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

OCTOBER, 1870.

CENTENARY OF THE TRURO CONGREGATION.

The oldest Presbyterian congregation in the Lower Provinces is that of Truro, which completed its HUNDRED YEARS on Tuesday, the 13th September. The people of Truro celebrated the event in a manner worthy of themselves and of the occasion. The 13th September, 1870, will long be remembered there as the most delightful and interesting Holiday ever enjoyed in the place. All the proceedings were such as became a Christian people. The church bells pealed a joyful note at 7 A.M. We may be sure that thanksgiving ascended from every family altar, and from every Christian heart. At 10 o'clock a large congregation assembled in the church for worship. Much interest was added to the hour by the public admission of fifteen young persons to the full communion of the church. The devotional exercises, which were solemn and impressive, were conducted by Revs. Dr. McCulloch, and Dr. Smith, and Rev. A. Simpson. Mr. Simpson also briefly addressed the newly-admitted church members. After these services, the people, young and old, marched in orderly procession to the Drill-Shed,—a commodious building which was beautifully fitted up for the occasion. Here a sumptuous dinner was provided for the guests from a distance, and for probably two thousand people, some of whom had travelled from the neighbouring counties. At the close of the Dinner, and after singing and prayer, Rev. Dr. McCulloch read the address, which we subjoin—an address every way

suitable to the occasion, and which was listened to with deep feeling. Suitable addresses were made by Revs. E. Ross, R. Sedgewick, J. L. Murdoch, Dr. Roy, Dr. Bayne, and G. Patterson. The closing prayer was offered by Rev. H. B. McKay. We noted with pleasure that ministers from other denominations were present, entering cordially into the spirit of the celebration.

It was an event in which the whole church must feel interested. There, at Truro, in the year 1770, the tree was planted whose branches now extend with rich blessing to many lands. There was our solitary pioneer congregation, poor, weak, almost penniless, yet doing the work which God had given it to do, making provision for the future, and refusing to be discouraged though difficulties and dangers thickened around them. How their hearts would be cheered and their burdens lightened if they could but see the beautiful and impressive sight which we were privileged to behold at Truro in September, 1870! It is well to have our recollections revived concerning our Fathers, and the hardships and perils which they so bravely encountered and overcame. They sowed good seed, which, with God's blessing, has borne a glorious harvest. In a hundred years our congregations have multiplied an hundred-fold; and our privileges and advantages have increased in similar proportion.—What shall we render to the Lord for all His benefits! The Lord hath done great things for us. Let us seek grace to prove worthy of our brave and faithful forefathers, —to serve our generation as well as they did,

and to leave behind us as they did the sweet remembrance of honest and earnest Christian lives.

The valley of Truro is now rich, well-cultured, populous. Its inhabitants are favoured with all the blessings of a high Christian civilization. It is matter for thankfulness that they are in a large measure alive to their privileges. Within the present year about one hundred have joined the Communion of the Church. Spiritual life is manifesting itself in a way that cannot be but very delightful to all who love the Lord Jesus and rejoice in the salvation of souls. The Centenary year of the Truro congregation will, by God's blessing, prove memorable as a year of great spiritual prosperity. We convey to the congregation of Truro the cordial congratulations and earnest good wishes of all the congregations of the church.

REV DR. M'ULLOCH'S ADDRESS.

The history of a congregation has little to attract attention beyond its own narrow bounds, and the reasons for this are obvious. It is simply the history of the family, only on a larger scale, with its localized affections and interests with which a stranger is not expected to sympathise or intermeddle. In the well-regulated home everything has, for even its feeblest member, an attractiveness superior to that of the more stirring affairs of common life—an attractiveness increasing in intensity and acquiring richness and mellowness as years glide away. The hallowed remembrances of the past—the associates of a loved home as they rise to recollection, gathered around the domestic hearth or kneeling reverently around the family altar—the sure but painful hour of separation—perhaps never again to meet on earth—the result of life's struggle of each with the difficulties and trials—the failures or success marking the way—and perhaps the lonely and far distant grave;—all these have an intensity of interest for those within that narrow circle that knows no superior except in the higher relations of the Family of God. We, as a branch of the Church of Christ—a member of the Great Christian Brotherhood—occupy just such a position to-day. Connected with the great, widely-extended and rapidly-increasing Presbyterian system, whose characteristic is intelligence as the basis of stability and element of all real progress, and whose footsteps have ever been marked by the extension and power of Christian knowledge, and whose history is connected with many of

the fiercest struggles and grandest triumphs of religious and civil liberty, as a small part of this world-wide system, what is there *about us* to attract even Christian curiosity, much less that of the world?—While cherishing to the great Christian Family, those sentiments which a common Brotherhood authorises and requires, and the Christian loves to cherish and foster, our real world of thought, of feeling, and of activity, lies *mainly* within ourselves. This, with recognized connections with those who are without, and hence what to others may seem insignificant in the mighty mass of general Christian effort, is to us of deep interest, as awakening pleasant and painful memories of the past—recalling happy hours of Christian intercourse with those who are gone—marking the origin, progress, success, or failure of the efforts which our fathers and their fathers have made—efforts running ever 100 years, and the benefits of which we now enjoy.

To-day we meet to commemorate the day on which, one hundred years ago, those who have long slept in the dust, assembled to secure the existence, and by God's blessing, arrange for the perpetuity of that Faith and order which they loved so well, and without which all their worldly success would have been a mere failure. To commemorate that day, and revive and freshen, before their children and children's children, the memory of those noble-hearted men, is our object in assembling together; and may God grant that this our service may beget upon the hearts of the descendants of those noble men, an admiring appreciation of their struggles, and of their faithful adherence to the church of their fathers—may beget a similar firmness in adhering to the church of *their* youth—may lead them to enquire after the good old way and walk therein.

To trace briefly our fathers' efforts, to revive their memories, scatter flowers upon their graves, enjoy Christian social intercourse, hallowed, not begloomed, by the recollections of the past and sanctified and elevated by the anticipations of the future, and all in deep thankfulness to the Great Head of the Church and prayer for His blessing that we may rejoice with humility,—this is the object of our assembling; and may it be the object and aim of each to contribute his mite to swell the sum of mutual affection and mutual joy.

My object, now, is to give you as brief a statement of our Congregational history as material I have at my disposal will permit, avoiding many details which, though highly interesting, are not directly connected with our objects.

Early in the last century, there were numerous French settlers on the Bay of Fundy, and our own locality bears traces of

the fact, in spots and names originating in, or connected with, such settlements. The hand of war desolated those peaceful homes, and the Province passed to British rule. Soon after coming in possession of Britain, efforts were made to fill the places of the unhappy exiles by a loyal people. The abandoned homesteads on the Bay afforded a fair opportunity for such an experiment, and about the year 1761, but most probably in 1760, the first settlers made their appearance in the township. They came originally from Londonderry, Ireland, but latterly from New Hampshire, U. S., and were under the direction of Col. McNutt, the Government Agent. On their arrival they found, in the direction of Shubenacadie River, two barns standing—solitary remnants of once peaceful homes. Hence the name 'Old Barns'—originally Barn Village, now Clifton. Eight days only, after their arrival, and with a feeling that shows the character of the men, they selected a spot where our graveyard now lies, for the erection of a sanctuary. On that day, 110 years ago, Aug. 13th, 1760, happened the first death—a Mrs. Miller. She was buried on that spot around which so many hallowed memories gather.

In the year 1763 there were 60 families in and around Truro, so called. As far as I can ascertain, the frame of the old church was erected in 1766 or 1767, and Mrs. Archibald, mother of Mrs. E. S. Blanchard, informed me that it required all the help of the settlement to raise the frame, and she, with others of her sex, handled the raising pike on that memorable occasion. That the erection took place at this early day is confirmed by the minutes of a meeting on July 28, 1770, to consider what repairs were needful, as worship could not be held in barns in winter. How these God-fearing men kept the Altar fire burning is now unknown. They soon felt the insufficiency of the means, and their hearts turned to the old hallowed services from one set apart to proclaim Christ and administer His Ordinances.

It may be interesting to note that, as already stated, the first death was only eight days after their arrival (Mrs. Miller); the first birth was on the 24th October, 1761—William Kennedy—although there is a tradition that the first birth (in Truro!) was in a boat somewhere between Savage's Island and Salter's Head. The first marriage was on Dec. 6, 1763—that of James Dunlap and Mary Johnston, both of Lower Village; and the first magistrate and representative in Parliament was Major David Archibald. It is farther a tradition that the settlers were at one time compelled to use the young beech leaves to eke out their scanty supplies. But many other details highly interesting we must omit.

The first strictly church action was in 1763—a petition to the Associate Presbytery of Glasgow. But it never, though forwarded, reached its destination. This was followed by another, dated May 21, 1764, and submitted to the Synod in Edinburgh, May, 1765. The petitioners, after stating a variety of facts regarding their condition and that of the Province, declare their earnest desire for a pure form of Gospel-worship—that the doctrines of God's Word be preached, particularly the justification of a sinner through the imputed Righteousness of Christ *alone*, and Sanctification through His Holy Word and Spirit, and that this may be transmitted to their posterity while sun and moon endure.—*Thus far the work has been fulfilled.* In response to this request, Messrs. Telfar, of the Brig of Teith, and Kinloch, a Probationer, were appointed to visit Nova Scotia. Mr. Kinloch alone fulfilled the appointment, and reached Truro in July or August 1765. In September following the Committee of the Congregation asked for his continuance among them, or that another be sent. Mr. Kinloch was thus, probably, the first Presbyterian minister who labored in Nova Scotia, as this congregation is unquestionably the oldest Presbyterian Congregation in the Province. St. Matthew's, Halifax, now Presbyterian, is the oldest *Congregation*, but not oldest *Presbyterian*, as it was originally Congregational and so continued till 1783, when it joined the Kirk of Scotland. Mr. Kinloch continued to labor in and around Truro for nearly three years, and with such acceptance that he was called as their pastor. This call he declined, and returning to Scotland in 1769, was settled in Paisley. The first call to Truro, in fact the first Presbyterian call given in Nova Scotia, was given to Mr. Kinloch.

At the earnest request of the people, the Synod in August 1767, appointed the Rev. Daniel Cock, of Carsdyke, as their 'Act' expressed it, "to set out for America in six weeks or two months, or as soon thereafter as he can be in readiness, and a ship offers." This appointment Mr. Cock could not at the time fulfil, and in August, 1769, it was renewed, and the Rev. Mr. Smith, of St. Andrew's, directed to accompany him.—Soon after the appointment Mr. Cock sailed, though unaccompanied by Mr. Smith, and the terms of the appointment were, "that he continue in America one year and then return, unless the Synod saw fit to order otherwise." Mr. Cock arrived in the fall of 1769, and after continuing to labor in Truro and the vicinity nearly a year, on this day one hundred years ago he received a call signed by the following elders and adherents—names which are to-day household words throughout the Township. (The first Session was chosen between

July 28 and Sept. 13, but the exact date is lost.) The Elders' names were David Archibald, Wm. Fisher, John Johnston, James Johnston, Robert Hunter, Samuel Archibald; Adherents to call—Jas. Yuille, Thos. Gourley, Saml. Archibald, Matthew Taylor, Thos. Archibald, Mat. Archibald, John Archibald, senr., John Archibald, jr., Jas. Faulkner, John Fisher, Jas. Dunlap, Robt. Archibald, Alexander Nelson, Wm. McKeen, John McKeen, John Oughterson, Wm. White, Samuel Wetherby, Adam Dickey, James Wright, John Fulton, Geo. Scott, David Nelson, Adam Boyd, Adam Johnson, Jas. Archibald, Jr., James Fisher, David Archibald, Jr., James Johnson, Jr., David McKeen, James Yuille, Jr., Alex. Miller, John Gourley, John Logan, Wm. Logan, Thomas Streed, John Taylor, Jos. Moore, Henry Gleeson, James Whidden, David Whidden, Alexander McNutt. Witnessed by Ephr. Howard and Wm. Blair, of Onslow. With this call was a bond for stipend, £68 for two years; £70 for next two years; and after that, £80 with certain ministerial lots granted to the first minister—with £30 to defray cost of removal from Scotland. Salary half cash and half produce. The salary was raised by assessment, a yoke of oxen being valued at £8; steers three years old, £2; ditto, two years old, £1 5s. 0d.; a year old hog, 10s.; a sheep 5s. and so on.

Mr. Cock being a settled Pastor in Scotland, certain formalities were necessary in demitting his charge ere he could be settled in Truro, and as communication with Britain was in those days tedious and uncertain, Mr. Cock was not loosed from his charge, and settled in Truro till 1772. In the meantime, Mr. Smith arrived, and though Mr. Cock had ere this been called, it so happened that through unavoidable delay, Mr. Smith was the first Presbyterian Minister settled in Nova Scotia. In 1785 Mr. Graham arrived, and on the second of August 1786—a day that ever will be memorable in the history of Nova Scotia Presbyterianism—the first Presbytery was formed in Truro. Mr. Cock preached in the forenoon. In the afternoon Mr. Gilmore of Hants led in Praise and Prayer, succeeded by Mr. Graham, of Stewiack, Mr. (afterwards Dr.) McGregor of Pictou, and Mr. Smith of Londonderry. After the Benediction, Mr. Cock was chosen Moderator, and Mr. Smith, Clerk. The Roll consisted of Messrs. Cock, Smith, McGregor, Graham, and Gilmore, *ministers*,—the latter only as a corresponding member,—and John Johnson, of Truro, and John Barnhill of Londonderry, *Ruling Elders*. The Moderator then constituted the Presbytery, declaring it so, as constituted on the footing of Presbyterian principles, as founded on God's Word, and set forth in

the Confession of Faith, Catechism—Larger and Shorter—Form of Church Government, Directory for Worship, Government and Discipline, as practised by the Church of Scotland in her purest days—by name of Associate Presbytery of Truro.

