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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

AUGUST, 1873.

THE MEETING OF SYNOD.

The Synod met at Truro, on Tuesday, the 24th June. The hour of meeting was 7½ p. m. Rev. G. Patterson, the retiring Moderator, preached from Matt. 16: 6. At the close of the services the Roll was made up and read. One minister, Rev. John Campbell, Sherbrooke, had died since the last meeting. The following changes was reported:—

Demissions.

- In P. E. Island Presbytery*—Rev. A. Cameron demitted the charge of the Congregation of New London North, and Summerfield, October 13, 1872; and Rev. D. McNeill of Woodville and Little Sands, November 20, 1872.
- In the Presbytery of Halifax*—Rev. E. Grant, of Kempt and Walton, September 24th, 1872. Rev. Archibald Glendinning, of Gore and Kennetcook, October 8th, 1872. Rev. A. R. Garvie, of Windsor, March 11th, 1873. Rev. John Cameron, of Elmsdale and Nine Mile River, on same day.
- In the Presbytery of Lunenburg and Yarmouth*—Rev. Samuel Archibald, of Shelburne, Dec. 31st, 1872.
- In the Presbytery of St. John*—Rev. N. McKay, of St. David's, March 1st, 1873.

Inductions.

- In Presbytery of Halifax*—Rev. C. B. Pitblado, translated from Glenelg Congregation, in Pictou Presbytery, to Chalmers' Church, Halifax, July 11th, 1872. Rev. J. K. Smith, translated from the Congregation of Galt, Onta-

rio, in connection with the Canada Presbyterian Church, to Fort Massey, Halifax, October 31st, 1872. Rev. John Cameron, to the pastoral oversight of his former charge, Elmsdale and Nine Mile River, June 24th, 1873.

In Presbytery of Truro—Rev. E. Grant, to Stewiacke Congregation, Dec. 17th, 1872.

In Presbytery of P. E. Island—Rev. J. G. Cameron, translated from Bonshaw and Tyron Congregation to the charge of Souris, Grand River and Bay Fortune, March 19th, 1873. Rev. N. McKay to the charge of Summerside Congregation, March 27th, 1873.

In Presbytery of Pictou—Rev. Peter Goodfellow, from the London Presbytery in connection with the Canada Presbyterian Church, to the Congregation of Antigonish, July 23, 1872.

Ordinations.

In the Presbytery of Halifax—Rev. L. G. McNeill, to the pastoral charge of Maitland, November 12th, 1872.

In the Presbytery of P. E. Island—Rev. John Murray, to New London South and Grenville, January 2nd, 1873.

In the Presbytery of Miramichi—Rev. John M. Allan, to Chatham, January 22nd, 1873.

In the Presbytery of Lunenburg and Yarmouth—Rev. John C. Meek, to Chebogue and Carleton, December 20th, 1872.

In the Presbytery of Victoria and Richmond—Rev. John Sutherland, to West Bay and St. Peters, March 18th, 1873.

Reception of Ministers.

Mr. Peter Clarke, Licentiate from the Free Church of Scotland, August 7th, 1872.

Mr. John Sutherland, Licentiate from the Free Church of Scotland, August 21st, 1872.

Mr. James Rosborough, Licentiate of Presbytery of New Brunswick, in connection with the Presbyterian Church of the United States, May 7th, 1873.

Rev. J. A. F. Sutherland, from Canada Presbyterian Church, May, 1873.

The Presbytery of St. John reported that Rev. Monroe Allan had withdrawn his application to be received as a minister of this Church.

The Presbytery of Halifax unanimously recommend to place the name of the Rev. J. L. Murdoch on the Synod Roll, giving him a deliberative seat in the higher Church Courts, as the Synod has done already to several fathers of the Church who have been separated from their charges.

New Congregations.

In the Presbytery of Truro the Congregations of Bass River and Portapique, sections of Rev. A. L. Wyllie's charge were formed into one united congregation, Dec. 31st, 1872, to be known as the Congregation of Riverside.

In the Presbytery of P. E. Island, the Congregations of Souris, Grand River and Bay Fortune sections of Rev. Henry Crawford's charge were formed into one united congregation, October 18th, 1872.

In the Presbytery of Halifax, Gay's River, and Milford, portions of Rev. James McLean's charge, were constituted a separate charge, 1st January, 1873, and St. Croix disjoined from Windsor Congregation, and with Ellershause formed into a congregation, March 11th, 1873.

The Presbytery of Lunenburg and Yarmouth reported that Chebogue and Carleton sections of the Congregation of Yarmouth, had been disjoined from Yarmouth, and formed into a new congregation in August, 1872.

New Moderator.

Rev. Isaac Murray was chosen Moderator.

Business.

The following list of subjects to be dealt with, was submitted by the Committee of Bills and Overtures. It will give some idea of the amount of work before the Supreme Court of the Church:

1.—Report of the General Treasurer and Auditing Committee.

2.—Report of the Committee on Statistical Returns.

3.—Report of the Committee on Widows' and Orphans' Fund.

4.—Report of Board of Foreign Missions.

5.—Report of Board of Home Missions.

6.—Report of Committee on Union.

7.—Report of Committee on Systematic Beneficence.

8.—Marriage Affinity Question, as postponed from last meeting of Synod.

9.—Rev. J. McKinnon's motion anent Constituent Members of the Higher Church Courts.

10.—Report of Committee on Acadia Mission.

11.—Report of Committee on the State of Religion.

12.—Report of Educational Board.

13.—Report of the Board of Superintendence of Theological Hall.

14.—Overture of Halifax Presbytery anent the Psalmody of the Church.

15.—Appointment of next meeting of Synod.

16.—Report of the Committee on Supplements.

17.—Report of the Committee on the Insurance of Churches.

18.—Report of Deputies to sister Churches.

19.—Report of Committee on Rules and Forms of Procedure.

20.—Report of Committee on Publication.

21.—Report of Committee on Temperance.

22.—Report of Committee on Sabbath Observance.

23.—Report of Committee on Sabbath Schools.

24.—Report of Committee on the Aged and Infirm Ministers' Fund.

25.—Report of Committee on Historical Records.

26.—Report of Committee on Public Education.

27.—Report of Committee on Standing Committees.

28.—Report of Committee on Psalmody.

29.—Report of Committees on Examining Minutes of Boards and Presbyteries.

30.—Report of Committee on Travelling Expenses.

The Committee recommended that the Synod meet daily at 9 a. m., and continue

at noon; resume its meeting at 3 p. m., and adjourn at 6 p. m.; meet again at 7½ and adjourn at 9½. Also that, on Wednesday morning, and at the commencement of each evening sederunt, one half hour will be spent in Devotional Exercises.

The Attendance.

PRESBYTERY OF LUNENBURG AND YAKMOUTH.

Ministers,—Revs. G. Christie, W. Duff, D. McMillan, M. G. Henry, P. M. Morrison, E. McTab. *Elders*,—Erskine Archibald, G. Zwicker.

PRESBYTERY OF ST. JOHN.

Ministers,—Revs. John Turnbull, A. Donald, J. Bennet, L. Jack, R. Wilson, S. Johnson, J. Gray, J. D. Murray, W. Stuart, S. Houston, J. K. Bearist, J. C. Burgess, S. McCully, J. W. Nelson, K. McKay. *Elders*,—Walter Brown, Charles Murray, A. Stuart, John McIntosh, J. Stewart.

PRESBYTERY OF MIRAMICHI.

Ministers,—Revs. J. Law, J. Fowler, Thos. Nicholson, Thos. G. Johnstone, J. M. Allan. *Elder*,—A. Gilles.

PRESBYTERY OF F. E. ISLAND.

Ministers,—Revs. R. S. Patterson, A. Campbell, J. Allan, Isaac Murray, H. Crawford, John McLeod, N. McKa; R. Laird, Allan McLean, W. R. Frame, J. G. Cameron, S. C. Gunn, C. Fraser, A. F. Carr, John Murray. *Elders*,—John Simpson, L. Anderson, G. Linkletter, A. McKay, J. Aitken, G. Bell, E. McMillan.

PRESBYTERY OF CAPE BRETON.

Ministers,—Revs. Dr. McLeod, James Ross, A. Farquharson, D. McDougall, C. E. McLean, David Drummond.

PRESBYTERY OF VICTORIA AND RICHMOND.

Ministers,—Revs. M. Stewart, W. G. Forbes, K. McKenzie, Adam McKay, A. Grant, Jo'in Sutherland. *Elder*,—David McCurdy.

PRESBYTERY OF TATAMAGOUCHIE.

Ministers,—Revs. J. Watson, J. Munro, W. S. Darragh, H. R. McKay, Thomas Sedgewick. *Elders*,—W. Redmond, W. Donaldson.

PRESBYTERY OF TRURO.

Ministers,—Revs. J. I. Baxter, J. H. Chase, Dr. McCulloch, J. Byers, E. Ross, A. L. Wyllie, J. McG. McKay, D. McKinnon, Jas Sinclair, E. Grant, E. Smith, Jacob Layton. *Elders*,—John F. Crowe, D. W. Archibald, John W. Loughhead, John Little, David Vance, Charles Hill, W. Deyarmond, Robert Deyarmond, James Frame, Charles Christie, D. Fulton.

PRESBYTERY OF PICTOU.

Ministers,—Revs. J. Stewart, G. Walker, Dr. Bayne, A. P. Miller, D. B. Blair, G. Patterson, J. Thompson, W. Maxwell, G. Roddick, A. Stirling, J. McKinnon, A. Ross, P. Goodfellow, A. J. Mowitt, E. A. McCurdy, A. McL. Sinclair, J. F. Forbes, R. Cumming, W. Grant. *Elders*,—Isaac Matheson, George Grant, John Irving, Thos. Kennedy, D. Clark, Simon Fraser, D. McLean, W. S. Fraser, R. Trotter, Thomas McPherson, J. W. Fraser, W. Ross, Hugh Sinclair, A. Campbell, Hugh Gunn, D. Smith, W. Urquhart, Joseph Maclean, H. Archibald.

PRESBYTERY OF HALIFAX.

Ministers,—Revs. P. G. McGregor, John Cameron, Jas. McLean, James K. Smith, Prof. Currie, Alex. Stuart, Prof. McKnight, A. Falconer, C. B. Pitblado, J. D. McGilivray, A. Simpson, John Forrest, J. B. Logan, A. B. Dickie, L. G. McNeill. *Elders*,—W. Guild, A. Archibald, Elias Tupper, A. James, Robert Murray, Alex. McKay, D. Fraser, Robert Logan, H. B. Webster, G. A. Blanchard, W. Hay, W. H. Blanchard, Cameron McDonald, John S. McLean.

Corresponding Members,—Rev. S. Archibald, Rev. A. Cameron, Rev. A. Glendingin, Rev. C. Chiriquy.

The Sittings.

The Synod continued its sittings from Tuesday evening till Wednesday evening of the following week. No time was wasted. Early in the morning the "assembled elders" came together for prayer. At 9 a. m. the Synod met for business; and the evening session seldom closed before 10 o'clock.

In the following account we do not adhere to the chronological order, but with the object of saving space, we give the substance of the Synod's dealing with each subject.

A deliberative seat in the Synod was given to Rev. J. L. Murdoch.

Thanks were given to the retiring Moderator for his sermon and his conduct in the chair.

Revs. R. S. Patterson and G. Patterson were appointed to prepare a minute with reference to the death of Dr. Geddie and of Rev. John Campbell.

Synod Accounts,

Rev. G. Walker submitted the Accounts as audited.

FOREIGN MISSION.

Monies rec'd, year ending 2nd June, 1873....	.....	\$8276 21
Exp., year ending 2nd June 1873..	.....	8588 28
Exp. over Receipts....	.....	\$ 312 07
Bal. due Treas. 1st June 1872 ....	.....	305 20
Bal. due Treas., 2nd June, 1873	.....	\$ 617 27
N. B.—Of the "Monies received," there were drawn from the Crerar Mission Fund..	.....	\$ 842 22
Also, there was received from the B. and F. Bible Soc. £100 stg., in recognition of the Editorial labours of Rev. Dr. Geddie, £100 .....	.....	486 67

\$1328 89

which sum when deducted from the above \$8276.21 leaves \$6947.32, as actually paid by the Church to this Fund, during the year ending 2nd June, 1873.

DAYSPRING.

Receipts, year ending June 2, '73..	.....	\$ 846 14
Exp. " " " " " "	.....	1248 47
Exp. over Receipts	.....	\$ 402 33
Bal. in Treas's. hands, June 1, '72	.....	900 00

Bal. in Treas's. hands, June 2, '73.. \$ 497 67

HOME MISSION.

Receipts, year ending June 2, '73..	.....	\$2507 26
* Exp. " " " " " "	.....	3336 23
Exp. over Receipts	.....	\$ 828 98
Bal. in Treas's. hands, June 1, '73..	.....	1371 71

Bal. in Treas's. hands, June 2, '73.. \$ 542 73

* The Expenditure, viz., \$2336.23, includes the sum of \$1500 transferred from this Fund to the Supplementary Fund. (See Accounts.)

SYNOD FUND

Receipts, year ending June 2, '73..	.....	\$1055 82
Exp. " " " " " "	.....	1175 83
Exp. over Receipts	.....	\$ 120 01
Bal. due Treas., June 1, '72....	.....	130 10

Bal. due Treas., June 2, '73 \$ 250 11

SUPPLEMENTING FUND.

* Receipts, year ending June 2, '72.	.....	\$4688 58
Exp. " " " " " "	.....	3310 83
Receipts over Expenditure	.....	\$1377 75
Bal. due Treas., June 1, '72....	.....	531 54

Bal. in Treas's hand's June 2, '73.. \$ 846 21
(This Fund paid \$296.01 more than last year.)

* The above Receipts include \$1500 transferred from Home Missions Account, and \$486.67, grant from Free Church of Scotland.

ACADIA MISSION.

Receipts, year ending June 2, '73..	.....	\$ 746 22
Exp. " " " " " "	.....	710 78
Receipts over Expenditure	.....	\$ 35 44
Bal. due Treas., June 1, '72....	.....	134 28

Bal. due Treas., June 2, '73 \$ 98 84

PROFESSORIAL FUND.

Receipts. year ending June 2, '73..	.....	\$2194 05
Exp. " " " " " "	.....	2105 67

Receipts over Expenditure	.....	\$ 88 38
Transferred to Education Account	.....	88 38

SAN FERNANDO CHURCH AND MANSE.

Receipts, year ending June 2, '73..	.....	\$1441 91
Exp. " " " " " "	.....	1441 91

GRAND FALLS CHURCH.

Receipts, year ending June 2, '73..	.....	\$ 77 50
Exp. " " " " " "	.....	77 50

CRERAR FOREIGN MISSION FUND.

Receipts, year ending June 2, '73..	.....	\$ 494 40
Receipts from sale of Stock	.....	1079 10

\$1573 50

Exp. [transferred to F. M. Fund (see F. M. Acct.)].... \$ 842 22

\$ 731 28

Bal. in Treas's. hands, June 1, '72.. 59 00

Bal. in Treas's. hands, June 2, '73.. \$ 790 28

FOREIGN MISSION BURSARY FUND.

Receipts, year ending June 2, '73..	.....	\$ 280 00
Exp. " " " " " "	.....	210 00

Bal. in Treas's. hands, June 2, '73.. \$ 70 00

JEWISH MISSION.

Receipts, year ending June 2, '73..	.....	\$ 4 40
Bal. in Treas's. hands, June 1, '72..	.....	58 26

Bal. in Treas's. hand's June 2, '73.. \$ 62 06

ITALIAN MISSION.

Receipts, year ending June 2, '73..	\$ 10 00
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EDUCATION FUND.

Receipts, year ending June 2, '73..	\$3375 75
Exp. " " " " " "	4181 74

Exp. over Receipts \$ 805 99

Bal. due Treas., June 1, '72.... 88

Bal. due Treas., June 2, '73 \$ 806 87

AGED AND INFIRM MINISTERS' FUND.

Receipts to May 31, '72, Col. & Donations	.....	.....	\$ 368 22
Interest	.....	.....	153 00

\$ 518 22

Expenditure 100 00

Receipts over Expenditure \$ 418 22

Comparative Statement of Receipts from all Sources, 1872-73.

Foreign Mission, 1872	.....	.....	\$4720 17
Do. 1873..	.....	.....	7433 90

Increase \$2713 82

Dayspring, 1872 \$2316 31

Do. 1873.. 846 14

Decrease \$1470 17

Home Mission, 1872 \$2727 76

Do. 1873... 2507 25

Decrease \$ 220 51

Synod Fund, 1872	....	....	\$ 921 36
Do. 1873	....	....	1056 82
Increase	....	....	\$ 134 36
Supplementing Fund, 1872	....	....	\$2921 46
Do. 1873	....	....	3188 58
Increase	....	....	\$ 267 12
Acadian Mission, 1872	....	....	\$ 671 67
Do. 1873	....	....	746 22
Increase	....	....	\$ 74 55
Professorial Fund, 1872	....	....	\$2027 24
Do. 1873	....	....	2194 06
Increase	....	....	\$ 166 81
Crerar Fund, 1872	....	....	\$ 524 40
Do. 1873	....	....	494 40
Decrease	....	....	\$ 30 00
San Fernando Church, 1872	....	....	\$ 0 00
Do. 1873	....	....	1441 98
Increase	....	....	\$1441 98
Grand Falls Church, 1872	....	....	0 00
Do. 1873	....	....	77 50
Increase	....	....	\$ 77 50
Foreign Mission Bursary, 1872	....	....	\$ 280 00
Do. 1873	....	....	280 00
Increase	....	....	\$ 0 00
Jewish Mission, 1872	....	....	\$ 8 56
Do. 1873	....	....	4 40
Decrease	....	....	\$ 1 16
Italian Mission, 1872	....	....	\$ 0 00
Do. 1873	....	....	10 00
Increase	....	....	\$ 10 00
Education Fund, 1872	....	....	\$3810 76
Do. 1873	....	....	3375 75
Decrease	....	....	\$ 435 01
Totals } 1872	....	....	\$20926 69
} 1873	....	....	23738 30
Increase	....	....	\$ 2811 30

aged and infirm Ministers' Fund not included.

Statement showing the whole Funds of the Church, June 1st, 1873.

Professorial Fund	....	....	\$26428 14
Ministerial Education Fund	....	....	33085 24
Crerar Foreign Mission Fund	....	....	7456 77
Cash in Treasurer's hands	....	....	1046 46
Total Assets on 1st June, 1873	....	....	\$68015 61
.. .. .	....	....	68911 91
Increase, 1873	....	....	\$ 8 70

The Report of the Fund for Widows and Orphans of Ministers was read by Rev. George Patterson, showing that the receipts for the year were \$1,999.42, and \$828.35—leaving a balance \$1,171.67 to be

added to our capital fund, which now amounts to \$17,894.64, to which the present dues of \$1,200 were to be added.

Report of Deputies.

Rev. George Patterson and Rev. James Bennet presented verbal reports of their visit to the Assemblies at Baltimore, Philadelphia and Toronto.

It appeared, from the statement of the Deputies that they had the pleasure of meeting the Scottish Deputation to the American and Canadian Churches, Rev. Drs. Eadie and Calderwood; and that, while these respected brethren had received a telegram from the United Presbyterian Church of Scotland to visit this Synod, their engagements prior to the reception of the telegram, would not allow them to execute their commission by attending this Synodical meeting. Subsequently a friendly letter, from Drs. Eadie and Calderwood, was received by the Synod, expressing regret at their inability to visit us.

SYSTEMATIC BENEFICENCE.

The following Report was read by Rev. E. A. McCurdy:—

REPORT OF THE COMMITTEE ON SYSTEMATIC BENEFICENCE.

The present Prime Minister of Great Britain is reported to have said, "I believe that the diffusion of the principles and practice of Systematic Beneficence will prove the moral specific in our age." No doubt many will regard the statement of the distinguished statesman as extreme; but probably most persons, who look upon these principles as the embodiment of the great truth respecting God's proprietorship and man's stewardship, who recognize in the practice of frequent, proportionate and conscientious giving, the devotion of a redeemed people to their Redeemer, as well as the homage of creatures to their Creator, and who believe and maintain that in this way alone the church can secure the funds which are necessary to enable her worthily to execute the great commission of her ascended Lord, will find little difficulty in making the admission that "this statement, when rightly viewed, is none too strong, and, as a doctrine to be held and expressed in generous deeds, is worthy of all acceptance." It is because your Committee are swayed largely by the sentiment which it contains that they feel so profoundly grateful that this Synod, three years ago, gave their unqualified approval to these prin-

ciples, and earnestly recommended their universal adoption to all their people, and it is for the same reason that they have striven so incessantly to carry out the instructions which, from year to year, they have received

MEANS USED.

