 1st August, 1869, to 1st of August, 1870, have been paid or voted:—

Catechist, Loch Lomond, &c., C. B. ....	\$100 00
River Inhabitants, C. B. ....	125 00
West Bay, (Building Grant) C. B. ....	100 00
Dalhousie, N. B. ....	50 00
Rev. Mr. Ross, St. Andrews, N. B. ....	62 50

\$437 50

The Rev. Mr. Gunn received \$80 last August, but none since from this fund. Details as to collections are given in the table appended.

2ndly.—*Presbytery Home Missions or Lay Associations.*—These include moneys raised by schedules or otherwise, by collectors from house to house: or by the ministers of settled charges giving supply to vacancies. This year we can report such Associations as commenced in St. John and P. E. Island Presbyteries, in addition to the two that have existed for years in Pictou and Halifax Presbyteries. The funds obtained by them are under the control of the Presbytery, are in the hands of a local Treasurer who ought to report to the Central Treasurer on June 15th every year, and are devoted to aiding weak congregations within the bounds of the Presbytery.

The Presbytery of St. John has to its credit only the money paid for

services given to Woodstock and New Richmond, and most of it has been expended in paying the ministers' travelling expenses; but as it has engaged a Catechist this summer, it is about to raise \$100 by collectors, to pay for his services; and when it gets into the way, there is no reason why it should not thus collect as much as Halifax Presbytery, at the very least.

P. E. Island Presbytery has made a good beginning, and has diminished the amount drawn from the Colonial Committee for Georgetown, and St. Peter's and Brackley Point Roads. It collected \$170 from Charlottetown and Belfast congregations, paid out \$63.83, and has a balance of \$126.67 in the hands of the local Treasurers.

Pictou has raised by its Lay Association \$147.94 as against \$115.74 the previous year; and has obtained, in addition, \$277.73½ for services to vacant charges. They have paid the following sums:—

Rev. Mr. Campbell, Missionary Services.....	\$42 20
Rev. Mr. Philip.....	75 00
Rev. Mr. McCunn.....	82 00
Rev. Mr. Stewart.....	57 68
	<hr/>
	\$256 88

and they have a balance in the hands of their two Treasurers on June 15th, of \$212.10½.

Halifax Presbytery Home Mission raised last year \$845.08; and paid out the following sums:—

Rev. J. McMillan.....	\$200 00
Rev. J. R. Thompson.....	323 35
Rev. W. T. Wilkins.....	195 00
Rev. D. McCurdy.....	50 00
New Church at Richmond.....	100 00
Musquodoboit Manse.....	80 00
	<hr/>
	\$948 35

We hope to be able to report next year that all these Associations are doing more, and that similar ones have been formed also in the Presbyteries of Miramichi and Restigouche.

Summing up, we find that we have raised the following amounts for Home Missions during the past year:—

	Synod's Home Mission.	Presbytery Home Mission.
Presbytery of Restigouche.....	\$38 47	.....
“ of Miramichi.....	62 24	.....
“ of St. John.....	58 33½	\$80 00
“ of Prince Edward Island ..	29 65	170 00
“ of Pictou and Cape Breton.....	207 58	425 67½
“ of Halifax.....	76 94½	845 08
	<hr/>	<hr/>
	\$473 22	\$1520 75½

In all, \$1993 97½, as compared with \$1050.92 the previous year; or, comparing it with what the Colonial Committee does for us, this last year we have raised for ourselves more than half as much as the Committee gives us, while the previous year we only raised one-sixth.

In giving in this report, the Convener would express his thanks to the Synod for the measure of support and of confidence extended to the Board. Believing also that the best interests of the Home Missions of the church will be promoted by a change of the Convener every two or three years, he would now intimate his resignation, and, if allowed, would propose the name of Rev. Allan Pollok, as Convener.

GEO. M. GRANT, Convener H. M. Board.

## I.

Amounts granted by the Colonial Committee from 1st Aug., 1869, to 1st Aug., 1870.