From this time the Brethren continued to labor with diligence, acceptance and success. About thirteen years thereafter, the Presbytery of Pictou was constituted. These two Presbyteries were formed on the basis of the diversity of view of the Burgess oath prevalent in Scotland—a diversity which transmitted to Nova Scotia, greatly impeded the progress of Presbyterianism, and was happily terminated thirty-two years after, by the Union of 1817, and the inauguration of the Synod of the Presbyterian Church of Nova Scotia. The first Minister of Truro, the Rev. D. Cock, was a native of Clydesdale, Lanark, Scotland. Of his parentage, early years and education, little is known. Before he was settled as a pastor, he was clerk of the Presbytery of Glasgow, and of the Associate Synod at Stirling—a fact that shows that he held no minor position among his brethren. In 1752 he became a member of Synod in virtue of his settlement at Carsdyke, and was chosen Moderator in 1755. Mr. Cock took a deep interest in all matters affecting the Church of Christ, and particularly of that portion of it with which he was connected. After being for a time in Truro, he left as is supposed on a missionary excursion, and on his return entered on his congregation work, and by his diligence and amiable character, soon surrounded himself with an attached and, for those days, a large congregation. Among his other labors, Mr. Cock sometimes visited Pictou, before the arrival of Dr. McGregor—a work of no little difficulty and danger in those days.

Feeling the effects of age and work, he, in 1798, obtained a colleague, in the person of your late venerable Pastor, Mr. Waddel. In 1802, Mr. Graham writes, "Mr. Cock still retains his powers of mind and body surprisingly well at his advanced age. He is a truly worthy and pleasant old man. In him the saying of Scripture is verified, 'They shall bring forth fruit in old age.' He is still able to take part in the ministry." Three years thereafter he died—March 17th, 1805, aged 88 years.

Mr. Cock left few written memorials of his work, or if so, they have been all lost, excepting a series of devout meditations and a note book of his doings in Scotland. His remains lie close to the spot where, through long years of hardships such as the present race cannot understand, he delighted to preach the doctrine of the Cross—lie there waiting the hour when the glorified spirit reunited to the incorruptible Resur-

rection Body will reattend the Saviour to the mansions of Glory.

In estimating the position of those courageous men we must blot out all the landmarks of Provincial progress. By a government report, in Mr. Cook's day, there were in the whole Province but £2,500 in money, and of that sum only £200 circulating among farmers. We must forget the days of Steam, Telegraph, Railroads, Coaches, and even roads, and think of swamps, foot-travel, blazes on the trees—the only guide—night camping in the woods perchance, and perhaps the fear of Indians; and even with such a view, we cannot realize the facts—*only see through a glass darkly*. All honor to the men who, in such times and amid such privations, could cast in their lot with the solitary dwellers in the wood, to tell them of Christ and His Love!—Truly they made the wilderness and the solitary place glad, and to-day we reap the benefit of labors whose rewards they have gone to receive before the throne.

The work thus successfully begun was as successfully continued by his sainted successor, Mr. Waddel, through long and toiling years, during which his heart was gladdened, not only by the results of personal labors, but by accessions to the number of Presbyterian ministers in the Provinces; and not a few well remember the periodical visits of the old white horse as he bore his master on his rounds of July; nor yet the anxiety to entertain their pastor hospitably.

Mr. Waddel was born at the Kirk of Shotts, Lanarkshire, Scotland, April the 10th, 1771, nearly one hundred years ago. He was educated at Glasgow, passing through his course with credit and success, receiving at its close the degree of "Master of Arts,"—a mark of character, at a time, too, when degrees were not, as to-day, real honors, and the result of either ripe scholarship or influential position. Under Dr. Lawson of Selkirk, he received his Theological education; was licensed in May, 1797; and in June following ordained as an evangelist, and set apart for Nova Scotia. He left Scotland, never again to see his native land, on the 12th of August, 1797, and on the 18th of September following, arrived in New York, where he was most kindly welcomed by Dr. Mason and other friends of the cause, and reached Truro on the 6th of November of the same year. But a short time after he arrived, he received two calls—one from Musquodoboit and Stewiack, the other from Truro and Onslow. When these calls came before the Presbytery (then claiming the right to decide on competing calls) they decided in favor of Truro, and Mr. Waddel was accordingly inducted on the 16th of Nov., 1798. In the course of time a separation

of Truro from Onslow, hitherto one congregation, became necessary, and took place in 1816. In November, 1802, Mr. Waddel was married to Nancy, sister of the late E. S. Blanchard, Esq. After a union of sixteen years, Mrs. Waddel was removed by death, on the 18th of August, 1818. From the period of the separation of Onslow from Truro, Mr. Waddel's time was spent in congregational labors largely interspersed with missionary work for which he seems to have had a peculiar talent; and through his instrumentality the Church continued to flourish, and many a remote locality heard the Word of Life. He was a man of commanding presence, and as I remember him in my young days at meetings of Synod, with his tall, erect, well-proportioned frame, partially bald and powdered head, I used to regard him as the beau ideal of a man. In Nov., 1828, he was struck with paralysis, from which, however, he so far recovered that he was able, with almost his wonted vigor, to continue his customary labors till by a fall from his carriage, in 1836, he was entirely disabled, and in November following he demitted his charge. From that time till his death, his life was of retirement; but retirement enlivened by the frequent visits of those whom he had baptized and married and gathered round the table of the Lord; and few men took more delight in such visits than Mr. Waddel. While not sinking the ministry of Christ or forgetting its claims and duties, his disposition was eminently social, and those hours of pleasant intercourse seemed, but for his infirmity, almost to recall his better days and make him forget the present.

As stated, in 1818, he lost his partner. Three children preceded him to the grave. Four survived him, one of whom, the Rev. James Waddel, has since and but recently been laid beside his father. After a short illness, which, though severe, he endured with Christian patience and fortitude, he passed peacefully and happily away on the 13th of November, 1842—a month of special significance in his history in connection with Truro. He arrived in Truro on the 5th of November; on the 16th of November he was settled; on the 28th of November he was struck with Paralysis; in November he demitted his charge; and on the 13th of November he was gathered to his Fathers. Dr. Smith of Stewiack preached his funeral sermon on the day of his burial, and his remains were laid in the grave by his Brethren of the Presbytery. They lie in the old graveyard, not far from those of his sainted predecessor, like whom, he loved the old spot replete with so many precious, happy memories; and over the graves of both are placed memorials at which many gazed with reverence and gra-

titude when the old ground was the scene of Sabbath privilege, and at which many whom he baptized, trained, married and admitted to the fellowship of the Church, have since often looked as they thought of scenes long gone by, and perhaps whispered to themselves, "Let me die the death of the righteous," &c.

After a considerable period, which from Mr. Waddel's condition, might almost be called a vacancy, a call was given first to the Rev. Robt. Blackwood, and then to a Probationer. For reasons immaterial to our present purposes, both were unsuccessful. In the year 1838, your present Pastor was called, preaching his first sermon on the 11th of September, just 32 years ago last Sabbath, and was settled on the 14th of February, 1839. Then, the congregation was comparatively small, and the church a mile from the centre of population. From ordinary increase of the population, and influx of strangers from without, and from the dilapidated condition of the church, it was deemed necessary to erect a new church and place it in the village, as the most central spot; and hence, about 17 years ago, the existing building was erected.

From the causes already mentioned, together with increasing Provincial prosperity, the house was soon found to be too small, and 20 feet were added to it, and to-day there is a lack of adequate accommodation. In 1838 the number of houses in and about Truro village was 48 or 50; to-day nearly, if not over 300. Some years ago it was found necessary to set off Old Barns—now Clifton—as a separate congregation, and to-day the propriety and success of the movement, though once called in question, is too evident for doubt. Recently, action has been taken to divide the congregation anew, by the erection of the Eastern part into a separate charge, and in the course of a few years, if the future be like the past in progress, it will be both self-sustaining and important. If we can call duty an honor, this congregation has the honor of the first Bible Society in British America, founded during Mr. Waddel's ministry, in 18th, and of the first Bible Class, and first Missionary Concert for Prayer, at least in the Presbyterian Church. The communion roll in 1838 numbered 179. Of these only 68 survive.

At present the congregation extends from Clifton on the west to Kemptown and Riversdale on the east, and from Onslow Mountain on the north to Logan's on the Old Stewiacke Road, and Johnston's Crossing on the south. It numbers about 260 families, comprising, say 1300 souls. The 'Communicants' Roll contains over 500 names, for God has greatly blessed us, and is blessing us still, like the 100 year A.oe, causing us, in this one hundredth year, to

rejoice and blossom as the rose. Of the Elders at my settlement, all but one, our venerable Father, Mr. Kent, have passed away: the father of the Session and Congregation, a man whose character I need not eulogise. Of the second election of Elders, three only are alive, and of these one only, Mr. D. W. Archibald, is now among us. The others are Dr. Waddel, son of my predecessor, now of St. John, N. B., and Samuel J. Archibald, of Musquodoboit. Of the present session, I need not speak, excepting to say that they are worthy of the entire confidence of the congregation.

During a ministry of 32 years, I have married 405 couples; baptized 726 persons, and of these during the last year about 90—a striking proof of the hold of the good old way on the congregation; and in those 32 years I have buried 513.

Farther I need not speak of myself, excepting to say that while life remains, I shall never forget, or fail to feel deeply grateful for, many substantial tokens of kindness, and especially for deep sympathy when providences were dark. May God return this a thousand fold!

Before this Congregation, from its position, its character, its ability, its by-past efforts, and I trust I may say its piety, there lies a future of influence second to none in the Church, in its bearing upon the intellectual, social, moral and religious condition of the land. Though your Pastor—and it may seem like boasting—I unhesitatingly say this to lead you to think how God has blessed you, and what you may yet become and do, if true to your grand old Presbyterian principles—if walking in the good old way, taking good heed to the glorious Gospel of Jesus Christ—maintaining sternly and decidedly the purity and discipline of the House of your God; strengthening the hands and encouraging the heart of your Pastor, and holding up the hands of your Elders. Tolerate nothing in your sanctuary but what is clearly the mind of God—no time serving, no expediency, no novelties, no cowardice, no divisions. Stand together, and together stand by the Faith once delivered to the saints, and what has been done will be little compared with what, by God's blessing on the willing hearts and hands of Brethren dwelling in unity, you will be able to do. And that God may bless and prosper you a thousand-fold, make you a praise in His Church and a Glory to His name; and that your children may be as olive plants round about your tables—your houses the abodes of righteousness and peace—little streams that go to swell the volume and increase the power of the River of our God; and that to those who come after, you may

transmit, intact and unsullied, the honor of your Master, is the earnest prayer of your attached Pastor.

REV. K. J. GRANT'S VISIT TO NEW BRUNSWICK.

Mr. Grant has visited the New Brunswick congregations preparatory to leaving for the Foreign Mission field. He was accompanied by St John brethren, and was thus enabled to hold a large number of services in rapid succession. Interesting accounts of these visits have been published in the *Advocate* which, did space permit, we would gladly transfer to the *Record*. We can only give an outline and a few extracts. Mr. Grant's visits commenced at the extreme North, in Rev. Mr. Nicholson's extensive congregation. Mr. Grant assisted him in all the services of the communion, and on Monday an appeal was made for the Trinidad Mission when upwards of \$30 were taken up. But that was not all. After the service was over, one after another came forward with an offering until an amount equal to the collection was put into his hands. The contributions from this one congregation amounted to \$65. In New Mills and in Chatham there was only moderate success. Black River was not visited at all. In Messrs. Law and Fowler's congregations a hearty response was made. At a Monday meeting in the former \$45 was taken up, and in the latter the liberality according to means was not less. A visit was paid to Buctouche, where a promise was made to send forward a contribution. Moncton had been visited previously.

The congregations on and near the Railway were visited, and although the meetings were small, the spirit manifested was delightful. Mr. Grant and his companion visited Rev. Dr. Salmon's congregation at Chipman, and met with a warm reception. He then visited Jerusalem and Fredericton. In the latter place he addressed Dr. Brooke's congregation. Meetings were then held at Prince William, Woodstock, and Richmond. At this stage Mr. Grant's fellow-traveller remarks:—

"In all our travels we found among the

people a lack of information upon Missionary subjects; and this is not the fault of the people. It is the duty of the church to disseminate such information. It is only by so doing that she can at all hope to foster a genuine Missionary spirit among her people or evoke their support for the cause of Missions. The amount of money raised by the visits of Mr. Grant is but a secondary consideration. It is vastly more important that such plain and abundant facts relative to the moral condition of the world, and the helpless and hopeless lot of the heathen, should be laid before the people that their interest may be thoroughly enlisted in their behalf. Where such interest is secured the appropriate effort will naturally suggest itself, and will follow as a matter of course."