It will be in the memory of many of the members of Synod that, when your Committee presented their first report in 1870, only three of our congregations had adopted the practice of weekly offering for the full support of the Gospel within their own bounds. It will be remembered, too, that, at the very next meeting of Synod, they were privileged to state that nine more had loyally accepted your recommendations. Last year, they were able to report that the number had been increased by seventeen more; thus making a total of twenty-nine congregations, which had thrown themselves upon the free-will offerings of their members, presented every Lord's day, for all purely congregational purposes. Believing that, on account of the very rapid progress which had been made, the movement had acquired sufficient momentum to carry it forward fast enough, for, at least, a single year, without any special effort on the part of the Committee; and, feeling particularly anxious to test its efficacy in those congregations which were already committed to it, they did not, at the last meeting of Synod, ask for liberty to use the same means for its propagation which they had been authorized to employ during the previous years. They were convinced that a recommendation from the Synod to Presbyteries, sessions and boards of managers, to use all diligence to promote the extension of Systematic Giving, more especially of Weekly Storing on the part of all, and of Weekly Offering when practicable; and an instruction to the Committee to watch over the progress of the movement during the year, and to endeavour to collect reliable information, and lay the same before this meeting of Synod, would be all that was necessary. Accordingly, the Committee issued no circular immediately after the rising of Synod. A few weeks ago, however, they sent a list of queries to each of the sessions, for the purpose of ascertaining the facts as to the number of congregations which are working the system, the length of time during which it has been in operation, the measure of success or failure by which it had been attended, the influences which had injuriously affected the movement, and the extent to which your recommendations had been attended to by managers, sessions and Presbyteries. They also requested the brethren to forward any suggestions which might occur to them in connection with the subject. The Synod will perceive, therefore, that

the questions proposed to sessions this year were framed chiefly with a view to those congregations which had accepted your recommendations, and were designed to elicit all the available information as to the working of the system where it had been adopted. To their circular, sixty-eight answers have been returned. In other words, about one-half of the moderators of sessions in settled charges have reported. Your Committee feel that the failure of so many brethren to report, presents a discouragement all the more distressing because it might be so easily remedied. Their duty, however, only requires them to direct the attention of Synod to the fact.

PROGRESS.

Of the twenty-nine congregations reported, on former occasions, as having introduced the practice of Weekly Offering, twenty-four have transmitted replies to the Committee's circular. The Synod will be gratified to learn that, so far as reported, only one of the congregations which have adopted the system has abandoned it. The report from the Session of Brooklyn, states that "the congregation judged it necessary to depart from the plan adopted last year, so far as to require the stipend to be paid on the first Sabbath of the month inclosed in envelopes." Londonderry also reported a return to former methods; but, it will be observed that, while, in consequence of the transition state of the congregation, Great Village has reverted to subscriptions, it is hoped but for a short time. Portapique and Bass River, one of the new congregations formed by a division of Lower Londonderry, has retained the weekly offering.

But the Synod will regard it as much more than an offset to these drawbacks, that eight congregations have reported the adoption, during the year, of your recommendations, viz.: John Knox Church, New Glasgow; Maitland, River John, Calvin Church, St. John; Mahon, Cape Breton, Dundas, P. E. Island; Prince St. Church, Pictou, and Fort Massey, Halifax.

Besides these, the congregation of Sydney and Mira partially adopted the system, but under the impression that the methods to which they had been accustomed would prove more productive. After a very short trial, they preferred the use and wont of modern times to what many regard as primitive and apostolic practice.

ANSWERS TO QUERIES.

Your Committee could wish that the time of Synod would admit of their giving in full the answers furnished by sessions relative to the results of the system, so far, in these congregations in which it has been in operation. They believe that the facts contained in these reports would furnish the best possible reply to most of the ob-

jections which have been, and are, urged against the system, by those who have not tried the experiment. It is true that, in these answers, there is a blending of light and shadow; but, upon the whole, the highest anticipations which your Committee have ever entertained, have so far been more than realized. Besides the instances already specified, only two sessions have furnished reports which can be regarded as at all unfavourable, and both of them have been without a fixed pastor, while one of them has been subjected to a series of most depressing trials. Neither of them, however, seems disposed to abandon the system. Other two also report no advance on the previous year; but neither of them proposed to return to pew rent or subscriptions. The great mass of the reports from the thirty-four congregations from which the Committee have heard, where the system is in operation, are highly favourable, some of them almost jubilant. Quite a number of the brethren tell us that, so far, the results are most gratifying, being considerably in advance of previous years. The pastor of a congregation which has been working the system for five years, tells us that "the results have been gratifying from the first. Last year \$100 were raised more than the year preceding." Another says, "There has been an advance of \$120 on the past year." A brother whose congregation adopted it early in the current year, writes, "The average, so far, would give at least \$400 over the previous year." Another affirms, "We raised more money with less trouble than in any previous year." Another assures us that, "while the system of Sabbath Collection is not perfect with us, it is far better than the old, and he ventures the assertion that if we could only get clear of the Ananias and Sapphiras, the scheme would be everything that we could desire." One of our country congregations, whose situation and circumstances would be regarded as most unfavourable to the operation of the system, is reported to have been very successful during the year; to have raised more for stipend, to have raised it more punctually, and to have about doubled the amount of its collections for all purposes. The pastor of another, which has not yet become self-sustaining, tells us that "it is working most satisfactorily. I think more of the system every week, as I regard it as an admirable help in leading our people to greater felt interest in all Church affairs." Another with reference to the year 1872, during the whole of which the system was in operation reports, "Entire success. \$700 were paid for stipend, being \$100 over stipulated amount. As an entirely spontaneous movement they agreed to raise it this year to \$800. Another writes,

"Our Sabbath Collections have increased this year at the rate of thirty per cent. Last year the salary paid was \$800, and that was about all that the congregation could afford. This year they are giving \$1000, and paying \$130 besides for house rent and next year, in addition to this, we expect to raise our contributions for the schemes of the Church in the same way." The Treasurer of one of our congregations to whom the circular of your committee had been handed by the Session, that he might return answers to the questions, says, "From December, 1871, to November, 1872, our Church had no settled pastor, yet the average weekly collection was about \$55. Since the settlement of a pastor the average has been up to \$80 per Sabbath, and we are aiming at from \$90 to \$100. So far as we have gone the scheme has been successful, and no one thinks of going back to the old system of pew rents any more than travelling in the stage coach when railways can be had. In March of this year we began regularly to collect monthly for the Church, and so far we have averaged over \$100 per month."

From the congregation in which the weekly offering has been longest in operation the Committee learn that besides fully sustaining their former liberality for purely congregational purposes, their special collections for the past year have been nearly \$800, being an advance of about \$350 on the previous year.

SIGNIFICANCE OF REPLIES.

The Committee believe the encouraging character of these statements will be regarded as an ample vindication of the length at which they have detailed them. They wish in their report to avail themselves of the operation of that important law of the human mind, according to which particular truths and sharply defined statements take hold and keep hold with a firm grasp while general truths and indefinite statements produce but little impression. Indeed it has always been their aim to press the cause which they have had at heart by the logic of facts, as well as the logic of argument, and they feel certain that no one can examine the returns in their hands without being persuaded that they are in possession of the amplest material for the construction of an unanswerable argument in favour of the course which the Synod has seen fit to adopt in reference to this matter. Nor is it necessary for them to appeal merely to documents which are in the exclusive possession of the committee. Our recently published statistics proclaim the significant fact, that none of our congregations which report themselves as entirely dependent upon the weekly offering are in arrears to their pastors, while quite a num-

number of them paid considerably more than they promised, a fact which may safely be regarded as a certain indication that their finances are in a flourishing condition.

CAUSE OF FAILURE.

In anticipation of some discouragements and partial failures, your committee endeavoured to ascertain from Sessions the principal cause or causes operating injuriously where success had not crowned the introduction of the system. Some trace their discouragement to the want of settled pastors; others to the want of faith in the New Testament directions for Christian giving, or to the want of training in the grace of Christian beneficence; others refer to the indifference or opposition of leading men in their congregations, while others attribute it to the want of effort on the part managers and Presbyteries. One brother traces any difficulties which have been experienced in his congregation to the want of thoroughly explaining the system to the people by private conversation with each, and he repeats that "since our annual meeting, the congregation were waited upon and the system explained to each. Since that time the results have been highly satisfactory." It will be apparent that all these difficulties are such as can easily be met, and in a short time very much diminished, if not altogether removed. Faith in the system will likely increase in proportion to the fidelity with which the truth is pressed upon the attention of our people, and the distinguishing excellencies of our methods become more apparent. The grace of Christian Beneficence, like every other Christian grace, needs to be exercised in order to its development, and such exercise requires time as well as teaching. The opposition of influential men is almost sure to disappear under the light of facts which demonstrate its unreasonableness and impropriety. Our office-bearers will no doubt become more earnest in their efforts to promote the cause in proportion as they see and feel its beneficial results.

The Synod will be sorry to learn that the reports which have been received by the Committee do not indicate any great activity on the part of Presbyteries in their efforts to carry out the recommendation addressed to them last year. They readily believe that much has been done which has not been noticed, but only a very few of the reports refer at all to the action which Presbyteries have taken in promoting the extension of Systematic Giving. In view of the admitted duty of all Presbyteries to carry out the recommendations of Synod, and more especially of their powerful influence in stimulating those under their oversight in their efforts for good, the

Committee cannot but regret the fact to which they have adverted.

HOPEFUL SIGNS.

On the other hand the Synod will be gratified to know that quite a number of Sessions and Boards of Managers have entered most enthusiastically into the movement and many of the ministers have directed the attention of their people pointedly to the subject. It is mainly to their exertions that the chief part of the success which has crowned the efforts of the Synod is due, and judging from what has already been accomplished it does not seem unreasonable to anticipate that if the great mass of our ministers, elders, and managers could be persuaded of the Scriptural character and superior excellencies of the system of Weekly Storing and Offering, it would not be long till the Committee would be able to report not merely that one third of our congregations had adopted your recommendations, but that the whole body of the people were from Sabbath to Sabbath obeying the inspired precept, "Come into the courts of the Lord and bring an offering with you."

OUR NEED.

The necessity for a more general diffusion of the principles and practice of Systematic Beneficence throughout our Church is apparent to every thoughtful person. The average salary of our pastors as reported to Synod last year is only \$600. Nineteen of our ministers received less than \$500, and seven less than \$400. Our Supplementary Committee has always been embarrassed. Our annual contributions for Educational purposes have, for a number of years been less than the expenditure. Our Foreign Mission Treasury last year was reported empty. Our Acadia Mission was in debt. The claims of the Church upon her members are steadily rising. No doubt they will continue to rise. In order that we may honourably meet them, there must therefore be a corresponding development in the grace of liberality. What is needed is the universal recognition and realization of the relationship in which we stand to the Lord of all on the one hand, and to our Substance on the other. While Christians regard themselves as the proprietors of their gold and silver, while they look upon their possessions merely as the trophies of their own industry, enterprise and skill, while they feel free to use God's money so extensively in the gratification of the lust of the flesh, the lust of the eye, and the pride of life, the Treasury of the Lord will never be filled. But let them generally get a firm hold of the truth that all their property, as well as they themselves, belong to God, that He has intrusted it to their administration as

stewards; that He has blessed them with His gifts that they may employ them in His service and for the purpose of blessing others. Let them be impressed with the fact that their Creator, Preserver, Benefactor and Redeemer is claiming and constantly claiming offerings, thank offerings, at their hands, that He Himself has given the practice of Weekly Storing and Offering a place among the sacred acts of solemn worship to be performed from Sabbath to Sabbath as regularly and conscientiously as we pray to and praise Him, and very soon the tide of Christian liberality will be manifestly on the flood, and the Lord's Treasury fall to overflowing.

GIVING IS WORSHIP.

Your Committee believe that the truth that giving to the Lord from right motives is worship, is more and more gaining a hold upon the minds of thoughtful men, and they are fully convinced that the more thoroughly this truth becomes a principle of action the larger will be our offerings and the more honouring they will be to God. As it has been well put in a late number of the *Princeton Review*, "The first, and beyond comparison, the chief feature of the plan before us is, that this doctrine shall be everywhere, from every pulpit, in every prayer meeting, and Sunday school, and in every Church periodical taught and earnestly impressed on the people, THAT GIVING TO THE LORD WITH A CHEERFUL AND DEVOUT HEART IS WORSHIP; that this is to be placed side by side with singing God's praises, offering to Him prayer, and reading, preaching, and hearing His Word, and that this act of worship in its proper time and place is just as obligatory, just as important as the others."

WEEKLY STORING.

In this connection, your Committee wish to emphasize the paramount importance of keeping the duty of Weekly Storing in the very forefront of the movement which is sweeping over the Church. They believe that in the secrecy of the closet, and in the retirement of the family circle, our people should sit down, review God's gracious dealings with them, and under the powerful influence of gratitude and love, lay aside in a private treasury, sacred to the Lord what they feel they ought to appropriate for the advancement of His cause. One who is preeminently entitled to be heard upon this subject, says, "Abundant experience teaches that unless weekly offering be sustained by storing the Lord's portion, it will be uncertain, inefficient, and of temporary duration."

SUGGESTIONS.

Quite a number of the fathers and brethren have kindly favoured the Committee

with suggestions, for which they would tender their acknowledgments. One suggests that congregational meetings should be called occasionally for the purpose of keeping the subject prominently before the minds of the people. Another impresses upon us the importance of ministers frequently preaching upon the subject. Another recommends that the subject be pressed upon congregations at meetings for Presbyterian visitations. Another expresses his conviction that a recommendation from Synod to congregations to use open plates rather than bags or boxes might be useful. Another suggests the appointment of committees by the several Presbyteries, consisting largely of laymen, for the purpose of visiting the congregations and of bringing the subject before the people. One of the fathers of our Synod says, "The importance of a regular set of books of accounts, especially of income and expenditure, I regard as very great, both as a guide to the sum given and to more enlarged views of God's goodness personally. A part of all income ought to go and at once into a separate purse sacred to religious and benevolent purposes and the benefit of this as element of personal religious training and as securing the design of all giving is far greater than generally imagined."

RECOMMENDATIONS.

Your Committee refer to these suggestions for the purpose of bringing them before the Church, so that our people may give them that consideration to which they are entitled. The only recommendations for which they ask the sanction of the Synod are the following:

1. That the Synod recommend all the ministers to bring the facts contained in this report before their congregations as soon as possible in that way which may appear to them likely to be most effective.

That the recommendations of last Synod be issued again this year,

First: "That the Synod recommend the Presbyteries, Sessions, and Boards of Managers, under their jurisdiction to use all diligence to promote the extension of Systematic Giving, more especially of Weekly Storing on the part of all and of Weekly Offering where practicable."

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

E. A. McCURDY,
Secy. Committee S. B.

The Report, was highly approved, and the recommendations of last year were renewed.

Comm' tee Work.

In all public bodies most of the actual work must be shaped and carried through by Committees. It was so at the Synod. The public at large cannot gain any adequate idea of the amount of work thus quietly accomplished.

Record.

The Report of the *Record* Committee was read by Rev. J. Forrest, shewing that the price of the *Record* taken in quantities had been reduced, and that the circulation had increased by 500, and had reached 5000. The Committee recommended that the Editors be paid at the rate of \$100 each for their services. It was agreed,

That the Report be received and approved and the recommendation for the payment of the Editors adopted.

Theological Hall.

The Report was published in our last issue. Rev S. Houston moved its adoption, and was followed by Rev. Allan Simpson, who seconded it, both the mover and seconder supporting the motion with suitable remarks. The Report being adopted the Synod took up the Committee's recommendation to take order that collections be taken during the month of July in all the congregations which have not contributed within the year. This recommendation was adopted with an extension of time to the end of August; and the Secretary directed to issue a Circular, bringing the Synod's decision to the notice of all such congregations.

The Secretary then laid on the table a copy of a Resolution adopted unanimously by the Committee, and ordered to be reported to Synod, "that, in the opinion of the Committee, the salaries of our Professors are inadequate to their comfortable maintenance, and ought to be increased;" the resolution applying to the Professors of Philosophy and Science appointed and paid by this Synod in Dalhousie College as well as to the Theological Professors.

Moved by Rev. Dr. McCulloch, seconded by Rev. K. J. Smith,

"That while the Synod recognize the justice of the claim, and regret that, in existing circumstances, they are not able to give effect to their convictions, agree to re-

mit the entire subject to the Committee, with the distinct understanding, that the Professors' salaries ought to be raised to at least \$2,000."

It was moved in amendment by Rev. L. Ross, seconded by Rev. Dr. Bayne:

"Forasmuch, as it appears, from the Report of the Board, that the salaries of the Professors are inadequate to their comfortable maintenance; in order to meet the difficulty in part, so far as the Professors in Theology are concerned, instruct the Board of Superintendence to remove the Theological Classes to the Seminary Building in Truro."

Rev. John Forrest moved in amendment to Mr. Ross's proposal, seconded by Rev. A. Simpson:

"That the subject of the removal of the Hall from Halifax to Truro be postponed till next year, then to be taken up, if the Synod see necessary"

Moved by Rev. J. Cameron, seconded by Rev. M. G. Henry:

"That, after the first of January next, the salaries of the Professors shall be increased by \$300 each."

The following motion was submitted by Rev. A. Ross, of Pictou:—

"That, as the removal of the Hall from Halifax to Truro is a change of too great importance to be hastily effected, and that especially as the advantages set forth in favor of such change are doubtful, the Synod cannot at present entertain the proposal. But that, inasmuch as the salaries of the Professors are confessedly inadequate, the Synod resolves to increase them at least 25 per cent. on the 1st January, 1874."

After full discussion, Rev. E. Ross withdrew his motion, when Rev. J. Forrest, as a consequence, withdrew his amendment. Rev. A. Ross also withdrew the motion which he had submitted.

The vote was then taken between the motion of Dr. McCulloch and Rev. J. Cameron, when the motion of Rev. Dr. McCulloch was preferred, and adopted accordingly.

Rev. E. Ross gave notice of motion at next Synod, for the removal of the Theological Classes from Halifax to the Synod's Building in Truro.

Rev. J. McKinnon gave notice of the following motion for next year:

"That this Synod consider the propriety of appointing two Pastoral Professors to the Divinity Hall, in addition to the present staff of Professors."

Marriage Annullty.

This is a subject which was postponed from last year. The discussion commenced on Thursday morning, and was concluded late on Friday night. One intermediate session was devoted to other subjects.

The discussion was opened by Rev. Dr. Macleod, who moved as follows—seconded by Rev. E. Ross :

DR. MACLEOD'S MOTION.

"This Synod having carefully considered the question of marriage in all its bearings, resolve to abide by the Doctrine of the Confession of Faith as being in perfect accordance with the Word of God:" [and instruct all inferior courts to deal with all parties living within the prohibited degrees according to the laws of the Church.]

Professor Macknight followed Dr. Macleod, and moved as follows—the motion being the same as was proposed by Rev. Mr. Bennet last year. It was seconded by H. B. Webster, Esq. :

PROFESSOR MACKNIGHT'S MOTION.

"That this Synod while discouraging marriage with a deceased wife's sister, yet feeling that there is some reason for doubt whether Scripture pronounces such marriages illegal, advises Presbyteries and Sessions that they are not required to enforce exclusion from the membership of the Church of such persons as may have entered into this relationship."

The following resolution was proposed by Rev. J. K. Smith and seconded by Rev. John Forrest :

REV. J. K. SMITH'S MOTION.

"This Synod while believing that the teaching of our standards on the subject of marriage with a deceased wife's sister, is in harmony with the doctrine of Scripture, and further, that a departure from existing practice according to our law would be not an enlargement but a curtailment of the proper freedom of the family circle,—yet, inasmuch as there is a well-known diversity of view among eminent and excellent ministers and scholars of the Presbyterian Church on this point,—and especially as this cannot be deemed a matter of such vital importance as to affect the doctrine or life of the Church,—Resolve that the Sessions of the Church be allowed a discretionary power to deal with existing cases of said marriage, or any that may emerge in such a way as may in their judgment best subserve the interests of truth and righteousness."

Still another motion was proposed by

Rev. J. B. Logan, seconded by Rev. John Cameron :

MOTION OF REV. J. B. LOGAN.

"Resolve to adhere to the standards of the Church and enjoin Presbyteries to deal with existing cases as may be deemed best for the interests of truth and righteousness."

Rev. Dr. McLeod who closed the discussion, withdrew by leave of Synod the concluding portion of his resolution—(printed above in italics.)

The question was taken first between Mr. Smith's and Mr. Logan's resolutions when the latter was preferred by a vote of 78 to 30. The next trial was between Mr. Logan's and Professor Macknight's, when the former was preferred by a vote of 87 to 22. The final vote was between Mr. Logan's and Dr. McLeod's motion, when the latter was carried by 92 to 41.