	1st half-year.	2nd half-year.	Total
1. Tabusintac.....	£25 0 0	£25 0 0	£50 0 0
2. Campbelton.....	12 10 0	12 10 0	25 0 0
3. Nashwaak and Stanley.....	25 0 0	25 0 0	50 0 0
St. Andrew's, (Rev. Mr. Keay).....	25 0 0	25 0 0	50 0 0
do. (——— Ross).....	12 10 0	.....	12 10 0
New St. Stephen's (Building Grant).....	.....	50 0 0	50 0 0
4. Georgetown.....	17 10 0	17 10 0	35 0 0
St. Peter's and Brackley Point Roads.....	12 10 0	12 10 0	25 0 0
5. Wallace.....	15 0 0	7 10 0	22 10 0
McLennan's Mountain.....	15 0 0	7 10 0	22 10 0
Albion Mines.....	15 0 0	7 10 0	22 10 0
River John.....	16 0 0	8 0 0	24 0 0
River Inhabitants.....	37 10 0	37 10 0	75 0 0
Broad Cove.....	12 10 0	30 0 0	42 10 0
West Bay, (Building Grant).....	.....	20 0 0	20 0 0
6. Newfoundland.....	25 0 0	25 0 0	50 0 0
Truro.....	20 0 0	20 0 0	40 0 0
Richmond.....	15 0 0	.....	15 0 0
Passage money of Missionaries.....	46 0 0	46 9 0	92 9 0
	£347 0 0	£376 19 0	£723 19 0

Or \$3619.75 drawn from the Colonial Committee against \$6542.62½ the previous year.

## II.

Detailed list of collections received by the Treasurer up to June 20th, 1870, for Synod's Home Mission.

Pictou Island.....	\$8 00	Chatham.....	\$12 24
New Glasgow.....	27 34	St. Andrew's Church, St. John.....	46 57
Belfast.....	7 68	Synod's Miss. Meeting, Chatham.....	50 00
Gairloch.....	13 60	Rev. J. W. Fraser, C. B.....	47 41
W. Mathieson, Rustico, P. E. I.....	4 00	Dalhousie, N. B.....	8 30
Truro (two collections).....	12 82	Broad Cove, C. B.....	5 97
St. Andrew's, Halifax.....	12 00	St. Andrew's, N. B.....	6 64
Richmond and N. W. Arm.....	3 00	Campbelton, &c., N. B.....	16 40
McLennan's Mountain.....	5 22	Georgetown, &c., P. E. I.....	7 55
Albion Mines.....	7 13	Musquodoboit.....	5 12½
Saltsprings.....	17 00	Nashwaak, &c.....	5 12½
River John.....	4 65	St. Peter's Road.....	3 76
Pictou.....	20 50	Brackley Point Road.....	6 66
Wallace.....	26 50	Bathurst.....	13 77
Pugwash.....	3 43	New Glasgow.....	20 50
Victoria.....	2 01	St. Matthew's, Halifax.....	44 00
Barney's River.....	6 32		
Total.....			\$473 22

Since making up the accounts, collections have been received from Chatham, Tabusintac, Belfast, Gairloch, River Inhabitants, &c., per Rev. Mr. Fraser, and Charlottetown.

## III.

Subscribers for Presbytery Home Mission.

Charlottetown.....	\$100 00	St. Matthew's, Halifax.....	\$421 54
Belfast.....	70 00	St. Matthew's S. S.....	150 00
New Glasgow.....	30 85	Musquodoboit.....	46 37½
Albion Mines.....	20 37½	Truro, Felly, &c.....	96 12½
West Pictou congregations.....	96 72	Richmond, &c.....	25 00
Services to vacant congregations.....	357 73½	Interest.....	6 00
St. Andrew's, Halifax.....	100 04		
Total.....			\$1520 76

APPENDIX C.

REPORT OF COMMITTEE ON YOUNG MEN'S BURSARY FUND.

Your Committee, in laying before this Synod their annual Report, beg to do so with a continued sense of God's goodness, and with thankfulness and hope for the interest which our people continue to manifest in connection with this scheme.

Your Committee need not refer to the efficiency and success of those to whom this scheme afforded aid in their preparatory course, because in many instances, both here and elsewhere, they occupy the foreground, and are commended by their abundant labours and success.

Your Committee had reason to hope there would have been more applications during the past than the preceding year; in this, however, though not quite disappointed, their expectations have not been fully realized.

Mr. George Murray, a distinguished student of Dalhousie College, a young man of unexceptionable character, great earnestness and piety, applied for aid, and, having agreed to the Synod's terms of granting it, received the same, and is now, with Mr. John M. Sutherland, at Glasgow University, where both are prosecuting their studies with marked diligence and success. •

Mr. D. Campbell, another of our assisted young men, has studied during the last term at Queen's College, Kingston, where, by competition, he has obtained a \$60 bursary.

As your Committee had no definite instructions with regard to the proposed Bursary of \$100, it has not been offered during the past year; and would beg that the Synod give definite instructions, as there is every reason to believe that it will be competed for.

In reference to Mr. A. Nicholson, one of those who have received aid in the past, the Committee having received application from him in course of last autumn for further aid, the Convener, by instructions, having expressed our willingness to grant the aid asked, provided a slight explanation was furnished in reference to some matters that had come to their knowledge, and a letter in reply having been received from him wherein he withdrew his application and intimated his intention of refunding all moneys previously received from the church, and separating himself from all connection with the Committee, the Committee have now to report that they have had no further communication from him, and now solicit instructions from the Synod in regard to his case.