The next place visited was St. Stephen, where a good meeting was held although week day services are not popular there. Rev. W. Millen's charge was next visited—Dideguash, St. George's, Bocabec and Baillie. The Bocabec meeting was particularly large. "Throughout the whole of Charlotte County the church edifices do the people great credit."

The meeting at Baillie also was good, there being signs of unusual life among the people. At St. James, in Rev. Mr. Turnbull's congregation, a large meeting was obtained. At Harvey, Rev. S. Johnston's congregation, the largest collection was obtained of any in St. John Presbytery. Glassville was visited and found in a most thriving condition, "under the solid and faithful ministrations of Rev. S. Benard." A crowded meeting listened to the Missionary. "It was communion season when we were there. On Saturday afternoon a goodly number gathered to the service, in which we took part, and on Sabbath the Church was crowded. A fair proportion of those present sat down at the table of the Lord. We saw there what we do not remember to have seen before on this side of the Atlantic, that is, five of the same family, a mother, two sons, and two daughters, seated at the Communion table. The services were solemn, and we believe profitable. Mr. Grant presented the claims of his Mission both on Saturday and Sabbath, and a response was made which will bear honorable comparison with the tributions of any charge in the Prov

We were astonished at the amount of the collection. On Sabbath afternoon we drove over a very indifferent road to Florenceville, where we held a meeting in the evening at what is known as Greenfield Presbyterian Church. A large audience assembled to hear the sermon and the missionary address."

One of Mr. Grant's companions in travel closes his sketch with two remarks :

"Our first remark is this, that in several places which we visited we met with most officious people, men that seemed to be more than ordinarily anxious about the interests of the Church, most fussy in the way in which they talked to us at the close of meetings, and yet we are credibly informed that they did not give a cent to the collection, and what is more, the most fussy of them never gave a cent to the support of the pastor. Comment on such conduct is unnecessary. The other remark which we have to make is of a similar kind. We found it to be a general rule, especially in the rural localities, that when a girl was more than usually well dressed, the latest fashions being attended to so far as they know them, not a cent was left for the cause of God. We observed the thing narrowly on several occasions and we were towards the end of our journey able to pick out at least half a dozen in every meeting whom we set down as dead heads. On one occasion when the speaker at the moment was dwelling on systematic liberality, a smile of contempt passed over the faces of a benchfull of these fine young ladies. But these were exceptions to the rule. Otherwise we were treated throughout the tour with the utmost kindness and hospitality, and proofs immediately were given us that the good cause we pled is one that a deep interest is felt in, that both by prayers and means our people will not be behind any of the other sections of which our Church is composed."

YOUNG MEN'S CHRISTIAN ASSOCIATION CONVENTION.

The Young Men's Christian Associations of the Lower Provinces held a Convention at Charlottetown on the second week of September. It was larger than any previous Convention, and a great and manifest blessing from the Head of the Church attended its proceedings. The Convention organized on the morning of Friday th, and it continued its work most

earnestly till late on the following Monday night. Mr. BLACKWOOD speaks of the Conventions as follows :

"It is impossible to follow the sessions of the Convention. We must only speak of a few of the general and impressive features. And first it was with great gratitude to God that we listened to the men who from Pictou declared what wonders God's Spirit had wrought in their own hearts. One after another, in temperate earnest language, that carried conviction to the listener, testified to the power, and wisdom, and goodness of God, and of the instrumentality of the Young Men's Christian Association in their conversion.

"It was related that in Pictou it was known that there had been a conversation in every house in which a Delegate was received at the former Convention, and that of the requests sent in for persons to be prayed for, God had been pleased to answer all already in every case but one.

"The attendance at the evening meetings increased. The addresses were pointed and practical, and brevity, which is the soul and life of such meetings, was adhered to with a christian love and charity refreshing to behold. The ministers of the city did all in their power to carry out the objects of the Convention and render it successful, and to them as well as to the ministers from other places who were present, we were deeply indebted, while they shared in the pleasures of the occasion. On Sabbath those who desired to sit down at the Lord's Table were cordially welcomed to do so at the dispensation of the Supper which took place in the Kirk, of which Rev. Mr. Duncan is pastor.

"Meetings for prayer were held in different parts of the city. Street preaching was held on Sabbath as well as on week evenings, and the Gospel was faithfully proclaimed in the Public Square as well as in the lowest parts of the city. Amongst those who took a prominent part in the public exercises was a worthy brother from New York, Mr. Wetmore. His address to the Sabbath School children was very pointed and practical. Some of his expressions were a little startling but well calculated to induce people to think. His open air address at the Bog was very earnest and plain, every word being within the comprehension of the children present.

"Monday was the great day. It was the best day of all. The formal work of the Convention was over. There was no machinery to look after. Praise and prayer were the objects and as one by one in rapid succession requests for prayer were sent in, prayers of fathers and mothers for their children, a wife for a drunken husband, a son for an unconverted father, a cold-

hearted formalist for warmth and zeal, the spirit and warmth of the meetings grew, and it seemed as if the people were unwilling to go away. There were meetings at 7, half-past 9 and 4, in Queen Square Church, and by the particular request of Rev. Mr. Duncan, in the Kirk at 7 p. m. All were most hearty meetings. The attendance was full. The chairman presided with such good order, that singing, silent prayer and prayer by any who desired to pray, as well as by those called upon, were happily intermingled.

"The crown of all the meetings was that held with the young men of Charlottetown at half-past 9 on Monday evening. A large number were in attendance, and after suitable admonitions names were called for to revive the association. Judge Young pledged himself to give £25 for the next three years, while other brethren earnest in the cause renewed their consecration to the work. Many long tried friends and earnest workers spoke out of the fulness of their hearts, and a most marked and happy spirit of energy and life was manifested.

"There is plenty of talent in Charlottetown and plenty to engage its earnest attention, so that we hope the work so happily resumed with increased life will be vigorously prosecuted.

"At the close of the meeting, Mr. J. S. McLean presented to the assembled association a lad to be taken care of, a stranger in a strange city. He was a type of the work of Young Men's Christian Associations, and the father's heart was gladdened when he saw the sympathies of the young men present awakened on behalf of his child.

"The attendance of Delegates was larger than on any former occasion, but such was the completeness of the arrangements, such the kind hospitality of the citizens, that all were provided for. The committee who had that part of the business in hand did their work with a thoroughness and attention to detail, that surpasses that of any former committee. But their efforts would have been in vain had not their desires been as readily acceded to, and carried out by all classes of society who joined with them in the entertainment of the Convention. From the humblest to the highest there was a seasoning of Christian love which permeated the reception, and we trust that God will be pleased to honor that city with a gracious outpouring of His Spirit, that the various churches, ministers and people, may be blessed, revived and quickened. And if the Association in Charlottetown is faithful, God will give them what they desire."

It was a delightful circumstance, well deserving of note, that the Delegates going

and coming, in rail cars, and steamers, were never ashamed of the Cross of Christ, but had as the theme of their earnest conversation their Master and His work.

Sabbath Observance.

Messrs. Editors,—

When the Report on this subject was before Synod at its last meeting, several members called attention to forms of Sabbath desecration with which they were acquainted. At that time I had in view to notice these so as to have the remarks published in connection with the report, but the publication having been effected earlier than usual, the report appeared alone. The statements made at Synod showed that in some places Post Offices are kept partially open on the Lord's Day, while in others stage driving is practised. These practices are both in direct violation of the Laws of the Province. A number of years ago the Sabbath Alliance of Nova Scotia called the attention of the Legislature to this subject; and the House of Assembly in their report distinctly stated that they "have adopted schemes by means of which the advantages of post communication will be greatly enlarged, and no office be kept open or mail be transmitted through the Province on the Lord's Day." All Magistrates are, therefore, in duty bound immediately to take active steps to arrest such profanation of the Lord's Day wherever it exists. But a greater Law-giver has spoken. Those who receive His laws as holy, just, and good, should energetically exert their influence to prevail on transgressors to abandon their wicked practices, and to "remember the Sabbath day to keep it holy." No Christian is free from responsibility in this matter; but those residing in places where such wickedness abounds, should promptly and prayerfully bring the law of the land and the authority of God to bear directly on the acts and consciences of offenders.

Since the meeting of Synod, I have received copies of the last annual Report of the "Kingston Sabbath Reformation Society." It exhibits the earnest zeal and devotedness with which that Society is striving to lessen the amount of Sabbath profanation which prevails in some parts of Canada. It also gives information respecting the progress made in effecting reformation in other parts of the world. Your space forbids further notice of these facts at present.

Yours truly,

R. LAIRD, Conv. S. O. Com.

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and Breadth of Con. in miles.	No. of adherents, including children.	No. of families.	No. of churches.	No. of sittings in these.	No. preach'g stations.	Average attendance in churches & stations.
PRESBYTERY OF TATAMAGOUCHE.								
1 New Annan,	James Watson,	7 x 11	600	93	1	315	3	260
2 Wentworth,		12 x 3	70	15	1	200	2	50
3 Wallace,	John Munro,	30 x 10	586	134	4	1000	2	350
4 Goose River & Shiminicas,	W. S. Darragh,	50 x 20	400	47	2	600	4	200
5 River John,	H. B. Mackay,	7 x 7	700	130	1	400	1	450
6 Tatamagouche,	Thomas Sedgwick,	10 x 6	1000	160	2	650	3	450

PRESBYTERY OF PRINCE EDWARD ISLAND.

1 Bedeque,	R. S. Patterson,	10 x 10	600	90	1	360	5	309
1 Strathalbyn,	Alexander Campbell,	13 x 8	1000	200	1	534	4	420
3 Covehead,	James Allan,	13 x 7	360	60	2	450	3	...
4 Cavendish & N. Glasgow,	Isaac Murray,	12 x 10	539	98	2	750	3	500
5 Brown's Creek,	Alexander Munro,	12 x 5	1260	150	2	600	4	600
6 St. Peter's Bay,	Henry Crawford,	8 x 5	430	90	2	700	1	350
7 Bay Fortune,		16 x 5	416	87	3	600	...	320
8 Alberton and Tignish,	Allan Fraser,	20 x 5	850	153	2	600	2	550
9 Woodville & Little Sands,	Donald McNeill,	18 x 8	700	120	2	600	...	...
10 N. New London and Sum-	Alexander Cameron	15 x 11	650	110	2	580	...	400
11 Princetown, [merfield,	Robert Laird,	10 x 10	854	142	1	550	2	525
12 West River and Brookfield,	Vacant	...	...	...	...	...	...	...
13 Dundas, [merside,	Allan McLean,	7 x 6	320	70	1	250	3	240
14 Richmond Bay E. & Sum	W. B. Frame,	4 x 10	450	100	2	550	...	450
15 Charlottetown, Queen Sq.	Vacant.	...	...	...	...	...	...	...
16 W. Point, Campt'n & Brae	Vacant,	...	...	...	...	...	...	...
17 Tryon and Bonshaw.	John G. Cameron,	20 x 5	520	108	2	400	3	300
18 West St. Peter's,	Vacant,	...	...	...	...	...	...	...
19 F. Church, Charlottetown.	Vacant,	...	...	...	...	...	...	...
20 Murray Harbor.	Stephen G. Lawson,	15 x 13	580	116	3	1000	7	500
21 S. N. London & Granville,	Partly Supplied,	10 x 6	500	110	2	550	...	350
22 Richmond Bay, West,	Robert Cumming,	14 x 10	480	100	2	400	2	400

PRESBYTERY OF TRURO.

1 Stewiacke,	James Smith, D.D.	6 x 7	750	150	1	1000	1	400
2 Onslow,	J. I. Baxter & J. H. Chase,	11 x 9	700	125	3	900	...	400
3 Truro,	W. McCulloch, D.D.	19 x 6	1249	258	2	...	7	780
4 Clifton,	James Byers,	4 x 15	750	150	3	950	1	450
5 Upper Londonderry,	Ebenezer Ross,	...	...	...	...	...	...	...
6 Lower Londonderry,	A. L. Wylie,	13 x 8	1166	216	3	1700	2	900
7 Economy and Five Islands,	J. McG. McKay,	18 x 5	850	170	2	850	1	500
8 Maitland and Noel; 2nd,	John Currie,	25	685	130	2	600	3	650
9 Maitland and Noel, 1st,	Jacob McLellan,	30	1340	140	4	1200	6	730
10 Parrsboro' and Maccan,	Duncan McKinnon,	20 x 24	200	50	3	150	4	100
11 M. Stewiacke & Brookfield,	J. D. McGillivray,	16 x 9	700	140	2	800	2	330
12 Springside,	James Sinclair,	9 x 8	600	104	1	700	1	450
13 Acadia,	Vacant,	24 x 4	280	56	2	300	...	100

STATISTICS OF SYNOD.