Deputation from the United States.

The Rev. Dr. Miller, of Ogdensburg, and Dr. Thompson, of Chicago, a Deputation from the General Assembly of the Presbyterian Church of the United States, were introduced; and, being very cordially welcomed, addressed the Synod, expressing the deep interest which they, and the body represented by them, felt in the church and people of these Provinces, as having a common ancestry, holding the same faith, and engaged in the same glorious work. They gave, in eloquent addresses, an account of the great work of Evangelization in which their church was earnestly engaged, and of the agencies and resources by which they were striving to possess the land for Christ, giving special prominence to the progress of union among American Presbyterians, and exhorting us in these Provinces to present a united front to the enemies of our common Christianity.

The brethren concluded by presenting the fraternal greetings of their body, and wishing us success in our aspirations after Presbyterian and Christian Union.

These remarks being responded to by members of Synod, the 133rd Psalm was sung, and the following motion adopted by acclamation :—

"This Synod hails with intense delight the presence among us of honoured and

loved representatives of the Presbyterian Church in the United States, and gives thanks to God for the progress of that church, and the tokens of the divine favour with which she has been visited:—The Synod invokes Divine protection for the honoured Deputies, already endeared to us by this brief acquaintance, and prays that the power of the Spirit may rest on the church which they represent, and qualify them more and more for the great work to which they have been called of God."

The Moderator closed this delightful interview with well-chosen remarks of grateful acknowledgment for the courtesy and kindness of the American General Assembly, and with suggestive allusions to the past, as furnishing many bonds of union between their church and country, our own and our Fatherland.

Home Missions.

The Home Mission Report was printed in our last issue. It was cordially approved by Synod. Addresses on the subject were made by Rev. Messrs. Pitblado and Goodfellow. At the recommendation of the Board it was agreed that the payment of Probationers shall be, in future, besides board, at least eight dollars per week; and of Catechists, six, besides board and expenses of travel.

Normal School.

A letter was read from J. B. Calkin, Esq., Principal of the Normal School, inviting a visit from the Synod or any of its members, on any day next week. Ordered that the letter be acknowledged with thanks.

We may add that many members availed themselves of the Principal's invitation and were delighted with what they saw and heard.

The Elders.

A Conference of the Elders was held on Saturday morning, John S. Maclean, Esq., presiding.

Board of Education.

The Report of the Board of Education was read, shewing that the funds under their care are safely invested, and the interest in general, punctually collected; that there is now in the Professorial Fund, \$26,428.14. and in the general ministerial Education Fund, \$33,085.24; and Crerar reserve Fund for missions, \$7,455.77—in all,

\$66,969.15, showing an increase in the Professorial Fund of \$1,946.67, arising from increased value of stock in the Union Bank, Newfoundland, and decrease in the Crerar reserve Fund for missions of \$1,029.10, withdrawn by the Board of Foreign Missions to meet extra expenditure.

The list of securities was laid on the table of the Synod. Rev. Geo. Walker was appointed a member of the Board in place of Rev. John Campbell, removed by death.

SABBATH OBSERVANCE.

The following Report was submitted by Rev. Robert Laird, Convener of Committee:

REPORT ON SABBATH OBSERVANCE.

The perpetual obligation of the Sabbath is a truth firmly believed among us. This belief implies the duty of earnest and persevering efforts to maintain its sanctity and promote its continued observance. Were the sacredness of the Lord's Day liable to no infringement, and were the authority requiring its sanctification subject to no disregard, the Church of Christ would have little to do in reference to it, but gratefully enjoy its sacred hours, and habitually practise the precepts enjoining its observance. But the circumstances surrounding it are very different. The depraved nature of man turns from its "holy keeping" with dislike; while in the pride of his heart, or yielding to the imaginary wisdom of this world, he questions the propriety and the profit of spending the whole day in the public and private exercises of God's worship. Hence the duty of the Lord's people to maintain and defend in this connection the cause and kingdom of their exalted Saviour.

Your Committee have the satisfaction of reporting that during the year the holy Sabbath has in general been observed with the usual marks of respect within the bounds of the Synod. They are not aware of any flagrant violations of a preventible kind, as the continued and frequent practice of any individuals either public or private connected with the Church. The Synod will be gratified to learn that proposals to run a ferry steamer at Pictou on the day of rest, were immediately abandoned through the commendable opposition of friends of the Sabbath in the town. The reported running of trains on the Intercolonial Railway on the Lord's Day, also led the Presbytery of St. John to appoint a committee of inquiry; and the result was that information was received that nothing

particular had transpired; but that the matter had been before the Dominion Parliament, when the Minister of Public Works intimated that as little labour as possible had been done on the Government Lines. That which has been done, your Committee trust is that which shall be done, and that no regular traffic on the Lord's Day will be allowed on any part of the extending Railway Lines of the enlarging Dominion.

Amidst much that is encouraging, your Committee remind the Synod that continued cause for humiliation, watchfulness, and effort exists in the fact that much pleasure-seeking on the Lord's Day is still practised, and that a large amount of indifference to the public and private worship of God on His own day, prevails in some parts of the Church, and is exhibited by some of its members and adherents. As means of improving this low state of Sabbath observance, your Committee have but to reiterate and urge former recommendations. The sin of desecrating the Lord's Day should be frequently referred to by the preachers of the Word. Its hurtful effects on Christian life and enjoyment, and on the hearts and consciences of all, should be freely and fully presented to the hearers of the Gospel. The young and the indifferent should be instructed, encouraged and assisted by pastors, Sabbath school teachers, and parents, to remember, and act accordingly, that they are placed under the law of the Sabbath for their own good and the Divine glory. Let the attractiveness of holy joy be diffused in the hearts of Christians on the Lord's Day; let the blessedness of true worshippers be exhibited by those who love this day; and with precept and example thus combined, good impressions may be produced, and desirable results may undoubtedly be expected to the glory of God.

Former recommendations as to watchfulness on the part of members of Synod residing in the centres of population, appear to be as much required as ever. In addition to these your Committee see cause to invite the attention of ministers and elders residing at seaports to the duty of watching the movements of managers and crews of ships in port as regards labor on the holy Sabbath. The reported unloading of some steamers on the Lord's Day, is sufficient to prompt the suggestion, even though the circumstances connected with the labour are not fully known by the Committee. During the season of the "shad fishing," a considerable amount of work is engaged in during the sacred hours of the Sabbath by some connected with this business. All such labour should, if possible, be prevented as wrong in itself, and as a bad example to the crews of smaller vessels, and to

farmers and mechanics. Our farmers, who rigidly abstain from farm labour on the Lord's Day, have on many occasions just as good an excuse for such work as seamen in port and fishermen. When earnest Christian and prayerful efforts and influences fail in securing cessation from such labour, magistrates may be asked and encouraged to cause these labours to cease by the exercise of the authority vested in them.

In closing the Report nothing appears to be necessary beyond reminding the members of Synod of the duty and privilege of striving to maintain and promote with increasing devotedness and zeal the sanctification of the holy Sabbath. Unless the hearers of the Gospel give some degree of attention to the Word, and shun amusements on the Lord's Day, the Gospel is not likely to come with power to their souls. Only when Christians allow the Spirit of God a quiet opportunity of operating on their hearts, as on the hallowed hours of the Sabbath, can they confidently expect growth in the graces of the Spirit. The chosen occupation of holy time in amusements, indifference or slothful indulgence, is directly opposed to the necessary work of the Holy Spirit in regenerating and sanctifying the soul of man. Let all pastors, therefore, who desire to see the pleasure of the Lord prospering in their hands, earnestly and prayerfully endeavour to secure for the precious souls under their care the proper use of the time which "God requires to be spent as a holy Sabbath to Himself."

All which is respectfully submitted by the Committee.

ROBERT LAIRD, *Convener.*

The Report was received and adopted, and the following motion agreed to:

That the Synod authorize the Convener to open correspondence with similar Committees, in connection with other Churches, with a view to secure co-operation in efforts to preserve the sanctity of the Lord's Day.

Rules and Forms of Procedure.

The Committee in charge of the Rules and Forms reported. The book as a whole was adopted unanimously, as a useful exhibit of the Law and practice of our church courts.

It was then agreed that at least 1000 copies be published; and it was remitted to the original Committee of three, with the addition of the Synod Clerk and Mr. R. Murray to secure the publication on the most reasonable terms, and so to arrange the price and form as to prevent its becom-

ing a charge on the Synod Fund. It was recommended to ministers as a guide to the Committee, to ascertain and report the numbers which will be required in their congregations.

STATISTICS.

Professor Macknight submitted the Report of the Committee on Statistics. It is as follows:

The Committee on Statistics beg to report that the Table now in the hands of Synod comprises returns from 127 congregations. There are no returns from Wentworth, Bay Fortune, Summerside, Tryon and Bonshaw, Acadia, Musquodoboit Harbor, French River, Little Harbor, Scotsburn, and some congregations recently formed. All of these congregations either were or still are vacant, except three. An estimate of the personal statistics of these congregations was formed by using the most recent return found in previous Tables; but it was thought as well to leave them out of account altogether in the financial department, as it too often happens that there is a collapse, partial if not total, of the financial organization and work of a congregation when it is vacant.

In glancing over the general Summary, and comparing it with that for the previous year, it will appear that there is a considerable increase in the funds raised for local purposes, especially for church building, whilst there is scarcely any increase on the contributions for Synodical objects.

The most satisfactory feature presented by this comparison is an increase of fully a dollar in the rate of contribution per family—the average rates being for 1871, \$9.24, and for 1872, \$10.31.

The Committee find that our question in the Schedule is ambiguous, that relating to the average attendance at Church. They would recommend that in reprinting the Schedule, average attendance be defined to name the average number of persons what attend preaching on one Sabbath.

In conclusion the Committee would urge upon ministers, the importance of a more punctual transmission of the returns to the Clerks of their respective Presbyteries; and they would also request that the Clerks complete their several tables by adding up the columns, as it is very inconvenient to have nearly the whole of this work to perform at the last moment, when the tables are actually passing through the press.

Respectfully submitted,

A. MCKNIGHT, *Convener.*

The Report was adopted, and the question relating to average attendance was ordered to be left out of future Schedules.

UNION.

The Report of the Committee was read by Rev. Dr. Bayne. It was as follows:

UNION COMMITTEE REPORT, 1872-3.

Your Committee feel great gratification in being able to report proceedings which present such brightening prospects of speedy, and happy consummation. Since it became their privilege, as well as duty to represent this Synod, your Committee have sought to realize the responsibility laid upon them, on the one hand, to conserve the sacred interests of the Doctrine, Discipline and Government delivered to faithful guardianship, and on the other hand, to remove the reproach caused by the grievous and unseemly, because unnecessary and injurious divisions in the various branches of the Presbyterian Family throughout the Dominion. It is with peculiar pleasure your Committee have to affirm that the Committees of sister Churches manifested the same spirit and pursued the same course throughout all negotiations. When the joint meeting was held at St. John on the 11th April, it was found that a previous meeting of the Committee representing the Presbyterian Church of Canada, in connection with the Church of Scotland, and the Canada Presbyterian Church had taken place at Montreal for the purpose of considering matters arising out of the deliverances of the Supreme Courts of these Churches, and specially affecting THEM. The minutes of the conference when submitted to Joint Committee were found to contain the results of deliberation on the then important subjects, which had hitherto caused the greatest divergence of opinion, viz.

1st. The deliverance of the Canada Presbyterian Church or the Headship of Christ over His Church.

2nd. The deliverances of both Churches on State Grants to Denominational Colleges.

3rd. The deliverances of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland on the mode of appointment of Theological Professors.

Instead of entering immediately on the consideration of the decisions of the Conference on these subjects, the Joint Committee resolved to take up the Basis of Union.

The articles were severally read as adopted in 1871, and it was unanimously agreed that they do form the Basis of Union for the United Church, viz.:

1st. That the Scripture of the Old and New Testament, being the Word of God, are the only infallible rule of faith and manners.

2nd. That the Westminster Confession of Faith shall form the subordinate standard of this Church, that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people—it being distinctly understood that nothing contained in the aforesaid Confession, or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3rd. That the Government and Worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

4th. That the Church while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers shall, at the same time, regard itself as being in such Ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, as that Ministers, and Probationers from these Churches shall be received into this Church, subject to such negotiations as shall, from time to time, be adopted.

HEADSHIP OF CHRIST.

After due consideration of the authoritative documents of the respective Churches, it was found that not only was there substantial unity already in existence, but that the Church which had been suspected of holding lax views on this vital point of Christian doctrine had issued from its Supreme Court in 1844 a statement thereof much stronger and fuller than any similar statement in any of the published documents of the other Church. It was further found that to this statement Ministers and Probationers were required to conform on licensure and ordination. It was therefore resolved with perfect unanimity that the Joint Committee having heard the minutes of Conference regarding the subject, which have been read, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents referred to.

STATE GRANTS.

The subject of State Grants to Denominational Colleges was disposed of with like unanimous approval, and the resolution of Conference was adopted by the Joint Committee as its own, viz.: The Committee claims for the respective Churches represented by it, the fullest forbearance as to any difference of opinion which may exist respecting the question of State Grants to Educational Establishments of a Denominational

character, and does not see, in such diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies, anything which need prove a barrier to Union, or disturb the peace of a United Church.

APPOINTMENT OF THEOLOGICAL PROFESSORS.

After lengthened deliberation and a free expression of opinion it was unanimously agreed, "That it is inexpedient for this Committee to pass at present any resolution on the subject."

In like manner the maintenance of the Theological Institutions of the Church formed subject of free and full discussion but no formal resolution was taken.

PUBLIC WORSHIP.

With regard to modes of worship, it was unanimously resolved, that the practice presently followed by congregations, in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.

COLLEGIATE EDUCATION.

On this subject it was agreed also with perfect unanimity, that the negotiating Churches shall enter into Union with the Theological and Literary Institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, The Presbyterian College, Montreal, Morrin College and the Theological Hall at Halifax into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve the corporate existence, government, and functions on terms and conditions, like to those under which they now exist, but the United Church shall not be required to elect Trustees for an Arts' Department in any of the Colleges above named.

MINISTERS' WIDOWS AND ORPHANS FUND.

The Joint Committee resolved to recommend that steps be taken at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration of an efficient Fund for the benefit of the Widows and Orphans of Ministers.

RIGHTS OF PROPERTY.

It was agreed that such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and Corporate Bodies, and at the same time not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of Corporate Bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence.

TEMPORALITIES FUND.

It was reported on the part of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. "That the Temporalities fund shall remain as at present in the hands of a Board, the membership of which shall be continued after the consummation of the Union by the remanent members having power to fill vacancies, caused by death, resignation, or otherwise, and the administration of the Fund shall continue on the same principles, and for the same purposes as at present, until all vested rights shall have lapsed, and these rights shall be held to be the following :

1st. The annual receipt by ministers now receiving four hundred and fifty dollars, (\$450) four hundred dollars, (\$400) or two hundred dollars, (\$200) of the same amount during their lifetime, and good standing in the Church.

2nd. The annual receipt of two thousand dollars, (\$2000) by the Treasurer of Queen's College.

3rd. The annual receipt of two hundred dollars, (\$200) by all the ministers who shall be on the Synod Roll at the time of Union, and by all recognized Probationers and Licentiates during their lifetime and good standing in the Church; that as soon as the Fund or any part of it shall no longer be required for these purposes, it shall be appropriated (1) to the formation of a Fund for the benefit of Aged and Infirm Ministers of the United Church, retired from the active duties of the ministry with the sanction of the said Church, in the proportion of six-ninths (2) for the maintenance and extension of the Theological Faculty of Queen's College, in the proportion of two-ninths (3) to the Ministers' Widows', and Orphans' Fund of the said United Church in the proportion of one-ninth—these calculations to be based on a capital fund of four hundred and fifty thousand dollars, (\$450,000) and the residue over and above the amount, up to forty thousand dollars (\$40,000) to be devoted to the maintenance of the Theological Faculty of Morrin College; and whereas the Committee on Union desire instructions as to the mode of making provision for the payment of two hundred dollars (\$200) per annum to all ministers on the Roll at the time of Union, until such time as they become beneficiaries of the Temporalities Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they may deem best, drawing if necessary, and only as an extreme measure, when no other method of meeting the difficulty can be devised, upon the capital of the Fund—the same to be repaid to capital before any distribution of the principal Fund take place.

In view of this Synodical deliverance the Joint Committee agreed unanimously to record its satisfaction with the proposed arrangement of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

HOME AND FOREIGN MISSIONS.

On these most important departments of Church work it was after earnest consideration resolved that the Committee does now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several Churches according to their respective claims; and that with regard to the practical work of the Church, and the promotion of its schemes whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the Committee recommend that the United Church shall have due regard to such arrangements through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy, the various sections of the Church, and at the same time to draw forth the resources and energies of the people on behalf of the work of Christ in the Dominion, and throughout the world.

NAME OF THE UNITED CHURCH.

After some friendly conversation on this point it was finally resolved that the name of the United Church shall be "The Presbyterian Church of British North America."

Having thus happily exhausted all the subjects prepared for mutual consultation, the Committee resolved to record the following statement: "This meeting having carefully reviewed the deliberations and proceedings of the present, and two former joint meetings of Committee, records its gratification at the agreement which has been attained on the various subjects that have been considered, and believing that all matters claiming attention have been discussed, resolves "That the Committee in reporting to the next annual meeting of the Supreme Courts of their respective Churches shall submit an extract of this minute, along with the proposed Basis of Union, and the deliverances that have been passed, with a strong recommendation in favour of the adoption of the same without charge, so that precisely the same document may be transmitted by all the courts, and that there may be no further delay in ascertaining the views of all parties concerned on the subject of Union."

Before concluding this Report your Committee feel great pleasure in drawing attention to the very satisfactory decision recently taken by the Assembly in Toronto and Synod in Montreal, which contain the

result of the deliberation of these Supreme Courts respectively on all the subjects to which the consideration of this court is invited. In the Assembly the only Basis of Union was accepted by an overwhelming majority, only eight members dissenting, and all the resolutions were passed as recommended by Joint Committee.

In the Synod the only point of controversy was that in which the other negotiating Bodies have always disclaimed any right to judge, and have always manifested approval of the arrangement which the Synod or their Committee have presented. The arrangement as given in the minutes of the Joint Committees was adopted finally with the exception that the salary of \$200 shall in the case of ministers, who shall hereafter with the consent of the Church, retire from the active duties of the ministry from old age or inability, be increased from \$200 to \$400.

It is thus quite evident that so far as the negotiating Supreme Courts in Ontario and Quebec are concerned, the Union must be regarded as settled, and that there is but one course for the Synods of the Lower Provinces to pursue and this course, your Committee would strongly recommend this Synod to adopt, sending down to Presbyteries, Sessions and Congregations the Basis and accompanying resolution for their favourable consideration and with instructions to report at next meeting of Synod.

By order of Committee,
JAMES BAYNE, D. D.

Action of Synod.

The Report was received. The recommendations of the Committee were then taken up one by one. In dealing with the Basis,

Article I. Passed.

That the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

Article II.

Rev. Dr. MacLeod moved, seconded by Rev. D. B. Blair, that article second be amended as follows:

"That the Westminster Confession of Faith together with the Larger and Shorter Catechisms shall be regarded as the subordinate standards of the Church—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion."

It was moved in amendment, by Rev.

Professor McKnight that the article pass as it is, when the amendment was adopted by a vote of 89 to 14, viz.:

"That the Westminster Confession of Faith shall form the subordinate standard of this Church; that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion."

Article III was then adopted unanimously.

"That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

Article IV was then adopted.

"That this Church while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such Ecclesiastical relations to Churches holding the same doctrine, government and discipline with itself, as that Ministers and Probationers from these Churches shall be received into this Church, subject to such regulations as shall, from time to time, be adopted."

The Resolutions of the Joint Committees on the subject of the Headship of Christ, of State Grants to denominational Colleges and on modes of Public Worship were successively adopted without amendment as follows: On the Headship:—

"That the Committee having heard the Minutes of Conference regarding this subject, which have been read, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents therein referred to."

On State Grants:—

"The Committee claims for the respective Churches represented by it the fullest forbearance as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character, and does not see, in such diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies, anything which need

prove a barrier to Union, or disturb the peace of a United Church."

On modes of worship:—

"That with regard to modes of worship, the practice presently followed by congregations in the matter of worship, shall be allowed, and that further action in connexion therewith be left to the legislation of the United Church."

The following resolution on Collegiate Education was adopted with the understanding that arrangements will be made for implementing the engagements of this Synod with Dalhousie College:—

"That the negotiating Churches shall enter into Union with the Theological and Literary Institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts' Department in any of the Colleges above named."

