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JULY.  
1875.

Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

Contents.

THE SYNOD—THE GENERAL ASSEMBLY, p. 185.... Financial, p. 185.... Statistics, &c., p. 186.... Systematic Beneficence, p. 187.... State of Religion, p. 189.... Acadia Mission, p. 192.... Public Education, p. 194.... Sabbath Schools, p. 196. Final Minnte, p. 197.... THE UNION, p. 197... New Moderator—Address, p. 199.... Social, &c., p. 201.... THE PRESBYTERIAN CHURCH IN CANADA p. 203.... HOME MISSIONS, p. 204.... NEWS OF THE CHURCH: Death of Dr. Salmon, p. 205.... Death of Rev. D. S. Gordon, p. 206.... Death of Dr. Forrest, p. 206... Presbyteries, &c., 207.... Free Church Assembly, p. 208.... British Churches and Societies, p. 209.... Acknowledgments, &c., p. 210.... Sabbath School Lessons, See Cover.



HALIFAX  
N S.

# The Sabbath School.

## LESSONS FOR AUGUST.

### FIRST SABBATH.

**SUBJECT:**—*The Water of Life*, John 4: 5-15.

This is one of the most beautiful and instructive passages in the Gospels. It presents the tender love of Christ in such a light as should constrain every reader to exclaim, "He is the chief among ten thousand, and altogether lovely."

V. 5.—*Sychar*, called also in scripture *Sychem* or *Shechem*. It is upwards of 30 miles North of Jerusalem, and is situated between mount Ebal on the north and Gerizim on the south. Its modern name is Neapolis or Nablous. Gen. 33: 18, 19.

V. 6.—This well has been identified, and is regarded by travellers with great interest. *The sixth hour*—12.00 noon. The day was divided into twelve hours which were reckoned from sunrise till sunset.

V. 7.—Christ asked her for a drink to arrest her attention. He thirsted for her soul more than for water and he would from a simple beginning lead her on till she received from Him the water of life. Thus Jesus says to the sinner still, "Son, give me thine heart," as if it were a boon for himself he asked. How wonderful!

V. 9.—The feud between Jew and Samaritan was of old standing. See Neh. 4: 1. For the origin of the Samaritans, see 2 Kings 17: 24-33.

V. 10.—The gift of God means either Christ Himself, or His spirit. See Ch. 7: 37-39. Thus, in an easy and natural way Christ turns this woman's attention to higher than earthly things. And Christ would have sinners now come to Him for living water. The reason why many do not come is they do not know the gift of God—they do not realize who He is that says, Come unto me.

Vv. 11, 12.—Evidently this woman did not know what Christ meant. She has low views, her affections are grovelling. How dark the mind is in a state by nature! How great the need for spiritual illumination!

Vv. 13, 14.—Christ is very patient with this dull scholar. He continues his teaching, presenting the truth in clearer light.

V. 15.—Still her views are carnal. Christ offers salvation, and she supposes he means some kind of water that will slake for all time to come the natural thirst. And had Christ left her at this stage she would never have discovered His meaning. But as He purposed to save her, He let light into her dark soul. And she believed in Him as the sequel shows. A good proof of her conversion is seen in the fact that she wished to save others. See vv. 28, 29.

### LESSONS.

1. How benighted the soul is in a state by nature! It is guilty, polluted, a stranger to true happiness, and yet it realizes not its condition.

2. The world can never satisfy a human soul. All the cisterns of earth's joys may be tried, but they will be found to be "broken cisterns that can hold no water." He who drinks of these waters shall thirst again, shall still ask the question, Who will show me any good thing?

3. Christ alone can satisfy the cravings of the soul. He alone can pardon and restore to God's favor and image. By taking up His residence in the heart by His blessed Spirit. He alone can enable a man to say from sweet experience, Now I am happy. See *Romans* 5: 1-5.

4. What matchless grace in Christ! He sought out this poor woman, addressed her most tenderly, led her on step by step until she was saved. Who would not love such a Saviour as this?

### SECOND SABBATH.

**SUBJECT:**—*Jesus at Bethesda*, John 5: 5-15.

When Christ was on earth He went about doing good. He healed all manner of bodily disease, thus showing that there was no spiritual malady beyond His reach. This miracle of healing recorded here occurred in the earlier part of our Lord's ministry,—during His second appearance in Jerusalem after His baptism.

At Jerusalem, near one of the gates, was a pool named Bethesda—which signifies *house of mercy*. At certain times its waters were moved, and then whoever stepped in first was healed of whatever disease he had. As might be expected many ailing persons crowded into the covered recesses around the pool waiting for the opportune moment. Among others was one whose case was indeed most distressing. For thirty-eight years he had an infirmity. Some suppose that this was brought on by certain habits of sin. See v. 14 in which Christ told him to sin no more. If this view is correct we are taught the greatness of Christ's compassion which brought healing to such a one—and that too unsolicited.

Christ knew all about the case. He therefore bore divine. Incidentally many pre- of our Lord's divinity are given in the Gospels. He asked the impotent man if he wished to be healed. The reply was, "While the desire was strong, hope was feeble. He was helpless. He could not go into the healing water with sufficient alacrity, there was none sufficiently sympathizing to aid. Each one was intent on a cure for himself or for his friends, leaving others unprotected. What selfishness! But Christ perceived the words of omnipotence, and the cure was effected.

The Jews found fault with the healed man carrying his bed on the Sabbath. If they not know who this man was, the question they asked him was right. But if they knew that he had been a cripple and had been healed by Christ, then the question was prompted through hatred to Christ. However this may have been, v. 12 implies they had a suspicion, at least after their question was answered, who had wrought this miracle and given the command to carry his bed.

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JULY, 1875.

## THE SYNOD--THE GENERAL ASSEMBLY.

The Synod of our Church met according to announcement in Knox Church, Montreal, on Thursday, the 10th June. It reflects high credit on our ministers, elders, and people that the attendance was so large, that so many representative men travelled so far, and cheerfully endured all the toil and trouble incident to such travel. They were moved by love to Christ and His Church; and we are sure that their sacrifices, whether of time, of strength or of money have not been in vain.

Some indeed we missed whose joyous faces in recent years were sure to meet the eye. Rev. Donald S. Gordon was not there for the Lord took him. He expected to be there; his arrangements had been made to go with the brethren. None would have been so glad to see him and come with a more happy hopeful heart. But God's will was that Gordon should not join the General Assembly above. Another brother passed away suddenly during our meetings at Montreal. Rev. Mr. Gordon was called away apparently without a moment's warning. Others were kept at home by family affliction. But the attendance, all things considered, was astonishingly large.

It is well to notice at the outset that the expense incurred was also of necessity very large. Some congregations did their duty not only paying the expences of their own representatives but making large contributions to the general fund for Synodical expenses. Other congregations neglected their duty wofully, so that when the fund was dealt with it was found that there was

not enough in hand to pay the railway and steamboat fares of delegates! This was far, far from being right, and we hope that delinquent congregations will take a very early opportunity to make things right by sending up to the Treasurer a special collection.

The Synod unanimously re-elected Rev. P. G. McGregor, Moderator. Rev. E. E. Ross had been nominated by nearly all the Presbyteries, but he was unable to be present. The Synod's choice was wise and becoming in every way, and the results amply justified it. Under Mr. McGregor's experienced presidency business was transacted with great celerity: and in the historic scenes in which the Synod took part, he, as the Synod's head, performed his duties in a manner that left nothing to be desired.—Rev. A. Falconer was appointed Clerk and Rev. N. McKay, Clerk of Bills.

### Financial.

The Statement of the Auditors was on the whole very satisfactory. We subjoin a summary of it:—

#### *Foreign Mission.*

Receipts.....	\$7942.78
Expenditures.....	7474.84

#### *Home Mission.*

Receipts.....	\$3479.63
Expenditures.....	2783.50

#### *Dayspring and Trinidad Schools.*

Receipts.....	\$2417.73
Expenditures.....	1934.87

#### *Synod Fund.*

Receipts.....	\$1726.74
Expenditures.....	1526.26

#### *Supplementary Fund.*

Receipts.....	\$3657.73
Expenditure.....	3670.40

*Acadian Mission.*

Receipts.....\$1256.12  
Expenditure..... 1120.84

*Professorial Fund.*

Receipts.....\$4553.51  
Expenditures..... 4553.51

*Ministerial Education.*

Receipts.....\$6,939.54  
Expenditure..... 7,897.14

Total Receipts in 1874.....\$23,682.76  
" " 1875.....\$27,387.91  
Increase in 1875 ..... \$3,705.45

The Moderator made a brief statement of the will of the late C. D. Hunter. The amount given to the Synod will not be less than \$50,000.

On motion of Rev. G. Patterson, the Synod expressed their sense of the munificence of the deceased, and appointed a Committee to devise the best means of dealing with the bequest. Mr. Patterson mentioned a bequest by one of his congregation, the late James McDonald. The sum will likely amount ultimately to \$6000.

In view of the very favourable condition of the funds, the Synod recorded their gratitude to God and to the Christian people.

Considering that these are "hard times" we may well and dutifully acknowledge the good hand of God upon us in the matter of finance.

**Foreign Missions.**

The Report on this subject, as published in our last was unanimously approved and adopted, and the following minute passed :

The Synod having heard the Report of the Foreign Mission Committee adopts the same, and desires to express its gratitude to God for the success which has attended the efforts of the Missionaries during the past year, and also for the health with which they have been blessed. The Synod also wishes to convey to the Missionaries in the foreign field, its deep sense of their self denying labours, and of the zeal for the glory of God and the advancement of the Kingdom of Christ, which has impelled them to enter upon and continue their labors in the foreign field. The Synod conveys its thanks to the F. M. Board. and would again commend the Missionaries to the support, sympathy and confidence and prayers of the Church.

**Home Missions.**

This report also was approved. It was very full and interesting. We hope that our

readers will look at it again as it appeared in our last issue. The following final resolution was passed by the Synod :

"The Synod having heard the Report, agree to adopt it and to record its gratification at the large measure of success that has crowned the faithful and self-denying labours of the Home Missionary agents in the various parts of the field, and also at the increased and increasing liberality of our people in the support of those who labour for Christ in the remote parts of our Church, and hereby records its deep gratitude to the head of the Church, for the great things he has done for us in the outpouring of his spirit upon the labours of our ministers and students and other Christian workers."

**The Record.**

The Committee's Report met with the Synod's prompt approval. The circulation in 1874 was reported at 5,500. This year it is about the same figure.

**Various Matters.**

A petition from the relatives of the late C. D. Hunter, Esq., was read, and the Synod, upon the unanimous representations of the Judges and Lawyers present declined to entertain the petition.—Rev. Dr. Blaikie of Boston addressed the Synod as a delegate and was very cordially greeted. Permission was given to the Presbytery of St. John to take charge of the theological training of Mr. Sterns, and to license Mr. A. Russel. The latter has never received a College training; but he was well known to almost every member of the Synod, and his attainments are of a high order.

**Statistics.**

The Report on this subject was submitted by Professor McKnight. The details were given on our last issue: but we give the following summary in one point:

The average Salary over the Church is \$738. In the Presbytery of Tatamagouche the average is \$453. P. E. Island, \$811; Truro, \$737; Pictou, \$782; Halifax, \$1023; Lunenburg and Yarmouth, \$748; Cape Breton, \$637; Victoria and Richmond, \$520; St. John, 773; Miramichi, \$535. In 7 cases the salary is below \$400. In 16 under \$500; in 16 under \$600. Total under \$600 a year—33

Special thanks were given to Professor McKnight for his labour in preparing the Tables and superintending their publication.