No. of Baptisms.	No. communicants.	No. accessions.	No. removals.	No. of Elders.	Days of worship each Sabbath.	Communion services.	Families observing family worship.	No. Sabbath schools.	No. teachers.	No. pupils.	Vols. in Library.	Prayer meetings each week.	Average attendance at each.	Bible classes.	Attendance at do.	No. of Managers.	
11	143	6	1	7	2	3	80	2	15	96	150	2	30	2	20	3	1
3	27	1	2	2	2	1	general.	...	...	...	...	...	...	...	...	2	2
14	119	8	31	7	3	3	67	6	12	110	250	4	20	4	50	17	3
7	73	11	3	4	2	1	20	2	7	64	70	1	10	...	...	...	4
31	212	6	2	6	2	2	80	4	10	110	200	2	60	1	40	8	5
21	206	8	4	8	3	2	.....	4	25	200	500	2	60	1	60	9	6

PRESBYTERY OF TATAMAGUCHE.

10	131	7	6	5	2	3	35	3	7	65	150	1	30	5	70	6	1
16	62	2	1	4	2	3	187	4	10	130	.....	6	100	.....	.....	7	2
12	70	3	2	6	3	3	.....	3	8	90	.....	4	30	.....	.....	.....	3
9	124	2	16	8	3	2	48	4	15	120	300	4	4	50	4	4	4
30	66	4	3	4	2	3	nearly all.	5	22	225	.....	2	80	.....	.....	12	5
14	110	7	3	8	2	3	25	5	17	110	240	1	40	.....	.....	6	6
16	112	3	5	5	2	2	25	4	13	100	100	.....	.....	.....	.....	6	7
17	230	18	6	8	2	2	65	4	20	100	.....	4	25	4	50	7	8
35	56	3	1	5	2	2	47	5	8	.....	139	3	20	1	.....	7	9
12	109	2	2	6	2	3	38	.....	.....	.....	.....	4	40	2	30	6	10
20	284	8	14	6	2	2	58	6	24	196	650	1	37	5	110	3	11
12	40	2	4	3	2	3	50	2	4	55	.....	1	1	25	5	13	
15	221	9	16	5	2	2	45	2	12	100	200	2	60	2	50	9	14
37	62	11	3	2	2	3	.....	3	16	90	205	3	40	1	10	16	17
18	113	35	2	10	3	1	good.	4	12	150	300	5	30	3	40	5	20
8	32	.....	4	1	.....	.....	50	1	2	20	100	2	2	30	6	21	
32	150	40	10	7	2	3	30	2	5	55	80	1	45	1	36	5	22

PRESBYTERY OF PRINCE EDWARD ISLAND.

10	158	13	6	7	2	2	140	2	10	24	.....	2	50	1	16	4	1
12	205	14	3	8	2	4	80	5	21	160	150	3	35	3	90	9	2
32	465	25	18	13	2	5	130	6	44	396	439	2	85	5	230	6	3
5	140	6	5	5	2	3	35	1	5	50	100	1	35	1	15	8	4
31	285	17	9	13	2	4	118	4	23	137	350	3	50	2	55	10	6
9	231	7	8	12	2	4	60	3	15	90	200	2	30	1	18	7	7
15	158	5	7	8	2	4	66	3	20	135	.....	2	35	8	120	7	8
15	240	10	3	11	2	2	76	5	15	.....	.....	1	40	4	50	13	9
12	113	7	2	6	2	3	20	.....	.....	.....	100	1	20	.....	.....	8	10
15	198	6	7	7	2	4	84	5	20	140	200	1	23	1	6	7	11
21	185	11	9	9	2	2	81	5	24	180	320	5	45	1	30	5	12
..	48	.....	2	2	.....	1	.....	3	.....	.....	.....	1	.....	.....	.....	5	13

PRESBYTERY OF TRURO.

10	158	13	6	7	2	2	140	2	10	24	.....	2	50	1	16	4	1
12	205	14	3	8	2	4	80	5	21	160	150	3	35	3	90	9	2
32	465	25	18	13	2	5	130	6	44	396	439	2	85	5	230	6	3
5	140	6	5	5	2	3	35	1	5	50	100	1	35	1	15	8	4
31	285	17	9	13	2	4	118	4	23	137	350	3	50	2	55	10	6
9	231	7	8	12	2	4	60	3	15	90	200	2	30	1	18	7	7
15	158	5	7	8	2	4	66	3	20	135	.....	2	35	8	120	7	8
15	240	10	3	11	2	2	76	5	15	.....	.....	1	40	4	50	13	9
12	113	7	2	6	2	3	20	.....	.....	.....	100	1	20	.....	.....	8	10
15	198	6	7	7	2	4	84	5	20	140	200	1	23	1	6	7	11
21	185	11	9	9	2	2	81	5	24	180	320	5	45	1	30	5	12
..	48	.....	2	2	.....	1	.....	3	.....	.....	.....	1	.....	.....	.....	5	13

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Con. in miles.	No. of adherents, including children.	No. of families.	No. of churches.	No. of sittings in these.	No. preach'g stations.	Average attendance in churches & stations.
1 New Glasgow, (St. James),	David Roy, D. D.,	9 x 6	820	144	1	800	..	500
2 do. (Primitive),	George Walker,	9 x 4	400	71	1	420	..	350
3 Pictou, &c., (Prince street),	James Bayne, D.D.,	5 x 5	800	160	1	750	2	600
4 French River,*	A. P. Miller,	8 x 8	400	45	2	320	..	300
5 Blue Mountain,	D. B. Blair,	12 x 8	500	90	2	550	..	300
6 Barney's River,		10 x 8	400	70	1	330	..	200
7 Sherbrooke,		14 x 2	650	100	1	400	2	400
8 Green Hill,	John Campbell,	9 x 6	600	100	2	900	1	500
9 Central Church, W. River,	George Patterson,	8 x 10	510	85	1	600	..	300
10 Little Harbor & F. Grant,*	James Thompson,	15 x 3	600	110	2	400	..	300
11 West River,	Wm. Maxwell, †	10 x 10	750	130	2	1000	2	400
12 Hopewell,	George Roddick,	5 x 10	650	120	1	800	..	600
13 Merigomish,	John McKinnon,	12 x 4	902	150	1	600	..	450
14 Glencg, E. R., & Caledonia,	K. J. Grant,	50 x 12	1100	200	3	1350	4	800
15 Albion Mines,	C. B. Pitblado,	3 x 3	615	129	1	520	..	300
16 East Branch, East River,	A. J. Mowitt,	21 x 7	860	154	2	1000	..	400
17 Lochaber & Union Centre,	A. McL. Sinclair,	20 x 10	700	140	2	1000	2	600
18 Antigonish,	J. F. Forbes,	30 x 14	800	140	3	900	1	400
19 Earlton & West Branch,	J. D. Murray,	22 x 8	610	120	3	1500	..	300
20 New Glasgow,* (Knox's),	Wm. Grant, †	14 x 7	550	115	1	500	1	350
21 Scotsburn and Saltsprings,	Vacant,	25 x 8	400	65	2	850	..	350
22 Pictou, &c., (Knox's),	A. Sutherland,	16 x 12	750	130	2	700	..	600
	Alexander Ross, M.A.							

PRESBYTERY OF HALIFAX.

1 Annapolis and Bridgetown,	D. S. Gordon,	22 x 4	130	24	1	240	3	200
2 Barrington and Clyde,	M. G. Henry,	25 x 25	320	60	4	700	6	600
3 Bermuda,	Walter Thorburn,	21 x 3½	571	...	2	600	..	450
4 Bridgewater,	P. M. Morrison,	20 x 7	450	90	4	100	3	300
5 Cornwallis, North,	P. M. Morrison,	10 x 8	360	84	1	400	4	160
6 do. West & South,	Joseph Hogg,	30 x 6	350	90	3	750	1	250
7 Dartmouth, †	J. B. Logan, M.A.	7 x 6	350	70	1	200	..	175
8 Halifax, Chalmers',	Alex. Falconer,	City.	700	125	1	600	..	500
9 do. Poplar Grove,	Vacant,	City.	600	130	1	500	..	350
10 do. St. John's,	Allan Simpson,	City.	550	105	1	700	..	350
11 Harbor Grace, Nfld.,	John Forrest,	1 x ¼	170	30	1	...	..	100
12 Kempt and Walton, †	Alex. Ross,	28 x 3	350	60	2	500	3	300
13 Kent'k, Gore & Rawdon,	Edward Grant,	20 x 8	530	97	3	650	1	368
14 LaHave,	Arch. Glendinning,	12 x 5	740	138	3	900	..	300
15 Lawrence town,	D. McMillan,	25 x 10	340	58	3	300	1	150
16 Lunenburg,	Alex. Stuart,	...	...	...	...	...	...	...
17 Mahone Bay, †	William Duff,	4 x 8	245	60	1	400	4	102
18 Musquodoboit,	Eben. McNab,	...	...	...	...	...	...	...
19 Musquodoboit Harbor,	Robt. Sedgewick,	38 x 12	360	72	3	450	4	340
20 Newport,	E. A. McCurdy,	12 x 10	820	160	1	650	7	730
21 Nine Mile River,	J. M. McLeod,	20 x 12	500	100	2	600	2	100
22 Sheet Harbor, †	John Cameron,	40 x 7	500	90	1	130	5	355
23 Shelburne,	A. B. Dickie,	...	...	...	...	...	...	...
24 Shubencadie,	Samuel Archibald,	21 x 2½	1000	236	4	1100	1	700
25 St. John's, Nfld.	James McLean,	...	425	72	1	450	..	250
26 Windsor,	Moses Harvey,	12 x 4	750	125	2	850	1	350
27 Yarmouth,	J. L. Murdoch & E. Annand	26 x 24	550	110	3	850	2	450
	George Christie,							

*From last year. †Not a year settled.

STATISTICS OF SYNOD.

No. of baptisms.	No. communicants.	No. accessions.	No. removals.	No. of elders.	Days of worship each Sabbath.	Communion services.	Families observing family worship.	No. Sabbath schools.	No. teachers.	No. pupils.	Vols. in Library.	Prayer meetings each week.	Average attendance at each.	Bible classes.	Attendance at do.	No. of Managers.
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PRESBYTERY OF PICTOU.

19	252	16	11	10	2	3	130	1 20	170	400	1	1	55	1	19	3	1
9	125	9	17	4	2	2	46	1 20	130	380	1	1	85	1	30	3	2
21	306	31	17	11	2-3	4	80	2 27	225	1200	2	2	90	2	52	4	3
12	108	6	8	8	2	3	42	4 4	55	70	1	1	70	1	40	5	4
15	127	6	3	10	2	2	90	4 8	80	200	1	1	20	1	...	9	5
24	100	5	14	7	2	4	70	3 6	60	150	1	1	12	...	9	6	7
16	213	23	16	7	2	1	83	3 22	160	300	3	3	40	1	20	3	7
10	203	10	10	10	2	3	100	5 14	150	500	3	3	120	1	12	7	8
13	216	5	2	6	2	2	83	3 12	140	130	1	1	30	5	80	7	9
10	160	...	9	9	2	2	100	3 16	150	100	2	2	20	3	89	5	10
13	274	10	7	12	2	2	120	5 20	150	200	2	2	75	2	30	3	11
8	247	16	9	7	2	2	120	5 18	120	120	2	2	30	5	30	7	12
23	300	22	10	11	2-3	3	114	5 30	260	550	1	1	75	2	20	7	13
20	422	24	5	15	2-3	5	170	10 43	326	600	4	4	40	4	60	15	14
27	133	27	22	6	2	2	93	4 30	230	300	1	1	55	1	30	5	15
20	207	25	5	8	2	2	154	6 20	200	120	1	1	16	2	80	6	16
35	147	17	4	13	2-3	1	130	6 20	150	...	12	12	30	...	9	17	...
34	141	21	3	9	2	4	100	6 20	80	100	4	4	70	2	20	6	18
16	101	4	2	11	2	1	120	4 10	100	...	2	2	25	1	30	6	19
15	152	...	10	2	2	2	110	3 24	130	250	1	1	40	...	3	20	...
20	95	6	8	2	2	2	65	4 8	50	...	1	1	15	1	...	7	21
15	174	17	4	7	3	2	130	3 16	140	600	4	4	60	1	12	5	22

PRESBYTERY OF HALIFAX.