The following resolutions were then agreed to:

"That the Committee recommend that steps be taken at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration of an efficient Fund for the benefit of the widows and orphans of ministers."

"That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence."

The Resolution on the disposal of the Temporalities Fund of the Presbyterian Church of Canada, in connection with the Church of Scotland, was read, but the Synod did not feel that it was called to record any deliverance on the subject.

The recommendations of the Joint Committees on the conduct of Missions and the name were then approved:

"That the Committee does now express

its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several churches, according to their respective claims; and that with regard to the practical work of the Church, and the promotion of its schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church; yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world."

"The Committee further agreed that the name of the United Church should be 'The Presbyterian Church of British North America.'"

The following motion was then proposed by Rev. John McKinnon, seconded by Rev. J. K. Smith.

"That the Synod having heard and discussed the report of their Committee on Union, adopt the same, with thanks to the Committee for their services; and, further, having considered the proposed basis of Union, with the deliverances of the Joint Committee on the various subjects brought before them, approve of the said basis and deliverances, viz.: On the State grants to educational establishments of a denominational character; on the mode of election of theological professors; on the Headship of Christ over His Church; on modes of worship; on collegiate education; on the establishment of a fund for the benefit of widows and orphans of ministers; on rights of property; on the missionary schemes of the church; on the proposed name of the United Church; and now, rejoicing in the prospect of a speedy and harmonious union of the four negotiating churches, resolve, in terms of the Barrier Act, to send down to presbyteries, kirk sessions, and congregations, the aforesaid basis and deliverances for their consideration, with instructions to sessions and congregations to report to presbyteries, and presbyteries to remit their own reports, and those of sessions and congregations, to next Synod."

This motion was then submitted, and passed by a vote of 80 to 1.

The Waldenses.

A letter was read from Rev. Mattee Proshet, Deputy from the Waldensian Church in Italy, expressing regret at his inability to be present, and asking the sym-

pathies and prayers of the Synod. On motion agreed the letter be courteously acknowledged and that any funds that may be sent in along with the \$10 on hand be forwarded along with the letter.

TEMPERANCE.

The Report on Temperance was read by Rev. John MacLeod :

Your Committee regret that they cannot give a more favourable report regarding the decrease of intemperance, or the abatement of the causes by which it is produced. The manufacture, importation, sale and use of intoxicating liquors seem to have undergone no diminution during the past year. The drinking customs of society are still so largely patronized by all classes, under the terms "moderate," "respectable," and "occasional," that the power and influence of the evil are continually being manifested in the history of its victims, as it is ever bearing testimony to the divine declaration, that "Wine is a mocker, and strong drink is raging, whosoever is deceived thereby is not wise."

Your Committee regard the vice of intemperance as one of the greatest that exists in our land. It is a moral, a social, and a physical evil. Alcohol is declared by the best authorities to be a *cerebral poison*. It directly attacks the muscles and the brain when taken into the system. As a moral evil, therefore it differs from almost all other sins, and outstrips them in its disastrous results, because it is the only sin which is the direct and wilful extinction of reason. It is a social evil, because it is the main cause of poverty, crime, insanity, ignorance, and numerous other evils, tending to social debasement and personal demoralization. It is a physical disease, a fondness, a passion, a sort of madness for drink, produced by drink which grows and strengthens by indulgences, until the poor devotee, dead at length to all appeals, entreaties, and arguments, holds out the cup in palsied hand to cry, give, give; and finally yields to that current that bears health and property, wife and children, soul and body, down, down into one common and eternal ruin."

O., surely the kind hearts it is daily breaking, the happy homes it is blighting, the fair characters it is ruining, the innocent children it is beggaring, and starving, and murdering, the gray hairs it is bringing down with sorrow to the grave, and above all the precious souls it is sinking down to eternal perdition—surely all these proclaim it to be an evil of the most gigantic proportions, and call earnestly and loudly for the combined and continued and prayerful efforts of all great and good men.

We fearlessly charge intemperance with being the cause of more than one half of the crime, poverty and wretchedness that exist in the civilized world; with furnishing the largest number of inmates to our jails, asylums, and poor houses; with being one of the greatest hindrances to the spread of the gospel and one of the most powerful weapons in the hand of the great enemy for the ruin of precious souls. And yet this evil is upheld and protected by law, and patronized by a large proportion of the wealthy and fashionable of the world, and even, alas! by professing christians. Now we feel ourselves warranted in laying it down as a general principle that man has no right to legalize the sale of alcoholic drinks as a beverage, because, as such, it results only in evil to men, whether viewed as a physical, intellectual, moral or immortal being, and in this view we are supported by a large array of great and good men. We lay it down as another general principle that if the pure, self-sacrificing spirit of Christianity constrained the apostle Paul, lest his example should be a stumbling block to the weaker brethren, to adopt this magnanimous resolution, "If meat make my brother to offend, I will eat no more flesh while the world stands, lest I make my brother to offend," Surely in this advanced age of the world's history the same unchanged and unchangeable principles render it obligatory on every Christian, not only for his own sake but for the sake of his weaker brethren to abstain entirely from the use of all intoxicating liquors and to use all legitimate means to reclaim the erring and to prevent others from falling victims to this tremendous evil.

Of course the first cause of intemperance is the depravity of human nature, and consequently the foremost of all remedies is the spread of the Word, and the faithful, earnest preaching of the gospel; but nevertheless, there are causes acting upon and through the depravity of our nature, which are the immediate causes of this evil, and which may be modified or prevented by means suited to their nature and origin. If then we look around us for the causes of the prevalence of intemperance, we shall find them to be principally, (1) False notions and estimates of the nature of intoxicating drinks; (2) The social fashions and usages of society; and (3) The great number of taverns and dram shops to be found in our cities, and towns, and villages, and throughout our whole land, presenting to young and old, temptations to indulgences, which alas! in many cases they are unable to resist. Did these dram shops and dens of hell give up their secrets as the sea does its drowned cast upon the beach we should have a roll, like the prophet's written

within and without, full of Sabbath desecration, gambling, debauchery, drunkenness and ruin. These three causes must be met by their corresponding cures; viz., suasion for the head; the fashion of a better associated example for the conventional usage, and the prohibition of the traffic by legal enactment, as crown and complement of the temperance movement.

While your Committee do not underrate the value of many of the organizations now in operation for the suppression of intemperance, and for the advancement of the Temperance Reform, nor the sacrificing spirit manifested by many in the ranks of the great Temperance Army, yet we believe, that under existing circumstances, it is to the Church of Christ, in her collective character, and to Christians in their individual capacity, we must look, under the blessing of God, for an abatement of this evil.

Your Committee are gratified to learn that several of our largest and most flourishing congregations have established congregational Total Abstinence Societies, with the Kirk Session for a staff of office-bearers, and that the influence of these societies is already being felt for good. It is also gratifying to know that the recommendation of last year, viz., that sermons bearing on this evil should be preached on a certain day, has been very generally complied with. And your Committee would recommend,

1st. That this year also the ministers of this Church should preach to their people on the subject of Temperance on the third Sabbath of December, specially warning them against the drinking usages connected with our Christmas and New Year season.

2nd. That an appeal be prepared and addressed to the Church, setting forth the duty of individual abstinence, on the part of professing Christians, from all participation either in the traffic or use of intoxicating stimulants.

3rd. That Sessions organize Total Abstinence societies under their own control, in their several congregations, and strive as far as possible to have all their members enrolled.

4th. That in all our Sabbath Schools, the Total Abstinence pledge should be administered to as many as would accept of it with the consent of their parents.

5th. That, for total suppression of this great evil, among the masses of society, a vigorous and continued agitation should be kept up, with a view to the enactment of a law prohibiting the manufacture, importation, or sale of intoxicating liquors, except for mechanical, medicinal or sacred uses.

Your Committee feel that were their recommendations followed out honestly and

energetically, that if the Church of Christ were to rise in her might and majesty and take her true position on this great question, and employ her combined energy, her moral power in its advancement, the drinking customs of society would feel the hand of the great Master laid on them, and the Temperance Reform receive a position and a power in the land which it has never yet attained.

All which is respectfully submitted.

JOHN McLEOD, *Convener.*

Action of Synod on the Report.

The recommendations were considered *seriatim*. The first was adopted as follows:—

“That, this year also, the ministers of the church should preach to their people on the subject of Temperance, on the third Sabbath of December, specially warning them against the drinking usages connected with our Christmas and New Year's season.”

The second was also adopted:—“That an appeal be prepared and addressed to the Church, setting forth the duty of individual abstinence on the part of professing Christians from all participation either in the traffic or use of intoxicating stimulants.” And the Committee was directed to carry out this resolution by preparing and publishing the address in such periodicals as they may think best fitted to further the desired object.

Instead of resolutions third and fourth, which recommended the organizing of Congregational Abstinence Societies, and the administration of the pledge in Sabbath schools, the following was substituted:—

“That Sessions and Sabbath School Teachers be recommended, as far as circumstances admit, to keep the evils of intemperance prominently before the minds of children in Sabbath Schools, and encourage them to practice the principles of total abstinence.”

The fourth recommendation, in favour of agitation to procure a prohibitory law, was, after discussion, withdrawn.

Request.

A letter from George McLeod, Esq., Executor of the Estate of the late George Kerr, Esq., of Chatham, requesting the Synod to authorize an agent to receive a Legacy bequeathed to the funds of this church, when it was agreed to notify Mr

McLeod that Rev. P. G. McGregor, the Synod's Treasurer, is authorized to receive the bequest, and to grant a discharge.

Agent's Salary.

In accordance with notice given, Rev. Mr. Forrest moved, and Rev. Mr. McNeill seconded, "That the sum of \$300 be added to the salary of the Agent of the church."

It was moved in amendment by Rev. E. Ross, and seconded by Rev. A. McL. Sinclair, "That no increase be made in the meantime." The motion was preferred by a large majority.

Charlottetown.

Rev. Dr. Bayne read the Report of the Committee appointed by Synod last year to visit Charlottetown, and try to convince the congregation of Zion Church of their duty to provide for the payment of interest due to our Educational Board for debt on the church: and also for Insurance, that all parties may be protected from loss. The Report showed that the Committee had been unable to accomplish the object of their appointment.

The Report was received, and the diligence of the Committee approved.

Rev. Isaac Murray, on behalf of himself and of others, in whom, as Trustees of Synod, the legal title was vested, asked that they might be permitted to protect themselves from pecuniary loss by such steps as they might find to be necessary.

It was agreed to grant the permission sought; but direct that final measures be not resorted to before next meeting of Synod, and ask the pastor, in the meantime, to deal with the congregation, so as to secure an amicable arrangement of the difficulty.

Students.

A Special Committee had been appointed, Dr. McCulloch, Convener, to report on the reception, examination and transference of Students. The report, slightly amended, was adopted as follows:

I. That a Board of Examiners be constituted by Synod, composed of one member for each Presbytery of twelve ministerial members and under; two for each Presbytery exceeding twelve; appointments to be made by Presbyteries. Returns of such appointments to be made, before 1st Tuesday

in September, to Synod Clerk. Five to be a Quorum.

II. That said Examining Board shall meet at Truro, on the 1st Tuesday of Oct.

III. The duties of the Board shall be,

I. To prepare a series of questions to be put to all applicants for admission to the Hall.

II. To examine applicants for admission to the Hall on said questions, subject to the Synod's deliverance anent degrees.

III. The subjects of Examination shall be the Collegiate Course, Scriptural History and Theology, together with such inquiries, as to motives, as the Board may deem necessary.

IV. Subject to Synodical approval; or, by Synodical authority, the Board may appoint Sub-examiners for New Brunswick, P. E. Island and Nova Scotia, to meet at St. John, Halifax, Charlottetown and Baddeck, C. B. And, respectively, the result of said Examinations to be forwarded to the Convener or Secretary of the Central Board to carry into effect.

V. No Student to be admitted to examination, except under certificate signed by the Moderator and Clerk of Presbytery.

OF TRANSFERENCE.

I. Students preparing, at college, for the ministry, shall place themselves under the Presbytery in whose bounds they reside, and are hereby so placed by act of Synod.

II. Students leaving the Hall shall be provided with a certificate from the Board of Superintendence, to be presented to the Clerk of the Presbytery where he resides, within fourteen days.

III. Students shall not pass from one Presbytery to another without a certificate of transference.

IV. A certificate of transference shall be given to students on due reasons assigned, without which no student shall be entitled to the supervision of the Presbytery to which he removes.

V. It was agreed to recommend that Examinations at the close of the Session be committed to the Examining Board.

All which is respectfully submitted.

Agreed that each Presbytery shall provide for the payment of the expenses of its own member or members.

ACADIAN MISSION.

The Report of the Acadian Mission for the past year was read by Rev. A. Falconer, the Convener of Committee being absent:

REPORT OF THE ACADIAN MISSION COMMITTEE.

It is not necessary for the Committee in giving their Annual Report to give any-

thing more than a passing notice to the System of Iniquity against whose misrepresentations the energies of our missionaries have been directed. It may be observed, however, that in two ways we have had indications of the intolerant and aggressive character of the Romish system during the past year—the first in the burning of the Scriptures at Grand Falls in September last, and the second in the daring and startling attempt to direct parliamentary action in such a manner as to threaten the integrity of our legal rights and privileges under the constitution.

Although both these acts tended to excite the alarm of Protestants and cause a healthful reaction against Popery and its claims; they have at the same time served to unmask the unscrupulous character of the system and they justify the severest terms in which it is denounced.

At the date of last Report your Committee had two missionaries engaged at Grand Falls, with very gratifying prospects of success. The services of these young men were continued until the end of September. During that month Mr. Paradis made a brief visit to some localities in P. E. Island and Cape Breton. The result of this tour as well as of the labors at Grand Falls, are already before the church, showing very gratifying results for the expenditure of means and labor made.

During the month of November the Convener of Committee visited Grand Falls, and after spending several days in visiting the parties who had renounced Romanism he was fully persuaded that the promising character of the mission had not been by any means over estimated; but that it could not be profitably worked without fuller organization and the public preaching of the Gospel. In order to do this a place of worship was necessary, and it must be erected immediately if the mission was to be profitably prosecuted.

It was found by conversation that the English speaking population of all Denominations were deeply interested in our mission; and after due intimation at the Sabbath services, a meeting was held to consider what could be done for the erection of a mission church.

It was found that a site granted by the Government and conveniently situated in the town could be made available. It was laid before the meeting that the building to be erected should be owned entirely by the Presbyterian Church of the Lower Provinces, but that when not required for use by Presbyterians it might be occupied occasionally by adherents of other evangelical Denominations. The meeting consisted of eleven persons, not one half of whom were Presbyterians. A Baptist occupied the Chair, and a Methodist acted as Secretary.

A subscription list was opened and \$350 subscribed on the spot.

The Committee felt that this was a good beginning, and an appeal was issued to the Church for funds in aid of the undertaking. In response to this appeal about \$150 have been received. Plans and specifications have also been secured, and if the response of the Church were a little more liberal the work of erection might be proceeded with at once.

In April of the current year the same two young men returned to the service of the Committee. Mr. Brouillette was directed to resume work at Grand Falls, and Mr. Paradis was allocated at Buctouche. At Grand Falls it was gratifying to find that notwithstanding the strenuous efforts of the Priesthood to recover lost ground all the converts stood true to their new found convictions.

At Buctouche the field was found to be very difficult to work. The people are very ignorant and consequently difficult to approach. They cannot read Books and must be reached by frequent personal conversation. A marked change is now apparent. Many who once sought to escape the missionary, now anxiously seek opportunities for religious conversation. Before the light of divine truth old superstitions are losing their hold, and while a few only are ready to renounce the Church of Rome, many are sensible of her corruptions and seeking for the truth. It is but the seed time in this field and yet the harvest already abundantly fore-shadows itself.

It is the intention of the Committee to direct their efforts during the remainder of this season chiefly to those fields already occupied, but some inviting fields in the eastern part of Nova Scotia will be visited.

The Committee would earnestly desire to elicit a more liberal response to the call for funds for the church at Grand Falls. There are a few Presbyterians in the town who will contribute very liberally according to their means; yet they will need and they deserve a helping hand. At present there is not a single Presbyterian place of worship in the County of Victoria. Eight or ten dollars from each of our congregations or a few cents, say a single dime from each of our Church members would secure in the rising town of Grand Falls, a snug little building, which would be a credit to our Church as well as a great convenience to our scattered co-religionists, as well as a help to the missionaries who are there with striking success fighting the man of sin.

All which is respectfully submitted.

By order of Committee,

N. MCKAY, Convener.

Truro, 26th June, 1873.

Rev. Charles Chiniquy then addressed

the Synod for an hour. He was followed by Mr. Paradis, one of our young missionaries.

On motion of Rev. S. Houston, the following resolution passed unanimously:—The Synod having heard Mr. Chiniquy and Mr. Paradis, resolves—

1. To thank our respected father, Mr. Chiniquy, for the information given.

2. To instruct Presbyteries and ministers, that half of the collections to be taken up at the meetings which Mr. Chiniquy may address within our bounds, be applied to our Canadian Mission, especially to the payment for the church which is being erected at Grand Falls.

3. To rejoice at hearing such information from Mr. Paradis, and encourage the Committee and our esteemed young Evangelist, to continue in the work, which appears to be attended by such success, and to commend the mission and its agents to the prayers of the church.

FOREIGN MISSIONS.

The Report of the Board as printed in the last *Record* was adopted:

SALARIES.

The recommendations of the Board were then taken up seriatim. Respecting the reference on the subject of the increase of the salaries of Missionaries, it was agreed to remit the matter to the Board simpliciter, with instructions to deal liberally with the brethren, who have left their country to preach the Gospel among the heathen.

CAPTAIN FRASER.

Captain Fraser, who had returned home with his family since the last meeting of Synod, being present, was introduced to the moderator; and, on motion, the thanks of the Synod were communicated to him for his valuable services, while in charge of the *Dayspring*. Dr. Bayne, by request of the moderator, led in a prayer of thanksgiving to God for protection to Captain Fraser, his family, the Missionaries and natives carried in the *Dayspring* while under his command. Captain Fraser was then appointed a member of the Board of Foreign Missions, after which he made a suitable acknowledgment of the courtesy and respect thus shown him.

MRS. GEDDIE.

It was next agreed that the Synod insure to Mrs. Geddie a support of at least \$600

per annum, to be made up of her widow's allowance, the interest of the Geddie Memorial Fund, and a sum to be voted directly by the Board, so as to make up a sum of not less than \$600 per annum.

THANKS TO THE CHILDREN.

It was agreed "to express the cordial thanks of the Synod to the children of the church for their prompt response to the appeal made to them to provide for the payment of the debt on the Church for Asiatics in San Fernando; and for houses for our Missionaries in Trinidad; and that each minister, the children of whose church have contributed, should intimate the Synod's thanks from the pulpit; and farther, that, in congregations where the children have not contributed, they be invited to aid in liquidating the small debt remaining."

FURLOUGHS.

It was next agreed that the Missionaries at Trinidad shall have the privilege of returning home, for a season, at the expiration of every five years; and that similar relief, by a voyage to Australia or something equivalent, be granted to the missionaries of the New Hebrides, under the direction of the Missionary Synod.

ANOTHER MISSIONARY.

It was further agreed to adopt the recommendation of the Board, for the appointment of a third missionary to Trinidad, should the expectations of the Missionaries respecting local support from Christian Proprietors be realized.

TRINIDAD.

The Constitution of the Presbytery of Trinidad was next read, that the Synod might sanction it, should it meet its approval. Consideration of this subject, in its bearing on our Missionaries abroad in both parts of our Mission field, was postponed till next meeting of Synod.

NEW HEBRIDES.

Rev. Wm. Duff moved "that the Board be directed to initiate measures for the withdrawal of this church from the New Hebrides Mission; and, as a preparatory step, to open correspondence with the Australian churches."

Rev. T. Sedgwick moved that "this subject be deferred till next meeting of Synod,"

when, the question being taken, the amendment was preferred by a large majority.

Postponed.

The overture of the Presbytery' of Halifax in favour of the adoption of the Hymn Book of the Free Church or that of the English Presbyterian Church could not be considered for lack of time. It was left over till next year. Rev. John MacKinnon's motion respecting constituent members of Church Courts was left over for the same reason.

Insurance of Churches.

Rev. G. Patterson, reported the action of the Committee on the insurance of churches, showing the applications, so far had been too limited in number to warrant the Committee in putting the scheme into operation.

Agreed that it be remitted to the Committee to prosecute the scheme, and they are authorized to put the scheme in operation so soon as the numbers making application will warrant it.

The order of last year for the Committee to consider the practicability of including manse, was renewed.

Evangelists.