Your Committee have further to state that the financial state of the scheme is very satisfactory, as will appear from the following statement :

Last year, ending 15th June, there was a balance in the Treasurer's hands of . . .	\$193.92
Handed in by late Treasurer, W. Gordon, Esq., since last meeting . . . . .	477.25
Church door collections . . . . .	274.85

Making a total of . . . . . \$946.02

From this sum, as per Treasurer's account, have been made the following disbursements :

Cash paid John M. Sutherland . . . . .	\$150.00
Cash paid Geo. Murray . . . . .	50.00
	<u>\$200.00</u>

Which still leaves a balance in the Treasurer's hands of . . . . .	\$746.02
From which, however there remains to be deducted . . . . .	100.00
advanced to Mr. Campbell on the eve of his departure to Canada, leaving a clear balance in favour of the Young Men's Bursary Fund of . . . . .	\$646.02

Your Committee regret to state that the credit of this satisfactory financial state of the scheme is not due the whole church, as 50 per cent. of the congregations have not forwarded collections during the last year. Your Committee

would respectfully suggest that this Synod would, in its wisdom, devise some measures to rectify this very unsatisfactory state of matters.

Your Committee regret to state that, contrary to their expectation and expressed wish, Mr. Campbell has taken missionary work in Canada, instead of returning to, and resuming his missionary labours in, Cape Breton, where last summer he did a good work.

While recognizing the importance of all the other schemes of the church, we would respectfully claim for this one the most important place, for on its successful working depends, in a great measure, the very existence of the others,—seeing that if every possible effort be not made to fill our vacancies, which are becoming alarmingly numerous, we must soon surrender ourselves, willing or unwilling, to strangers who *can* supply our wants, or present to the world the unenviable spectacle of a church “with a name to live,” yet showing no symptoms of life.

Had this Synod done no other work than the help it has given, through this scheme, to repair the waste places and fill the thinned ranks of our Colonial Zion, it has good and just cause of self-gratulation; and this has been but a small part of its great work; but, as there is yet on this side of heathen land, in many places, silent Sabbaths and closed sanctuaries; souls hungering and thirsting, and no hand to administer the bread and water of life; armies without a standard-bearer; flocks wandering without a shepherd’s care; the sick, the afflicted and dying, without a voice to cheer or warn; your Committee would earnestly, yet respectfully, urge this Synod to suggest measures by which careless congregations may be brought to feel a deeper interest in this important scheme, and young men of talent and ability, as well as earnestness and piety, to enlist in the *glorious* if *responsible* work of making known to perishing man the new and living way to eternal happiness and glory; for, until such be the case, we cannot, must not, as a church, expect the beauty of the Lord our God to be upon us, nor our greatly deserted church rejoice and blossom as the rose.

Respectfully submitted,

W. McMILLAN, *Convener.*

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## APPENDIX D.

### REPORT OF COMMITTEE ON FOREIGN MISSION.

Your Foreign Mission Committee have to report—and they would do so with deep and unfeigned gratitude to God—that the long-cherished desire of our church and people has been realized, and that now a fully equipped missionary from this Synod is labouring, or at least arranging to begin his labours, in some one of the islands of the South Pacific.

The Rev. John Goodwill, accompanied by his excellent and devoted partner, left for the scene of their labours early in November last, and, after a pleasant voyage of about ninety days, arrived safely and in good health in Australia, where they were met and cordially welcomed by Dr. Geddie and other friends of our mission. Your missionary writes in the most encouraging language of the kindness received from ministers and people in every section of Australia, which he was enabled to visit. He was to leave Melbourne on the 25th March for Aneiteum, where he would remain with Dr. Geddie until, with the assistance of the mission converts, arrangements could be made for selecting the particular field to which his labours would be confined.

Your committee are thankful for the assurance given in your missionary’s communications, that no regrets for the solemn and arduous work undertaken darkened or depressed their spirits during their long and solitary passage to the

far distant Pacific. Happy in the consciousness of being in the path of duty, and confident in the fulfilment of their gracious Master's promise, they both felt that no inducement could incline them to retrace their steps, though that should place them again amid the scenes and the loved ones almost dear to their hearts as life itself. During the passage, besides regular services on every Sabbath conducted by your missionary, a prayer-meeting was held three times every week. These meetings for prayer are described as very pleasant and happy seasons; "for," the missionary writes, "we were conscious that God's gracious presence was near us as we bowed at a Throne of Grace on the surface of the mighty deep."