4	44	1	...	3	2-3	1	11	1 2	12	120	1	1	10	2	25	2	1	
9	90	5	9	5	2-3	3	...	2 10	60	150	2	2	20	1	20	11	2	
15	170	10	6	5	3-4	8	...	2 23	135	1000	2	2	30	1	12	3	3	
15	122	4	2	4	2-3	3	...	1 9	70	...	2	2	50	1	10	9	4	
6	64	22	11	4	3-3	3	34	1 8	40	100	3	3	35	2	40	4	5	
20	95	19	4	7	2-3	4	30	3 13	60	100	4	4	32	5	130	5	6	
9	83	23	...	5	2	2	...	2 12	75	...	1	1	55	1	26	5	6	
10	200	16	20	4	2	4	50	2 25	140	500	1	1	60	...	...	8	8
13	225	20	16	7	2	4	...	2 24	190	300	1	1	100	2	70	5	9	
27	157	37	10	3	2	2	...	1 23	160	450	1	1	75	1	35	12	10	
8	50	3	1	2	2	2	30	1 9	75	300	...	...	...	...	...	3	11
6	52	1	...	2	2-3	1	15	1 2	...	...	1-2	1-2	40	3	20	...	12
23	136	25	10	11	2-3	3	37	4 20	120	...	...	...	3	85	10	13	...
20	100	8	4	4	2	4	...	2 11	150	100	1	1	70	3	98	9	14	
6	59	2	2	4	2	4	14	2 6	42	...	2	2	30	...	...	3	15
...	52	...	2	3	...	...	...	2 5	80	...	2-3	2-3	30	5	110	5	17
6	148	18	9	11	2-3	6	37	3 14	139	240	2	2	45	4	150	8	19	
12	192	12	5	8	3	2	89	5 18	173	500	2	2	30	...	...	5	20
7	160	17	8	7	3	3	80	2 10	80	250	2	2	40	...	...	8	21
2	101	1	10	2	2	2	7	3 8	85	200	1	1	50	3	120	7	22	
...
21	366	40	20	9	2	4	75	6 30	230	400	1	1	40	5	150	8	24	
16	117	15	7	5	2	4	...	1 10	65	380	2	2	...	1	...	6	25	
...	186	27	7	4	2	5	35	2 20	160	200	1	1	60	1	20	6	26	
18	172	11	17	6	3	5	36	3 18	145	550	2	2	30	...	...	6	27

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Method of raising stipend.	Terms and mode of payment.	Annual value of manse and glebe.	Supplement received.	Debt on Congregational property.	Balance due the pastor.
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PRESBYTERY OF PICTOU.

1 New Glasgow, (St. James)	Collections,	Cash, half-yearly,				
2 do. (Primitive),	Weekly col.	Quarterly, in adv				
3 Pictou, &c., (Prince street)	P. R. and sub.	Cash, quarterly,		\$60	\$1034	
4 French River,	Voluntary sub.	Cash, quarterly,				\$100
5 Blue Mountain,	Voluntary sub.	Cash, quarterly,				8
6 Barner's River,	Voluntary sub.	Cash, quarterly,				40
7 Sherbrooke,	Voluntary sub.	Cash, quarterly,				
8 Green Hill,	Voluntary sub.	Cash, qtl'y in adv				
9 Central Church, W. River,	Voluntary sub.	Cash, qtl'y in adv				
10 Little Harbor & F. Grant,	Voluntary sub.	Cash, qtl'y in adv	\$60			
11 West River,	Voluntary sub.	Cash, qtl'y in adv				
12 Hopewell,	Voluntary sub.	Cash, qtl'y in adv				
13 Merigomish,	Voluntary sub.	Cash, qtl'y in adv	80		2384	
14 Glenelg, E. R., & Caledonia	Voluntary sub.	Cash, qtl'y in adv				
15 Albion Mines,	Voluntary sub.	Cash, qtl'y in adv	100		1800	
16 East Branch, E. R.	Voluntary sub.	Cash, qtl'y in adv	80		900	
17 Lochaber & Union Centre,	Voluntary sub.	Cash, qtl'y in adv			1200	
18 Antigonish,	Voluntary sub.	Cash, qtl'y in adv	80			
19 Earltown & West Branch,	Voluntary sub.	Cash, qtl'y in adv	40			
20 New Glasgow, (Knox's)	Voluntary sub.	Cash, qtl'y in adv				
21 Scotsburn & Saltsprings,	Voluntary sub.	Half-yearly,				
22 Pictou, &c., (Knox's),	Voluntary sub.	Half-yearly,				

PRESBYTERY OF HALIFAX.

1 Annapolis & Bridgetown,	Sub., P. R., col.	Quarterly,		\$200	\$228	
2 Barrington and Clyde,	Voluntary sub.	Quarterly,	\$60	125		
3 Bermuda,	P. R. & Grant,	Quarterly,	125			
4 Bridgewater,	Sab. col. & sub.	Half-yearly,	100			
5 Cornwallis, North,	Subscription,	Quarterly,				
6 do. West & South,	Sub. & L. rent,	Half-yearly,	80		200	
7 Dartmouth,	P. R. and sub.	Monthly, in adv.			920	
8 Halifax, Chalmers',	P. R. and col.	Quarterly, in adv.				
9 do. Poplar Grove,	Sabbath col.	Quarterly,			4400	
10 do. St. John's,	P. R. and col.	Quarterly, in adv.			6000	
11 Harbor Grace, Nfld.	Subscription,	Quarterly,	160			
12 Kempt and Walton,	Subscription,	Quarterly, in adv.		120		\$69 50
13 Kent's, Gore & Rawdon,	Subscription,	Quarterly,				
14 LaHave,	Subscription,		60			60
15 Lawrencetown,	Subscription,	Quarterly,		120	40	286 92
16 Lunenburg,						
17 Mahone Bay,	Subscription,	Half-yearly,		120		
18 Musquodoboit,						
19 Musquodoboit Harbor,	Voluntary sub.	Half-yearly,		100	140	64
20 Newport,	Voluntary sub.	Quarterly,	100		200	22 91
21 Nine Mile River,	Voluntary sub.					40
22 Sheet Harbor,	Voluntary sub.	Quarterly, in adv.				
23 Shelburne,						
24 Shubenacadie,	Voluntary sub.	Quarterly,				
25 St. John's, Nfld.	Sab. col. & P. R.	Quarterly,	160		150	
26 Windsor,	Sub. and P. R.	Quarterly,	100			
27 Yarmouth,	Voluntary sub.	Quarterly,				102 75

STATISTICS OF SYNOD.

Stipend promised.	Stipend paid.	Widow's Fund.	Synod Fund.	Ministerial education.	Home Missions.	Foreign Miss.		Building and repairs.	Miscellaneous.	Total.	Rate per family.
						Cash.	Produce.				

PRESBYTERY OF PICTOU.

\$480	\$480	.....	\$12	\$20 83	\$47 50	\$94 00	.....	.....	\$420	\$1074 33	\$7 46	1
720	720	.....	14	40	126 10	163 65	.....	.....	456 63	1520 38	21 41	2
800	1018	.....	27 05	20	26 57	51 35	.....	.....	774 05	1917 02	11 98	3
300	200	.....	2 42	.....	6	4	.....	.....	23 52	235 94	5 24	4
320	312	.....	6	.....	18 53	18 53	.....	.....	93 17	648 24	7 20	5
280	240	.....	4 50	.....	3 70	3 70	.....	.....	51	302 90	4 32	6
800	800	.....	13 65	22	32	51	.....	.....	150	1068 65	10 68	7
700	650	.....	10	24	64	64	.....	.....	120	932	9 32	3
600	600	.....	4	17	45 20	44 90	.....	.....	93	804 10	9 46	9
600	150	.....	4	4	5	9	.....	.....	.....	172	.....	10
600	600	.....	\$20	8	10	20	.....	.....	200	898	6 91	11
600	600	.....	4	25	31	7	.....	.....	165 25	802 25	6 68	12
540	540	.....	8	15	30	20	.....	.....	2919 55	3672 55	24 48	13
800	900	.....	4 80	10	24	30	.....	.....	75 62	1044 42	5 22	14
600	600	20	19 64	28	20 25	400	28	1135 89	8 80	15	
600	600	4	10	41	40	46	761	4 94	16	
800	810	12 02	22 43	25 08	26 10	1115 63	7 97	17	
600	600	8	21 49 1/2	10 40	20	28	582 71	1350 60	9 65	18
600	3 9	90 15	31 80	32	66 96	520 91	4 34	19
600	600	14	12	33	25	258	942	8 19	20	
500	500	5	25	90	620	9 54	21	
700	720	20	12	16 42	65	180	250	1316 42	10 13	22

PRESBYTERY OF HALIFAX.

\$400	\$400	.....	\$6 77	\$5 52	\$32 82	\$14 49	.....	.....	\$50 75	\$510 35	21 26	1		
475	417	.....	7	12	30	43	.....	.....	\$400	20	929	15 48	2	
1000	1100	.....	.....	.....	60	35	.....	.....	.....	150	1345	.....	3	
500	670	.....	\$3	11	26	16	.....	.....	.....	10	23	763	\$8 48	4
600	600	.....	8	.....	40 87	23 25	.....	.....	.....	100	48 50	820 62	9 77	5
600	570	.....	8 06	.....	16 26	24 70	.....	.....	.....	20	639 02	7 10	6	
700	605 25	.....	10 40	17 27	9 35	10 26	.....	.....	.....	215	867 53	12 39	7	
1200	1200	.....	20	22	105	43	.....	.....	.....	1066 71	2456 71	19 65	8	
1200	1200	.....	20	.....	235 77	67 64	.....	.....	.....	1162 37	2685 78	20 66	9	
800	800	.....	4	.....	40 12	76	.....	.....	.....	431 07	795 36	20 44	10	
480	640	.....	9 70	.....	86	40	.....	.....	.....	240 66	976 76	32 56	11	
455	157 69	.....	2	.....	.....	.....	.....	.....	.....	800	35	994 69	16 58	12
612 50	627	.....	5	6 26	73	18 17	.....	.....	.....	140	11 50	880 93	9 08	13
500	450	.....	6	20	20	20	.....	.....	.....	60	40	616	4 46	14
400	282 07	.....	4 37	4 37 1/2	17 50	8 75	.....	.....	.....	32	28	377 07	6 50	15
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	16
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	17
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18
440	396	.....	8 17	14 17	32	20	.....	.....	.....	33 11	503 45	6 99	19	
600	577 09	.....	8	14	16	34 38	.....	.....	.....	341	.....	990 47	6 19	20
740	700	.....	16	20	55	33 45	.....	.....	.....	60	80	964 45	9 64	21
500	125	.....	.....	.....	20 62	19 22	.....	.....	.....	100	264 84	.....	22	
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	23
800	800	.....	6	18 50	67 67	56 22	.....	.....	.....	115	1063 39	4 50	24	
1200	1200	.....	.....	.....	86	.....	.....	.....	.....	212	523	2021	28 07	25
1000	1000	.....	13	.....	77 16	150	.....	.....	.....	200	250	1690 16	13 52	26
700	742	.....	15 06	.....	20	.....	.....	.....	.....	40	120	937 06	8 52	27

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Con. in miles.	No. of adherents, including children.	No. of families,	No. of churches,	No. of sittings in these.	No. preach'g stations.	Average attendance in churches & stations.
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PRESBYTERY OF CAPE BRETON.

1 Sydney, &c..	Hugh McLeod, D.D.,	20 x 15	2000	330	4	1800	4	1600
2 Sydney Mines,	Matthew Wilson,	7 x 10	900	150	3	700	..	600
3 Boularderie, &c.,	James Fraser,	8 x 25	890	180	2	900	..	700
4 Grand R. & Loch Lomond,	James Ross,	10 x 20	1182	197	2	940	1	810
5 St. Ann's & North Shore,	Abraham McIntosh,	30 x 5	2225	290	4	2000	..	1200
6 Glace Bay Mines,	Alexander Farquharson,	6 x 2	400	85	2	350	1	850
7 Cow Bay Mines,	D. McDougall,	2 x ½	600	120	1	500	..	450
8 Leitch's Creek & Gabarus,	C. E. McEean,	.....	.....	.....	.....	.....	.....	.....
9 Cape North,	Vacant,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF VICTORIA AND RICHMOND.

1 Baddeck, C. B.,	K. McKenzie,	14 x 7	726	121	3	950	6	260
2 Mabou,	William Sinclair,	15 x 6	260	41	1	500	2	200
3 Lake Ainslie,	D. McKenzie,	12 x 1½	310	60	1	300	..	300
4 Middle River,		17 x 10	590	100	1	400	2	300
5 Whycocomagh,	Murdoch Stewart	15 x 12	1300	245	1	800	1	750
6 West Bay,	Vacant,	35 x 5	920	170	2	500	..	250
7 Plaister Cove & P. Hastings	William G. Forbes,	20 x 10	600	115	2	..	3	450
8 Little Narrows, C.B.,	Vacant,	12 x 4	750	150	1	..	..	300

PRESBYTERY OF ST. JOHN.

1 St. John Presbyterian Ch.,	James Bennet,	City,	....	100	1	750	..	400
2 St. David's Ch., St. John,	N. McKay,	City,	800	100	1	900	..	530
3 Calvin Church, do.	Samuel Houston, A.M.	City,	560	130	1	700	..	250
4 Sussex and Union,	James Gray, A.M.	21 x 8	220	44	2	340	2	350
5 Springfield & English Set.	Lewis Jack,	13 x 8	260	55	2	400	4	360
6 Lond'ry & Campbell Set.	Andrew Donald,	38 x 7	347	72	1	130	7	300
7 St. John Ch., Moncton,	J. D. Murray,	18 x 7	208	40	1	300	3	160
8 Saltsprings & Hammond R.,	J. K. Beairsto,	.....	.....	.....	.....	.....	.....	.....
9 Carleton Pres. Ch., St. John	Vacant,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF MIRAMICHI.

1 River Charlo,	Thomas Nicholson,	38 x 4	749	130	4	600	3	450
2 New Mills & P. LeNim,	Angus McMaster,	30	280	56	1	200	1	100
3 Chatham,	A. R. Garvie,	10 x 10	500	108	1	500	2	300
4 Blackville and Derby,	T. G. Johnstone,	20 x 1	396	66	3	600	3	330
5 Bass R. & Mill Branch,	James Fowler,	18 x 5	425	85	2	340	1	230
6 Kouchibouguac, &c.		12 x 1	165	33	..	..	2	100
7 Richibucto,	James Law,	20 x 6	1000	200	2	800	2	600

PRESBYTERY OF YORK.