Rev. Dr. McCulloch gave notice of motion next year for the revival of the office of Evangelists in the Church, and asked that Presbyteries should in the meantime, consider the subject.

SUPPLEMENTING FUND.

Rev. T. Sedgewick reported as follows, from the Committee on Supplements:—

In submitting their annual Report to Synod the Committee would begin by briefly presenting some account of their work during the past year; how they have carried out the Synod's recommendations, what success has attended their efforts, and to what extent their obligations have been fulfilled.

The Synod will remember that at their last meeting, full power was given to the Committee to take what steps they considered best to improve the condition of the Fund. It will not be forgotten that at that time it was far from being in a satisfactory state. More than fifteen hundred dollars had to be drawn from the Home Mission Board to meet deficiencies, while the amount asked for by the Committee far exceeded that of any former year. At the first meeting of Com-

mittee after the rising of Synod this question was the matter of long and anxious deliberation on their part and the conclusions to which they came were as follows:—

1. They felt themselves in the first place under necessity of authorizing the Secretary to communicate with the Colonial Committees of the Free Church of Scotland and the Irish Presbyterian Church, and instructed him while making no formal appeal, to give them a somewhat full account of the position and work of our Church, in the hope that they might take our circumstances into consideration and render us some assistance. The Synod are perhaps already aware that the Colonial Committee of the Free Church has responded by granting £100 sterling for two years, thus adding another to the many proofs they have already afforded of their interest in us. The Committee rejoice to think that in acknowledging their liberality they will be able to inform them at the same time that a part of their grant will be devoted to supplying the spiritual wants of that large colony of Scotch people who have recently settled in New Brunswick. No official reply has as yet been received from the Irish Presbyterian Church. Much to his surprise the Secretary's communication appeared in the *Record* of that Church with the remark appended that a good case had been made out, and from this and other facts in the Committee's knowledge, they entertain a strong hope that a favourable response will be given by them as well.

2. The Committee, in further carrying out the instructions of the last Synod, caused two circulars to be drawn up, explaining and enforcing somewhat fully the claims of the Scheme, the one intended for Kirk Sessions and the other for those individual members of the Church most likely in our judgment to help us. These circulars obtained a somewhat extensive circulation throughout the Church, and though the response to them was not perhaps so widespread and liberal as we expected the Committee feel that the result has amply justified them in taking this course.

3. And lastly Presbyteries were also visited by members of Committee in the interests of the Scheme, and it was kept before the Church throughout the year in the pages of the *Record*.

Such then are the means which the Committee adopted in carrying into effect the Synod's instructions and they are happy to be able to report that at the close of the financial year the fund was in a better position than ever before. All our obligations if not met altogether, have been very nearly so. Whether this result is in any measure owing to the Committee's efforts they will not presume to say, but be this the case or

not, it is not the less gratifying to them and we doubt not to the Synod as well.

Perhaps it may not be amiss for the information of the Synod and the Church to state here a few facts as to the position of the Church in relation to this scheme, drawn from the last statistical table.

Average No. of families in the Supplemented congregations, 75; Av. rate per family for all purposes in Supplemented congregations, \$10.64; rate in whole church, \$10.31; whole amount contributed to Scheme as drawn from statistical table, \$2225.00; Av. rate per congregation contributed to Fund (reckoning 137 congregations), \$16.24; Av. rate per family over whole Church contributed to Scheme, \$0.15.

Average Rate per Supplementing Congregations for all purposes in the various Presbyteries.

Presbytery of Truro,	\$16.92	} Average \$10 64 as above.
" " Lun. & Y.	15.59	
" " Halifax,	14.00	
" " St. John,	12.30	
" " Pictou,	10.00	
" " C. Breton,	8.55	
" " Vict. & R.,	7.12	
" " P. E. Island,	6.13	}
" " Miramichi,	5.22	

Average Rate per Congregation contributed to the Fund in the various Presbyteries.

Presbytery of Truro,	\$30.64	} Average rate \$16.24 as above.
" " Pictou,	24.02	
" " Lun. & Y.,	19.37	
" " St. John,	18.28	
" " Halifax,	17.96	
" " Tat'gouche,	14.49	
" " C. Breton,	14.10	
" " Vict. & R.	11.22	
" " Miramichi,	8.21	
" " P. E. Island,	4.10	

Average rate per Family contributed to the Fund in the various Presbyteries.

Presbytery of Pictou,	\$0.24	} Average rate \$0.15 as above.
" " Lun. & Y.	23	
" " St. John,	22	
" " Truro,	21	
" " Halifax,	21	
" " Tat'gouche,	14	
" " Cape Breton,	8	
" " Miramichi,	8	
" " Vict. & R.	7	
" " P. E. Island,	4	

The amounts received by the various Presbyteries we have not set down. They will be easily found by referring to the Report. We may mention, however, that the Presbytery of Tatamagouche receives nothing, the Presbytery of Pictou, \$60.00 only, and the other Presbyteries amounts varying from \$200 to \$1000.

These Statistics tell their own tale, and the Committee would commend them to the serious consideration of the Church.

Coming now to the ensuing year the Committee recommend that Supplements be granted to the following congregations:

Presbytery of St. John.

1. Sussex, \$100.
2. Springfield, \$100.
3. Londonderry, \$120.
4. Saltsprings, \$100.
5. Bocabec, \$75.
6. Carleton, \$100.
7. Fredericton, \$200.
8. Baillie, \$100.
9. Nerepis, \$50, if settled.
10. Glassville, \$120, if settled.
11. New Stonehaven, \$200, if settled.

Presbytery of Miramichi.

12. New Mills, \$100.

Presbytery of P. E. Island.

13. Dundas, \$120
14. West Point, \$120.
15. Bay Fortune, \$50.

Presbytery of Victoria and Richmond.

16. Baddeck, \$100.
17. Port Hastings, \$60.
18. Lake Ainslie, \$80.
19. Mabou, \$100, if settled.

Presbytery of Cape Breton.

20. Leitch's Creek, \$130.
21. Boularderie, \$60.
22. Cow Bay, \$40.
23. Gabarus, \$100.
24. Cape North, \$100, if settled.

Presbytery of Pictou.

25. French River, \$80.

Presbytery of Truro.

26. Parrsboro, \$100.
27. Coldstream, \$100.
28. Acadia, \$100, if settled.

Presbytery of Halifax.

29. Annapolis, \$170.
30. Kempt and Walton, \$120 if settled.
31. Lawrencetown, \$140.
32. Musquodoboit Harbour, \$120.
33. Noel, \$120, if settled.

Presbytery of Lunenburg and Yarmouth.

34. Clyde River, \$100.
35. Mahone Bay, \$100.
36. Carleton and Chebogue, \$150.

In the Presbytery of St. John, Nerepis, Glassville, and New Stonehaven, have been added, while Moncton is withdrawn, having become self-sustaining. In the Presbytery of P. E. Island, Bay Fortune has been added, and Tryon, Woodville, and Murray Harbour have been withdrawn. The two former are at present vacant, while Murray Harbour has become self-sustaining. In the same Presbytery applications were made for the congrega-

tions of Covehead, East St. Peter's, and Brookfield, which the Committee, after careful consideration, have not been able to recommend. In the Presbytery of Victoria and Richmond, Mabou at present vacant, has been added. In the Presbytery of Cape Breton, Glace Bay is withdrawn, having become self-sustaining, and Cape North, at present vacant, has been added. In the Presbytery of Halifax, Noel has been added. As to the amounts granted in the Presbytery of St. John, Londonderry receives \$20 additional while Bocabec has asked for \$25 less. In the Presbytery of Victoria and Richmond, \$50 has been granted to Baddeck in place of 80 as before. In the Presbytery of Cape Breton, Cow Bay asks for \$40, in place of \$80 as before. In the Presbytery of Pictou, \$80 instead of \$60 has been granted to French River. In the Presbytery of Halifax, the grant to Annapolis has been reduced by \$30, the Annapolis section of the congregation having assumed that amount. The grant to Lawrencetown has been increased by \$20, the Committee having gone as far as they could to meet the wishes of the Presbytery. In the Presbytery of Lunenburg and Yarmouth, the grant to Mahone Bay has been reduced by \$10. To sum up, the whole amount asked for is \$3805.00, an increase of between three or four hundred dollars upon the grant of last year, but as there are a good many vacant congregations on the list it is not probable that the grant of last year will be exceeded. The amount, however, is sufficiently large. It is true, as already reported, that very considerable aid may be expected from abroad, but the effect of this should be to stimulate rather than check the liberality of the Church, and the Committee feel that keeping this foreign aid out of view altogether, the most earnest and active efforts on the part of Presbyteries, and Sessions, and members of the Church will be needed to meet our obligations, and to preserve unimpaired this right arm of the Church's strength.

There is one matter, which for some years has forced itself upon the Committee's notice. We refer to the practice of Presbyteries dividing congregations, the effect of which division being to make two weak congregations take the place of one strong one, and either, or perhaps both becoming dependent upon the Church at large. We do not wish, of course to tie up a Presbytery's hands, and there are exceptions to every rule, but we would recommend,—

1. That the Synod enjoin Presbyteries to use every effort to secure that when congregations are divided they should be self-sustaining, or, at least, there should be a strong probability of their becoming so within a reasonable time.

2. That any Balance against the Scheme be defrayed from the funds of the Home Mission Board.

3. That the powers given to the Committee by previous Synod be continued.

4. That an allowance be made to the Secretary of \$50 to defray necessary expenses.

All which is respectfully submitted.

GEORGE CHRISTIE, *Convener.*

THOS. SEDGEWICK, *Secretary.*

Action of Synod.

The list was accepted, and \$80 farther voted for Cove Head.

The recommendations of the Board were accepted:—

1. To enjoin Presbyteries to use every endeavour to see that, when new congregations are erected, they should be self-sustaining, or at least there should be strong probability of their becoming so, within a reasonable time.

2. That any balance against the fund be defrayed from the funds of the Home Mission Board.

3. That the powers already given to the Committee be continued.

4. That the sum of \$50 be allowed to defray the necessary expenses of the Secretary.

Agreed that the thanks of the Synod be given to the Committee and Secretary for their excellent Report, and for the good work which they have so earnestly and so successfully prosecuted for the Church.

Aged and Infirm Ministers.

Rev. G. Patterson read the Report of the Aged and Infirm Ministers' Fund, showing that the sum in fund amounted to \$3157.85.

It appeared that the scheme had not been followed out in all the Presbyteries.

The Report was received, and the diligence of the Committee approved. The Synod then reaffirmed the resolution of last year: "That the Synod renew their injunction to those congregations which have not contributed to this scheme, to do so as early as possible, authorize the agent of the schemes of the church to give his aid as far as convenient, direct the attention of Presbyteries to the subject, and remit the matter to the Committee to prosecute the work of collecting.

Deceased Ministers.

Rev. G. Patterson from the Committee appointed by Synod, submitted the Memo

rial notices of Rev. John Campbell, of Sherbrooke, and of Dr. Geddie, of Ancientum, in the New Hebrides. These were accepted, and ordered to be engrossed. Rev. E. Ross addressed the Throne of Grace in connection with these dispensations of Divine Providence.

Agreed that the Clerk forward a copy of this Minute to the respective families.

PUBLIC EDUCATION.

The following Report was submitted by Rev. C. B. Pitblado:

REPORT OF COMMITTEE ON PUBLIC EDUCATION.

Your Committee feel that in presenting their Report they should call special attention to the insidious and persistent efforts of the Church of Rome against free education. Whilst she pretends to be the friend, she is in reality the inveterate foe of public schools. Her ostensible policy is to encourage the education of the people, but her real policy is to establish and maintain a tyrannical priest craft. Her educational institutions, however much learning and refinement they may contain, are little better than schools of superstition. She has an educational system which has produced the most baneful results in every country and community where it has prevailed. She educates not to quicken but to paralyse the intellect, not to enlighten, but to enslave the conscience, not to benefit the people, but to secure power for the priest. Her whole history, in every country over which she has acquired power proves beyond dispute that her educational system does not tend to the emancipation and elevation of men, but to their mental and moral enslavement and degradation. She pretends to be a friend of education in order that she may thereby disarm opposition against her treacherous designs. Her aim is to secure the control of the educational institutions of the world and subvert them to her own purposes. To gain her object she works with unflinching zeal and unscrupulous energy. She takes care to let the pressure of her direct political power be felt on the legislation of every free country where she has any influence. No where does she work harder and more persistently to control and mould legislation than in our own country; and, we believe, that the question, whether the priests or the people constitutionally are to rule, is the practical issue which will finally fix the destinies of this Dominion. Roman Catholic supremacy means for us, and every nation subjected to it—political corruption and national imbecility. Rome will if she can

build up her power on the ruins of the free school system of the Maritime Provinces.

During the past winter a bold and unscrupulous attempt was made—no doubt at the instigation of the hierarchy of Rome—to overthrow the free school system of New Brunswick. The Local Legislature of that Province found it necessary to pass an amendment to their school law for the purpose of rendering it effective. Without such an amendment the law of New Brunswick would have been to a very large extent inoperative. The Roman Catholics knowing this fact opposed the measure with all their might, but were defeated. The measure was shown to be absolutely necessary for the working of the law and by the highest legal authorities of the country it was declared to be perfectly constitutional according to the federal compact upon which the Dominion was formed. This, however, did not satisfy the Church of Rome. Priestly influence was used to get the House of Commons of this Dominion to interfere in the matter. A motion was introduced into the House of Commons the purport of which was to force the government to advise the Governor General to disallow the amendment which had been constitutionally passed in the Local Legislature of New Brunswick from going into effect. To follow the course pointed out by this motion, your Committee felt would be a gross invasion of federal rights as well as a death blow to our free school system. We consequently met and prepared a protest against the action of the majority in the House of Commons who voted for Mr. Costigan's motion. We remonstrated against the motion on the ground that it was unconstitutional as well as detrimental to the interests of education. It advised a course which was revolutionary in its character and an open violation of our educational rights. This protest was forwarded to the premier of Canada; and a reply acknowledging its receipt has been received.

The Brethren in New Brunswick connected with the Committee prepared and published a circular on the subject which was no doubt very effectual in awakening the public mind.

For the present the difficulty is tided over; but the end is not yet. The Governor General has not disallowed the amendment referred to, but the constitutional point is to be carried before the Privy Council of Great Britain. No doubt that before this tribunal the law will be sustained, but Rome will not be stilled, she will struggle for the victory by some other methods, and we cannot be too watchful of her machinations. Your Committee fear that unless the Protestants of the Maritime Provinces act more unitedly and determinedly the servants of Rome will triumph in the de-

struction or subversion of our free school system.

All which is respectfully submitted.

C. B. PITBLADO, *Convener*.

The following resolution drafted by a Special Committee was adopted unanimously:

"The Synod receives the Report, approves of the principles expressed in it, and instructs the Committee to continue their labours, giving them full power to act as may seem advisable to them.

"And whereas this Synod has reason to believe that efforts both open and covert, are being made to overturn the Educational System of the Maritime Provinces, therefore be it resolved:

"1. To protest decidedly against any tampering with our Educational rights and institutions.

"2. To call upon the people under our jurisdiction to exercise the strictest vigilance with reference to this matter, and on the slightest appearance of danger to take the necessary steps to awaken the Church to a sense of its responsibility, and if need be to withdraw their countenance and support from the public men that originate or abet such proceedings.

"4. To express the deepest sympathy with the brethren in New Brunswick and P. E. Island in the struggle they have to maintain with the advocates of Sectarian Education, who are insidiously endeavouring to uproot the Free School System of these Provinces; and the Synod declares its determined purpose to stand by the said brethren in that struggle."

Letter from Scotland.

Read a letter from the Clerk of Synod of the Reformed Presbyterian Synod of Scotland, announcing the appearance before that body of Rev. Robert Sedgewick, our delegate; and expressing the great satisfaction experienced in receiving the Deputy of this Church. Ordered that the letter be acknowledged and filed.

The Queen.

The address of the Synod to Her Majesty the Queen, prepared and forwarded last year by a Committee in the name of Synod, was read. The reply of Her most gracious Majesty was next read, and heard with much satisfaction. It was also reported that an address to Lord Dufferin, the Governor General had been presented to which his Excellency had given a very cordial response. These documents being published were regarded as read.

Sabbath Schools.

The Report was submitted by Mr. Simpson. The following statistics were given, There are 383 schools, attended by 13,920 children, and 1,748 Teachers: increase of 10 schools; 140 Teachers, and 800 children. The International Series of Lessons has been adopted and notes issued in the *Record*.—The Report was received and approved.

With regard to books, the supply of books in the British American Book and Tract Society was highly spoken of.

Gift Enterprizes and Lotteries.

The attention of Synod was called to the prevalence of illegal and demoralizing practices such as Lotteries and Gift Enterprizes. The following motion submitted by Rev. E. A. McCurdy was adopted unanimously:—

That the Synod in view of the existence of certain "Gift Enterprizes" within their bounds, and of the great publicity given to the same, desire to protest in the strongest terms against all such movements, which do so much encourage the spirit of gambling throughout the country.

STATE OF RELIGION.

Rev. S. Houston submitted the Report on this subject, as follows:—

Your Committee have the gratification of reporting that more Presbyteries than ever before have made returns this year. Eight of the ten Presbyteries have complied with the order of Synod, having made returns to the Convener. The two that still neglect to do so are Cape Breton and Miramichi.

In accordance with the leave granted at last meeting of Synod, queries were issued to which answers were requested to be sent by Sessions to their respective Presbyteries. These queries were inserted in the December number of the *Record*, the Committee believing that in that way they would not fail to be read by every minister at least of this Synod. Nevertheless the report of one Presbytery contains the following statement: "As the queries which had been expected from the Committee have not reached any of the members of Presbytery, they cannot give so particular a report as would be desirable." Can it be that in the bounds of an entire Presbytery no copies of the *Record* are taken?

From statements made in the reports that came to hand it appears that Presbyteries have as much trouble in getting re-

turms from some of the Sessions as your Committee have from some of the Presbyteries. Nor are the returns that are obtained always what they ought to be. For instance the following statement is made where a committee of Presbytery was appointed to draw up a report: "Your committee after a careful perusal of the answers and comparing them with those of last year cannot help feeling that there is a tendency to overlook the real object of these queries. In many instances they do not appear to have been submitted to the Session at all, the answers are only the opinion of the pastor. In many cases the pastor has forgotten to return answers until requested to do so by the Committee, and then the time was too short to summon the Session. The result is a great many answers are so vague and general that it is almost impossible exactly to know what is really meant." Such a mode of doing things is very culpable indeed.

The difficulty that lies in the way of preparing a report on the state of religion, even when Presbyteries and Sessions afford every facility within their power, is pretty well known to the members or Synod. It is not easy to ascertain the exact condition of religious life in a community, perhaps it is utterly impossible. The difficulty is made greater when, as in the present instance, returns in some cases are not made at all, and in others are vague and pointless. The vagueness is due in the case of some to a sensitive scrupulousness, to a shrinking from forming any estimate. It is to be feared, however, that on the part of some it is due rather to spiritual carelessness.

There is no progress of a startling kind to report now, no revivals, no extensive ingatherings from the world. There has no wave of spiritual excitement swept over congregations or communities. The aspect of things in the Church has been calm and regular and orderly. It is not asserted here whether the calm and order are an advance or otherwise. There is room for discussion on that question. The gospel has been preached in a measure both of labour and of faithfulness. The young have been trained in the Sabbath School, the Bible Class, and in some cases in the catechetical meeting. There have been prayer meetings, visitations from house to house, and in some cases cottage meetings. One Presbytery reports that special services were held within its bounds in compliance with the recommendation of last Synod. And there has been the savour of a holy life diffused in a silent manner by many of the office bearers and members. Some result has followed from all this; it seems to be impossible that there should not be some result. Men have been brought out

of a state of nature and into a state of grace, and other men that were already in a state of grace have been lifted up to a higher level of knowledge and of spiritual life. We cannot perhaps lay our hands on such results and affirm without fear of contradiction that it is such results that we are laying our hands on, but we would fondly hope more or less of that issue has been reached. Such fruits as joining the fellowship of the Church, leading a moral life, engaging in Christian work, giving of means to the cause of God, both at home and abroad, loving one another, are referred to in the reports, and such fruits are very desirable. A large measure of these was brought to maturity during the past year, and in this we rejoice, for this we give thanks.