## SYSTEMATIC BENEFICENCE.

Rev. E. A. McCurdy submitted the Report, which was as follows:—

In submitting their Seventh Annual Report the Committee on Systematic Beneficence think that in view of the approaching Union, it may not be amiss for them briefly to review the progress of the cause which the Synod eight years ago entrusted to their oversight and care. It is with gratitude to God, the author of the grace of liberality as well as of all other graces, that they again record the fact that this progress has been most cheering. Indeed, it has been so marked that the attention of the whole Church has been arrested, and astonishment has often been expressed at the unexpected results which so short an agitation has achieved. Not that your Committee mean to assume that all systematic giving in our Church has been a thing of recent origin. No doubt there always have been quite a number of the members of our Church who were in the habit of making their contributions to the world's cause gratefully, joyfully, and systematically. The measure of success with which the efforts of the Church both at home and abroad have been crowned, amply confirms this statement. Still the Synod was not satisfied with the degree of liberality which had been attained, and accordingly under a deep sense of the importance of the subject, a recommendation was issued to all who were under its authority to adopt the practice of weekly storing, of Sabbath offering; and your Committee were instructed to employ active measures to induce the Church as generally and as readily as possible to accept and carry out this recommendation. They obeyed their instructions. By several series of articles in the *Record* and other papers, by circulars addressed to the congregations and sessions, they strove to explain and enforce the practice. "Upon the first day of the week let one of you lay by him in store as hath prospered him."

## FRUITS.

The response from many of our congregations has been most gratifying. The methods employed for securing funds have a large number of cases been revolutionized with the happiest results. Seven years ago there were only two or three of our congregations which were dependent upon their weekly offering for either conventional or general church funds. At the present time there are nearly forty which stand at that position.

## STATISTICS.

What have been the results upon the beneficence of the Church? Premising

that the Committee do not assume that the whole advance is traceable to this cause, the facts which our statistical tables furnish are quite suggestive. In an interesting statement given to the public a few months ago by one of the members of your Committee, it was affirmed that since the appointment of the Committee, "the average contributions of the Church have risen from \$8.49 per family to \$11.81 per family, or 39 per cent.; while the average salary has risen from \$480 to \$720, or 50 per cent. In comparing the statistical tables of 1869 with those of 1874, we find that in Halifax city where all our congregations have adopted the system, contributions have risen from \$27.11 to \$56.35 per family, or more than 100 per cent.

Turning to the abstract of the tables for the respective years, we find that in the Presbyteries of Halifax, Lunenburg, Pictou and Truro—the four that have most generally adopted the system—there has been an advance from \$10.26 to \$15.41 per family, or 50 per cent.

If in those four Presbyteries we take the whole number of congregations marked on the Tables as carrying out the practice of "bringing," and compare their contributions with those of the congregations still adhering to the old system we find \$20.15 by weekly offerings against \$11.14 per family by voluntary subscriptions.

## MORE FACTS.

But your Committee would put the matter in another form. Since 1868 the contributions of the Church for Foreign Missions have doubled, there has been an advance of 25 per cent. for Home Missions, more than 100 per cent. for the Synod Fund, while our Supplementing Fund which was instituted the year before, has grown to its present goodly dimensions. It is worthy of note too, that while some churches are complaining sadly of a decrease in their income during the past year, our Treasurer in the face of the remarkable stringency which has existed in financial circles has reported an increase of upwards of \$3700.

Again, the Synod will observe that only four of the congregations which report themselves as dependent upon the Weekly Offerings are in arrears to their pastors (and the whole amount due is very small), while no fewer than seven of them have increased the salaries of their ministers. Seventy-five per cent. of the congregations which practice Weekly Offerings have contributed to all the Schemes of the Church, and the rest of them have contributed to all but one.

Owing to the change which the Synod adopted last year by which the Committee were made dependent upon Presbyteries for

information respecting the progress of the movement, they have not been able to obtain such full and detailed accounts of the state of matters in particular congregations as formerly. Your Committee however have no reason to think that there has been any decrease of interest in the subject on the part of those congregations which have adopted your recommendations, but though they are not able to present the Synod with those cheering statements furnished by Sessions which added so much to the interest of former reports, the Synod will be gratified to learn that quite a number of Presbyteries have loyally and heartily attended to the recommendation of last year issued in the following terms:

"That the Synod recommend the Presbyteries without delay to bring the subject before all their congregations by circulars or deputations, and to urge the adoption of the system as soon as practicable, and that the Clerks of Presbyteries be requested to obtain information respecting the progress of the movement, and to transmit the same to the Committee at least one month before the next meeting of Synod."

#### VISITATION AND WORK OF PRESBYTERIES.

It is with extreme pleasure that your Committee have to report that the Presbyteries of Halifax, Truro, Fictou and Prince Edward Island have visited all their congregations by deputation with good results. The deputations were well received, the object of the Synod explained, objections considered, and in some instances removed, and an agitation commenced or carried on which will likely soon issue in a still further increase in the number of the congregations adopting the proposed method. The Clerk of Prince Edward Island Presbytery reports eight of their congregations operating under the system and says, "In all these congregations the scheme is working well, and is a decided improvement upon the old pew rent and voluntary subscription system. In some of these congregations more than three times the amount is raised by the new plan than was by the old, and that too without difficulty."

From Truro Presbytery the statement comes, "The degree of liberality in this Presbytery has for the past few years been steadily increasing. While the rate of advance over the whole Church has been 5 per cent. in this Presbytery it was over 18 per cent. per family. With the exception of the Supplementing Fund all the Schemes of the Church have received larger contributions during the year. All the congregations have been visited by special commission of Presbytery, with a view to excite and encourage the people to abound in the grace of liberality."

The Presbytery of Lunenburg and

Yarmouth report that they have made this one of the themes of addresses at all the meetings of Presbytery for visitation, that they have instructed the brethren to expound the subject at missionary meetings, and as they might deem advisable at the ordinary Sabbath services. They state further, that in the principle sections of all their congregations except two, the plan of Weekly Offering is in operation for the purpose of securing congregational funds, that in all cases the results are very gratifying, that the amount collected is steadily advancing, and that in several instances the minister's salary has consequently been increased."

The Presbytery of St. John report that they have resolved to make arrangements for visiting their congregations at their first meeting after the Union.

Your Committee are deeply impressed with the importance of Presbyteries effort in reference to this matter. Its success or failure depends largely upon the action or inaction of Presbyteries. Were all our Presbyteries heartily to take hold of the movement, did they at their Presbyterial conferences occasionally discuss the subject, and at their visitations press it upon the people, a most valuable impulse would at once be given to it throughout the length and breadth of the Church. It is an animating consideration that the subject of Weekly Offering is commanding a wider attention now than ever before, that powerful pens and eloquent tongues are advocating its speedy and universal adoption, and that the tendency in almost all the churches is decidedly in this direction.

#### EXCELLENCE OF THE RULE.

It is refreshing to find the Secretary of the Presbyterian Board of Publication a recent work on the Science of Christian Economy, entitled "God's Rule for Christian Giving," after quoting the precept "Upon the first day of the week," &c., affirming "The most consummate finance in modern ages can add nothing to, & take nothing from this brief rule. It contains every important principle necessary to the accomplishment of the great end in view. All that is needed is simply obedience to it in order to fill the Treasuries of the Christian Church, to secure for the Church that favour of God's which follows from conformity to His will, and to supply the means needed to send the Gospel to every creature. It is a rule which should be inscribed upon the walls of every house of worship, which should be written in memory and heart of every professor of religion, and which should be taught to every child that has been consecrated to God by Christian Baptism."

It is cheering to find the topic under

mission in so many different parts of Christendom, and to hear the voice of the largest Presbyterian Church in the world giving utterance to its convictions in its Assembly held only two weeks ago in these decided terms, "That for calling forth systematically the benevolence of our beloved people we consider that the plan of Weekly Offering in the sanctuary as an act of worship, is God's appointed law, and the true and Scriptural method which we commend for adoption by all our churches."

In view then of the fact that the action of this Synod upon the subject of Systematic beneficence is sanctioned by the oracles of the living God, that it is in line with the course pursued by sister churches who are earnestly striving to do the Master's work; that it has been so greatly blessed to the increase of our prosperity in the past, and that it is so full of promise for the future, your Committee would respectfully urge the employment of every legitimate means, both in Church Courts and in congregations to hasten the time when obedience to the apostolic precept shall become universal.

The Report was approved and ordered to be printed in the RECORD.

### Sabbath Observance.

Rev. R. Laird submitted the Report on Sabbath Observance. Mr. McKay, Elder, of Hill, gave an account of his efforts to prevent Sabbath desecration by a Circus. An Overture on the same subject from the Synod of Truro was read. The Presbytery complain of unnecessary labour on the Lord's day, and strong reasons against the running of unnecessary trains, &c. Open and authoritative resolutions of Sabbath law are protested against.

Edward Grant explained the amount of Sabbath traffic and travel. Trains, confectioners, telegraph posts, &c., on the Lord's Day. Circus companies have also been conveyed from time to time on the Lord's Day. Mr. Layton also explained the cause of which the overture complained. The Government are amendable to public opinion: the people are responsible for the acts of the Government; and all are responsible to God. It is hoped that the influence of the whole Church will be to stop outrages of the Lord's law. Creelman and Rev. James Mc-

McKay also spoke on the subject. Dr. Burns moved an appropriate resolution on the subject, referring all to the action of the United Church.

### STATE OF RELIGION.

Rev. James Maclean submitted the Report on this subject which was adopted. It was as follows:—

Your Committee beg leave to report that in accordance with directions of Synod they have issued queries, which they sent to each Kirk Session, with the request that they be answered through the Clerk of the Presbytery. From the answers we hope to obtain some idea of the state of religion in each congregation, and likewise the judgment of the Presbyteries on the state of religion in all the congregations within their bounds.

We have received answers from all the Clerks of Presbyteries excepting those of Cape Breton, Pictou, Tatamagouche and Prince Edward Island. Only from the Presbytery of Truro did we receive a Presbyterial report.

### HINDRANCES TO RELIGION.

The usual hindrances to religion are still met with in nearly all our congregations. These hindrances may be included in these,—“The world, the devil and the flesh.” These develop into different forms, and assume different appearances in different places to injure the cause of God and ruin souls.

In all ages the love of the world controlled the affections and life of many in the world. The accumulation of riches have been their chief desire. Usually men who are diligent in business are the best Christians, and the most active workers for Jesus. But many make their business the great end of life. They are willing in many instances to wait upon God in His ordinances. They respect the religion of Jesus and are willing to contribute to its support, yet they hesitate to come to a decision, and to give their hearts just now to Christ. They are anxious to serve mammon for some time to come, and when they are satisfied with his service they intend to return to God and to secure salvation. They would like to have God befriend as Jacob had, but they would not wish to wrestle a whole night with the angel as he did. They would wish to secure the blessing which Israel possessed, but they would not wish to part with their worldly stuff for even one night as the patriarch did. “The love of the world is enmity with God.

In some localities the love of sinful pleasure greatly interfere with the work of the



pastor, and with the prosperity of Christ's cause. The dance-house and dancing parties during the autumn and winter, and the American Circus in summer present an alluring charm to some young people which destroys seriousness and the fear of God.