1 Harvey,	Samuel Johnson,	20 x 7	600	80	1	230	2	330
2 Chipman, Queen's Co.,	James Salmon,	17 x 30	300	60	1	250	4	40
3 Florenceville & Glassville,	Samuel Bernard,	.....	.....	.....	.....	.....	.....	.....
4 Fredericton,	Vacant,	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF SAINT STEPHEN.

1 St. James,	John Turnbull,	16 x 4	416	100	3	600	2	300
2 Bocabec,	William Millen,	32 x 18	520	130	3	450	4	..
3 Saint Stephen.	Vacant,	4 x 4	397	103	1	*430	1	390

* This includes station.

STATISTICS OF SYNOD.

No. of baptisms	No. communicants.	No. accessions.	No. removals.	No. of elders.	Diets of worship each Sabbath.	Communion services.	families observing family worship.	No. Sabbath schools.	No. Teachers.	No. Pupils.	Vols. in Library.	Prayer Meetings each week.	Average attendance at each.	Bible classes.	Attendance at do.	No of Managers.
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PRESBYTERY OF CAPE BRETON.

120	85	9	3	10	2	1	nearly all.	6	10	220	6	18	1
76	68	1	1	5	2	2	1	6	84	275	1	60	6	2
43	62	3	5	5	2	1	130	.....	.....	.....	.....	4	50	.....	.....	8	3
16	62	6	1	7	2	1	half.	4	12	140	250	1	62	1	3	12	4
16	23	6	3	2	3	1	nearly all.	3	7	80	150	4	30	.....	.....	15	5
8	20	.....	.....	2	3	.....	half.	2	6	80	100	1	50	.....	.....	6	6
42	22	10	.....	2	3	1	.....	1	24	150	620	3	100	1	30	4	7
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9

PRESBYTERY OF VICTORIA AND RICHMOND.

14	43	8	1	8	3	1	75	1	4	30	130	3	70	1	14	12	1
3	47	2	4	6	2	2	26	1	4	40	200	1	20	2	30	6	2
.....	.....	1	.....	3	2	.....	all.	2	2	40	.....	4	20	.....	.....	5	3
.....	50	.....	2	2	2	.....	70	1	1	20	.....	.....	40	.....	.....	8	4
86	69	4	.....	4	2	1	nearly all.	2	11	150	120	2	45	.....	.....	10	5
.....	46	.....	.....	6	.....	.....	115	.....	.....	.....	300	1	.....	.....	.....	6	6
65	80	7	5	5	3	1	nearly all.	2	7	30	112	1	.....	2	50	7	7
.....	.....	.....	.....	3	.....	.....	majority.	.....	.....	.....	.....	1	.....	.....	.....	.....	8

PRESBYTERY OF ST. JOHN.

20	110	3	12	4	2	2	.....	1	15	200	500	1	36	1	25	9	1
14	191	34	8	7	2	4	generally.	1	23	175	450	2	60	2	20	7	2
14	123	19	5	6	2	2	.....	1	19	153	550	1	65	1	27	6	3
24	52	3	4	.....	2	2	.....	2	7	115	260	.....	1	17	12	4	5
8	112	4	4	11	2	2	30	3	8	60	.....	3	30	1	20	14	5
23	103	2	3	7	2	4	21	2	5	48	160	2	.....	.....	.....	5	6
20	41	12	2	3	3	2	16	2	9	70	.....	1½	20	1	10	11	7
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9

PRESBYTERY OF MIRAMICHI.

22	100	4	4	8	2	3	general.	3	5	70	260	1	35	2	60	9	1
18	56	.....	.....	3	1	1	general.	.....	.....	.....	.....	1	.....	.....	.....	8	2
21	140	15	20	7	2	2	general.	1	10	65	500	1	40	1	25	11	3
22	47	4	3	3	2	2	.....	1	2	18	50	.....	.....	.....	.....	4	4
17	42	5	3	2	2	1	.....	2	3	.....	.....	.....	1	18	3	5	6
15	18	.....	.....	.....	2	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5
30	200	10	.....	4	2	2	general.	6	.....	.....	.....	2	.....	.....	.....	5	7

PRESBYTERY OF YORK.

34	200	11	5	6	2	2	.....	3	8	many.	200	occasional	30	2	20	7	1
10	53	4	2	5	2	1	many.	3	12	90	300	occasional	30	3	36	7	2
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	5

PRESBYTERY OF ST. STEPHEN.

5	130	5	12	7	2	2	60	4	17	150	200	3	20	.....	.....	6	1
12	60	5	7	3	2	2	.....	2	9	60	.....	occasional	.....	.....	.....	9	2
11	87	3	.....	2	2	3	.....	2	10	167	600	occasional	17	.....	.....	5	3

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Method of raising stipend.	Terms and mode of payment.	Annual value of manse and glebe.	Supplement received.	Debt on Congregational property.	Balance due the pastor.
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PRESBYTERY OF CAPE BRETON.

1 Sydney, &c.,	Subscription,	Half-yearly,
2 Sydney Mines,	Subscription,	Quarterly,
3| Boularderie, &c.	Subscription,	Yrly. cash & pro.	.....	\$60	.....	.....
4| Grand R. & Loch Lomond	Sub. & P. Rent,	Yearly, cash,	.....	80	.....	.....
5| St. Ann's & North Shore,	Subscription,	Yrly. cash & pro.	.....	60	\$40	\$960
6| Glace Bay Mines,	Subscription,	Monthly,	.....	60	150	.....
7| Cow Bay Mines,	Subscription,	Monthly,	.....	.....	2000	160
8| Leitch's Creek & Gabarus,	.....	.....	.....	.....	.....	.....
9| Cape North,	.....	.....	.....	.....	.....	.....

PRESBYTERY OF VICTORIA AND RICHMOND.

1| Baldeck, C. B.,	Subscription,	Cash & pro. q'y,	.....	\$80	.....	\$363 91
2| Mabou,	Subscription,	Quarterly,	.....	60	.....	28
3| Lake Ainslie,	Subscription,	Cash & p. hf-y'y,	\$120	.....	\$432	240
4| Middle River,	Subscription,	Cash & p. hf-y'y,	80	.....	240	.....
5| Whyocomagah,	Subscription,	Cash & p. hf-y'y,	.....	50	.....	184 82
6| West Bay,	.....	.....	.....	.....	.....	.....
7| Plaister C. & P. Hastings,	Subscription,	Cash & p. y'y,	.....	80	.....	333 15
8| Little Narrows, C. B.,	.....	.....	.....	.....	.....	.....

PRESBYTERY OF ST. JOHN.

1| St. John Presbyterian Ch.,	Pew Rent,	Half-yearly,	.....	.....	\$4000	.....
2| St. David's Ch., St. John,	P. Rent & col.	Quarterly,	.....	\$5	.....	3200
3| Calvin Church, St. John,	P. Rent & col.	Quarterly,	.....	.....	.....	3710
4| Sussex and Union,	Subscription,	Half-yearly,	.....	\$80	.....	44
5| Springfield & English set.	Subscription,	Half-yearly,	.....	40	100	.....
6| Lond'ry & Campbell set.	Subscription,	Hf-y'y cash & p.	.....	80	.....	.....
7| St. John Church, Moncton,	Subscription,	Quarterly,	.....	100	.....	230
8| Saltsprings & Hammond R.	.....	.....	.....	.....	.....	.....
9| Carlton Pres. Ch., St. John,	.....	.....	.....	.....	.....	.....

PRESBYTERY OF MIRAMICHI.

1| River Charlo,	Subscription,	Half-yearly,	.....	\$100	.....	.....
2| New Mills and P. LeNim,	Subscription,	Yearly,	.....	100	.....	.....
3| Chatham.	Pew Rents,	Yearly,	.....	.....	.....	.....
4| Blackville and Derby,	Subscription,	Half-yearly,	.....	\$40	100	.....
5| Bass R. & Mill Branch,	Subscription,	Half-yearly,	.....	50	100	.....
6| Kouchibouguac &c.,	Subscription,	Half-yearly,	.....	.....	.....	.....
7| Richibucto,	Pew Rent,	Half-yearly,	.....	.....	.....	.....

PRESBYTERY OF YORK.

1| Harvey,	Pew Rent,	Monthly,	.....	.....	\$100	.....
2| Chipman, Queen's Co.	Subscription,	Yearly,	.....	.....	\$100	\$250
3| Florenceville & Glassville,	.....	.....	.....	.....	.....	.....
4| Fredericton,	.....	.....	.....	.....	.....	.....

PRESBYTERY OF ST. STEPHEN.

1| St. James,	Pew Rent,	.....	\$120	.....	.....	\$563 22
2| Bocabec,	P. R. & sub.	Half-yearly,	.....	\$80	.....	.....
3| Saint Stephen,	Pew Rent,	Quarterly,	.....	.....	\$200	.....

STATISTICS OF SYNOD.

Stipend promised.	Stipend paid.	Widows' Fund.	Synod Fund.	Ministerial education.	Home Missions.	Foreign Miss.		Building and repairs.	Miscellaneous.	Total.	Rate per family.
						Cash.	Produce.				

PRESBYTERY OF CAPE BRETON.

\$1000	\$1000	\$200	\$20	\$20	\$60	\$100	\$700	\$137	\$2037	\$6 17	1
600	600				52	32	50		762	5 08	2
600	380			10	10	12 10	30	20	462 10	2 57	3
600	492		16 62		16 62	33 25	204	60	822 50	4 17	4
600	560		10	16	16	28	80	31 10	741 10	2 55	5
600	457		4 67		20		186	73 17	740 84	8 71	6
600	500		8 30		25 50	27			560 80	4 67	7
											8
											9

PRESBYTERY OF VICTORIA AND RICHMOND.

\$556	\$483 46				\$30 41	\$50 02		\$56 22		\$620 11	\$5 12	1
460	432				7		156	\$5	432	10 54		2
200							400		168			3
400							13 50	56 62	400			4
700	554 48		\$5	\$5	17	15 15			666 75	2 72		5
												6
600	266 85				29 24	14 61			310 70	2 70		7
				10	40		80		130			8

PRESBYTERY OF ST. JOHN.

\$1200	\$1200	\$20	\$9 18		107 98	\$3 24	\$2000	\$480	\$3820 40	138 20	1
1000	1000	8 70	25		111 06	74 60	760	1019 8	2998 44	29 98	2
800	800		25		107	69 15	690	733 36	2424 51	18 65	3
344	385 16		4 15	\$1	49 24	3 04			442 59	10 06	4
360	292 12		5		25 70	5 65		12	340 47	6 32	5
190	200 07	1	6	1	24 38	5 71		1 77	239 93	3 33	6
400	400		5		44 60	12 35	160		621 95	15 55	7
											8
											9

PRESBYTERY OF MIRAMICHI.

\$400	\$340		\$4	\$4	\$20	\$24			\$392	\$3 01	1
464	160	\$3	3		2	3			171	3 05	2
600	600					50			650	6 02	3
460	360		12	7	27	30	\$120	\$30	586	8 88	4
400	436	25 96			5 55	16 16		37 50	521 17	6 13	5
120	120		7 16					6	133 16	4 03	6
700	700	16	16		20	19	320		1091	5 45	7

PRESBYTERY OF YORK.

\$440	\$459 11		\$4 49	\$4 40	\$4 49	\$7 68		\$80	\$560 26	\$7 00	1
300	50		6 48		10 50	10 70	\$20	18 40	116 08	1 93	2
											3
											4

PRESBYTERY OF ST. STEPHEN.

\$400	\$400	\$3 10	\$3 40		\$41 09	\$33 40		\$48 91	\$529 90	\$5 30	1
476	320 15				23			15	353 15	2 75	2
520								10	10 00		3

Statistical Summary for Year ending 31st December, 1899.