To be honest, however, that we may not congratulate ourselves on what may after all be gilding and not real gold, let us confess that there may be much of what we have now referred to and yet no infallible certainty that genuine godliness is flourishing. Making a profession of religion by coming to the Lord's Table in obedience to Christ's command does not prove that the practice agrees with the profession. External purity, at least much of the purity that is current in these days, is not sufficient, it may be but the respectable decency which is the natural outcome of moral habits, and of the civilization of our age, the heart never having been changed in the sense of being born again. Men may engage in active service even, in Sabbath School work, in Tract Distribution, in exhortation, public and private, and in similar work, and yet be far from the kingdom of God. And one cannot say how far liberality may go and not be based on the right motive. There are men whom we all know, and whom nothing but the work of the Spirit on the heart could make liberal, their nature is so niggardly. There are other men of nature so refined and generous that they can give and give largely without any self-denial, there being nothing behind but a delicate and subtle desire of self-esteem, even though they themselves be unconscious of that self-esteem. Therefore we need to be careful lest we count that to be fruit which is not genuine fruit. Oh! how cautious we as office-bearers in the Church of God ought to be, ready to be encouraged and yet not to be over sanguine.

Among the discouragement that almost all the reports refer to are drunkenness, love of the world, and fashion. Drunkenness need not be enlarged on here, as it forms the subject of a distinct report. That it is a great hindrance to the growth of true godliness all of us are well aware. That millions of dollars are spent on drink,

where thousands or even hundreds cannot be got for the support of the Gospel is a scandal, a blot on our professed and boasted civilization. And that is not all. In blunting the mental as well as the spiritual powers, and in opening wide the gate that other sins may pass through, it would be difficult to estimate the hurt that is done by it. The love of the world bulks up largely in the face of the Gospel. Time would fail to describe all the aspects that worldliness presents. It would be interesting were it not so terribly sad to observe the various phases it presents. We hear of families, and we have some knowledge of them that once were in moderate circumstances, and in those days a primitive and puritanic simplicity characterised the life which they led. Since then they have risen to comparative wealth, and one consequence is that the simplicity of deportment has given way to expensive and vicious indulgence, habits that once were regarded with horror are now the order of the day. If the parents still prefer the old ways, are still found in the prayer meetings and other places where the means of grace are enjoyed, not so the children, they have outgrown the old ways of serving their father's God, they have learned to serve God and mammon at the same time, they have negated our Lord's declaration, "Ye cannot serve two Masters." In the race for riches too there is a departure from honesty and truthfulness that is sad to contemplate in the light of an eternal world. The ordinary ways of amassing wealth are no longer sufficient, they are too slow, a royal road has been found out. The intense eagerness with which men, even professors of religion, grasp at speculations that are presented, whether habitually in the mercantile world, or occasionally in the lottery, the latter being dignified by a smoother and more captivating name, is a sign of the times in which we live. And if pastors and others raise their voice against such gigantic and iniquitous schemes, a flood of abuse is let loose upon them from various quarters, which amounts to a veritable persecution. The pulpit is brought into bondage, or if it asserts its heaven endowed freedom revenge is taken by emptying the pew. This is a favorite mode of punishing faithfulness. Ever literary men notice and comment upon the way in which faithful preaching is regarded in worldly and fashionable circles. Here are striking words which a minister is made to say: "How often have I thundered with all my heart and soul against the wicked extravagance of dress among women—against their filthy false hair, and their nauseous powders and paints? How often have I denounced the mercenary and material spirit of the age, the habitual corruptions and dishonesties of commerce, in high

places and in low? What good have I done? I have delighted the very people whom it was my object to rebuke. 'What a charming sermon!' 'More eloquent than ever.' 'I used to dread the sermon at the other church—do you know, I quite look forward to it now.' That is the effect I produce on Sunday. On Monday the women are off to the milliners to spend more money than ever; the city men are off to business to make more money than ever, while my grocer, loud in my praises in his Sunday coat, turns up his week-day sleeves and adulterates his favourite preacher's sugar as cheerfully as usual." Many of us know how true the picture is.

In the report of one of the Presbyteries there is reference to another evil tendency on the part of our people. It is as follows: "The lack of labourers is felt in this Presbytery, and in some districts it is all the more felt from the fact that the people seem to depend on the ministers for everything, as if there could not be worship on Sabbath or during the week without his presence. If our elders and church members were more alive to duty and privilege there would be no district without meetings for worship whether the services of an ordained agent could be obtained or not. We need the working power of our membership to be more fully developed before the work can be properly carried on among us." This is a tendency that we have been combating for some time, and progress has been made, but less than there might have been. Viewed in the right light this tendency is nothing but ritualism, a raising of the ministry to the position which the priests of old occupied, and which the Church of Rome and the High Church so called still claim.

And as pastors have we not to take blame to ourselves in the low state of religious life that now prevails? Have we all and at all times preached the Gospel in its simplicity, and in its directness, and with faith, in it being the power of God unto salvation to every one that believeth? Have we never substituted the wisdom of men for the foolishness of preaching, have we always been free from the fear of men that bringeth a snare both in our public ministrations and in one private intercourse? Have we not failed to present as a witness for the truth such holiness and consistency of life as cannot be spoken against? Have we all made the work of the ministry the one object of our life, have we not rather turned aside from that in thought and in act, as well as in word? If we would have times of reviving from God's presence, do we not need to put away all strange gods out of our own hearts, as well as ask our hearers to put them away? If our thoughts be turned in such a direction as that, then it will not be in vain that a sitting of this

court has been given to a consideration of the State of Religion in the bounds of our Church.

Respectfully submitted,
SAMUEL HOUSTON, *Convener.*

The Synod renewed the following recommendations:—

1. That the Committee are authorized to issue questions to be answered by Sessions to their respective Presbyteries as the material for reports by the Presbyteries.

2. That Presbyteries be recommended in concert with Sessions to arrange for special evangelistic services in congregations, in connection with Presbyterial visitations or at other times.

3. That addresses on practical subjects be given in connection with the Report next year, should the Committee think proper.

Synod Fund.

The Report on Travelling Expenses of members of Synod was submitted and accepted, shewing that the contributions met all expenditure for the year, but left the chief part of the debt of previous years unremoved.

Next Meeting of Synod.

In concert with the Church of Scotland Synod it was resolved to hold the next meeting in Halifax, on the the last Tuesday of June. The place of meeting will be Poplar Grove Church.

Thanks.

Votes of thanks were passed very cordially: 1st, to J. K. Blair, Esq., and others who were associated with him, in making and carrying out arrangements for receiving and entertaining the members of Synod. 2nd, to the Truro, for the great kindness and hospitality with which we have all been welcomed and treated during this meeting of Synod. 3rd, to the Session and Trustees of this Church, for the use of this building, for light and all facilities for transacting business. 4th, to the manager of the Government Railways, and to the manager of the Windsor and Annapolis Railway, and also to the Agents of Steamers, for privileges of travel granted to members of Synod.

The moderator addressed the Synod, part of 122nd Psalm was sung, prayer was offered by Rev. J. K. Smith, and the Synod

adjourned to meet in Poplar Grove Church, Halifax, on the last Tuesday of June, 1874, at half-past seven o'clock, P. M., closing with the Apostolic Benediction.

THE LATE SYNOD.

The meeting of Synod at Truro was largely attended especially by ministers. The discussions, which are inevitable in such assemblies, were conducted in a very becoming and brotherly spirit. One subject, the Marriage question, occupied two days with the exception of one session. This necessitated short speeches and great condensation in dealing with other very important subjects. It is especially to be regretted that the "Report on the State of Religion" was crowded into the very last sederunt. Arrangements had been made for addresses on several subjects, but these were precluded by lack of time.

The matters determined on by the Synod and requiring prompt action by the church may be briefly summed up as follows:

1. The Educational Funds fell short last year about \$800. This balance is to be made up and sufficient sent in if possible to raise the salaries of the Professors to a respectable amount, say \$1500. The congregations which made no collection last year will please bear in mind that a double share of responsibility falls on them for the present year. The keynote has already been struck. Fort Massey opens the list by sending in a half year's contribution of \$160. St. Mary's sends \$77.77. Who comes next?

2. The Supplementary Fund must be kept constantly in view. Our weak congregations—weak in numbers or very weak in the grace of giving, must be aided, that they may live and flourish and be able to aid others.

3. Union has been approved of by the Synod with remarkable unanimity. The path has been made plain. Duty calls. The Great King and Head of the Church is pointing out the way. It is now for Presbyteries and Sessions to deal with the question according to their light and their sense of responsibility. The question, we need

not say, is one of immense practical importance.

4. The Home Mission, the Foreign Mission, the Acadian Mission, all claim our increased attention and interest. There is no time for halting, much less for falling back, in any department of our work as a church. God has given us a noble field to cultivate; let us ask for grace to be faithful to our high calling.

MISSIONS IN PERSIA.

The great and terrible famine which has desolated Persia for years has given place to plentiful times. So at least it is hoped. The last harvest was prosperous. Prices have fallen, and bread is within reach of the industrious. But while the famine no longer desolates, its dark shadow still hovers over the land. Multitudes have escaped from the scourge only with their lives. They have exhausted all their resources in the struggle between life and death; and now, when bread is plenty, they are in danger of perishing from their helpless poverty. Thousands of these unfortunates are just drifting over the country in quest of compassionate hearts and hands. It is impossible to estimate the numbers of these that succumb in their desperate efforts to prolong mere existence.

In Oroomiah, the locality of the principal Presbyterian Missions, great numbers of these wretched creatures have sought a temporary home in the villages and city. To these refugees of the southern districts of the country, Mohammedans in faith, the sympathies and charities of the mission have been largely extended. Hundreds of them have been aided to return to their houses with vague hopes of reconstructing scattered families and fortunes.

To hundreds of others food and other necessaries have been regularly supplied through the past months. A large room and court have been hired where the poor assemble every day. A Nestorian helper of character and experience, has charge of the distributions of bread among them.

At noon the door of the room is opened and the crowd of hungry ones file in. On

a given day 312 is the number mentioned as having presented themselves for the portion allotted to them, or to the families they represent.

Upon their assembling the Missionary in charge delivers a short discourse on the life and teachings of Jesus Christ. Their eager attention is most gratifying. Now and then they nod assent, and sometimes, too, the tears are seen trickling down their wan faces as the stories of a Redeemer's unselfish love, so new to them, touch their hearts.

"A day or two since," says Mr. Coan "the room where the preaching is held was so crowded that some had to stay outside by the windows. When deacon Yosp, a convert, finished talking he gave out the bread. One poor man who had been listening outside failed to get his portion. The deacon expressed his regret, but the man replied 'Never mind, I have eaten the better bread—these gracious words of Jesus which you have spoken.' He went away happy.

These people are questioned each day on what they heard the day before, and though they belong to the more simple-minded and ignorant of the Persian Mussulman population, it is surprising how they treasure up the truth they hear on these occasions.

The missionaries often visit their wretched haunts in the city, to ascertain by personal observation their condition and needs. When necessary, places are rented for them, clothing is supplied and the sick are furnished with soup. Mr. Coan again writes, "Today we found a poor boy relating to his mother and several others the subject of the day's discourse with deep interest. In another place—a mere hole—where five were huddled together, the same thing was going on. The poor creatures seemed so have forgotten their hunger in feasting upon the true bread of life. They really seemed to be happy."

"One young man in going to his wretched abode, kept ejaculating, 'Praise to Jesus.' A well dressed Mussulman met him and said, 'Why do you give praise to the Son of Mary, He is not your prophet?' 'Why do I,' said he, 'because I love to; He loves me, and I love to praise Him.'"

One of the ladies of the mission frequently meet the women and children by themselves, in the room mentioned, and give them simple religious instruction. The missionaries have also a systematic arrangement for the extension of aid to those in distress among the resident population of the city and villages, both Christian and Mussulman.

An English missionary in Persia wrote during the famine in 1871 :

"It is impossible to live in Persia at this time and labor for the temporal and spiritual good of the people without feeling the strongest hopes that God in His mercy is preparing this land for the light of His Gospel, and that the famine is an instrument in His hand for this end. Nor is it the only instrument at work, nor the only cause for entertaining such hopes. The Persians are a remarkably thinking people. They never at any time submitted their necks unquestioningly to the galling yoke of Mohammedan bondage. The tenets of the ancient Magians, and the legends of the ancient Persians, have never lost their hold on the mass of the people."

The Persian Emperor, the Shah, is now in England on a visit of inquiry. He has announced his intention to introduce reforms into his Kingdom, and to bring his people within the circle of modern civilization. This Shah is the first Sovereign of Persia who ever left the country except to carry on war.

INFLUENCE OF MISSIONS.

We have already referred to the handsome testimonial of \$25,000 made to Dr. Moffat by friends in Great Britain. On the occasion of making the present, Samuel Morley, M. P., made the following statement which should be read and remembered :

"By far the most striking fruit of mission work in South Africa is witnessed among the Bechuana tribes across the Orange River. When Mr. Hamilton and Mr. Moffat crossed the river in 1820, those tribes were almost unknown. They proved to be a most interesting people, with strange customs and a rich language. But they were barbarous in the extreme, with indescribable vices, and formed a state of society amongst which only a benevolent heart could live in comfort. Mutual jealousies and individual ambition kept up incessant wars, which were carried on with heartless cruelties, and produced appalling misery. But the two colleagues set their faces steadily together to recover and reform these suffering and degraded masses of humanity. In 1824 they commenced their settled station at the Kuruman, and as the experienced eye beheld in its noble fountain and stream sure guarantees of that material prosperity which should ever cover the land with beauty, and satisfy the wants of man and beast, so the compassionate heart saw in the fountain of the Saviour's love open-

ed up for the first time, that stream of living water which should cure all sorrow in removing all sin, and should brighten the darkness of mortal life by visions of a perfect immortality. With patient toil, sentence by sentence, and word by word, they gathered and wrote the strange but beautiful language. Making themselves servants to all, they showed the people how to irrigate fields and gardens, to plant and to preserve trees; they visited them in their sickness, they taught them human duty, and told them of Divine love. And while the objects of their care thought them to be run-a-ways from their own nation, and in ignorant ingratitude tried to drive them away from the country, they adhered to their purpose, and spared neither strength, nor time, nor speech, if by any means these outcasts might at length be saved. So, amid the dry and blinding heat, the sparks flew from the anvil, the medicine chest was daily opened, the printing press produced primers and lessons, hymn books, and Gospels; in the daily schools were taught chiefs and people, old and young; the Sabbath grew into an institution; and the Gospel in all its elevating and sanctifying power was eloquently preached. It could not be preached in vain. The wise counsel which was equal to all emergencies; the strong arm which could repair a waggon wheel; the skillful hand which could set a broken bone or mend a gunlock; and the eloquent tongue which in mellifluous Sichuana told such wondrous tales about heaven and earth, and Divine love, and a strange resurrection from the dead, from the first exercised a potent influence over the people, and drew all eyes to the little band of white teachers who had settled at the Kuruman, and who did so much good."

After referring to the improvement in the habits, dress, and social condition of the natives as the result of missionary work, the narrative was summed up as follows :

"Notwithstanding all opposition, all ancient customs, the truth of Christ preached by the missionary brethren has made its way far into the interior of the country. War has greatly diminished between the tribes; English travellers and traders journey everwhere in safety; houses, wagons, clothing, and the arts are increasing among the people; seventy thousand pounds' worth of English goods are annually introduced among them; the ideas and the experience of these secluded races are being steadily enlarged, and honest trade and Christian teaching are giving liberty to serfs and subjects, and are breaking down the slavery of many generations. The demand for books has steadily increased on every side, and

Christian civilization is making rapid progress."

The Gospel is the best, the cheapest, the only means of civilizing the Heathen. Witness the experience of the United States. In one year—in 1864—an Indian war cost Seventeen Million Dollars, and resulted in nothing but the death of some twenty or thirty Indian warriors. A few missionaries among those tribes would have secured their good behaviour at a thousandth part of the cost. This is only one out of innumerable illustrations that might be produced.

THE LATE JOHN MCDUGALL.

John McDougall was the son of John McDougall and Euphemia Bethune, being the youngest of ten children, five brothers and five sisters, and born after his father's death, at Glen-Urquhart, near Lochness, in Inverness-shire, Scotland, on the 15th March, 1805. His parents were in humble circumstances, but respectable and religious. His mother especially was a woman of sterling piety, sound judgment, and clear understanding; being descended from the Bethunes of the Isle of Skye, whose ancestors were once celebrated Physicians in Mull, Islay and the Western Isles of Scotland. Under her training he was brought up from his childhood, like Timothy, in the knowledge of the holy Scriptures, and in the fear of the Lord. Often did he speak of her in after life, making mention of her name with peculiar tenderness and affection, and deeply sensible of the great debt of gratitude which he owed her. In early life he had opportunities of hearing the Gospel from the lips of those eminent and godly servants of Christ, the Rev. John Kennedy of Redcastle, and the Rev. Dr. John McDonald, Ferintosh. He also associated with good and pious men, such as Mr. John McDonald, the Catechist, of Glen Urquhart, whom the Rev. John Kennedy of Dingwall, in his work on the Ross-shire Fathers, calls the "Turretine of the men," on account of the extent and accuracy of his theological knowledge. Under the instruction of such men, young McDougall grew up to manhood, and became well versed in Scriptural learning; and being possessed of good natural parts he soon attained to a degree of theological knowledge which is not usual among men of his age and position in life. In his earlier years he also visited Inverness, Nairn, Auldearn and Ardelach, where he met with several intelligent christians and godly men, who were fathers in the Church.

In the month of June, 1828, when he was above twenty-three years of age, he emigrated from his native land to Nova Scotia. After living for some years in different parts of the County of Pictou, he settled at last at Blue Mountain, together with his fellow-countrymen there, who were then under the pastoral care of the Rev. Donald A. Fraser of McLellan's Mountain. Here he married Jessy the daughter of Roderick McDougall, by whom he had children, two of whom survive him, a son and daughter. His wife died 22nd March, 1843, he was left a widower with two small children, and in September, 1843, he married Janet McLennan, his second wife, who now survives him.

At the Disruption in 1843 and 1844 he cast in his lot with the Free Church of which he continued a consistent and faithful member till his death. He was ordained an Elder of the Free Church in 1849, during the ministry of the Rev. Alex. Campbell, of Lochaber and St. Mary's, now of Strathalbyn, P. E. I. He discharged the duties of the Eldership with great efficiency and faithfulness; he was a guide and counsellor to his brethren of the kirk session; and in cases of perplexity and doubt they always applied to him for advice, when by his aid and direction their difficulties would be speedily removed and explained.

In the month of December, 1855, he was seized with inflammation of the lungs which greatly impaired his health and sowed the seeds of disease in his constitution from which he never thoroughly recovered so as to be the same man in health and vigour that he was before. Because of his infirmities he often compared himself to a man waiting for the ferry-boat to convey him across the River. He felt somewhat like the Apostle who had a desire to depart and be with Christ which was far better, knowing that while he was at home in the body he was absent from the Lord, but willing rather to be absent from the body and to be present with the Lord, nevertheless he waited patiently till the appointed hour came. In the same way as Dr. Guthrie wished for a speedy translation like Dr. Chalmers and Dr. Welsh, so he often expressed to the writer his desire that he might be taken home in a similar manner. His prayer was heard; during the last twelve months he was in a feeble state of health but able to go about. On Sabbath the 15th June he was present at the dispensation of the Lord's Supper at Springville. On the 22nd June he joined the communion at Barney's River for the last time. On Monday, the 23rd, he went to New Glasgow, attended public worship in John Knox's Church, on the sacramental thanksgiving day, thereafter visited several

friends and appeared to be in better health than was usual with him of late. During the week he was quite vigorous and able to move about, visiting a number of his friends and neighbours, whom he had not seen for some time before. On Monday, the 30th June, he was in his ordinary state of health; between nine and ten o'clock, P. M., he went out and told his son that the Synod had settled the marriage question satisfactorily. At 10 o'clock he went to bed as usual, but awoke and got up between 11 and 12 o'clock, when he sat down at the fireside for a short time, gasping for want of breath, after which he was conveyed back to bed by his wife and son, and being in bed for a few minutes quite conscious that his end was near at hand, he turned his face to the wall as if to pray, and breathed his last a little before one o'clock in the morning of Tuesday the first day of July, 1873, being upwards of 68 years of age. The immortal spirit took his departure to the eternal world.

The want of his bodily presence is felt by the whole congregation, and by none more than by the writer, who feels somewhat like Elisha, after Elijah was taken from him, when he cried out, "My father, my father, the chariot of Israel and the horsemen thereof," or like Alexander Peden when he sat down wearied and mournful at Cameron's grave, and exclaimed, "Oh! to be with thee, Ritchie!" The members of the Church of Christ at Blue Mountain may adopt the words of King David upon the death of Abner, "Know ye not that there is a prince and a great man fallen this day in Israel." There is no other single person in that congregation whose death would have been so universally felt as causing such a great and extensive blank in the christian community of that place. This was clearly seen on the day of his funeral, for not only did the whole congregation gather together, but many also came from the neighbouring congregations, from New Glasgow, McLellan's Mountain, East River, Barney's River, and from St. Mary's. There was a large concourse of people; it was supposed that nearly 300 persons assembled on that occasion. An unusual number of the females of the congregation were also present to testify their grief and their respect for their departed friend.