#### INTEMPERANCE

still has its victims, and is destroying its thousands. Professing Christians, and others of whose useful lives great hopes were entertained by their religious friends are in the enchanted ground, and succumbing to the seductive influence, and only the Almighty Spirit of God can save them from the drunkard's destruction, and from exerting his evil influence on society.

Some pastors have to lament the prevalence of Sabbath desecration. The people do not openly engage in their worldly avocations on the Lord's day, but they devote it to pleasure and to worldly conversation. To drive away drowsiness they visit their neighbours' houses and spend the day in idleness and foolish gossip. This evil is more frequently practised in rural districts, where there is no settled pastor, or where the pastor is settled, but because of the scattered condition of his congregation the services of the sanctuary are only occasionally enjoyed.

Some of our ministers have to scatter their labours over such an extensive field that they cannot concentrate their energies in any one locality. They travel over an area of twenty, thirty, and even fifty miles. They labour earnestly, prayerfully, constantly, but because of the scattering of their labour they do not see the fruit of their toil as they would wish. They have a diversity of hardships to contend with, and they are required to exercise much self-denial; but God will bless their labour of love, and they shall obtain a glorious rest by and bye. In a few years two or three ministers will be settled within the bounds of some of these extensive congregations, and reap the fruit of what our good brethren now sow; and in the heavenly garner the "sower and reaper shall rejoice together."

#### VACANT CONGREGATIONS.

In not a few of our congregations there is no settled pastor. Often they may have services from a preacher who may come among them on Saturday night, and who will leave them Monday morning; but they have no minister whom they call their own, who will visit them in their homes, and speak to them of their spiritual interests, and to whom they can go for encouragement in the hour of spiritual darkness. There are some devoted Christians in these vacant congregations that have not defiled their garments, and who retain their Chris-

tian warmth; but many for the want of ministerial oversight become as lukewarm as the Laodiceans.

In some congregations religion has been marred by political partizanship. Members of the Church, when an election contest takes place will seemingly trample religion under their feet, and encourage deception, falsehood, drunkenness, bribery, and ill-will, that they may secure their own political ends. They seem to think that Jesus should cease to reign when their party wish to retain or regain power.

The cause of Christ is hindered by professing Christians who have no right conception of their obligation to act the Christian life, or to let their Christian light shine before men. Young people and anxious sinners are apt to imagine, that there can be no living reality where there is so much religious apathy. In their religious anxieties they find little or no sympathy from professors of religion, and they are discouraged.

True religion has been hindered in some of our congregations by the evil effects of

#### SPURIOUS REVIVALS

by which people's feelings were aroused without receiving saving knowledge. The religion of such is spasmodic and not of regular growth. It is like Jonah's gourd. It rises to apparent perfection in a night and perishes in a day.

Some pastors have to lament that there are families to whom they minister in which religious family instruction is sadly neglected. Family worship is almost unknown. The Catechism is not taught. The Word of God is not read. There is a sacredness about the Sabbath. From such houses seldom a warm-hearted Christian comes, and their influence is usually against Christ.

#### ENCOURAGEMENT.

Though we find among us much which saddens the hearts of God's people and should humble us in the sight of God, and make us plead earnestly for the pouring of God's Spirit to convince sinners, and to stimulate saints; yet there is much to cheer and gladden our hearts, and to draw out gratitude to Almighty God. His wonderful work in quickening sinners, and reviving sleeping Christians.

Last year we were pleased to have reported that the Lord had graciously visited the congregations of the Presbytery of Prince Edward Island. This year we have devout gratitude to God, we have to report that the heavenly showers descended copiously on the Presbyteries of Pictou, Truro, Tatamagouche and Halifax.

Because many of our Kirk Sessions do not answer our questions, or because

Clerks of Presbyteries did not transmit them, we cannot estimate the number of people who during the past year have voluntarily become members of the Church by profession of their faith in Christ, yet we believe that the accession to the membership of the Church in this way during the past year has exceeded that of any previous year. Many of those who have thus professed Christ are the baptized youth who have been religiously trained in their homes, in the Sabbath school, and Bible Class, and have resolved to consecrate their lives to the service of the Redeemer. We believe that not a few of them have been baptized and taught of the Holy Ghost. From such voluntary consecration may we not expect as well as pray that our Church will become "fair as the moon, clear as the sun, and terrible as an army with banners."

#### THE SABBATH SCHOOLS

are every year becoming more efficient. In some places it is difficult to obtain competent teachers. But in most of our congregations the Sabbath schools are in a very satisfactory state. Both teachers and pupils are interested in their work. The complaint is still general that parents do not encourage by their presence the teachers in their labour of love.

In some scattered congregations it is difficult to conduct Bible Classes with regularity. But on the whole these useful classes are well attended and every year becoming more interesting.

#### PRAYER MEETINGS.

In some places where a few years ago a prayer meeting could not be held without the presence of the minister, now, even in his absence "they that fear God" meet and speak often one to another." They hold large and interesting meetings for prayer and conference, and the spirit of energy and earnestness evinced is altogether unusual. Many earnest enquirers come to the pastors and elders and other experienced Christians, saying "Men and brethren what shall we do?"

As a result of this gracious movement, the people of God exercise more brotherly love and contribute more liberally for the support of religious ordinances. Partaking of the benevolence and self-sacrifice of the saints they consecrate themselves and their talents to His cause. Warmed by the love of Christ and yearning for the salvation of the world they have come together, and are united in Christian unity and forbearance. The world seeing the difference between the present and the past say "Behold how the Christians how they love one another." The people are thus rising higher in the Christian life. Instead of rocking them-

selves and others in the cradle of indifference to spiritual sleep they have awakened, as if conscious that the day for working in God's vineyard has come, and they are asking "Lord what wilt thou have me to do." In some places the change is so apparent in the conversation and manner of the people that the sceptic beholds it with wonder, the profane are afraid to utter their blasphemy, drunkenness is greatly lessened, and families that were never known to call on God's name are now daily bowing in unison around the family altar, and asking their Heavenly Father "for mercy to save them and for grace to help them in time of need."

In most of those places thus visited by the Spirit of God the young men have organized prayer meetings of their own, where may be heard the voice of praise and prayer not only of young men, but of lads who have felt the stirrings of the Holy Ghost, and are anxious to commence the work of the Redeemer early in life.

Last year we saw little clouds rising out of the sea like a man's hand. In answer to the believing prayer of God's people these clouds have increased in number and magnitude, and extended in our ecclesiastical horizon. Let us continue our supplications with strong crying and tears, till our whole sky be overcast, and God in His mercy open the windows of Heaven and shower down the gracious influences of His Spirit till there be not room enough to receive it.

Fathers and Brethren, let us watch and pray, and work, while there is a temptation to resist, a throne of grace before which we can bow, and a part of God's field which needs cultivation. Thus we shall encourage our beloved Jesus to come "down into this garden, to the beds of spices, to feed in the gardens and to gather lilies."

The Committee have no recommendation to suggest except those suggested and agreed to last year.

All which is respectfully submitted,

JAMES MACLEAN, *Convener.*

An appropriate resolution was adopted, and very impressive accounts were given of revivals in various sections of the Church.

#### Dalhousie College.

Considerable time was devoted to discussing the relations of the Church to Dalhousie College, and the desire was strongly expressed that the Government of Nova Scotia would assume the responsibility which properly belongs to it of supporting a thoroughly equipped College.

#### Sydney.

A Petition for the erection of a congregation in Sydney, C. B., was after discussion, granted

**The Hunter Church Building Fund.**

The Committee to which this subject was referred, reported certain regulations which were approved by Synod. The Trustees of the Fund are to be Rev. P. G. McGregor, C. Robson, W. J. Stairs, Rev. G. M. Grant, and J. Bremner.

**Supplements.**

Rev. T. Sedgewick submitted the report of the Committee on supplements. The cordial thanks of the Synod were tendered to the Committee, and the Report adopted.

**ACADIA MISSION.**

The Report, submitted by Rev. W. Stuart, was as follows:

Your Committee beg leave to report that during the year now ended, their task of providing a Church for the use of the mission at Grand Falls has, by the favor of God and the liberality of His people, been happily accomplished. Seven months were devoted by Mr. Paradis to the labor of collection, and this year, as last, his appeals were everywhere most successful, and called forth the heartiest response. The opening and dedication of the new building took place on Sabbath, the 7th of March, the Committee having deputed Rev. Dr. Waters and the Convener to conduct the services. The deep interest shewn by all denominations in the event has already been set before the Church, and the subjoined accounts of our missionaries prove that the excitement among the Roman Catholics still continues intense. A further impulse was given on occasion of the ordination of Mr. Paradis, by the Presbytery of Saint John, in May. The result of the services on the occasion were described by Mr. Rivard in the following terms:—

**ORDINATION.**

"The ordination of our friend Mr. Paradis, and the presence of the ministers of St. John, have produced an impression upon the R. C. population, far more profound than one would have thought at first sight. The people seem in no wise disposed to forget what was said and done on that occasion, so memorable even for the friends of the Gospel. Mr. Bennet's discourse on "Peter's keys," brought out into broadest relief the usurped power of the Roman Church. A good number of French and Irish Roman Catholics were present on this occasion. Several of the Irish being unable to sustain the fire of argument left the Church and raised a disturbance at the door. It is thus that "the truth shocks," and is a savor of death unto those that perish."

Since February the field has been active-

ly wrought, in the first instance by Mr. Paradis alone, and afterwards, on the arrival of Mr. Rivard in May, by both our missionaries acting in conjunction. It was felt by the Committee that if solid advantage was to be made, it was necessary to concentrate effort on the one point; and it is to be hoped that speedy and successful results will at once justify them in this decision and reward the zeal of our young brothers

**MR. PARADIS' REPORT.**

Mr. Paradis' Report sufficiently sets forth the existing situation:—

"On my arrival, in December, I found that most interesting religious meetings had been held daily for three weeks. They being attended with unabated interest were continued four weeks longer. I considered it a duty as well as a privilege, attend them and lend a helping hand to those who had worked so faithfully. Much good has resulted from these meetings. But I will refer only to my French work.

"At first but little opposition was encountered. My visits were gladly received; the readings and explanations of portions of the Word of God seemed to be highly appreciated by many. The old faith of some began to be shaken, and after repeated queries and hard struggles, they totally pronounced that which had been so dear to them. After the church was dedicated from 10 to 15 persons attended the French services for a few consecutive Sabbaths, and seemed to be quite interested. But this aroused the priest and his satellites, and immediately strong and vigorous opposition began to be felt. From Sabbath to Sabbath the people were strictly forbidden to go to my church. That not being found sufficient threatenings are now hurled against those who will even listen to the sayings of Scripture.

"I must acknowledge that those threatenings, together with the denunciations uttered by the bishop and priests who have visited this locality, rendered the work exceedingly difficult. Kindness has taken into indifference, warm hearts have become cold, and some have gone so far as to refuse us an entrance into their houses. Persecution is raging against those who declare themselves in favor of the Gospel. Example: A man ill-treated his wife, in pieces a copy of the New Testament, scolding her, he said: "You neither eat nor smoke now, why did you not do so for the priest as well as for Paradis?" Ans.: "Because the priest did not condemn me the evil of such practices." After he went to see the priest who had to have told him to take away all the religious books from his wife, and "she did not want to come back to her former husband to put her away." A good advice

man who called himself "Holy!" How ever, she remained firm.