Your committee are assured that every member of this Synod, and every true member of our church, will sincerely give thanks to God for intelligence like this; and it will increase that gratitude and strengthen the confidence we have that our gracious Master will bless and prosper the labours of our missionaries, to hear especially of one individual who regularly took part in these continued meetings for prayer. Mrs. Goodwill, young in years, inexperienced and naturally very retired and diffident, was enabled, in the presence of all on board that vessel, to speak to her Redeemer and for Him. Having given herself to the work of Christ, and fully counted the cost, she did not put off the practical surrender of herself to that work until the dark islands of heathenism were in view.

This statement is made because your committee recognize in it a token of good, and an evidence that the unerring guidance of our Lord was engaged in providing our agency for His own great work, and because the very statement is in itself fitted to increase the interest hitherto felt in the mission, and the earnestness of the prayers for its success, on the part of every man, and, still more, on the part of every woman connected with our church.

The outlay connected with the departure of your missionaries was, of necessity, very considerable. Your committee, as directed by this Synod, defrayed travelling expenses while visiting the congregations, supplied a medicine chest, mechanical tools, a certain amount for outfit, and paid the passage of both to Australia. This large expenditure will not be again incurred in the case of Mr. Goodwill. The principal burden henceforth will be only the salary guaranteed.

Your committee are gratified in being able to report that your other missionary, Mr. Robertson, has been, from the date of his engagement for this work, diligently occupied in studies, to prepare him for joining Mr. Goodwill in the South Sea Islands. His success in his studies has been all that your committee could reasonably expect, and, in addition to his diligence in this respect, his devotion to the mission work has been manifest in the efforts made by articles in the *Record*, and by public addresses, as he had opportunity, to enlist sympathy and strengthen the interest felt in this Christian enterprise.

Your committee, while very desirous to expedite the departure of Mr. Robertson and carry into effect the recommendation of last Synod for that purpose, are at the same time constrained to express the opinion, in which they unanimously concur, that it would be advisable to allow him to remain for another year occupied in maturing his studies, both in theology and medicine. The delay thus occasioned would, your committee fully believe, be for the benefit of the missionary himself, and afford the prospect of much larger usefulness, when entered on his work; and your committee would further recommend, that, if found qualified for the work in view, this Synod, at its next meeting, should adopt such measures as may be necessary to send Mr. Robertson fully equipped and prepared to discharge all the duties of an ordained missionary from this church; and in order to effect this arrangement, and to direct and assist and superintend his studies, that a sub-committee be appointed, consisting



of the Rev. Messrs. Pollok, Philip, Grant, and Campbell,—Mr. Pollok, Convener,—and that this committee be enjoined to hold quarterly meetings—the first meeting to be held in August,—the committee to select their place of meeting, and travelling expenses to be paid from the funds of the scheme.

Your committee having been informed by Mr. Robertson that Dr. Gordon, of this city, very kindly and without fee gave him, in his medical studies, the benefit of his assistance and tuition, deem it right that conduct so marked by real Christian kindness should be acknowledged by this Synod, and that the Clerk be requested to convey the same to Dr. Gordon.

Your committee, in the spirit of humble thankfulness to God, would express the happiness with which they thus see the reproach, so long resting on our church as missionaryless, at length removed. This Synod is now represented in the mission field; and although our efforts may be weak, and the day of small things may still continue to be ours, we cannot any longer be classed with those who rest satisfied in their indifference and refuse to come to the help of the Lord against the mighty. We are in the right path; and, if animated with sincere and right motives, that path will certainly lead us up to higher attainments and to richer and nobler blessings. Our Master's heart is set on the accomplishment of this great work, by which He is ere long to bless every race and family under heaven. The same eye that wept tears of sorrow as it gazed on the crowds that thronged the streets of the doomed Jerusalem, is as surely now looking down on the myriads in heathen lands who are daily disappearing amid the gloom and anguish of unmingled despair; and is it not with the same feelings that He does so look? To doubt this would be a reproach on that blessed Name. We do not doubt it, and therefore we know that, in making an effort to save some of these lost ones, we are doing what our Saviour, the compassionate Jesus, would wish us to do. We read in our Bibles, and we cannot but wonder while we read it, that "there is joy in the presence of the angels of God over one sinner that repenteth." What a thought is this! How fitted to awaken, to stimulate, to rouse and unite, in one determined resolve, all who are the true followers of Christ, to engage with all the energy of their souls in missionary efforts! The deliverance from heathen darkness, the entrance of the light of Gospel truth into the mind and heart of one poor degraded savage, is an event spoken of in heaven, and considered of such moment and importance there, that all the hosts of the heavenly mansions rejoice together and shout for joy. Surely this fact is sufficient to fill with emotion every Christian heart, to strengthen every hand, and to inspire with that glowing zeal which will improve every opportunity to manifest itself by every effort within its reach, by earnest prayer, and by liberality enlarged and enlarging, as the means given by God will permit. But there is the further stimulus to urge us on in this work. Christ will richly reward the efforts we make to extend His kingdom. We have His promise. It is stamped with Heaven's own seal, and it cannot fail. Let the whole world be searched, and its past and present history examined, and no church nor community will be found animated with true and devoted zeal in missionary work, but can tell of success and spiritual progress and real revivals in the home field. It is a law of Heaven, that "He that watereth shall be watered also himself." As individual members of the church, this also holds as certainly true. If we recognize the authority of our Lord, and, in the spirit of faith and love, take hold of His command and do it, He will take hold of us, guide and sustain and comfort and bless us here, and, at the close of this short life, receive us with a gladdening welcome into the mansions of His Father and our Father;—"therefore, let us be steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as we know that our labours will not be in vain in the Lord."