He was remarkable for his kindness and benevolence towards all; he was universally beloved by old and young, high and low, rich and poor; and he often proved a wise and faithful counsellor to inquiring souls who were seeking the way to Zion but could not clearly see the path.

He was very zealous to advance the cause of Christ; the prosperity of Zion was his chief care. According to his means he was very liberal in his contributions for religious

objects which he performed in a systematic manner. For this end he adopted a plan for laying by him in store according as the Lord had prospered him. At the end of every week he laid aside a certain rate per pound or per dollar, for every dollar received, which he placed in the Lord's treasury to be devoted to him. This he reckoned to be sacred money, not to be touched, nor used for any other purpose, except for something in connection with the cause of Christ, either at home or abroad.

In ecclesiastical and theological questions he took a deep interest. The Marriage Affinity Question gave him great concern. Last year went up to Halifax to attend the Synod which met there, for the purpose of hearing the discussion of that subject. He lived to hear the decision of the Synod at Truro, on this question, and this was the last thing on earth in which he took an interest. He was highly pleased with the decision, and expressed his delight somewhat like old Simon when he said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

STATISTICS OF ST. JOHN PRESBYTERY.

The following is the Report (slightly abridged) of the Committee on Statistics of the Presbytery of St. John. The Committee consisted of Revs. S. Houston and J. C. Burgess:

The Adherents returned this year number 8,363, or, if there be 200 or so set down for the stations in Victoria County, they are about 8,600. The families are 1,697, making allowance for the district just referred to, they are 1,750. The communicants are 1,992. About the same number of accessions were made to full membership last year as the previous one, namely, 158; but the removals by death and otherwise are unusually numerous, amounting to 135. The net gain has, therefore, been but 23. The Ruling Elders are 104, being an increase of 3. There are 37 Sabbath Schools, 216 Teachers, and 1,732 Pupils, being an increase of 22 in the Teachers and 71 in the Pupils.

The census returns taken by Government in 1871 were published a short time ago, and it may be interesting to compare them with those now presented to the Presbytery. Within your bounds are embraced 10 entire counties, Charlotte on the west, the seven river counties and Albert and Westmoreland on the east, together with a slice of Kent. In these 10 counties the census gives to our Synod a population of 14,405, or if some allowance be made for the column headed Presbyterians, some of

whom without doubt belong to us, they will be over 15,000. Comparing these figures with those presented to the Presbytery now, it appears that not less than 7,000 of a population, claiming to belong to the Synod, are nevertheless outside the control of the Presbytery.

FINANCE.—MINISTERIAL INCOME.

The stipend paid last year to 18 pastors, amounted in the aggregate to \$9,408, against \$8,289 paid to 15 the previous year. It is too bad that a decline in the average stipend must be reported. In last Report the average was set down at \$640 nearly, now it is only \$522.66. Of course the average does not reveal the worst features in the picture. When the stipends of the three ministers in the city and of St. Stephen are subtracted from the aggregate sum, the average of the remaining fourteen amounts to no more than \$393. The working man who gets a dollar and a quarter per day for each working day of the year gets within an insignificant trifle of that sum. More need not be said to show the disgrace that is involved in keeping ministers of the gospel at that figure. And that is the average of the 14, there are some even below that. Even when the \$1,000 of supplement is added to that the average is no more than \$464. It may seem to some that all the hardship connected with what Dr. Guthrie characterized as a "scandalous maintenance" falls to the lot of the country pastor only with his small salary. His case is hard enough doubtless, yet there is a question whether the pastor of the city and the town, with a salary apparently much larger, be in the end more at ease in the things of the world than his rural brother. In several cases there is some improvement however, over the previous year. Six congregations increased the salaries of their pastors by a total of \$231. These are St. James, Sussex and Union, Harvey, Londonderry and Campbell Settlement, Salt Springs and Hammond River, and Bocabec, Waweig and St. George. In the congregation last named, however, the pastor writes that while he got more last year than he has got in any year since he entered the ministry, more than 27 years ago, yet the increase is due to new stations that he has opened lately and not to growing liberality on the part of the old. That increase of \$231 is, however, rendered partially nugatory by a decrease that has affected three other congregations to the amount of \$183. These are Prince William, Moncton, and Springfield and English Settlement. The bulk of the decrease belongs to the first. The net increase is therefore no more than \$48.

MISSIONS.

It is gratifying to have to report that the

contributions reported now as given to the schemes of the church are 50 per cent. above what was reported last year. Part of the increase is doubtless owing to the fact that congregations heretofore vacant, and therefore giving little or nothing, have got settled and now give with some measure of liberality. Last year 76 distinct contributions were reported as given to six schemes; this year there are 99. That, however, would account but for 30 percent. of the increase. Hence the growth is more or less spread over the Presbytery. Last year it was reported that four congregations were without a blank; this year there are nine. Twelve congregations have increased their contribution by a total of \$513, and we may add to this \$114 for three congregations and a station that gave nothing before, making a gross increase of \$627. Four congregations have decreased to the amount of \$37. The net increase therefore is \$540. Of those that have increased their contributions, there are several that deserve special mention. The contributions given by Carleton are fourfold what they were before, Fredericton three and a half, and by St. David's two and a half nearly. In Moncton, too, the increase has been 70 per cent. Let the two years be now compared as to each scheme separately. As reported now 16 congregations have given to the Synod Fund \$138, the previous year 13 gave \$104. As reported now, 14 congregations have given to Ministerial Education \$161, as against \$111 by 11 congregations. 18 Congregations have given to Home Missions \$314, as against \$203 by 13—increase over 50 per cent. 20 congregations have given to the Supplement Fund \$384, as against \$254 by 14—increase fully 50 per cent. 18 congregations have given to Foreign Missions \$508, as against \$268 by 14—increase 80 per cent. 13 congregations or Sabbath schools have given \$253 to the *Dayspring* and to the Church and Manse at San Fernando, as against \$213 by 10. The whole amount given to the schemes of the church was \$1,759, as against \$1,193 in 1871. As usual, there are in the amounts given by congregations grave discrepancies which cannot be explained sufficiently by numbers or wealth, or both together. One congregation, St. David's Church, gave 20 per cent. of the whole amount. Two congregations, St. David's and Calvin Churches, gave 36 per cent. of the whole amount. The congregation that stands at the head of the list this year ought to take that position, as all know its numbers and wealth demand that it should, but it will hardly be claimed that the second and third on the list are the second and third in numbers and wealth in this Presbytery. The aver-

age given to the schemes of the church is still less than a dollar per communicant. One congregation does not net 25 cents per communicant. In contrast with that we have Moncton giving at the rate of \$2 per member; Fredericton, \$1.62; St. David's and Calvin Churches, \$1.49; Sussex, Union and Studholm, \$1.20; and some two or three others, \$1 and upwards.

No prayer meeting is reported as being held in Prince William and Salt Springs. No Bible Class is held in St. James', Sussex, Moncton, Londonderry, Salt Springs and Bocabec. In Prince William and Baillie, Bible Classes appear to be particularly well attended. In six cases there are no answers given to the query regarding the families that observe family worship, while in others the answers given are not very definite.

There is a slight increase in the circulation of the *Record*. Last year it was 650 this year some 683. The increase is most marked in Carleton, Baillie and Richmond. The average circulation is perhaps as high as in any Presbytery in the Synod; but were all the congregations equal to two or three, the circulation would be double what it is. There is not a copy for every two families in circulation yet, while in four or five of the congregations two-thirds of the families take it.

News of the Church.

TRURO.—The Presbytery of Truro met at Portauque, on the 15th July. The Rev. A. Cameron was inducted into Riverside congregation. The Rev. A. L. Wyllie was unanimously chosen Moderator for the present year. The next meeting of Presbytery will be held at Truro on the first Tuesday of September at 7½ o'clock, p. m.

JUBILEE.—A Jubilee was held at Bedeque, P. E. Island, to celebrate the 50th year of the ministry of Rev. R. S. Patterson. An address expressive of profound reverence and filial affection was presented by the congregation to their Pastor. Mr. Patterson responded in a very affecting and appropriate manner. Thousands assembled to take their part in the celebration of the day.

REV. JOHN L. MURDOCH.—Rev. R. S. Patterson, in his reply to the address of his congregation remarked:

"Of those of the class to which I belong, who prosecuted their studies for the ministry, there is only one now living—with the exception of myself—the Rev. John L. Murdoch. Our friendship commenced with

our earliest years, it grew with our growth, and strengthened with our strength. Want of health has compelled him to resign his charge, and I am the only one of the class who has now the oversight of a congregation, and I am thankful to my Heavenly Father who still strengthens me to go in and out among you."

And now Mr. Murdoch is gone! He died on Wednesday night the 23rd July, in the 74th year of his age and the 50th of his ministry. Had he survived another month his Jubilee would have been celebrated at Windsor. We hope in our next issue to lay before our readers a sketch of his life and labours.

A deputation had visited Mr. Harvey.—Mr. Isaac S. Simpson has been ordained and inducted into the pastoral charge of Nerepis, Jerusalem, and Pisarisco.

PRESBYTERY OF ST. JOHN.—The demission of Rev. S. McCully was accepted. While separating him from his charge the fullest testimony was borne to his ministerial faithfulness, purity and honor, with the prayer that a more agreeable sphere of labor, as well as a profitable one, would soon be found for him.

Rev. Mr. Pitblado on his recent visit to St. Mary's, received \$142.77 for the Schemes of the church. The collections were as follows: From Calcedonia, \$70.09; From Glenelg, \$55.77; From East River, \$16.91. This is the second contribution from Glenelg during this year. The most of these sums was given for the Educational Fund.

CHATHAM.—A Bazaar conducted on thoroughly honest principles was held here about the middle of July. The amount realized was about \$1160.

ANTIGONISH.—Rev. C. Chiniquy visited Antigonish last month. While he was lecturing in the Presbyterian Church the meeting was rudely disturbed by a Roman Catholic mob. When the meeting was over he and Mr. Goodfellow were assailed with stones, brickbats, eggs, &c., and their lives endangered. Both were severely hurt. This cruel outrage should be most emphatically condemned by all who value our rights and privileges. Much sympathy is felt especially for Mr. Goodfellow who is a comparative stranger among us.

A NEW CHURCH.—A neat new place of worship has been opened at Bay View, Digby, the first Presbyterian Church in the County of Digby. Rev. P. G. McGregor officiated at the opening on Sabbath the 20th ult. The Lord's Supper was celebrated in the afternoon. The Presbyterians of Digby are few in number, but they have been loyal and true to their faith.

THE Missionary contributions of Fort Massey Congregation, Halifax, for the past five months have been as follows: Foreign Missions, \$130; Home Missions, \$80; Presbytery Fund, \$8; Supplementing Fund, \$130; Education Fund, \$160; Synod, \$30.

PRESBYTERY OF LUNENBURG AND YARMOUTH.—At TRURO, during the session of Synod, this court held several meetings. The principal business was the hearing of Mr. Millar's trials for license. These were all of great merit, and were cordially sustained. Mr. Ebenezer Daniel Millar, A. B., was accordingly licensed, in due form, to preach the everlasting gospel. He was then appointed to supply Snelburne, during the month of July.

The next meeting of Presbytery will be held in Yarmouth.

PRESBYTERY OF HALIFAX.—The Presbytery of Halifax met at Musquodoboit Harbor on the 23rd July at 3 P. M. After the usual services Mr. James Rosborough was ordained and inducted into the pastoral charge of the congregation of Musquodoboit Harbor and Meaghar's Grant.—The Presbytery will meet (D. V.) for the induction of Rev. John Gauld on Tuesday, Aug. 5, at 11 A. M., in the Corner Church, Kennetcook. Mr. Mowitt to preach, Mr. McLean to address the minister, and Mr. McNeill the people.

Religious Intelligence.

Frightful Massacre at the Fiji Islands.

By the arrival of the *Pride of Viti*, which came into port on Thursday morning last, the full particulars have at length arrived of the late frightful tragedy on the Ba River. News arrived in Levuka last week of this truly horrible occurrence; but it was still hoped that it would turn out to be one of the tales the natives are so fond of circulating, and that though perhaps founded on fact the particulars furnished might turn out to be in the main untrue. However, the details brought by the steamer leave no doubt that a horrible murder has been committed; and the only question now (and it is to be feared that it will prove a very grave problem to solve) is, how effectually to check the repetition of such frightful occurrences and at the same time to so arrange matters with the least possible effusion of blood; for in the interests of humanity each man, one and all, much naturally wish not for blind, brutal, blood-thirsty vengeance, but for speedy, strong, and effec-

tual justice. The circumstances of the outrage can be briefly told, and perhaps it is well not to linger too long on the sickening details. From all that can be gathered, the mountaineers who had threatened Mr. Burns many times came down in force to the number of about 200, and concealed themselves in the cotton during the night. Mr. Burns when proceeding to call his labour in the morning was rushed at and almost instantly tomahawked. The murderers seem to have divided, and while part attacked the labour—massacring twenty-one of them—the remainder attacked the house. Mrs. Burns and her three children were brutally slaughtered, their bodies being covered with wounds, and every article of furniture, fittings, or anything of the sort in the house was utterly smashed and ruined by the insensate rage of these blood-intoxicated semi-demons. One of the labourers, a Tanna man, fled to the plantation of Mr. McIntosh about three miles distant and gave the alarm. That gentleman immediately dispatched his two overseers, with 30 or 40 armed labourers, to the scene, where they arrived just in time to save the bodies from becoming the material of a cannibal-debauch. The bodies of the unfortunate labourers, however, by the mutilation they had sustained, showed too plainly the work of man-eaters, and portions of their corpses have no doubt figured in the horrible orgies of these devil-worshippers. An inquest was held on the remains, and a verdict returned to the effect that the unfortunate deceased were murdered by the Kai Colos, together with a rider strongly censuring the Government for their late action, to which the neighbouring settlers, quite disregarding the previous threats of the mountaineers, which date over a period of about two years, ascribe their melancholy fate. The greatest excitement prevails throughout the district, and the settlers have—as one man—collected to defend the remaining residents of the Ba. When the news first reached Levuka an excited public meeting was held, and a small force left on Saturday night—personal friends of Mr. John Berry, who was then in town—to defend his house and goods from outrage. On Sunday, Lieutenant Pritchard, with a few whites and about fifty or sixty native troops, left for the scene of action, and the Minister for Native Affairs has since followed. The Government are straining every nerve, and mustering all the forces at their disposal, besides calling for volunteers to protect the lives of the settlers, as well as to punish the atrocious miscreants who have committed this awful crime; and it is sincerely to be hoped that party differences will not be allowed to hinder them in their righteous wrath.—*Levuka Gazette*, February 15.

The Ripples and Bends of the River of Life.

Some sincere Christians are troubled by the news which comes to them, amidst the glow of ardent hopes for the advancement of the gospel and of civilization in one or another dark part of the earth, that their progress has been suddenly arrested, that their enemies have triumphed, that the efforts and gains of many years have been lost. How narrow the conceptions of God's manifest plans of mercy to mankind; how feeble the faith in the promises; how limited the knowledge of the history of the church from the beginning, which allow such unbelief and discouragement!

Students for the ministry are filled with doubts by the fluctuations of society. The trials with which they meet in their personal affairs, and the apparent difficulties in the way of the progress, so distress them, that some question whether they are called to the ministry. Alas! the faith of some fails, and they quit the struggle, but larger views would give them comfort.

It is to be expected that there will be much in the experience of the church of God and of individual believers, that will be trying to faith and patience.

The river, the streams whereof make glad the city of God, like every other one of earth flows with a current oftentimes vexed and broken. The bars, the rocks, the irregular shores, which it meets, cause many a strange ripple, temporary stoppage, and apparently capricious bend in its long course. How tortuous it looks in the map of history! Often most straight, however, and rapid, in mountainous and difficult regions; and most crooked, like our Mississippi, where the earth is most level and flat. It is turned, amidst the hearts of kings and men, by the foot of the great Husbandman, in a way which our finite understanding find it hard to be assured is wise and good. Yet from its fountain to its mouth, every mile of its course, in the eyes of angels and beings who know more than we, is full of beauty, shines with the reflection of heavenly light, and is the means of blessings and benefits beyond price to the people upon its bosom or its shores.

Christian minister, Christian students, friend of Jesus, whatsoever your name or position, *Be not afraid.* The River of Life is widening; It is deepening. There are are upon its surface innumerable more vessels, great and small, and now we see the sails and flags of kingdoms and people which never appeared upon it before. The nations of them which are saved ride joyfully upon its peaceful waves. The kings of the earth do bring their glory and honor to launch upon it.

Let us not be troubled by the ripples, of the gusts of wind, or of the currents and tides, over rocks and shoals, or by the bends in its course. There have been far greater dangers and troubles higher up in the stream. Let us rejoice that we are where we are. Let us get as much of our earthly treasure as we can, our gold and silver, into the ship with us. Let us use every means to collect all our kindred, and a great company of souls from our own and other lands, to join us as we spread all sail and press onward in the present estuary whence the River of Life shall soon spread into the prophetic "sea of glory."

Brother in Christ, *Only believe; be not afraid.*—*Presbyterian Record.*

THE Canada Presbyterian church is doing a very good work in foreign missions—in which are included missions to the Indians. The receipts to this fund last year were \$12,425.07. The missions in British Columbia have been transferred to the Home Mission Board, the Board of Foreign Missions having had control of them for twelve years, and spent \$25,000 upon them. The Saskatchewan Mission reported in August, 1872, 33 communicants, and 24 scholars in the school. A gratifying report was made of the work accomplished by Mr. Mackay, in the island of Formosa. The Board of Home Missions reported receipts, \$21,242.90. They have 123 mission stations, and 53 supplemented congregations. The increase in contributions to this cause from 1861 to 1873 had been four times the amount of contributions in 1861.

ACKNOWLEDGMENTS.