	Halifax.	Pictou	Tatamagouche.	P. E. Island.	Truro.	Cape Breton.	Victoria & Richmond.	St. John.	Miramichi	St. Stephen.	York.	Total.
Adherents.....	11681	14575	3356	10569	9270	8197	5366	2395	3515	1333	900	71077
Families.....	2186	2568	579	1901	1689	1352	1002	541	678	333	140	12972
Churches.....	49	37	11	32	28	18	12	9	13	7	2	218
Sittings.....	12020	16190	3165	9474	9150	7190	3450	3520	3040	1480	480	69759
Preaching Stations.....	48	15	15	38	28	6	14	16	14	7	6	207
Av. attendance in Churches and Stations.	7990	9309	1760	6205	5850	5710	2810	2350	2110	680	240	46015
Baptisms.....	273	395	87	313	177	321	108	123	145	28	44	2074
Communicants.....	3141	4293	780	1972	2426	342	335	732	603	277	253	15154
Accessions.....	337	300	40	156	121	35	22	77	38	13	15	1154
Removals.....	178	161	43	72	10	10	12	38	30	19	7	669
Elders.....	124	199	34	96	101	34	37	38	27	12	11	713
Sabbath Schools.....	53	90	18	57	42	17	9	12	13	8	6	395
Teachers.....	330	418	69	195	197	65	29	86	25	42	20	1476
Pupils.....	2486	3266	580	1900	1862	794	310	821	153	377	90	14865
Volumes in Libraries.....	6840	6270	1170	2464	1839	1395	862	1920	810	800	300	29690
Prayer Meetings each week.....	384	544	11	414	244	19	94	10	5	4	1	2183
Weekly attendance.....	1463	2538	390	1651	448	692	335	211	75	77	30	7910
Bible Classes.....	44	364	8	31	27	2	5	7	4	.....	5	1694
Attendance.....	1121	654	170	501	630	33	94	119	103	.....	56	3481
Deacons and Managers.....	148	134	39	110	88	69	54	64	40	.....	14	780
FINANCIAL ABSTRACT.												
Stipend received, including Supplement, and value of Manse.	2	1	2	1	.....	.....	1	1	1	.....	1	8
Under \$400.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Up to \$400, but under \$500.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Average amount of Manse.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Annual value of Manse and Glebes.....	\$764 86	\$656 66	\$473 87	\$500 66	\$640 83	\$607 00	\$551 70	\$668 91	\$534 33	\$460 07	\$304 55	\$610 01
Supplements received.....	945 00	440 00	100 00	248 66	56 00	.....	200 00	45 00	90 00	120 00	.....	2244 66
Debt on Congregational property.....	785 00	60 00	80 00	369 00	100 00	260 00	270 00	360 00	400 00	80 00	100 00	2855 00
Balance due to pastors.....	12278 00	7318 00	700 00	532 00	1200 00	2190 00	672 00	10284 00	.....	200 00	100 00	35474 00
Stipend promised.....	648 09	148 00	76 50	104 33	796 66	1120 00	1149 884	4294 00	3144 00	563 22	250 00	4944 684
Contributions.												
Stipend paid.....	16259 11	12540 00	2189 36	6901 25	6893 09	3989 00	1736 79	4277 35	2716 00	720 15	609 11	57731 21
Widows Fund.....	16 00	60 00	.....	.....	20 00	20 00	.....	29 70	44 96	3 10	.....	193 76
Synod Fund.....	178 634	197 084	32 63	64 74	108 60	59 604	5 00	79 33	42 16	3 40	10 97	771 964
Ministerial education.....	165 094	267 744	16 53	134 21	188 84	46 00	15 00	2 00	11 00	64 09	4 40	860 91
Home Missions.....	905 19	769 59	61 144	328 52	648 90	200 124	123 65	469 36	74 55	14 99	14 99	3700 67
Foreign Missions—Cash.....	905 94	541 264	73 10	615 354	610 08	232 35	79 78	162 59	142 16	33 40	18 38	3704 40
Do. Produce.....	.....	20 00	20 60	65 00	.....	8 00	.....	21 15	.....	.....	.....	134 75
Buildings and repairs.....	2826 07	1060 00	634 00	2097 62	3188 00	1250 00	705 72	3610 00	440 00	.....	20 00	15861 41
Miscellaneous.....	5127 96	6399 56	638 48	1698 024	1164 514	321 27	61 624	2246 21	73 50	73 91	98 40	18213 454
Total.....	\$25443 86	\$22655 244	\$3505 844	\$11814 72	\$12821 924	\$6126 35	\$2727 564	\$10868 29	\$3544 33	\$998 05	\$676 31	\$101162 52
Average contribution per family.....	11 21	9 15	6 16	6 20	7 85	4 53	3 90	20 13	5 23	3 86	4 83	7 80

THE FINGER OF GOD.

How wonderful the events that have happened in Europe since the middle of July! Let us look at some of them in their bearings on the Kingdom of God. Prussia the Protestant power has defeated France which has long been the defender of the Papacy—the right hand of Anti-Christ. Jesuit intrigue was active in urging on the war. The French Empress had long been a convenient tool in the hands of the Ultramontanists. Now poor Eugenie is Empress no longer, and Jesuit intrigue is baffled and outwitted. Roman Catholics in England, and Ireland, in the United States and in these Provinces, sympathized with France and prayed for the triumph of her arms—just as they sympathized with Austria in 1866. The sudden defeat of the French armies, and the overthrow of the Empire, led to the Italian movement on Rome. The Pope is no longer a Temporal Sovereign. The shadow of royalty has passed away from him, and he is reduced to the position of a subject of the king of Italy.—This change will add to the rapidity with which the Roman Catholic Church is breaking into pieces. The Infallibility dogma was not formally pronounced when the storm began to blow which has hurled the “Infallible” Pope off his throne! Verily, this is the finger of God. The effect of this war on the Papacy in Europe will be—is already—stupendous. What will be the effect of French defeat in Foreign Mission fields? For years past the Jesuits have had the prestige and material support of France at their back, not only in prosecuting their own work, but in interfering with that of others. Their outrages and intrigues in the Levant, in Syria, in the South Seas, in Africa, are still fresh in memory. None of these would have been possible had they not been in religious-political alliance and co-operation with France, advancing the ambitious foreign policy of “the great nation,” in return for its support in the most reprehensible measures. Another day of reckoning has come for the Society of Jesus. The downfall of French Imperialism will be felt on every mission field. Our own Missionaries

in the South Seas have often complained of the danger from French interference. So scandalous was the persecution of Protestant natives on some islands that the Emperor was induced to interpose his authority to check the Jesuits. They have now received a more thorough and permanent check.

News of the Church.

Presbytery of Halifax.

This Presbytery met in Chalmers Church, Halifax, on Tuesday, Aug. 9th. Rev. A. Simpson was appointed Moderator for the year. There were present besides the Moderator, Revs. P. G. McGregor, John Cameron, James Maclean, A. Stuart, D. S. Gordon, E. A. McCurdy, E. Annand, A. Falconer, J. Forrest, and A. B. Dickie; and Dr. Forrester, C. Robson, M. Goudge, and R. Murray, Elders. Mr. Gordon stated that his health is improved, but his medical advisers still object to his resuming his full labours. Supplies were granted to the congregation of Annapolis and Bridgetown till the end of this month. Mr. Gordon stated that the Presbyterians at Digby are putting forth great efforts to erect a place of worship. They want aid from the Presbytery,—a collection, if possible, from every congregation. Rev. James McLean handed in a collection of Twenty Dollars taken at Gay's River for this object. Messrs. Simpson and Forrest were appointed to open the Bedford Church next Lord's day. After transacting a good deal of routine business, the Presbytery adjourned to meet at Newport, on Tuesday, the 30th August, at 10 A. M., and at Windsor, at 7 P. M., in both places for visitation as well as ordinary business.

The Presbytery of Halifax met at Newport, on Tuesday, August 30th, at 10 A. M., for visitation. There were present Revs. J. T. Murdoch, J. Cameron, J. McLean, E. Annand, E. A. McCurdy, A. Simpson, John Forrest, J. B. Logan, and E. Grant, ministers; and H. B. Webster, Geo. Blanchard, and H. Smith, ruling Elders. After sermon by Rev. E. A. McCurdy, the Presbytery proceeded with the visitation. The usual questions were put to Elders, Session and Managers, and were satisfactorily answered. This congregation is without a pastor and consequently the whole machinery of the church is not so vigorously worked as it would otherwise be. The members of Presbytery expressed themselves well pleased, and after some

words of encouragement and advice the Presbytery adjourned, to meet in Windsor in the evening. At 7 P.M., the Presbytery met in Windsor, and after sermon by Rev. John Forrest, was constituted by the Moderator. Sederunt the same as in the morning, with the addition of Rev. J. Hogg. The usual questions were put and answered in a most satisfactory manner. The congregation seems to be in a flourishing condition. A reference from the congregation with regard to the subject of the Collegiate charge was taken up and considered. After hearing the views of all parties, Mr. Murdoch laid his demission upon the table, which was accepted, it being distinctly understood that the congregation pay him an annual salary of \$200 during life. Mr. Hogg was appointed to preach in Windsor on Sabbath to intimate to the congregation this decision of Presbytery.

Presbytery then adjourned to meet in St. John's Church, Halifax, on the 1st Tuesday of October, at 2½ P.M., for business, and at 7½ P.M., for visitation of Congregation.

Presbytery of P. E. Island.

This Presbytery met in Zion Church, late Queen Square Church, on Wednesday, the 24th Aug. Certificates were read and sustained from the sessions of West Point, &c., Zion Church, Dundas and Covehead, testifying respectively the appointment of Messrs. Archibald Ramsay, David Laird, Richard Morson and Robert Lawson, as their Presbytery and Synod Elders for the current year. A letter was received from Rev. Wm. Stuart, declining the call from West St. Peter's and Mount Stewart. The Presbytery agreed to direct the Clerk to forward a copy of it to the congregation, and to express the reasons for declining, with remarks thereon. The following are the reasons:—"Favorably impressed as I have been with the unanimity and, comparatively speaking, the liberality displayed on the part of the congregation, my trying experiences during the five years passed on your Island forbid me again to attempt maintaining my family and position on any salary less than the minimum recommended by Synod.

"In addition to this, the position and state of the Manse are such that my own and wife's health will not warrant the risk of living in it; and to remedy this might too seriously tax the people.

"It is with extreme reluctance I resign the prospect of ministering to a people who so favorably impress me, and of resuming my position as a Presbyter in your Reverend Court."

While the Presbytery has been much pleased with the salary offered by the congregation in its circumstances, it yet left

constrained to call the attention of vacant congregations to the first reason for declining the call assigned by Mr. Stuart, and to remind them that if they desire to obtain pastors to give themselves wholly to the work of the Lord among them, they must endeavor to provide at least the minimum salary recommended by Synod, viz.: \$600 and a Manse. The Presbytery would also remind settled charges that their own prosperity, as well as the comfort and position of their pastors, requires them to increase the salaries now paid to the amount named.

A letter was read from Mr. S. Gunn, under call to the congregation of West River and Brookfield, intimating his acceptance of the call; but expressing his desire not to be ordained sooner than the 1st of November, or late in October. The Presbytery received the information with much satisfaction. Professor McNeill having applied to Presbytery for a certificate with the view of attending the Theological classes at Princeton, New Jersey, the Clerk was instructed to give him such a one as is required. Rev. I. Murray and R. Laird reported their efforts in connection with the *Presbyterian*, which were on the whole of a highly encouraging character. The Presbyter, resolved to delay the publication of the paper till the next meeting of Presbytery, thus affording the agent employed by the sister Presbytery time to complete his work of soliciting subscribers. Rev. T. Duncan and Dr. Mackieson appeared as part of a deputation from the Kirk Presbytery, and were very cordially received. Rev. Mr. Duncan stated that the principle object of the deputation was to endeavor to secure co-operation in pastoral work. The Presbytery heard with great satisfaction the proposal made, resolved to approve of the principle of co-operation as exceedingly desirable, and agreed to refer the consideration of details to a conference of the two Presbyteries to be held in Charlottetown on the first Friday of October. Rev. H. Crawford was directed to take charge of a number of Presbyterian families residing at the head of Morell River. Mr. David H. Smith, Probationer, was appointed to supply Zion Church on the first Sabbath of September, and West Point on the second and third Sabbaths of the month. Thence to Cascompec till the next meeting of Presbytery. The other preacher, who may arrive during the month of September, was appointed to supply Zion Church till the next meeting of Presbytery. In view of the Young Men's Christian Associations of the Lower Provinces, holding a Convention in Charlottetown next month, the Presbytery, cordially approving of their object, resolved to give the Delegates a hearty welcome, and appointed the Clerk to express this to them on their arrival.

The Presbytery adjourned to meet in Zion Church on the first Friday of October at 11 o'clock.

R. LAIRD, *Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met in James Church, New Glasgow, on the 23rd ult., and was constituted by the Rev. James Thompson, Moderator, *pro tem*, with whom were present the Revs. Dr. Roy, John Stewart, G. Walker, D. B. Blair, G. Patterson, J. Mackinnon, A. Ross, A. J. Mowitt, A. McL. Sinclair, and J. D. Murray, ministers; and Messrs. Lawrence Miller, James Hunter, Donald Bannerman, David Marshall, Thomas Macdonald, Wm. Copeland, Dr. Murray and Hugh Gumm, Ruling Elders. Commissions appointing the following Representative Elders were read and sustained —

David Marshall, Esq., Mr. D. Bannerman, Mr. James Hunter, Alexander Mackay, Esq., Mr. Alexander Grant, Lawrence Miller, Esq., Mr. William Copeland, Mr. Thomas Macdonald, George McKay, Esq.

The Synod having at its last meeting granted the Revs. Dr. Roy and John Stewart deliberative seats in the higher Church Courts, it was accordingly agreed to place their names on the Roll of Presbytery.

The Revs. Dr. Blackie, of Boston, and J. M. G. MacKay, being present, were invited to sit as corresponding members.

Messrs. James Mitchell, J. W. Patten, and William Copeland appeared before Presbytery as Commissioners from the congregation of Merigomish, with an application for a Moderation in a Call to one to be their pastor. After the Commissioners had been heard in support of this application, the Presbytery agreed to appoint the Rev. William Maxwell to preach in their Church on Tuesday, Sept. 13th, at 11 A. M., and Moderate in a Call to one to be their pastor, on the condition that either at that meeting or at a previous meeting the congregation agree upon a definite sum as stipend, and it is expected that the stipend shall not be less than \$600, together with the Manse and Glebe.