Your committee have further only to report the collections made and the present state of the funds.

Collected during the past year within the  
Presbytery of HALIFAX:—

Richmond	\$8 50
St. Andrew's	85 30
Truro	5 60
Acadia Mines	6 00
Folly Mountain	4 67
Mount Uniacke	5 10
Musquodoboit	10 00
Robert McK., Halifax	0 50
St. Matthew's	209 00
St. John's, N. F.	38 00
	<hr/>
	\$372 67

PICTOU.

Earltown	\$21 82
McLennan's Mountain	15 30
Albion Mines	9 00
Bequest by — Fraser, East River	20 00
Child's Bazaar, Pictou, part of proceeds	0 50
St. Andrew's, Pictou	37 63
Wallace	8 00
Pugwash	6 30
Rogers' Hill	11 50
East Branch East River	16 00
West Branch	16 00
River John	3 00
New Glasgow	31 65
Salt Springs	17 00
Gairloch	25 00
S. River, Lochabar	37 77
Margaret McKenzie	1 50
	<hr/>
	\$277 97

P. E. ISLAND.

DeSable	\$127 68
Charlottetown	45 53
Georgetown, Cardigan and Montague	22 83
Mrs. Moore, Lot 49	0 82

Brackley Point and St. Peter's Road	\$15 46
Belfast	58 86
Col. in Belfast: Mr. Goodwill's visit	33 00

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\$304 18

CAPE BRETON.

Broad Cove	\$14 00
Angus McPhail, River Dennis	0 50
J. Hart, Baddeck	5 00
Plaister Cove	9 00
Middle River	28 34
Whycocomah	10 00
Baddeck	9 16
River Dennis	3 50
River Inhabitants	12 20
Black River	12 25
P. McDonald, Baddeck	0 50
	<hr/>
	\$104 45

S. B. PRESBYTERIES.

Campbelton	\$24 00
Flat Lands	10 68
Newcastle	33 35
St. Andrew's	14 82
Nashwaak & Stanley	6 12
Tabusintac	2 92
Burnt Church	5 85
St. Andrew's, Chatham	19 60
Red Bank	8 18
Bathurst	16 34
St. Paul's, Fredericton	44 70
Church meeting, Newcastle	20 40
" " Campbelton	26 00
" " Kempt Road	8 68
" " Beldruce	4 00
" " Dalhousie	20 00
Col. at Dalhousie	15 90
Bathurst: Mr. Goodwill's visit	22 50
Caraquette	6 63
	<hr/>
	\$310 67

In the collection of St. Andrew's, Halifax, \$56 of the amount specified was made for expenses of the *Dayspring*: and in St. Matthew's, \$2 for the Jewish Mission.

Paid to Mr. Goodwill, 15 months' salary	\$907 50
Outfit	200 00
Passage from Pictou to Boston	34 24
" " Boston to Melbourne	378 71
for Surgical Instruments	50 00
Travelling expenses while visiting congregations	218 66
	<hr/>
	\$1789 11

Paid Mr. Robertson	\$319 50
other items connected with the Mission	39 43
	<hr/>
	358 93

Making the whole amount for the past year	\$2148 04
The amount collected during the past year is	1370 03
	<hr/>

Shewing an expenditure exceeding our collections to the extent of..... \$778 01

The statement of this fact is sufficient to shew that if our mission is to succeed, there must be greater willingness, on the part of our people, to contribute liberally. We have committed ourselves, as a church, to this enterprise, and we cannot—we dare not—let go our hold and become indifferent.