"Since my last arrival, five adults have expressed a determination to follow the teachings of the Bible; and I have every reason to believe that three of them have experienced a real change of heart, as well as a change of outward relations.

"Considering the work from a human point of view, there are many discouragements to be met with. As to the intrinsic difficulty of the work, I need not dwell upon it; and there are other drawbacks also; the two greatest are: the removal of converts to other places, and the deep ignorance which exists. When I came back I found that three families had left, besides three or four individuals.

"But now that the Church is opened, and that a missionary is likely to reside here permanently, we hope that it may no longer be the case.

"With regard to the latter, the only remedy is the establishment of schools. With a few exceptions I have made daily visits among my fellow-countrymen, and worked hard to help converts from going back.

"French services have been held every Sabbath evening since the Church has been dedicated; but lately, only a few have attended, owing, to some extent, to the bad roads and busy season, but especially to the opposition alone referred to.

"My most earnest request is that the prayers of christians may ascend to the throne of grace for a special outpouring of the Holy Spirit upon the efforts which are being made forth in connection with this mission."

#### MR. RIVARD'S WORK.

Mr. Rivard's is in the same strain. By constant visitation and discussion, together with the steady administration of the word and ordinances, he testifies that way is being made however slowly, against the prejudices of the people; and the hostility of their spiritual advisers, so far from being an hindrance is in some respects rather a blessing to the cause!

For some weeks the priest feeling the weakness of the Roman religion with the knowledge that no Sabbath pass without denouncing us and our work. By this means he has attained his end with some. But the greater number it serves simply as an advertisement, it helps us in our work, and contributes the sooner to crumble down the worm-eaten edifice of Rome. We are, therefore, the "forbidden fruit," and the people are curious and eager to see and taste it.

#### PROSPECT.

On the whole we may augur favorably of the future of the mission. We have two missionaries laboring in the one

field, a sufficient building has been erected for the stated worship of God, the ordinances are dispensed, and the preaching of the Gospel in both languages is being carried out regularly every Lord's Day. Besides this, house-to-house visitation and frequent gatherings of the people where practicable, are being vigorously pushed. Thus after many delays we may look upon the work of French evangelization as fairly inaugurated at last. Doubtless, at present, it is but the day of small things; the experiment being made is, in many respects, a novel or at least a little tried one; and to be thoroughly successful needs more appliances still, in the way of school-houses planted all through the surrounding districts, together with such an increase in our mission staff as will enable us to avail ourselves of similar openings elsewhere. Experience has shown that little or no results, of a permanent character, is to be expected from mere casual colportage work, and it is the opinion of the Committee, as embodied in a resolution appended to this report, that wherever fresh openings are to be entered upon, it must be in like serious and sustained fashion, as in the case of Grand Falls.

#### FUNDS.

A glance at the state of the funds now becomes necessary, (vide Financial Exhibit). The cost of maintaining our two missionaries at Grand Falls cannot fall short of \$1300 per annum, and that of the missionary employed by the Pictou Local F. M. is about \$600 per annum, being an excess of \$700, at least, over the Acadia Mission collections for the year. The Home Mission and the G. F. C. Erection Funds have had to be heavily drawn upon in consequence, and two of the missionaries to be dispensed with during winter. The facts speak for themselves. If the Church is really in earnest in this great work to which her Divine Head is manifestly calling her, she will not let it languish for lack of material support, but by her liberality as well as her prayers, will draw down that blessing without which the work of the builder and of the watchman will be all in vain.

#### RECOMMENDATION.

The Committee recommended:

1. That Synod continue to prosecute the work at Grand Falls with vigor, and so soon as circumstances will permit, that it shall begin and carry on similar efforts in other localities such as Tignish and North Rustico, P. E. I., Tracadie, N. S., and Buctouche, N. B.

2. That all the French work should be carried on in the United Church under one Central Committee supervising the work through Local Committees in the respective Synods.

3. That Mr. Paradis' salary be at the rate of \$700 per annum, and that all money paid to Mr. Paradis by any of the people at Grand Falls should be placed to the credit of the Committee.

4. That Mr. Rivard be paid at the same rate as that same class of workers in the Canada Presbyterian Church.

All which is respectfully submitted.

W. STUART, *Convener.*

On motion of Judge Stevens the report was adopted and the diligence of the Committee commended. Rev. Thos. Cumming gave a brief account of the work of Mr. Pelletier at Pictou—very satisfactory. He has 70 families under his care, and his audiences are large.

#### Temperance.

The Report on Temperance was submitted by Rev. John Macleod. It was received and its recommendations adopted.

#### PUBLIC EDUCATION.

Rev. C. B. Pitblado submitted the following Report which was unanimously adopted :

Your Committee, in presenting their report, cannot refrain from giving expression to their feelings in view of the significant occasion on which we are now convened for the last time as the Synod of the Presbyterian Church of the Lower Provinces. We are met here in Montreal, the commercial capital of the Province of Quebec, the place in the Dominion to which the enemies of our free unsectarian educational institutions point us as the perfect model, according to which they would fashion the educational systems of the Lower Provinces. We are on the eve of forming a union with three other churches, two of which we may suppose are more influential than our own, and within whose territories the separate school system has long been in existence. We have no doubt reach a turning point in our ecclesiastical history, and perhaps also a new era in our educational policy as a church. As a church we have had the honour of setting a good example to all the bodies with which we now ally ourselves, on the subject of Presbyterian union, we may not be presuming too much in hoping that our example and influence may be felt upon the united body in reference to the important subject of public education. May we not reasonably entertain the hope that by the united efforts of the Presbyterians and other Protestant bodies of this Dominion in resisting the aggressions of Roman Catholic ecclesiastics the system of free unsectarian schools may not only be

maintained as a right to the Lower Provinces, but it may also become the heritage of the whole Dominion?

#### IMPORTANCE OF SUBJECT.

The educational question is the great problem of this Dominion. On the legislative and executive treatment of this subject by our public men, the future destiny of our country will largely depend. Indeed education in some form or other has become the battle ground on which Roman Catholicism is now fighting for the supremacy in almost every country throughout Christendom, and the success of Romanism would no doubt, be the overthrow of christian civilization. The spirit of ultramontanism is in direct antagonism to the rights of private judgment, the freedom of conscience, the liberty of the press, true representative government, and in fact all the social and religious principles which secure the progress of society. Romanism would, if could, turn back the wheels of progress and bury society in the grave of mediæval darkness and stagnation. In resisting the arrogant demands of this system we struggle not merely for civil rights, but for religious life and freedom.

#### OUR POSITION AS A CHURCH.

We may here be allowed to state some reasons why, as a church, we feel constrained to speak out in unmistakable terms on the subject of unsectarian education at the present time.

1. Our rights are invaded by the demands of the Roman Catholics as a religious body. In this Dominion all denominations of christians ought to stand on a perfect equality. But when enactments are made which secure special privileges to Roman Catholics as such, that moment our religious equality ceases to exist. The Roman Catholics are attempting so to use their political influence that they may obtain precedence of us and all other denominations in educational matters. Against this attempt we, as a church, on the ground of maintaining perfect religious equality, desire most emphatically to protest.

2. Public funds that are applied for unsectarian purposes are misappropriated. If a church it is our duty to protest against the appropriation of public money taken from us and other citizens for the propagation of what we believe to be soul-destroying and not treasonable sentiments among the people.

3. Granting separate Roman Catholic schools is virtually endowing and establishing the Romish Church in the Dominion. We would protest against the establishment of any church by the government of this country, much more must we protest against the establishment of the Church of Rome.

On these and other grounds which we might state, we set ourselves in opposition to the determined attempts of ecclesiastical rulers to break down our free unsectarian school system, and substitute for it the separate school system of either Ontario or Quebec.

#### WRONGS PERPETRATED.

We think that there is just cause for complaint against the Roman Catholic authorities for the mode in which they carry on their warfare against the educational institutions of the Lower Provinces. They would destroy the constitution of the country in order to bury free unsectarian schools beneath its ruins. They would use the power of Ontario and Quebec to deprive us of the rights sacredly guaranteed to us by the compact of confederation. And we feel that the conduct of those Protestants who for mere personal or party purposes aid and abet them in their unconstitutional attacks is in a very special manner reprehensible.

The Costigan resolution has been again before the House of Commons, and we are witnessed the humiliating spectacle of legislators who after spending many thousands of dollars to settle the constitutional question which secures the rights of every province over its own educational matters and which they fully endorse, nevertheless in a strange inconsistency voting for a resolution which prayed for imperial interference with sacred provincial rights. And we are now told by the highest ecclesiastical authorities of the country that this process of worrying the House of Commons is to be continued by the political servants of the Church of Rome till the constitution shall be so amended that the free unsectarian school system of the Lower Provinces shall be broken down.

The new Province of Saskatchewan, contrary to the spirit of the constitution, is at ultramontane dictation been saddled with the burden of separate schools. The men who voted for this measure in order to prevent future trouble may find that they have bound the infant Province with ropes of straw which when it reaches manhood it will break with indignation aroused by the injustice which it has suffered.

We cannot behold these encroachments on our constitutional rights without entering an emphatic protest against the policy which permits such wrongs to be perpetrated.

#### THE FIELD.

In the Provinces of New Brunswick and Prince Edward Island the struggle has continued during the past year with favourable results to the cause of free unsectarian education, and we cannot but

congratulate the people of these two Provinces on their possessing public men and secular newspapers that most ably defend and maintain the cause of constitutional rights and free education against the assaults of the enemies of social progress and of civil and religious liberty.

In Nova Scotia the subject has been discussed with gratifying results. The secret sapping process of the enemy has been to a considerable extent exposed and counteracted. Your Provincial Committee knowing the activity of foes, and the unreliability of those in power, endeavoured through the press, and by a republication of the Synod's resolutions, with explanation and appeal to arouse the free school sentiment of the Province, and with, they trust, such a measure of success as would warrant the farther energetic prosecution of the same course. Romish ecclesiastical influence is still felt acting very prejudicially upon the educational machinery of the Province. All political parties seem to vie with each other in their readiness to bid for the Roman Catholic vote, and are apparently prepared to sacrifice the interests of education on the altar of party. The discussion which has taken place during the past year has no doubt been instrumental in doing good. Several abuses referred to in our last report have been for the present corrected, but the political character of our Council of Public Instruction and the inefficiency of executive administration are felt to be great defects in the working of our system.

#### THE PRINCIPLE WE MAINTAIN.

Your Committee feel that the only sure and solid ground on which to stand in this educational struggle is on the principle of free unsectarian schools. The church that is now asking for a compromise of this principle will never rest short of complete supremacy over all our institutions. In self-defence we must make a stand against her demands at some point, and it is better for us to do so on the firm rock of principle than on the shifting sands of expediency. Unless we make up our minds to have our institutions modelled after the fashion of Quebec, or to have our history become the record of a second Spain, we must be prepared to maintain the legal equality of all churches, and defend our unsectarian institutions against the attacks of those who would strangle the spirit of liberty in order that they may wield the sceptre of despotic power. If a church or denomination as such presume to control the legislation and government of the country for its own aggrandizement, if it boldly attempt to move the secular arm to overthrow our constitution and deprive us of our religious rights of equality, if it boldly proclaim the doc-

trine that the Pope is supreme in this country, and the civil power must bow to his authority, surely we would be unfaithful to ourselves as a Protestant Church representing the principles of the reformers whose history we inherit and whose names we honour, we would be unfaithful to our country whose best interests we have at heart, we would be unfaithful to that Master to whose services we have been consecrated as witnesses for, and defenders of, that faith once delivered to the saints, if we did not protest against and resent those arrogant assumptions and fierce attacks by which our social welfare and religious rights are being continually assailed. We trust that the future deliverances of this court will not be its past record on the subject of public education.