The Treasurer acknowledges the receipt of the following sums within the month:

FOREIGN MISSION.	
Springfield and English Settlement...	\$ 5 15
St. David's Church, St John...	30 00
St. James, N. B., U. S. Cur...	22 10 18 00
Baillie and Nower Hill:	
Col. by Miss Maggie Welch...	\$6 05
" Alice Jackson...	4 75
" Mary J. Pinkerton...	2 00
" Elizabeth Jackson...	3 40
" Mary E. Robinson...	3 50
" Grace Robinson...	2 40
" Mary Morris...	3 00
" Mary C. Gillespie...	2 00
" A Friend...	3 00
U. S. Cy...	\$30 10
Coldstream, Ladies' R. & B Soc...	6 50
St. John's, N. London...	16 30
Zion Church, Charlottetown...	40 00
A Friend, Princetown...	4 00
A Friend, Rustico...	1 00
Friend, per Rev. Edwin Smith...	1 00
New Annan...	11 00
Strathalbyn...	53 19
Harvey...	9 00

West St. Peter's and Mt. Stewart	1 00	West River and Brookfield:	
Gabarus and Framboise....	12 00	Col. by Amelia McEwan..	1 74
Leitch's Creek	8 00	" Mary McDonald	94
Richibucto	18 00	" Margaret Gillis... ..	1 20
Edward Gordon, Dalhousie	6 00	Per Rev. R. Laird:	
La Have	16 00	Susan and Edward McEwan..	1 56
Sydney and Mira	80 00	Per Rev. T. Sedgwick:	
Rev. A. Cameron... ..	2 00	Mission Box of James and Alex.	
Londonderry	20 00	Fraser	2 35
Lot 14, P. E. I.	10 12	Sabbath School, St. John's Church,	
Hopewell, Pictou	27 95	Chatham.. ..	10 70
West River, P. E. I.:			
Col. by Amelia McEwan....\$3 74			
" Mary P. H.	3 00		
" Janet McSwaine....	1 00		
Brookfield:			
Col. by Mary McDonald..	5 00		
" Mary Gillis.....	2 40		
" Isabella McRae. . . .	50		
15 64			
3 10			
15 00			
5 00			
10 65			
12 00			
40 00			
20 00			
34 82			
37 00			
Members of Roseneath Primary Lodge			
British Templars, per S. G. Carr..	4 20		
Campbell Sett. & Londonderry..	5 00		
Middle River, per Rev. G. Patterson	9 00		
Friend, Clifton	8 00		
D. McNaughton, Toney River... ..	4 00		
Samuel Archibald, Watervale	2 00		
Central Ch., West River, addl... ..	4 00		
Fort Massey Cong.	130 00		
Glenelg, Caledonia, and East River,			
St. Mary's	20 00		
Maggie A. O'Brien, Noel... ..	1 00		
Horace Flemming, Halifax	1 00		
DAYSRING.			
New Mills	3 00		
Springfield and English Settlement:			
Col. by Miss Stirling McLeod..	2 00		
" " Stirling Jack	2 05		
" " Rebecca McGregor	75		
" " Lizzie Wyllie	1 50		
" " Eliza Murray... ..	75		
Blackville and Derby, per W. H.			
Grindley:			
Col. by Ellen McDougall, B'kville	8 08		
" Alex. McLaggan... ..	1 50		
" Robt. M. Grindley....	5 86		
Richmond Bay, West	11 68		
Strathalbyn... ..	2 24		
Per Rev. G. Roddick:			
Col. by Master J. S. McLean	1 55		
" Miss Gerard..	1 15		
" Master Alfred McLean....	3 90		
Upper Roger's Hill Sab. Sch....	2 95		
Gabarus and Framboise	6 00		
Richibucto... ..	21 36		
Sydney and Mira:			
Col. by late John Campbell	6 10		
" Flora Buchanan	3 50		
" Sarah McDonald..	5 90		
" Mary McDonald	12 41		
" Murray McDonald	8 88		
" Martha Forrester	7 93		
" Catherine McLeod	7 02		
" Bessie McKenzie	3 25		
		SAN FERNANDO MANSE.	
		A Friend, Princetown	1 77
		Master Aubrey Mutch... ..	7 00
		Cornwallis, North.	30 00
		HOME MISSIONS.	
		New Mills... ..	4 00
		Upper Londonderry	20 00
		Sherbrooke... ..	20 00
		Springfield and English Settlement..	11 00
		St. David's Ch., St. John	35 00
		Blackville and Derby	10 00
		St. James, N. B., U. S. Cy....	21 50
		18 00	
		Glenelg:	
		Col. by My. Morris, Lochaber.\$4 28	
		" Maggie McKean, Mel-	
		rose.....	6 50
		" Carrie G. Archibald,	
		Greenfield.....	5 64
		" Father Ellis, Glenelg. .	3 50
		" Bella Ross,	2 42
		" Mary McIntosh.....	1 00
		23 34	
		Bass River:	
		Col. by Miss R. McRae, Mill Branch	4 00
		Coldstream Ladies R. & B. Soc	8 00
		St. John's, New London	10 00
		A Friend, Charlottetown....	97
		Friend, per Rev. E. Smith	1 00
		New Annan	11 00
		J. M. Henderson, Pleasant View,	
		Wallace River	1 00
		Strathalbyn	10 00
		Harvey	6 00
		Moncton... ..	10 00
		Hopewell, Albert Co... ..	12 00
		Gabarus and Framboise	14 50
		Leitch's Creek	8 00
		Richibucto	20 00
		Wallace... ..	16 11
		La Have	20 00
		Sydney and Mira... ..	50 00
		Princetown, P. E. I.	52 00
		Hopewell, Pictou Co.	17 00
		West River, P. E. I.:	
		Col. by Miss Amelia M. McEwan..	1 10
		" Janet McSwaine....	73
		Brookfield, P. E. I.:	
		Col. by Miss Mary McDonald..	5 42
		" Margaret Gillis ..	1 29
		Brown's Creek	6 00
		Pembroke Sewing Circle....	7 50
		W. S. Fraser, per Rev. J. McKinnon.	4 00
		Lawrencetown	10 65
		Little Harbour and Fisher's Grant	12 00
		Tatamagouche	14 35
		Lunenburg... ..	20 00
		St. Ann's and North Shore..	23 00
		Truro Prayer Meeting..	34 82
		Shubenaclie and L. Stewiacke	27 25
		D. McNaughton, Toney River	2 00
		Central Church, addl... ..	4 00

Clyde River and Barrington:

Clyde:		
Col. by Emeline Nelson.....	\$1 32	
" Annie Sutherland ...	1 36	
" Florence Thomson.....	3 06	
" Caroline Gibson.....	7 0	
" Margaret McKay.....	2 11	
" Mercy Boyd.....	49	
" Sarah Sutherland.....	4 88	
" Miriam Sutherland...	63	

Barrington:

Col. by Annie Robertson.....	3 28	
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Village:

Col. by Bessie McKenna.....	2 85	
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Up. Clyde:

Col. by Jane Ryer.....	1 97	
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Middle Clyde:

Col. by Alma McKay.....	4 01	
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Cape Island:

Col. by Miss Stewart.....	2 00	
" Sarah Cunningham..	3 00	31 66

Fort Massey Cong.	80 00	
James Church, N. Glasgow	40 00	

Glenelg, Caledonia, and East River, St. Mary's

Maggie A. O'Brien, Noel	1 00	
Horace Flemming, Halifax	1 00	

SUPPLEMENTING FUND.

Upper Londonderry.....	13 50	
Springfield and English Settlement..	22 30	
St. David's Ch., St. John	50 00	
Blackville and Derby	7 00	
S. James, N. B., U. S. Cy.....	12 55	10 74
Ladies' Soc., James Ch., N. G.	20 00	
Coldstream Rel. & Ben. Soc.	6 50	
Zion Church, Charlottetown	7 28	
New Annan.....	11 00	
Strathalbyn	5 00	
Harvey	5 80	
West River and Hermon Churches...	23 20	
Gabarus and Framboise	14 00	
Leitch's Creek	7 00	
Richibucto	21 90	
Dundas, P. E. I.....	4 00	
La Have	13 00	
Sydney and Mira	30 00	
Rev. A. Cameron	1 50	
West Cape, P. E. I.	4 00	
River Dennis	2 41	

West River, P. E. I.:

Col. by Amelia McEwan.....	\$2 27	
" Mary Bell.....	1 48	
" Janet McSwaine.....	50	4 25

Brookfield:

Col. by Mary McDonald.....	3 29	
" Margaret Gillis.....	5 00	
" Isabella McKrae.....	1 00	9 29

Lawrencetown	10 65	
Tatamagouche	30 00	
Lunenburg	20 00	
St. Ann's and North Shore	24 00	
Mrs. Thomas Blair	1 00	
Sewing Circle, Knox Ch., Pictou	10 00	
Wallace.....	7 11	
Ladies' Socy., West River	3 20	
Campbell Settlement & Londonderry	6 00	
D. McNaughton, Toney River	2 00	
Samuel Archibald, Watervale....	2 00	
Central Ch., additional	3 00	
W., Quebec	100 00	
Fort Massey Cong.	130 00	
Maggie A O'Brien.....	1 00	

Glenelg, Caledonia, and East River,

St. Mary's	30 00
Maitland, per Rev. S. C. McNeill	32 12
Springfield and Eng. Set., per Rev. L. Jack.....	6 30

EDUCATION FUND.

New Mills..	\$4 00
Carleton, N. B.	9 00
Upper Londonderry	20 00
St. David's Ch., St. John ..	20 00
Blackville and Derby	15 50
St. James', N. B., U. S. Cy.....	5 20
Whyoccomah	4 50
Harvey	2 50
West River and Hermon Churches....	20 00
Gabarus and Framboise	6 00
Leitch's Creek	7 00
Sydney Mines..	10 50
Richibucto..	20 47
Dundas	1 56
Sydney and Mira...	25 00
Rev. A. Cameron	2 00
Fredericton, N. B.....	5 15
Hopewell, Pictou	33 00
Brookfield and West River:	
Col. by Miss E. McEwan.....	\$0 85
" Mary Bell... ..	0 50
" M. McDonald.....	4 68
Brown's Creek	6 00
Pembrooke Sewing Circle	7 50
Lawrencetown	5 32
Little Harbour and Fisher's Creek	8 00
Lunenburg.....	15 00
St. Ann's and North Shore	7 25
Shubenacadie and L. Stewiacke	9 30
James' Ch., N. Glasgow.	25 00
Glenelg, Caledonia and East River, St. Mary's... ..	77 77
Fort Massey.....	160 00

ACADIA MISSION.

Chalmers' Ch., Halifax	\$29 92
Coldstream	5 00
A Friend, Alberton.....	1 00
Bedeque—col. by Miss H. P. Hooper	6 96
Mrs. J. McLean, Fraser's Mt.	1 00
Friend, Thanksgiving Offiering, per Rev. E. A. McCurdy.. ..	1 00
Upper Londonderry	10 50
St. David's Ch., St. John's	15 25
Blackville and Derby	9 00
St. James', N. B., U. S. Cy.....	11 80
Ladies' Soc. James' Ch., N. Glasgow.	20 00
Strathalbyn	7 45
Harvey	6 20
West River and Hermon Churches	8 00
Thos. Rae, Boston.....	1 62
Duncan Matheson, Provincetown, U.S.	1 00
Princetown, P. E. I., additional	11 00
West River and Brookfield:	
Col. by Miss A. M. McEwan..	\$2 95
" Mary Bell... ..	0 50
Miss M. Logan, per Rev. J. Sinclair..	3 45
St. Ann's and North Shore	4 00
St. John's P. Ch., St. John.. ..	8 00
A. Steen, per Rev. J. Bennett.....	2 00
In Memory of Rev. J. Campbell	5 00
James' Ch., N. G., Sab. School, No. 20	2 00
Harvey Graham.....	2 00
A Friend	2 00
Robt. Deyarmond... ..	1 00

Y. M. C. A. of Union Hall Prayer Meeting.. .. .	6 25
Central Ch., additional, per Rev. J. Thompson	6 00
Fort Massey Ch. Missionary Soc..	25 00
Cornwallis North.....	20 00
New Glasgow, half proceeds of Mr. Chiniquy's Lecture	44 00
Maggie A. O'Brien	1 00
Horace Flemming, Halifax.. ..	1 00
Prince Street Church	25 37

GRAND FALLS CHURCH.

Bedeque—col. by Miss H. Hooper....	26 41
An aged Couple, Darnley, per Rev. R. Laird.....	2 00
Per Rev. Mr. Houston, St. John, N. B.:	
Calvin Church S. S. ....\$20 00	
portion of col.	
when Mr Chiniquy preached	18 00
Moncton, portion of col. when	
Mr. Chiniquy preached....	10 00
Rev. J. Turnbull	3 00
P. Morrison, Esq.	1 00
Rev. J. W. Nelson	4 00
A Friend	5 00
Horace Flemming	1 00

SYNOD FUND.

Chalmers' Church... ..	23 72
New Mills	2 00
Riverside.....	5 00
Noel	5 00
Maitland.....	6 00
Carleton, N. B.	8 00
Fort Massey	30 00
Musquodoboit	12 00
Yarmouth	12 64
Poplar Grove.....	21 00
Sherbrooke.....	20 00
Springfield and English Set. ..	8 67
Bedeque.....	5 00
Newport	10 01
Annapolis.....	6 00
St. David's, St. John.....	20 00
Clyde River and Barrington.....	9 50
Blackville and Derby.....	16 00
St. James', N. B., U. S. Cy.....	6 85
James Ch., N. G., no expense.....	12 00
River John.....	12 65
John Knox Ch., N. G.....	8 00
Glenelg.....	7 50
Sussex and Union	5 14
Blue Mountain	\$10 00
Barnev's River.....	6 30
Richmond, N. B.....	8 00
Earlton and W. Branch	7 50
Antigonish.....	10 00
Mill Branch, N. B., col. by Mrs. R. McRae.....	5 00
Cornwallis South and West	11 00
Sharon Ch., Stellarton	10 00
Economy and Five Islands	10 00
Stewiacke.....	11 00
Middle Stewiacke and Brookfield.	12 00
Summerside	14 00
New Annon.....	5 81
Wentworth.....	2 40
Whycocomah.....	10 50
Murray Harbour.....	7 00
Primitive Ch., N. G.....	12 00
Strathalbyn	10 00
Bridgewater.....	15 00
Harvey.....	5 00

Clifton.....	8 00
West River and Hermon Churches....	6 00
Central Ch., W. R	6 00
Moncton.....	8 00
Lochaber and Union Centre	15 00
West St. Peter's and Mt. Stewart....	9 20
Gabarus and Framboise.....	10 00
Shubenacadie and L. Stewiacke....	5 00
Chatham	22 00
Leitch's Creek	6 00
St. Peter's Bay, P. E. I.	8 00
Richibucto.....	17 32
Campbell Settlement.....	5 00
River Charlo	14 00
Lake Ainslie.....	10 00
St. Stephen, N. B.	12 00
Dundas	5 53
Merigomish	8 00
French River.....	2 25
Wallace.....	5 00
Coldstream	10 00
Parrsboro'	2 10
LaHave	10 00
Sydney and Mira.....	16 00
Hammond River	5 00
Golden Grove	2 00
East Branch, E. R. Pictou	4 00
West Cape, P. E. I.	4 00
Port Hastings	5 00
Charlottetown	10 00
Fredericton	4 00
Hopewell, Pictou Co.	4 00
St. John's Ch., Halifax.....	15 00
West River and Brookfield, P. E. I. .	4 50
Alberton and Tignish.....	9 75
Baddeck, C. B.	8 05
Bay Fortune, Grand R. and Souris	5 00
Brown's Creek	6 00
Middle River, C. B.	4 60
Malagawatch	5 13
Springside	8 60
Glace Bay.....	12 00
Tatamagouche.....	16 00
Dartmouth.....	11 30
Knox Ch., Pictou	10 00
Prince St., Pictou	15 00
Sheet Harbour.....	3 00
New London South and Grenville....	11 70
Lawrencetown	5 32
Salem Church, Green Hill.....	10 00
Cove Head.....	4 04
Fisher's Grant	5 15
Great Village, Londonderry	8 00
Prince William.....	9 86
Cow Bay	18 00
Cavendish and New Glasgow	11 31
Onslow	8 00
Lunenburg.....	15 00
St. Ann's and North Shore	12 00
Truro	20 00
St. John P. Ch., St. John	9 00
Upper Londonderry.....	7 00
Cornwallis North, no expense.....	10 00
Milford	5 00
Thos. Murray, Trav. exp. returned	3 00
Mabou	6 60
Elmsdale and Nine Mile Riv.....	10 00
Milford.....	5 52

MR. CHINIQUY'S MISSION.

Charles Hill	1 00
Mrs. Charles Hill.....	1 00
Robt. Deyarmond, Stewiacke.....	1 00

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P. Peebles, Quebec.....	10 00	
Halfway River, per Rev. D. McKinnon	4 29	
Geo. B. Tupper, Halifax.....	1 50	
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John T. Tupper, Musquodoboit.....	2 00	
A Friend, Halifax.....	2 00	
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Mrs. Joseph Bruce.....	2 00	
Simeon Reid.....	1 00	
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C. W. Forbes, Annapolis.....	5 00	
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Rev. W. Grant.....	\$2 00	
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Alex. McKenzie.....	1 00	
Angus Gunn.....	0 25	
Nal Sutherland.....	1 00	
Robert Murray.....	1 00	
John McKay.....	1 00	
Hugh Gunn.....	0 50	
Mrs. Hugh Gunn.....	0 25	
Catherine Gunn.....	0 25	
Mrs. Angus Gunn.....	0 25	
Mrs. Wm. Gunn.....	0 25	
Hugh Stewart.....	0 20	
Mrs. Hugh Stewart.....	0 20	
		\$11 89

NEW BRUNSWICK.

Rev. J. Turnbull, St. James'.....	\$ 5 00	
Grand, per Rev. J. Turnbull.....	0 25	
ST. JOHN.		
L. B. Botsford, M. D.....	2 00	
L. B. G.....	1 00	
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Rev. S. Houston.....	\$20 00	
James Logan.....	10 00	
Wm. Young.....	5 00	
James Leetch.....	5 00	
Mrs. R. Finlay.....	2 00	
Mrs. W. Finlay.....	1 00	
Mrs. Bell.....	1 00	
Wm. Quigley.....	1 00	
W. G. McFarlane.....	1 00	
John Cochrane.....	1 00	
Hugh Cochrane.....	1 00	
P. B. Patterson.....	1 00	
Thomas Welsh.....	1 00	
Mrs. Myles.....	1 00	
John Withers.....	1 00	
Miss Finlay.....	1 00	
John Anderson.....	1 00	
Mrs. Nelson.....	1 00	
Lizzie Cunningham.....	1 00	
Andrew McLelland.....	1 25	
Mary Jane Hale.....	0 60	
Robert Orr.....	1 00	
John McFate.....	1 00	59 85

St. John Pres. Ch., per Mr. J. Trimble:		
John Hamilton.....	\$4 00	
J. Christy.....	5 00	
James Gilmore.....	1 00	
Joseph Trimble.....	5 00	15 00
St. David Pres. Ch., per Mr. Allan:		
Names not given yet.....	\$12 00	
per Mr. J. Stewart:		
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John Stewart.....	25 00	
Thomas Main.....	1 00	
P. Cruikshank.....	4 00	
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Mrs. Burrell.....	1 00	
A. Malcolm.....	2 00	
A. Frierd.....	5 09	
J. McElwee.....	2 00	
A. Friend.....	1 00	
J. Stewart, Engineer.....	1 00	
J. & R. Milligan.....	5 00	79 00
Carleton Pres. Church, per Rev. Mr. Burgess:		
Names not sent.....		23 00

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D. McRae, Esq.....	\$0 40	
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Coderick McDermid.....	0 50	
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Alex. Cameron, Esq.....	5 00	
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Miss Polly Morrison.....	1 00	
Mrs. Chas. Cummings.....	1 00	
Robert Morrison.....	1 00	
Mrs. T. Faulkener.....	2 00	
John Brown.....	1 00	
Miss Susan Morrison.....	0 50	
Mrs. Robt. Faulkener.....	2 00	
T. F. Morrison.....	1 00	
Charles Morrison.....	1 50	
Mrs. Ross.....	4 00	71 00

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Rev. A. W. Herdman.....	4 00	
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Catherine McQuaine.....	0 50	
Elizabeth Fraser.....	0 50	
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John Yorston.....	8 00	
Isaac A. Grant.....	8 00	
Adam Gordon.....	1 00	
Wm. Ives & Sons.....	8 00	
Wm. H. Ives.....	1 00	
R. P. Grant.....	8 00	
James Stalker.....	2 00	
Cash.....	1 00	129 00

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Col. by Miss Blanchard.

Chas. A. Harrington.....	\$1 00
Mrs. C. A. Harrington.....	0 50
Wm. D. McMillan.....	0 00
A. M. Cunningham.....	4 00
J. D. Copeland.....	0 88
J. R. Graham.....	2 00
C. N. Harrington.....	1 00
W. G. Cunningham.....	1 00
H. H. McCurdy.....	1 00
James McGregor.....	0 25
R. S. Robertson.....	1 00
Alex. Cameron.....	1 00
A. McInnes.....	1 00
S. Turnbull.....	0 25
J. B. Gass.....	1 00
Norman Randall.....	0 50
A. Friend.....	5 00
J. F. Robb.....	1 75
Adam Kirk.....	5 00
Robert Trotter.....	4 00
W. J. Beck.....	2 00
L. G. Harrington.....	1 00
W. Randall.....	1 20
James Wilkie.....	2 25
John Bishop.....	0 50
Mrs. A. D. Harrington.....	0 50
Mrs. Dewar.....	0 50
George Pushie.....	2 00
P. Goodfellow.....	2 44

Col. by Sarah Pushie.

Robert Thomson.....	1 00
Small sums.....	1 35

Col. by Ina Chisholm.

Small sums.....	5 15
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Col. by Miss Henry.

James Burnside.....	1 00
Alex. Munroe.....	1 00
Small sums.....	3 49

By Miss Baxter at the Forks.

Small sums.....	\$0 85
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By Miss C. McDonald, N. Grant.

John McDonald.....	\$2 00
John Murphy.....	2 00
D. Murphy.....	2 00
Mrs. D. Murphy.....	2 00
Norman McDermaid.....	1 00
Fritz St. H.....	1 00

(At South River.)

Mary McDonald.....	1 25
Catherine McDonald.....	1 25
Mrs. McDonald.....	1 00
Mrs. Fraser.....	1 00
Small sums.....	1 67

Col. by Miss K. McDonald and S. J. Wilkie at Cape George.

George Ballautyne.....	\$1 00
Stewart Balautyne.....	1 00
George Wilkie.....	1 00
James W. McDonald.....	1 00
Robert McDonald.....	1 00
Sophie McDonald.....	1 00
Small Sums.....	4 37

Col. by Isabella Hunter.

James Hunter.....	2 00
Small sums.....	2 25
	\$91 02
Less by P. O. Order.....	0 52 90 50

\$2442 07

A. K. MACKINLAY, Treasurer.
Halifax, June 13th, 1873.

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NOTICE.

The mission views for Stereoscope and Photographic Album, referred to in the report of the Board of Foreign Missions, have been received, and are now on sale at bookstores in Halifax, St. John, Charlottetown, Pictou, New Glasgow and Truro.

More detailed notice will be given in the "Witness," "Advocate," and "Evangelist."

THE HOME AND FOREIGN RECORD.

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