Our obligation to sustain the hands of our missionaries we must hold sacred, and, if necessary, deny ourselves of some of our comforts, rather than see the Mission Fund embarrassed. Besides supporting our missionaries, we must feel it our duty to take a part in defraying the expenses of the *Dayspring*, the missionary ship. Our missionaries, in common with the rest of their brethren there, enjoy the advantage of having that vessel to carry them from one island to another, and to bring them their supplies every year. As a church, we cannot accept such a boon and offer no return.

Your committee would express the hope that the statements made will enlist the sympathies of ministers and people, and that that sympathy will manifest itself in increased liberality.

A. MACLEAN, *Convener.*

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## APPENDIX E.

### REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

Your Committee beg respectfully to submit the following as their Report on the Sabbath School work in connection with the Churches within the bounds. They regret that they are under the necessity of stating that a considerable number of the returns have not been sent in; and your Committee are, in consequence, unable to give a full statistical and practical Report on the Sabbath Schools of the Synod. In those returns which have been given in, your Committee have found much evidence that the work of Sabbath School instruction continues to be actively and successfully prosecuted. Your Committee were charged last year to endeavour to make arrangements for printing a series of notes on lessons for Sabbath Schools. They would respectfully submit to the Synod, that this has appeared a very laborious, and indeed unnecessary work for us. It has been already so excellently done in Great Britain and the United States, not only on Selected Lessons, but on whole books of Scripture in the Old and New Testaments, especially the latter, that the use of these, so carefully prepared as they have been by men of great experience in the work of the Sabbath School belonging to all Evangelical denominations of the Christian Church, will fully supply every want in this respect at a much more favourable rate for finding their way into every family for home and Sabbath School use, than we could at all hope to furnish them.

In this work of Christian wisdom and love, we have most gratifying evidence of the zeal of most of our Churches. Ministers, Elders, Superintendents, Teachers, are reported as earnestly employed in imparting to our beloved youth that knowledge which is above all others precious and influential, for their honor and happiness here on earth, under the love and blessing of the Lord. Of all labors that promise success, minister especial delight in their prosecution, and cheer the laborer with the prospects of the best reward, this holds a foremost place; and your Committee would affectionately and earnestly urge upon all engaged in it, that while they abound in the work of teaching, and in pressing upon the young the various lessons of the word of God, they keep it supremely in view, watchfully, joyfully, hopefully, with never-failing faith and prayer, in their retirement, in seasons of preparation as well as of instruction, to make known Him "whom to know is life eternal." That the Lord Jesus, as the Lord our surety, our righteousness, our passover, our life, our Lord, our example, our Saviour—that He should be most faithfully, clearly, and savingly made known to our dear Sabbath School charge, the families of our Church, is indeed the crown and glory, as it should be ever the chief aim, of our loving diligence among them. Thus alone do we render supreme honor to Him, and thus alone do we savingly instruct and bless them. The honor

thus rendered He will acknowledge; this labor for the glory of His name he will abundantly reward; and no delight can possibly exceed that of those who are zealous and faithful to Him in this. Having sown this the best seed of the word of love and mercy, they can enjoy the precious assurance that this work shall not be in vain; its fruit in the beauty and blessings of salvation shall yet be abundant to their praise and eternal joy.

It is a matter of just and deep regret, that it is reported in many cases, and probably might have been in more, that there is a want of interest and encouragement on the part of parents, too few of these at any time visiting the Sabbath School, frequently for months together, if not for even longer periods. It is pleasant to observe the report of a warmer interest on the part of parents in other cases, and it is to be hoped that this, the better way, will become more and more common in this good work.

Bible classes for those rising up into years of higher capacity and intelligence, ought in every Church to be held and largely attended. The accurate and thorough knowledge of the doctrines of the Gospel is, in these days especially, of very great importance to our youth; and a steadfast regard to this has ever honorably marked the wise and scriptural ministrations of our Church. Though the conducting of the Bible class for such instruction may often be a considerable addition to the pastor's Sabbath labors, it will give him great delight, and bring him very joyful reward. By this the young who have been taught in their younger years under our care, will be led to see the way of salvation yet more clearly, and know the doctrine according to godliness more comprehensively; and they will thus become the intelligent, attached, and steadfast members of our Church, rooted and grounded in the faith as they have been with all diligence taught. The Bible class, if attended by parents, as it might with pleasure in many cases be, would be far more numerously attended by those for whom it is especially designed; and by such habits a perfect family interest in all that pertains to the knowledge of the truth as it is in Jesus would be happily secured. Thus would some of our most frequent hindrances and complaints in the work be effectually removed. Teachers would be prepared for the work,—family preparation, interest and attendance, would become habitual, and higher excellence and blessing be reached. Difficulties must be met in this Christian work, but these, by prayer, perseverance, and kind Christian counsel and influence, will be very generally overcome. Every means should be heartily and liberally employed which can manifest to the young a loving desire for their good; and thus, their affection and regard being obtained, that delightful fellowship in the Sabbath School work will be secured, which will be one of its sweetest enjoyments, a most necessary means for its prosecution, and one of the best proofs of its success.