With these views your Committee would respectfully urge upon the Synod that the Committee be re-appointed, or a similar Committee be selected, and that they be encouraged to continue their watchful supervision of this question as heretofore.

Most respectfully submitted.

C. B. PITBLADO,  
Convener of Committee.

#### Zion Church.

The case of Zion Church, Charlottetown, was brought up, when it appeared that the congregation is ready to assume its own burdens. The matter was remitted to the Board of Education.

#### Insurance.

With respect to Insurance of Churches, Mr. Patterson reported that if the matter is not more vigorously taken up it better be abandoned. There ought to be 100 on the fund. The whole subject was referred to the first meeting of the new Synod. The subject of Presbyterian Federation was referred to the General Assembly.

#### SABBATH SCHOOLS.

The following Report, submitted by Rev. A. Simpson, was adopted:

During the past year your Committee has attended to the work entrusted to its care as well as time and circumstances would permit, though not as well as the importance of the trust demands.

They have provided Scripture lessons for the schools of the Church, adapting the International series for that purpose; and it is with pleasure that they are able to report that these lessons are now taught in all parts of the Church, and in almost all the Sabbath Schools. They are commend-

ing themselves more and more every year; and it is to be hoped they will be continued in all schools in which they have been commenced, till the series is complete, and thus the children of the Church will get a systematic and somewhat thorough knowledge of the whole Bible.

— copies of the lessons have been sold this year.

Brief explanatory notes on the lessons have been furnished month by month in the *Record*, mainly for the benefit of Teachers in the more remote sections of the Church who have not access to the excellent papers and helps that are so abundantly supplied to those who live in our towns and cities. For Teachers who get regularly such valuable papers as the "Sunday School World," the "Sunday School Times," and "the Working Church,"—the notes furnished by your Committee are not required, and may appear very meagre and imperfect, but it must be remembered that the space allotted us in the *Record* is very small, and the work of preparing the notes devolves on very few.

From the statistical tables we learn that Sabbath School work has made fair progress during the past year, perhaps we might say good considering the progress of Church work in other directions. In the number of her families our Church has advanced on last year  $3\frac{1}{2}$  per cent., in her membership  $3\frac{1}{2}$  per cent., while in attendance on her Sabbath Schools she has advanced very nearly 6 per cent., shewing that during the year she has been gathering into the Sabbath School from families that do not belong to her, or in other words she has been doing Home Missionary work among the young.

The figures at present are, 400 schools, 1783 teachers, and 14,169 pupils, an increase of 21 schools, 73 teachers, and 766 pupils during the year.

The recommendation of last year, which was adopted by Synod, viz.: "that the Presbyteries of the Church be enjoined to devote at least one sederunt during the year to the work of Sabbath Schools within their bounds," has been acted upon in the following Presbyteries, viz.: St. John, Halifax, P. E. Island, Truro, Lunenburg and Yarmouth.

Sabbath School County Associations are being formed in different parts of the Church. There are already two within our bounds, one in Pictou County, the other in Halifax. These of course are not denominational, they include all the schools in a given district that are willing to co-operate. Some members of your Committee had the pleasure of attending and taking part in the proceedings of the Halifax Association last winter, and believe that such associated

ort is well calculated to promote the interests of Sabbath School work.

Your Committee believe that so far as the Sabbath School work of our own Church is concerned it can be promoted better through Presbyterian action than in any other way, and would therefore recommend the renewing of the Synod's injunction of last year, with the addition that the Clerks of Presbyteries report to the Convener of the Committee the results of their conferences. Respectfully submitted.

ALLAN SIMPSON,  
Convener S. S. Committee.

### Final Minute.

The final meeting of the Synod of the Lower Provinces was held in Knox Church, on Tuesday morning. The opening prayer was offered by Rev. Robert Sedgewick. A few items of routine business were attended to, after which the clerk read the Final Minute which is as follows :

"The Synod of the Presbyterian Church of the Lower Provinces of British North America, having, after taking the necessary constitutional means for ascertaining the mind of the Church on the subject, resolved to unite with the Presbyterian Church of Scotland, the Canada Presbyterian Church and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, on the ground of the articles of union agreed upon by the Supreme Courts of the negotiating Churches; and having by the help of God, completed all preliminary arrangements,—Does now, whilst recounting with fervent gratitude all the goodness and mercy vouchsafed to this Church in the past—humbly trusting that the divine sanction will be given to the solemn and important step about to be taken—and earnestly praying that the Holy Spirit in all His quickening and sanctifying influences may descend largely on the united Church—RESOLVE, and hereby record its resolution, to repair forthwith a constituted Synod, to the VICTORIA HALL, the appointed place of meeting, for the purpose of constituting the Union with the aforesaid Churches, and of forming one General Assembly, to be designate and known as the General Assembly of the Presbyterian Church in Canada,—and does at the same time declared that the United Church shall be considered identical with the Presbyterian Church of the Lower Provinces of British North America, and shall possess the same authority, rights, privileges, and benefits to which this Church is entitled. And further, with the view of ratifying the act of Union, the Synod do empower its Moderator to sign in its

name the Preamble and basis of Union, and also the resolutions adopted in connection therewith."

After prayer by Rev. Mr. Baxter this Minute was adopted unanimously by a standing vote. After a few feeling remarks by the Moderator the Roll was called, after which prayer was offered by Rev. R. S. Patterson, the Father of the Synod. The Synod then adjourned to Victoria Hall and marched two and two to this place.

### THE UNION: GENERAL ASSEMBLY FORMED.

Tuesday, June 15, was the day on which the Union of the negotiating Churches was completed, and Victoria Hall was the place. Each of the courts having completed its own special work, they formed processions in their different places of meeting, and walked two by two, headed by Moderators and Clerks,—to the place appointed. The day was bright, and glorious with summer's fullest beauty. All nature seemed to smile upon the happy occasion.

Shortly after 11 o'clock the vast area of Victoria Hall was filled with ministers, elders and spectators. The number present is variously estimated from five to seven thousand. On the platform were five tables. Behind these, in the centre, was a large chair for the Moderator of the United Assembly, when he should be chosen, but in the meantime it was unoccupied. To the left was seated Rev. P. G. McGregor, Moderator of the Presbyterian Church of the Lower Provinces, senior Moderator, and Rev. A. Falconer, Clerk of Synod. On the right, Rev. William Snodgrass, D. D., Principal of Queen's University, Kingston, Moderator of the Presbyterian Church of Canada in connection with the Church of Scotland, and Rev. J. H. McKerras, M. A., Professor of Classical Literature in Queen's University, Clerk of Synod; on the extreme left Rev. G. M. Grant, M. A., Moderator of the Church of the Maritime Provinces in connection with the Church of Scotland, and the Rev. William McMillan, Clerk of Synod; and on the extreme right, Rev. Wm. Caven, Knox College, Toronto, Moderator of the Canada Presbyterian Church, and Revs. Wm. Reid, M. A., and A. W.



Fraser, joint Clerks of the Assembly. Behind these were seated several ex-Moderators and distinguished clergymen of all the churches, prominent among whom was Rev. A. Henderson, of the Canada Presbyterian Church, the oldest Presbyterian minister in Canada, being ninety-three years of age, and having exercised the ministry for sixty-six years. A great portion of the floor of the hall was covered with seats, those in the centre being devoted to members of the courts and the others to the public.

A gratifying circumstance was the reception of a congratulatory telegram from the Irish Presbyterian Assembly during the diet. A cable despatch was sent at the close to the Moderator of the General Assembly of the Church of Scotland, announcing the consummation of the Union! It is pleasant to be able to add that Rev. J. S. Mullan, one of the dissentients from the Union in the Church of Scotland Synod, formally withdrew his dissent during the meeting, and gave in his name for Union.

Shortly after eleven o'clock, all the members being in their seats, Rev. G. M. Grant gave out the 100th Psalm, commencing

"All people that on earth do dwell

Sing to the Lord with cheerful voice,  
Him serve with mirth, His praise forth tell,  
Come ye before him and rejoice."

The whole audience rose and sang the psalm with great heartiness.

Rev. Principal Snodgrass then read several appropriate portions of Scripture, after which Rev. Principal Caven offered up a fervent prayer.

Rev. P. G. McGregor, who presided as senior Moderator, announced that the minutes adopted at the last meeting of the four courts would be read by the clerk of each Synod.

The minute was accordingly read in succession by Revs. W. Fraser, Prof. McKerras, A. Falconer, and W. McMillan.

Rev. W. Reid, of Canada Presbyterian Church, as the longest ordained of Clerks, then, on call of the presiding Moderator, read the preamble, the basis of Union, and the resolutions connected therewith, which had been engrossed on parchment.

The Moderators then, at the centre table, successively signed the basis and resolutions, in the order in which the several Churches were mentioned in the preamble, that is as follows:—Rev. Principal Snodgrass, Rev. Principal Caven, Rev. P. G. McGregor, Rev. G. M. Grant. While each Moderator was signing the document, the adherents of the Church he represented stood in token of their concurrence in his action. Each signature was prefaced by the Moderator saying, "In the name and by appointment of General Assembly of the Canada Presbyterian Church, (or as the case might be), I affix my signature to the articles and resolutions now read." The signing was in each case greeted with enthusiastic cheering.

Rev. P. G. McGregor then said:—The Moderators of the Presbyterian Church of Canada in connection with the Church of Scotland, of the Canada Presbyterian Church of the Synod of the Lower Provinces of British North America, and of the Synod of the Maritime Provinces in connection with the Church of Scotland, having signed the terms of Union in the name of their respective churches, I declare that these churches are now united (loud and prolonged cheers, all present joining simultaneously), and do form one Church, to be designated and known as the Presbyterian Church in Canada. (Received cheers). The Moderators will now join in mutual congratulations, followed by you all, and while you hold hand by hand, we will join in singing the 133rd Psalm.

Immediately every member present joined hands with his neighbour in true Scottish fashion, and the whole number present burst out with one accord in singing the psalm referred to. "How beautiful a thing it is."

The presiding Moderator then constituted the General Assembly with prayer. The rolls of the different courts forming the Assembly were called in succession, by Revs. Messrs. Fraser, McKerras, Falconer, and McMillan,—and these formed the basis of the Assembly.

The Rev. P. G. McGregor then announced that the General Assembly of the I

byterian Church in Canada, being duly constituted and having completed its roll was in a position to proceed at once to the election of a Moderator. He asked that a nomination be made.

NEW MODERATOR.