The Rev. Mr. Ross having declined to act as Moderator, the Rev. Mr. Maxwell was appointed Moderator for the ensuing year.

The Rev. Mr. McLeod having been laid aside from preaching by illness, the Presbytery agreed to appoint supply for his pulpit.

The Rev. J. D. Murray obtained leave of absence for six weeks for the benefit of his health.

The Presbytery agreed to hold their next meeting in John Knox's Church, on Tuesday, Sept. 20th, at 11 A. M., for ordinary business.

JOHN MACKINNON, *Clerk.*

New Churches.

The Bedford Church is very neatly finished. It is still considerably in debt, but the congregation will do all in their power to wipe out the debt. They receive valuable assistance from gentlemen residing in Halifax.—The new church at Dartmouth is making rapid progress. It is beautifully situated, and will when completed prove an ornament to the town.—The brick church at the south end of Halifax is nearly covered in. It will according to present appearances be the handsomest ecclesiastical structure in the city.

Rev. John Forrest thankfully acknowledges the following sums received in aid of the Presbyterian Church at Digby Gut: Rev. James Maclean's congregation, Gay's River, \$20; Rev. Joseph Hogg's congregation, North Cornwallis, \$20; Poplar Grove Church, Halifax, \$20; Tangier, \$4.53; Sheet Harbor, \$4.47, (the two latter, Rev. A. B. Dickie's congregation.)

Theological Hall.

At a late meeting of the Board of Superintendence, the answer of Rev. Marcus Dods to the letter sent to him by a Committee of Synod was read, in which he declines acceptance of the Theological Professorship, and assigns reasons. Whereupon it was agreed unanimously to request Rev. Dr. King to continue his Professorial labours for another Session. After full consideration the Doctor consented.

The approaching Session will be opened by a Lecture by Rev. Dr. King, to be delivered in College Hall, on Tuesday Nov. 1st, at 7½ o'clock, P. M. It is expected that Students will be forward punctually at the time specified, and be prepared to present their Presbyterial Certificates at the opening of the Classes.

By order of the Board,
P. G. MCGREGOR, *Sec'y.*

The Nova Scotia Board of Examiners will meet in the College Hall, Gerrish Street, Halifax, on Monday the 31st Oct., at 10 o'clock, a. m., for the examination of Students desirous of entering the Divinity Classes. The Examination will be conducted by written papers. Graduates of Dalhousie College, &c., are by act of Synod exempt from this examination.

ALEX. FALCONER, *Convener.*

Baptism.

An excellent Lecture on the Baptist controversy has been published by Rev. E. Annand, and is for sale at the Bookstore. The Baptists at Windsor busied themselves

greatly last spring in assailing other denominations. Others had to come forward in self-defence. Mr. Annand's lecture was called forth in connection with this controversy. It is very pointed, readable, and intelligible. The case is well put in small compass.

Rev. K. J. Grant.

The Board of Foreign Missions met at New Glasgow on the 20th September. The departure of Rev. K. J. Grant has been fixed November 4th, that being the day on which the steamer is appointed to leave for Bermuda and St. Thomas. By that time Mr. Grant will have visited nearly all the congregations of the church.

Religious Intelligence.

Reformed Church of Spain.

A considerable number of Reformed Priests met recently at Valladolid, Spain, and formed themselves into a "Reformed Church." Their Confession resembles that of the Westminster Assembly, and their form of government is in the main Presbyterian. They have adopted the following basis of a Constitution for a Spanish Church:—

"Article I.—This Church receives, confesses, and believes every doctrine contained in the Holy Scriptures, the Apostles' Creed, the Nicene, Constantinople, and that of St. Athanasius embodied in the first four Councils of the Church.

"II.—This Church, which possesses the faith of all Churches truly Christian, will have its own proper discipline, which may be amended according to conditions of time and place.

"III.—This Church at present will be governed in everything disciplinary by a Council of twelve Presbyters and one President, who are all to be elected by the General Assembly, to meet every five years, if no shorter period be thought necessary by the majority of the Council.

"IV.—The towns will elect their governing or parish ministers, who shall be previously examined, ordained, and acknowledged by the Council.

"V.—As soon as two hundred Presbyters are convened together they will be cited to form a Council of the first General Assembly, the which will re-elect or re-name a new Council to establish the mode or form of the celebration of Provincial Assemblies or Synods, as well as to give a definite approval,

addition, or correction of these bases, excluding, however, the one in reference to that of questions of faith.

"VI.—The ecclesiastical ministrations will be dispensed gratis in this Church, as done and ordered by Jesus Christ and the Apostles, in virtue whereof there is abolished the payments at marriage, baptism, and burial; yet the ministers of this Church shall be watchful and ready, night and day, to fulfil their duties.

"VII.—The ministers of this Church are prohibited from receiving any salary from the State.

"VIII.—No persons can be ministers of this Church who do not live moral lives, and are of good manners, and whose religious and political principles are not clearly presentable.

"IX.—The ministers of this Church are in every sense on a level with the members of their flock in the scale of rank and social standing, and will be called guiding brothers, in conformity with the works and doctrine of Jesus Christ and the Apostles.

"X.—The Council will publish the necessary regulations—one to the nation, another to the Chambers, and another to the clergy—through the official gazette.

"XI.—Each Presbyter will sign a copy in duplicate of this constitution, returning it to the Council for the purpose of being registered."

Free Church.

Rev. William Govan, long known as a Missionary Teacher in Kaffraria, has resigned. The Free Church Schools in Bengal were attended by 4000 pupils during the year. 500 of these were females.—Fourteen hundred have been attending the Institution in Calcutta. The Institution was commenced in August, 1839, by Dr. Duff; and the principles on which it was founded have been steadily adhered to during these thirty years. One extremely interesting and suggestive fact was mentioned by Dr. Mitchell. "One of our most advanced classes," he says, "which is engaged in the perusal of some of our noblest English classics, had this question put to it the other day, 'Which of all your books do you find most interesting?' and the answer from the majority was, '*The Bible!*' We state the fact. We do not wish to overrate its value. Admiration of the Scripture does not necessarily imply the reception of its truths into the heart.—Still the fact is significant and cheering." Sir Richard Temple, who was present at the examination of the Institution, made a noble speech, in which he testified cordially to the good work done by the Missionaries. One of the Free Church Fathers, Dr. Robert Simpson of Kintore, is dead.

United Presbyterian Church.

The Foreign Mission Board advertize for Missionaries for Trinidad, India and China, and for a Medical Missionary for Old Calabar.

Nearly £10,000 have been raised to relieve the famine in North India. The U. P. Missionaries are doing a most noble work there.

The *Record* says:—Our notices from our West African mission field are this month darkened with the sad announcement of the death of the Rev. William Timson, which will prove a serious loss to the mission. It is difficult to estimate the value of an earnest missionary whose heart is in his work, and who has acquired the language of his adopted country, so as to use it with ease and familiarity. Mr. Timson was such a missionary, self-denied, tender, and resolute, with a strong will, and with increasing zeal. He was in the act of putting on his armour anew to resume the war with heathen enmity and ignorance, when he was suddenly summoned from the scene of conflict to enter into his rest.

Caffreland.—A deeply interesting narrative by Mr. Sclater details the death by drowning, and the funeral, of a Caffree chief who was a Sabbath school teacher and elder of the Church, not unknown to the readers of the *Record*. This chief was an intelligent and earnest Christian, whose character was, under God, the result and the reward of mission work among the Caffres, and, though it stood alone, is an infinite equivalent for all our gifts and labours in behalf of Caffreland. Mr. Peter Davidson, the brother of our missionary at Elujilo, and formerly one of our ministers in Brechin, gives us the very same encouraging lesson from the same mission field. His narrative of the simple-hearted triumph over death of little Sarah, a girl of twelve years of age, the child of heathen parents, is most touchingly instructive.

Dr. Schwartz, long known in connection with Jewish Missions, died suddenly on the last of August. Mr. Dunlop, an eminent Scotchman, died a fortnight ago. He was prominent in the days of the disruption, and was closely identified with the Free Church.

The Theological Hall at Edinburgh was opened on the 2nd August. Dr. McMichael lectured on the Infallibility of the Pope. Total attendance of students 138.

Early this month Committees representing nearly all the Presbyterian churches in

these Provinces will meet at Montreal to consider the subject of a general union. May the Head of the Church direct the deliberations aright.

The Presbyterian Church in Ireland is making hopeful and steady progress in her great Financial enterprise. Her missionary work has also felt the impulse of a new life.

NOTICES, ACKNOWLEDGMENTS, &c.

HALIFAX, Sept., 1870.

To the Members of the P. C. of the Lower Provinces:

DEAR BRETHREN,—At the last meeting of Synod I was authorized to bring the subject of the College Library before you, and solicit contributions of books and money from all interested in our College work. In making an appeal to you, I may state a few facts with regard to our wants. We have already quite a large number of volumes; but, as they have been collected from the libraries of friends of the College, and as we have had no money to expend for a number of years, our library is decidedly "behind the age." We have very few of the later publications, and, as a natural consequence, the efficiency of our library and of our College is greatly impaired. A small sum of money expended each year would be of immense service to our Students, and through them to the Church. We feel confident that our wants only require to be known to procure for our College the help required. If any of our friends have late publications which they have read, we would receive them thankfully; but a few dollars in money would be doubly welcome, as we could then purchase what is most required.

All contributions in books or money will be acknowledged in *Record*.

JOHN FORREST, Librarian.

The Treasurer acknowledges receipt of the following sums during the past month:—

FOREIGN MISSION.

The Rev. K. J. Grant desires to acknowledge with thanks the following contributions to the Trinidad Mission during his tour through New Brunswick:

River Charles.....	\$ 57 30
Jacquet River.....	7 37
New Mills.....	4 33
Chatham.....	11 01
Jas. Kerr, Esq., Chatham.....	2 00
Alex. Marshall, Esq.,.....	2 00
A few friends, Chatham.....	5 00
Four children, Dalhousie.....	1 00
Richibucto.....	39 33
Mrs. Wark, Richibucto.....	3 00
Miss Annie Wark, do.....	1 00
Miss Jessie Burpee, do.....	1 00
Mrs. Edward Tweedie, do.....	1 00
Bas River.....	18 00
Shediac.....	1 53
Moncton.....	5 70
Salisbury.....	1 80
Sussex.....	6 00

Union Church, Norton.....	4 45	Ladies' Society, Rogers' Hill, in connection with Central Church.....	6 75
Campbell Settlement.....	3 34	Ladies' Soc., West River, in connection with Central Church.....	9 92
Springfield.....	8 15	SUPPLEMENTARY FUND.	
Mr. G. U. Hay, Central Norton.....	1 00	West River, Pictou County.....	\$14 00
Salt Springs.....	5 00	MINISTERIAL EDUCATION.	
Hammond River.....	11 94	Int. on \$400 from June 1st to Sept. 1st....	\$ 6 00
St. David's, St. John.....	20 00	Dividend from People's Bank.....	80 00
St. John Presbyterian Ch., St. John.....	15 44	“ “ Bank of B. N. A.....	150 67
Calvin Church, “.....	23 37	Little Harbor.....	10 00
Carleton, “.....	4 70	Primitive Church, New Glasgow, annual collection.....	54 00
Missionary meeting, “.....	18 80	SYNOD FUND.	
Nerepis, Mr. and Mrs. Reid.....	2 00	Little Harbour.....	6 57
Mr. Wm. Christie.....	1 00	ACADIAN MISSION.	
Mr. W. J. McIntyre.....	1 00	Knox's Church, Pictou.....	\$11 00
Jerusalem.....	1 16	Whyecomah.....	12 50
L. T. Pender, do.....	1 00	Mission under direction of Rev. C. Chiniquy: Boularderie.....	\$5 20
Jas. Pender, do.....	1 50	Col. by Christian McKenzie.....	4 00
Salmon River.....	10 00	R. S. McCurdy, New Glasgow.....	5 00
Mr. Mercereau, do.....	1 00	Miss Mary Brenton, Middle Stewiacke....	7 50
Jas. Darragh, Esq., do.....	2 00	CITY MISSION.	
Free Church, Fredericton.....	6 70	North-End, Halifax: Miss Mary Brenton, Middle Stewiacke....	\$7 50
St. Paul's, do.....	4 00	PAYMENTS FOR H. & F. RECORD.	
Mr. Thos. Logan, do.....	4 00	The Publisher acknowledges receipt of the following sums:	
Mrs. Logan, do.....	2 50	Rev. J. McG. McKay, Economy.....	\$ 2 00
Miss Annie Gunter, do.....	1 00	Rev. R. Cunningham, Eilerslie, P. E. I.....	6 50
Riverside, Prince William.....	0 92	Rev. D. McKinnon, Parrsboro'.....	5 55
E. Charters, Esq., do.....	1 00	Rev. J. D. Murray, Moncton, N. B.....	14 00
Lake George.....	3 31	Rev. L. Jack, Springfield, N. B.....	11 50
Poquoc.....	3 00	Rev. K. McKenzie, Baddeck, C. B.....	5 00
Woodstock.....	9 67	Rev. A. P. Miller, Merigomish.....	6 00
Mrs. Fields, do.....	2 00	Mr. Geo. Herbert, Harvey, N. B.....	8 00
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