How needful, in this whole department of Christian labor, to remember that only Divine wisdom can guide aright, and Divine blessing alone cause to prosper. Let the Sabbath School teacher joyfully remember the counsels of the Spirit of Truth, "He that winneth souls is wise," and "they that turn many to righteousness shall shine as the stars for ever and ever."

Respectfully submitted,

PETER KEAY, *Convener.*

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## APPENDIX F.

### REPORT OF COMMITTEE ON STATISTICS.

Your Committee beg to report that they have endeavored to fulfil the duty entrusted to them. They have to express their regret that only rather more than half the churches have answered the Queries sanctioned by the Synod

last year, and sent to be answered; and of these, many have been answered in a way very unsatisfactory and unsuitable for the purpose the Synod had in view in appointing this Committee. An abstract of those returns would give no proper idea of the actual ecclesiastical condition of the churches within the bounds. It is conceived that a complete and very gratifying Report might be annually made, submitted, and published, of the condition of all our charges without any considerable amount of trouble on the part of the office-bearers in the religious and financial management of the Church and Sabbath School. A statistical table, to be of any value, must be prepared from statistics carefully prepared. It would appear to your Committee that Presbyteries, in the annual discharge of their duties of inspection of Church and other Ecclesiastical Records of the members and condition of matters in their respective spheres of superintendence, might effectually and easily accomplish the work your Committee have in charge.

The Queries submitted for reply were drawn up last year with much care, and it is satisfactory to find that in all the particulars referred to answers have been given, shewing a very gratifying regard to all the matters of organization and activity in the Religious and Financial condition of our charges. About four-fifths of the sittings of our Churches have been let. Elders and Trustees are found in every charge. About one-half have manses, and a few have glebes. The debt on Churches and Manses is very small, scarcely any being reported, except in the cases where large and expensive churches have been erected. Good salaries are promised, and for the most part paid, on an average between \$700 and \$800 a year, the larger salaries of city charges, in St. John and Halifax, however, raising the average considerably. In St. John, New Brunswick, no manse is provided for either of our charges. In St. Matthew's, Halifax, in Fredericton, and St. John's, Newfoundland, there are.

In the returns made, it is especially gratifying to observe that there is no charge without its weekly prayer meeting. In very few cases are the Synodical collections overlooked, and then most probably from but temporary causes. Various forms of Benevolent Society work are in general operation, chiefly in our city charges, the greater and more frequent poverty of the cities calling for more exercise of such Christian compassion and benevolence. With information so interesting, in even these few points, it is greatly to be desired that a brief extract from the required and ordinary Record of our Churches were carefully made and regularly furnished, and it is to be hoped that the Synod will adopt such measures as will effectually accomplish this.

Respectfully submitted,

PETER KEAY, *Convener.*

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## APPENDIX G.

### REPORT OF COMMITTEE ON SYNOD FUND.

The Committee on the Synod Fund beg to submit a brief report of all moneys received and disbursed during the past year.—(See *Accounts.*)

There are, belonging to the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, 38 congregations; and of these, 34 have contributed to the Synod Fund sums amounting in all to \$327.08. From four congregations no returns have been received. These are, New Richmond, Woodstock and Richmond, New Glasgow, Barney's River, East and West Branch, Pictou.

Your Committee regret that there are several congregations that have not complied with the Synod's injunction of last year respecting the collections for

the Synod Fund. Instead of the amount contributed by the congregations being forwarded to the Committee, and a fair allowance being made to each member of Court, after the necessary expenses incurred as salary to the Clerk, printing and postage, &c., are paid, there are a few who still consider it right to appropriate a part of the Fund to defray their own expenses first, and then hand over any balance that may remain. Your Committee have no means of knowing the amount contributed by the congregation, nor the sum appropriated as travelling expenses by the minister and elder, and consequently are unable to publish a correct statement of the Fund in the *Record*. It ought to be borne in mind by each member of Court that there are required at least \$100 to defray the usual and necessary expenses connected with the business of the Synod, and this sum must, of course, be paid before any distribution of the Fund can be made for the travelling expenses of members.

Your Committee trust that in future greater punctuality and business order will be observed by members in the payment of all collections for the Synod Fund. In several instances the amount has been forwarded in postage stamps; in others, by Post Office Order; instead of being handed in, as recommended by the Committee, at the opening of Synod, accompanied by a written statement of the amount, and the name of the congregation and minister. Only in one instance (Rev. Mr. Herdman of Pictou) was this recommendation complied with.