Rev. Dr. Taylor of the Erskine Church, Montreal, late of the Canada Presbyterian Church, came forward and said—

Brethren, the honour has been laid upon me of proposing the name of one of our number to be elected to the office of Moderator to preside over this great assembly. I beg to propose the name of the Rev. Dr. Cook, of St. Andrew's Church, Quebec, and recommend that he be chosen to fill that honourable and important office. I feel it is not necessary for me to do more than simply mention his name to secure his unanimous election to this office, yet I may be pardoned if I add one or two words in support of the nomination which I have just made. I might refer both to public and private considerations in support of this nomination. Let me refer especially to the fact that Dr. Cook has laboured in the service of the Church for forty years in the chief city of the Province of Quebec—and during the whole of that service has occupied a distinguished position among the preachers of the Gospel not only in his own denomination but among all religious bodies in this Province. If it is a Scriptural rule that a deacon discharging his duties well shall purchase for himself a good degree, much more may we draw the conclusion that one who for such a long term of years has shown himself to be a workman who need not be ashamed, may be considered worthy to fill the honourable office to which I propose to elect him. I may also refer to the services which Dr. Cook has rendered in connection with the negotiations for union. He has laboured zealously, earnestly, and perseveringly in this good work, and if we had not enjoyed his assistance and the weight and influence of his name, I question very much whether this union would have been so soon and so happily consummated as it is this day. I do not refer alone to the services he has rendered to the cause of union in this country, but I refer also to the immense benefit which Dr. Cook has rendered in the fatherland, on the floor of the General Assembly of the Church of Scotland. I beg to propose that the Rev. John Cook, of St. Andrew's Church, Quebec, be the first Moderator of this General Assembly of the Presbyterian Church in Canada.

Rev. Dr. Bayne, of Pictou, late of the Presbyterian Church of the Lower Provinces, seconded the nomination.

The motion was then carried, the whole Assembly rising to its feet, and applauding warmly.

After the Doxology had been sung,

Rev. Dr. Cook, attired in his ministerial gown, took his seat in the Moderator's chair, being greeted with loud cheers. He addressed the Assembly as follows:—

DR. COOK'S ADDRESS.

Brethren, ministers and elders of the Presbyterian Church in Canada,—I thank you very much for the honour you have done me in placing me in this chair. I am very sensible that I can but inadequately discharge the duties which it imposes, but I see around me, from the various bodies of which the United Church is now composed, many whose sound judgment and conciliatory temper have justly obtained for them a large influence among their brethren, and I count with confidence on their advice and assistance should any difficulty arise in the course of our deliberations. In taking this chair in which your kindness has placed me, I cannot help recalling the circumstances in which twice before I was called to fill a similar situation. The first occasion was in 1838, and in this city. The Synod had been but lately constituted; most of its members were in the flush and glow of early manhood, new to the country in which they had come to live, new to the position in the church, ready for any kind of work, ready, too, for strife and debate, though, to say the truth, these generally meant as little as the strife of boys, who without one unkind feeling wrestle with one another only to exercise their powers and try their strength. Those were happy days, too soon to come to an end. In a few years a season of trouble came, calling for more serious deliberation and more strong decision. It happened to the noble old Church from which we were all descended, to be rent in two hostile parties, and to many it seemed that sound principle required a similar division here. Of these was the then Moderator, Mark G. Stark, a man whom I respected then, and whose memory I revere still, for his scholarly attainments, his gentle spirit, and his unassuming wisdom; and as he left the chair to join the brethren who seceded, I was called to it to receive their protest and bid them an affectionate farewell. Of those who took a lead on that memorable occasion, on either side, most have passed away—Bain, Rentoul, Gale, Esson, on the one side; McGill, Machar, Urquhart, Black, Mathieson, on the other—let us hope and trust, to enter on the better life in which they who took different sides in the strifes and divisions of earth found themselves united in the higher work

which is provided for the redeemed and renewed in Heaven. It was a season of darkness and depression then; of doubt and uncertainty as to the future of the Church, both here and in Scotland. Now, after the long interval of thirty years, I stand by your favour once more in the same place, and rejoice to think that it is a season of triumph for which there is just cause that we should congratulate one another, and just ground why we should offer thanksgiving to God. When I speak of triumph I hope I shall not be misunderstood as if I meant, or could possibly mean, triumph over those of our brethren in any of the Churches who looked coldly on the union or were hostile to it. That is a triumph yet to be gained, and which will, I trust, be gained, by persuasive reason, by conciliating kindness, by exhibiting harmony among ourselves, and the practical benefits of union. The triumph of which I speak is of a different and of a nobler character. It is the triumph of Christian principle over the party feeling which would have kept us apart; triumph over the selfish principles which are nourished and strengthened by division; triumph over the jealousies and rivalries that grow up in a lengthened period of discussion; triumph in spirit over ourselves in that which in us is least worthy; triumph over what hinders men from acting together whom every consideration of the Master they serve and of the cause in which they are engaged should bind together as brethren loving and beloved. For, if I understand the formalities of this day—if I rightly interpret the meaning of those deeds to which the Moderators of the respective Synods have set their seals—it is, that this day we resolve to lay aside the hard thoughts we may have entertained of one another—and to drop the remembrance of the hard speeches which have been uttered on either side, and that, God helping us, no remembrance of them shall be allowed to provoke strife and bitterness, but rather that all strive after good works. Is not this the case, brethren? Have I rightly interpreted the meaning of this day's formalities? Then hath God given us the spirit of love. He will give us also the spirit of power and of a sound mind, power to contend with prevailing evils, wisdom to choose the best ends and the best means of attaining them; and then, though in this union no object of worldly interest or ambition can be gained by any of us, the gain in the end will be great notwithstanding. There is an approval of conscience; there is a comfort of love; there is the strength of united action; there is godly fellowship to go forth with, and community of feeling in the Christian work; there is the hope that fellowship shall grow and increase. May this Canadian Church, of which we now

lay the foundations, be an honoured name among those who contend for Christ and His cause. Above all we have, as we trust, the approbation of Heaven in the step we have taken, and what glory can be conceived to transcend this? I may, perhaps, take this opportunity of saying now what I have said elsewhere, that far larger union is, I trust, in store for the Churches of Christ, even in Canada, than that which we effect this day. That is but a small step to the union which Our Lord's intercessory prayer seems to contemplate, which the necessities of the Church in its present conflict with practical and speculative infidelity seem to require, which must be reached ere the Church attain to knowledge of the stature of the fulness of Christ. When there was so complete an identity of sentiment and practice, it should not have required so much negotiation and so many preliminaries to bring people together. But now that it is accomplished, it behoves us in this matter of union as in regard to all Christian duty, to be looking and pressing forward to greater attainments; and it might, I humbly think, help to such attainments, as far as we are concerned, if we could be induced to regard our Church organization and the Church organization of others with somewhat different views and objects than those to which we have been accustomed. In regard to our own organization, it is of course very reasonable that we should prefer it to others, and it is more than reasonable—it is necessary—that we should discern in its leading features a conformity to the requirements of Scripture. We could each of us be eloquent on the excellences of our common presbyterianism as Dr. Storrs recounted them in the last General Assembly of the Church of Scotland,—its love of freedom, its pure doctrine, its protest against mediæval superstitions, and its simple and reverent worship. But is it not necessary that we should hold it absolutely perfect. The perfection which attaches to the great Head attaches not either to the united Church nor any of its organizations.—“Not as though I had attained either were already perfect”—such was the feeling of Paul, even when he had become such an one as “Paul the aged,” and as it is the feeling of every believer, so should it be the feeling of every Church in regard to itself. No Church is entitled at one and the same time to disclaim infallibility theoretically and claim it practically. We justly revere the men of Glasgow in 1638, and of Westminster in 1643, but they were not inspired prophets more than we; and no larger union will be accomplished if we hold in regard of them, or other Churches in regard of their founders, that every part and parcel of what they established, is as little to be touched or altered as the words of the Evangelists and

Appstles, or as if they had all been written down in some New Testament Book of Leviticus. Taking this somewhat humbler view of our own Church organization than we, more than others generally, are accustomed to take of their Church organizations, we shall be prepared to look with other objects to such other organizations than perhaps we have been accustomed to. There has been a strong tendency everywhere to expose and protest against the errors and the deficiencies of other bodies. There would, I apprehend, be greater profit in looking for and marking the good there is in them. I am deliberately of opinion that there is not one Christian organization from the Church of Rome down to the last-formed gathering of the Plymouth Brethren from whence some good lesson might not be learned, and which could be added, for its advantage, to our common Presbyterianism. It is to the prevalence of such reasonable humility in respect to themselves and charitable construction in regard to others in the Protestant Churches of the Dominion that I look for a union in the future before which the present—blessed and auspicious though we justly account it—shall appear slight and insignificant. May God hasten it in His time.

Rev. Dr. Topp moved, seconded by Rev. Dr. Jenkins, the appointment of the Synod Clerks of the different uniting bodies as interim Clerks of the General Assembly.

The motion was adopted unanimously.

After singing a hymn, the proceedings closed by the Moderator pronouncing the benediction.

These proceedings occupied three hours, from 11 A.M. till 2 P. M. The Afternoon Session was devoted to praise and prayer.

#### Social Entertainment.

The Presbyterians of Montreal provided a brilliant social entertainment in the evening, in Victoria Hall, and kindly invited all the members of the Assembly. Principal Dawson presided, Dr. Burns read the 100th Psalm, which was sung with great effect by the vast audience; the choir, which had been formed from the various Presbyterian choirs in the city, leading. Prayer having been offered up by the Rev. Dr. Jenkins, of Montreal.

Dr. Dawson said it fell to him this evening to say to this great historical gathering, on behalf of the Presbyterians of Montreal, the one word "welcome"—welcome, not only as individuals, but in their representative capacity. This was the greatest

of all the gatherings, at least of an ecclesiastical character, that Canada had ever seen. Those who were here were here not merely as individuals, however estimable they might be in that capacity, but they were here as representative men—representatives of all the many thousand Presbyterians that were scattered over the broad lands from the Atlantic to the Pacific, and representatives of the desire on the part of all those Presbyterians for that love and unity which constituted the care and the centre of the cause and kingdom of the Lord Jesus Christ. Not as Presbyterians, merely, therefore, but as representatives of the greatest and highest of all cause, did he welcome them to the city of Montreal on this great occasion, which would be one of the historic features of this city in all time, whatever it may grow to be. In welcoming you here, he said, we wish also to express our sympathy with that great cause which you represent here—the great cause of unity; and to express the hope that this union will be something that will go on increasing till even this great measure shall appear to those who come after us a very little thing. We heard read to us this morning that the dew that descends upon the mountains of Zion descends upon those who live together in unity so that we have ought to expect, that as the dew descends from Nova Scotia and British Columbia and the great plains between, so will be the coming down of the spirit of God upon the Presbyterian Church. But our Church was even wider than that. Have we not missionaries in distant lands and converts there who join heart and soul with us now in this great Union. I should say also that we have a word for those who are not represented here; I say here on behalf of Presbyterians of Montreal, that in regard to those who are in that position we respect their independent judgment, because we know that the independent judgment of a minority, however small, ought not to be over-ridden by a majority however great, or however certain it is right. We respect, also, their conscientious scruples. We respect them because conscience ought to be placed before expediency. We respect them also because of their loyalty to the old churches of the motherland, a loyalty in which we are not inferior to them. We think we are following out that loyalty in a wiser way, because we are establishing a church that will be a greater help to the churches of the mother land—a church which may grow to be greater in the time to come than even the churches of the mother land; and which may be able to lend them a helping hand should they ever need it; and we hold that in this we are doing what the mother would wish her children to do to live together in peace and unity; and we hope

our friends, not represented at this meeting, will, before another year goes by, join their forces to the great forces here to day. We, here in Montreal, have a very special interest in this union, because we stand face to face with the great and ever aggressive power of Rome, and we want your help to occupy the position we hold. After all, we are only the type of that position which the Church of Christ holds in the world. Our Church should be an aggressive Church, to suffer and do for Christ in the world; and we trust that it will have strength given her to conquer this Canada of ours for Christ against the great power of anti-christian error that is arrayed against her. Now, my friends, I have said these few words simply by way of welcome to you. Welcome to our city and to our hearts and homes; and we do earnestly pray that the blessings that have attended this meeting hitherto may attend it still, and that it may leave behind it seeds of blessing for all time to come.