Your Committee suggest that, as the meeting of the six delegates from this Synod at the Montreal Conference will need a considerable amount, and as the expenses of the delegation are likely to fall on the Synod Fund for payment, a special notice should be given to all congregations, and an appeal made to their liberality, so that the present purpose of the Fund may not be seriously interfered with at the next meeting of Synod.

The Committee desire to call the attention of the Synod to the courtesy and liberality of the Railway and Steamboat Companies, who, by granting return tickets to all members of this Court, have placed our Synod Fund in such a healthy condition, that your Committee have this year been able to defray all the claims made for salary, printing, postage, and travelling expenses of members.

Respectfully submitted,

G. J. CAIE, Convener.



# TREASURERS' ACCOUNTS.

**Cynod's Young Men's Bursary Fund, in account with R. McKenzie.**

1869.		<i>Dr.</i>	
Oct. 16.	To cash paid John Sutherland, student.....		\$100 00
1870.			
Jan. 17.	John Sutherland, student.....	50 00	
	George Murray, student.....	50 00	
			\$200 00
1869.		<i>Cr.</i>	
June 15.	By balance due per account rendered.....		\$193 92
16.	By cash from Musquodoboit congregation.....		4 00
18.	Fredericton, N. B. ".....	14 35	
	Richmond, N. B. ".....	4 11	
	New Glasgow ".....	20 00	
Aug. 10.	Truro ".....	7 20	
13.	W. Gordon, Esq., late Treasurer.....	477 25	
18.	Salt-springs congregation.....	10 25	
25.	Pictou ".....	24 35	
28.	Richmond and N. W. Arm congregation.....	3 25	
Sept. 2.	McLennan's Mountain ".....	9 55	
	St. Andrew's Church, Halifax.....	31 25	
	Cape John congregation.....	3 40	
Oct. 4.	Greenock Church, St. Andrew's, N. B.....	9 48	
8.	Chatbam, N. B.....	15 00	
Dec. 1.	Wallace congregation.....	7 00	
	Pugwash ".....	4 50	
4.	Albion Mines ".....	4 52	
			946 02
June 15.	By balance in Treasurer's hands.....		\$746 02
<i>Pictou, June 15th, 1870.</i>			<i>RODERICK MCKENZIE, Treasurer.</i>

## Statement of Dalhousie College Endowment Fund.

Invested in Provincial 6 per cent. Bonds, £2800 stg.....	\$14,000 00
"    on bond and mortgage in city of Halifax.....	5,600 00
Loaned Trustees of North West Arm Church, on undoubted security.....	516 14
<b>Capital invested.....</b>	
	<b>\$20,116 14</b>
Income.....	\$1906 96
Professor's salary.....	1200 00
	<b>\$6 96</b>
Income over expenditure last year.....	9 11
Cash in hand.....	\$16 07
<i>Halifax, N. S., 2nd July, 1870.</i>	<i>JAS. J. BREMNER, Trustee.</i>



**The "Monthly Record," in account with W. G. Pender, Secretary.**

1870.	<i>Dr.</i>		
June 23.	To cash paid Jas. Barnes, for printing and posting <i>Record</i> , for 1 year to date.		\$573 78
	For delivering <i>Records</i> in Halifax city for 1 year.		6 00
	Printing Circulars to Agents.		2 00
	Edinburgh <i>Courant</i> , with P. O. Order.		7 25
	Stationery, postage, &c.		3 88
	"Christian at Work"		0 85
	Secretary's salary for 1 year and 6 months.		60 00
	Mr. Jack on old accounts.		6 53½
			<u>\$660 27½</u>
1870.	<i>Cr.</i>		
June 23.	By balance on hand, as per account rendered.		\$110 14½
	amount of subscriptions for 1868, '69, and '70.		683 16
	received for advertisements.		13 62½
			<u>806 93</u>
	Balance on hand to date.		<u>\$148 65½</u>

**Account with Synod Fund.**

	<i>Dr.</i>		
To cash paid travelling expenses of members.		\$197 43	
Synod clerk's salary for year.		80 00	
Printing, postage, &c.		4 61	
Rev. P. Keay, for printing.		1 90	
Rev. Mr. Herdman, do.		1 70	
For printing Railway Passes.		1 00	
Officer of St. Matthew's.		5 00	
			<u>\$391 63</u>
	<i>Cr.</i>		
By amount of Collections received from members of committee.		\$37 08	
Balance in hand of Treasurer.			<u>\$35 48</u>