Eloquent and appropriate addresses were then delivered by Dr. Taylor, of Montreal, Principal Snodgrass, of Kingston, and the Rev. John McColl, of Hamilton, Dr. Waddell, of St. John, Mr. Blanchard, Kentville, Rev. G. M. Grant and Dr. Ormiston. It was past 11 o'clock before the great assemblage closed.

Thus terminated a memorable day,—the most memorable in the history of Presbyterianism in this Dominion.

### Second Day.

The Assembly met at 11 o'clock in Erskine Church. The members present nearly filled the body of the building. Dr. Cook, Moderator, presided, and the minutes were read by Professor McKerras. The first work done was the reconstruction of Synods and Presbyteries. The division into Synods, finally agreed upon, was as follows: 1. Synod of the Maritime Provinces; 2. Synod of Montreal and Ottawa; 3. Synod of Toronto and Kingston; 4. Synod of Hamilton and London; 5. Synod of Manitoba and British Columbia. Our Synod as thus constituted includes Nova Scotia, New Brunswick, P. E. Island, Newfoundland and Bermuda. The following division into Presbyteries was agreed upon by the Synod and sanctioned by the General Assembly: 1. Presbytery of Newfoundland; 2. Presbytery of Sydney (Cape Breton); 3. Presbytery of Victoria and Richmond; 4. Presbytery of Pictou; 5.

Presbytery of Wallace; 6. Presbytery of Truro; 7. Presbytery of Halifax; 8. Presbytery of Lunenburg and Yarmouth; 9. Presbytery of St John; 10. Presbytery of Miramichi; 11. Presbytery of P. E. Island.

The Synod met in the afternoon and was constituted by the senior member present,—Rev. R. S. Patterson. Subsequently Rev. Robert Sedgewick was elected Moderator and Rev. A. Falconer Clerk. The Presbyteries met and formed their Rolls, and organized. The Synod agreed that its next meeting should be at St. John, N. B., on the second Tuesday of October.

The evening was devoted to Home and Foreign and Acadian Missions.

### Third Day.

Fraternal greetings and congratulations were received from the Methodist Conference and the Church of England Synod.

### Constitution of the Assembly.

The Committee to which this subject was referred reported in favour of next Assembly being composed of one in three of the ministers and the same number of elders. After considering all the circumstances of the case it was agreed to hold another General Assembly including all, like the present, and meantime to send down to Presbyteries an Act for a Representative Assembly for the year 1877 and succeeding years,—the proportion of representation being one minister of every four, and an equal number of elders. Twenty five members of Assembly to form a quorum.

### Committees.

Numerous Committees were appointed to attend to various departments of the Church's work until next Assembly. A Committee on "Polity" was appointed—a sort of Commission of Assembly—to meet at Montreal on September 1st to deal with a variety of subjects and report to the Assembly. An overture largely signed was read recommending the appointment of a Home Mission Agent. The subject was postponed. The question of the Bible in Schools as referred to this Assembly by the late General Assembly of the C. P. Church, was handed over to a special Committee. The subject of Sabbath Observance as sent up by our Synod was similarly dealt with.

A special effort is to be made in the next Dominion Parliament to induce Sabbath Observance in Government departments and on public works.

The following gentlemen were appointed delegates to the Conference which is to meet in London, England, on the 17th July—in reference to a General Council of Presbyterian Churches,—Rev. Dr. Topp, Principal Snodgrass, Dr. Willis, Rev. D. M. Gordon (of Ottawa) Mr. Gray, and H. B. Webster, Esq.

#### Manitoba.

Our Church is still weak in the great North West. There are serious difficulties about the finances of the Manitoba College. The whole subject was brought before the Assembly, and it was at last resolved to appoint a Committee of five—Rev. G. M. Grant, Convener, to raise the money.

#### Thank Offering and Thanksgiving.

Mr. Croil thought we were likely to fail in one of the expected results of the union unless something more were done. He suggested that the Moderator take an early opportunity to issue a pastoral letter urging all congregations to make a grand thank-offering for the mission schemes of the Church. He also desired to see at least two members of each Presbytery visit each congregation within their bounds, explain to them the history of the union and the results that were expected to flow from it in a financial point of view. He moved a resolution in conformity with these suggestions, the pastoral letter to be read from the pulpit by the ministers.—Carried.

Rev. R. Campbell (Montreal) moved that some Lord's Day be indicated on which special thanksgiving be rendered to God for the union.—Carried. The first Sunday in September was indicated by the Moderator.

#### Closing.

On motion of Rev. Mr. Cochrane, the thanks of the Assembly were tendered to the hospitable citizens of Montreal, who had entertained the delegates, to the ministers and elders of the Churches given up to the services of the Assembly, to several railway and steamboat companies for re-

duced fares, and to the several newspapers in Montreal and elsewhere which had published reports of proceedings.

The Moderator, in closing the Assembly addressed to them a few words of admonition. He advised them not to expect too much from this union. A union of one imperfect body with another could not be expected to produce other than imperfect results. He especially asked them to avoid all matters in which they were likely to differ. (Hear, hear). It would be the easiest thing in the world for a controversy to spring up in this Church about the disestablishment of the Church of Scotland. We had nothing to do with that. (Hear, hear.) He did hope we would mind our own business, and allow the churches in Scotland to mind theirs. He concluded by solemnly entreating every minister and elder to look well after his own personal relations with God.

Rev. Archibald Henderson, of St. Andrew's, the oldest minister in the Church (93 years), offered up prayer. Then, after the singing of a hymn, the Moderator pronounced the benediction, and the Assembly adjourned to meet in Toronto next year.

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### THE PRESBYTERIAN CHURCH IN CANADA.

Such is the name of the Church formed by the Union of the four negotiating churches which took place at Montreal on the FIFTEENTH OF JUNE, 1875. The date which we have written down is one which we trust will long be remembered with grateful hearts by the Presbyterian people of the Dominion. None who witnessed the "assembled Elders" and their proceedings on that day in Victoria Hall, will ever forget the solemn scene. The United Church comprehends about 650 ministers, 100,000 church members, and over half a million adherents. It is probably the largest, the most wealthy and influential Protestant denomination in the Dominion. We mention this in order to remind our people of their solemn responsibilities in the sight of God and men.

The Union, we regret to say, is not com-

plete. Happily in our own old Synod not one stood aloof. In the Canada Presbyterian Church only one continued to dissent to the last moment, and it is doubtful if he will permanently sever himself from his brethren. In the Church of Scotland in Canada the opposition was numerically weak. The final vote was carried *ninety to seven*, and of the seven *one* at least joined the General Assembly. The minority has organised a Synod which intends to claim the Temporalities and other funds connected with the body. The leaders of the opposition are Rev. Gavin Lang of Montreal and Mr. Burnet of Hamilton. Mr. Lang's congregation has a majority in favour of Union, and their representative Elder made an able speech in defence of Union. Mr. Burnet of Hamilton has no congregation: his people without an individual exception having rejected him. He has written a Pamphlet on the Union question, and it is one of the most extravagantly abusive things ever seen in print. A body led by him cannot have much hold on the country.

The opposition in Nova Scotia is of a very different character, and infinitely more respectable. Three brethren belonging to the Presbytery of Pictou were present at Montreal, and watched with deep interest all the proceedings and took part wherever and whenever they could. Only, they stated that as their congregations were in opposition they could not leave them. The ministers in Pictou County who remained at home take the same position. They approve of Union and would go into the General Assembly if their people were ready for such a proceeding; but the people are not ready and the ministers think it dutiful to remain with their flocks.

The Union is complete in Newfoundland, Cape Breton, P. E. Island,—in all Nova Scotia except Pictou, and in all New Brunswick. This is much to gain. We do not at all despair of seeing our good brethren of Pictou with us soon. Whenever they come they may rely upon a cordial welcome.

Let us pray that that the Union just formed may prove lasting, and that the use-

fulness of the Church may be multiplied a hundred fold. The unions hitherto formed in these Provinces have been thoroughly successful, and the present Union will not, we believe, be an exception. The Unions of 1860, 1861, and 1866 were all largely blessed of God. Let us pray and work so that the same may in future years be affirmed of the Union of 1875,—the most comprehensive of them all.

## Home Missions.

The Board of Home Missions of the Synod of the Maritime Provinces, held its first meeting in the basement of Erskine Church, Montreal, on the 13th June, at 9 o'clock, A. M.

Present, Rev. G. M. Grant, Chairman; Rev. Drs. Waters and Burns, Rev. Messrs. J. McKinnon, Simpson, and P. G. McGregor, Secretary.

The chairman opened the meeting by prayer. No minutes were read of the last meeting of either of the defunct Committees.

The Board first proceeded to make up lists of vacancies in the respective Presbyteries, with the following results:

### I.—IN HALIFAX PRESBYTERY.

#### Vacancies.

Richmond and N. W. Arm.  
Little River and Antrim.  
Gow's River and Milford.  
Cornwallis, North.  
Cornwallis, West: supplied at present by a Catechist.  
Annapolis and Bridgetown.  
Kempt and Walton.  
Gore and Kennetcook.

#### Stations.

Bay View and Hillsburg.  
Bedford and Fall River.  
Eastern Shore.

### II.—LUNENBURG AND YARMOUTH.

Vacancies. None.

#### Stations.

New Dublin.  
Riversdale, Northfield and Branch.—Supplied at present by Catechists.

### III.—TRURO.

#### Vacancies.

2nd Congregation, Truro.  
Acadia Mines.  
Station.—Maccan, &c.

### IV.—WALLACE.

Station.—Amherst.

### V.—PICTOU.

#### Vacancies.

Gairloch.  
West and East Branches E. R. Pictou.  
Station.—Vale Colliery.

## VI.—P. E. ISLAND.

*Vacancies.*

St. Peter's Road and St. Peters.  
Orwell Head.  
De Sable.  
Tryon and Bonshaw.  
Murray Harbour.  
East St. Peter's.

## VII.—ST. JOHN.

*Vacancies.*

Chipman.  
New Kincardine.  
Glassville &c. supplied by Catechist.  
St. Andrew's.  
Woodstock.  
Prince William—supplied by a Catechist.  
5 Stations supplied at present by Catechists

## VIII.—MIRAMICHI.

*Vacant.*

Dalhousie.  
Kouchibouguack.

## IX.—SYDNEY.

*Vacant.*

Gabarus.  
2nd Cong. of Sydney when organized.

## VICTORIA AND RICHMOND.

*Vacant.*—West Bay—partially supplied by a Catechist.

As this list was known to be somewhat imperfect, it was agreed that Presbyteries be requested to furnish the Board with an attested list of vacancies and Stations requiring supply within their respective bounds; with an estimate of what each station is able to provide per Sabbath in payment of Preachers or Catechists, who may be sent to supply them.

The following list of Preachers, under direction of the Board, was then made up:

Rev. Wm. McCullagh.  
" Donald Sutherland.  
" David Neish.  
" James Galloway.  
Mr. Ephraim Scott.  
" Adam Gunn.  
" E. S. Bayne.  
" W. P. Archibald.

The Secretary having explained that all the appointments of the late Board of the Lower Provinces, terminated with the present month, appointments were made to meet the present necessity.

To *Halifax Presbytery*, Rev. Messrs. McCullagh and Neish, and Mr. A Gunn for July; and Rev. E. S. Bayne for last two Sabbaths of the same month.

To *Truro Presbytery*, Mr. E. Scott to remain 1st Sab. July, and Mr. W. P. Archibald for 1st two Sabbaths.

To *Wallace Presbytery*, Mr. E. Scott from 2nd Sabbath July to the end of the month.

To *St. John Presbytery*, Mr. E. Bayne for 1st two Sabbaths of July. Rev. Mr. Galloway and Mr. W. P. Archibald from 3rd Sabbath July. These to continue till the end of August.

To *Sydney Presbytery*, Rev. D. Sutherland for July.

To *Prince Edward Island*, Mr. Stiles Fraser, Catechist, from the 2nd Sabbath of July, and Rev. James Cormack of Kingston.

Rev. David Neish for August.

Several ministers and licentiates from Ontario having made informal application for appointments for a season, in the Maritime Provinces, their names were handed to the Secretary with directions to correspond with them, ascertain when they may be expected, and how long they expect to remain, so that the Board may so arrange as to prevent misunderstanding and disappointment to ministers and congregations.

It was then agreed—

1st. That it is the opinion of the members present, that the chief business of the Board should and might be transacted, at the two half yearly meetings to be held in Halifax, at the opening and closing of the Theological Hall, at which members from a distance from the seat of meeting might attend.

2. That members of the Board residing in Halifax and Dartmouth, be a sub-Committee for the distributioners; and be authorized to order the payment of Bills so far as this may be found necessary.

P. G. MCGREGOR, *Secy.*

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## News of the Church.

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THE Clerks of the several Presbyteries of the Synod of the Maritime Provinces are requested to forward to the undersigned, as soon as possible, a complete roll of Presbytery, with the date of ordination of each minister, that the Roll of Synod may be prepared for insertion in the Assembly Minutes. As the Assembly Clerks wish their minutes published without delay, it is necessary that the above request be attended to immediately.

ALEX. FALCONER, *Synod Clerk.*

### Death of Rev. Dr. Salmon.

The Rev. James Salmon, M. D., Minister of the Presbyterian Church, Salmon River, N. B., conducted religious services on the first Sabbath of June. He also attended a temperance meeting near his residence on Monday night. On Tuesday night he died under the following circumstances:—Towards ten o'clock Mrs. Salmon had occasion to open the door leading from their kitchen, by a back stairway, to the upper part of the house. On doing so she was snocked and terrified beyond measure, by finding that when the door was opened her husband, now a lifeless corpse, fell down towards her and upon the floor of the kitchen. He bore no marks of injury.



His eyes and mouth were closed and his face composed. The servant girl remembered that she had heard his footsteps, about a couple of hours before, as if coming down the stairs from his study, but as he did not come into the kitchen, she concluded he had returned. It is supposed he was two hours dead when found. Mr. H. B. McDonald, Mr. W. C. King and others, who live close by, on hearing the alarm, were soon with Mrs. Salmon. They found her sitting with the head of her deceased husband resting on her lap. Coroner Burpee and a jury held an inquest on the body and examined witnesses. They could only find that the death proceeded from "unknown causes, probably heart disease." There was no *postmortem* examination.

Dr. Salmon studied theology in the English Presbyterian College. He subsequently, and we believe, after his settlement as a minister at Salmon River, studied medicine in New York. Previously to that time he had officiated for some time at Richmond, Woodstock and other places on the St. John river. He was very abundant in labors, both as a physician and a clergyman, and had a large number of attached friends. He leaves a wife and five children, all young, whose sad and sudden bereavement has excited wide spread sympathy.

#### Death of Rev. Donald S. Gordon

We record with profound regret the death of Rev. D. S. Gordon, minister of Annapolis and Bridgetown. He was ill but little over a week. The Sunday before his last illness he preached three times and travelled over forty miles. He returned home, and in course of a day or two complained of pain in one of his ears. Soon it appeared that he was suffering under congestion of the brain. Everything that could be done by physicians was done; but the malady pursued its course and terminated fatally on Thursday morning, June 3rd. Mr. Gordon leaves a widow and five young children whose irreparable loss will excite the deepest sympathy. Mr. Gordon was a native of P. E. Island. He was trained for the ministry partly at Truro and partly at Edinburgh. He was called to the Annapolis congregation thirteen years ago. He was a faithful pastor, and his influence for good was widely felt. He won the confidence and respect not only of his own charge but of the whole population. He was greatly beloved by his brethren in Presbytery and Sydney; no brother enjoyed more fully the esteem and affection of all; and few would be more widely missed or sincerely mourned. Mr. Gordon has been called away in the prime of manhood—between forty-five and fifty years of age. He was untiring in his labours, and his

early death is no doubt largely due to overwork. He rests from his labours and his works follow him. Mr. Gordon had two calls from Philadelphia a few years ago, and intimations of probable calls from other quarters; but he never could make up his mind to leave Annapolis and Bridgetown, where he was largely blessed in his work.

#### Death of Dr. Forrest.

Death has removed from among us one of our most venerable Elders—Dr. Alex. Forrest. He departed this life early on Tuesday morning, June 22nd, and on Thursday afternoon his remains were followed to the grave by numerous sorrowing friends. His last illness was long and trying, but he bore it to the last with exemplary patience and true christian fortitude. Dr. Forrest was born in Lanarkshire, Scotland, and graduated at an early age as Doctor of Medicine in the University of Glasgow. He subsequently studied for a year in the University of Edinburgh. In 1832, at the age of twenty-six years, he came to Nova Scotia, took up his residence at New Glasgow, and practised his profession there with great success. His name was for years a household word in the county of Pictou and in neighbouring counties. His practice became too extensive even for his strong constitution, and we may well suppose that it was far more extensive than remunerative. In 1853 he removed to Lunenburg, where he resided for six years. In 1859 he took up his residence in this city, where he spent the remainder of his life. In every sphere of life and action, wherever he was known, he commanded the highest respect and the fullest confidence. He was a man of profound and extensive learning, and his reading in the whole field of literature was immense. In his profession he was never behind the foremost. In 1844 he became an Elder in New Glasgow, and at his death he was an Elder in St. John's Church in this city, of which his son is Pastor. He was for many years a diligent and successful Sabbath School Teacher. In 1868 the Synod of the Presbyterian Church showed its confidence in him by selecting him as a governor of Dalhousie College. He was one of the most hospitable, kind-hearted and benevolent of men. There was no taint of the mercenary or the mean about him. His death will be regretted, and his memory gratefully cherished, not in Halifax only, but in Lunenburg and Pictou—especially the latter, where the wonders of his skill, his patience, his self-sacrificing benevolence are retailed from year to year by parents to children and children's children. He was widely known and wherever known he was justly regarded as a true man, an accomplished Physician, and a genuine Christian.

### Rev. Dr. McCurdy.

A very handsome monument has been placed in the Chatham (N. B.) Burying Ground, over the grave of the late venerable Dr. McCurdy, for so long a time the Pastor of the Presbyterian congregation there. We understand it has been the intention from the time of Dr. McCurdy's death, to give some expression to the regard and affection in which he was held, in the form of a memorial stone, but owing to circumstances, it was found inconvenient to carry out that intention, until last summer, when a movement was originated, a subscription list opened, and, in a few weeks, the sum of \$250 was readily contributed. The monument is an obelisk in shape. The style is Gothic. On a freestone base are two bases of marble, on which rest the die, with the following inscription:—

TO THE MEMORY OF  
THE REV. JOHN McCURDY, D. D.,  
BORN, MARCH 17TH, 1808.  
DIED, JANUARY 1ST, 1868.

*Pastor, from its erection in the year 1831  
till his death, of Saint John's  
Church, in this town.*

#### "FAITHFUL UNTO DEATH."

THIS MONUMENT IS ERECTED BY HIS  
ATTACHED CONGREGATION.

Above this is a shaft five feet in length. The whole stone stands about ten feet high. The material is of Italian marble, and is simple and neat. Its durability is said to equal its beauty.

In thus honoring one who was a pioneer, in one branch of the Presbyterian Church in this locality, and who, in times of difficulty and struggle, bore himself with firmness and fidelity, the congregation to which he ministered chiefly honor themselves. It is becoming when worth is acknowledged and remembered. It is better when parents tell their children of the godly character and faithful ministrations of those who are gone. It is best that they raise a name in memory, that when they too are gone generations yet to come, may learn to prize, as did their fathers, the gift of a truly, faithful and earnest ministry of the Gospel.

#### Presbytery of Halifax.

The Presbytery of Halifax held two meetings in Montreal. Mr. Gauld's demission of Gore and Kennetcook was accepted, and Mr. Bernard was appointed to declare the congregation vacant on the last Sabbath of June, Mr. B. to be Moderator of

Session. The call to Rev. W. McCullagh from West Cornwallis was set aside. An appropriate minute was adopted with regard to the late Rev. D. S. Gordon, and ordered to be engrossed in the Record, and communicated to his family and flock. Mr. Mowitt was appointed Moderator of Annapolis and Georgetown Session, and to preach at these places on the second Sabbath of July. The following appointments were made for Newport. First Sabbath of July, Rev. J. Sutherland; second Sabbath, Rev. C. P. Pitblado; third, Rev. P. G. McGregor; fourth, Rev. A. J. Mowitt. Mr. Earnest Bayne to supply North Cornwallis on the second and third Sabbaths of July, and Annapolis and Bridgetown on the fourth Sabbath. Rev. R. Sedgewick to preach at Gore and Kennetcook on the third Sabbath of July. At its last meeting the Presbytery adopted a final minute prior to Union.

The new Presbytery of Halifax was constituted by order of Synod. Its next meeting will be held in St. Matthew's Church on the second Tuesday of July at 11 o'clock. Rev. G. M. Grant, Moderator; Rev. John Forrest, Clerk.

**FORT MASSEY CHURCH.**—The annual business meeting of this Church was held early in June, when the Managing Committee submitted a most satisfactory statement for the year. \$9,325.76 were contributed by the people for running expenses, missionary collections, and for debt extinction. The voluntary system of weekly church door collections is practised, and an average of \$83 59 taken up each Sabbath. Fort Massey Church has raised for all purposes since its foundation \$42,000. The Congregation is in a most flourishing condition, enjoying the ministrations of a most faithful and talented pastor—Dr. Burns.

The ladies of Erskine congregation, Upper Londonderry, accompanied by their social companions, made a friendly call at the Parsonage on Thursday evening, 27th ult., and presented their pastor, Rev. E. Ross, with an address and a purse containing \$125.00. He cordially thanked them for their generous and practical expression of sympathy for him in his illness; and feelingly referred to his twenty years sojourn among them—his affectionate and God-fearing people. The company retired to their homes well satisfied, that by administering encouragement to their Pastor they had obtained a rich blessing themselves.

**GRATIFYING TESTIMONIAL.**—The Rev. J. F. Forbes, of Lochaber, Antigonish, immediately previous to leaving for Montreal, was waited upon by a Committee of his congregation, who presented him with

an address expressive of their appreciation of his zeal and untiring services among them during his pastorate of eight and a half years. They likewise handed him a well-filled purse, intended to purchase a watch and chain, as a tangible expression of their affection and regard. Mr. Forbes replied in suitable terms. It is gratifying to record that 124 were added to the roll of membership on the profession of their faith during the recent communion, being largely the fruit of the revival, which so graciously and extensively visited that congregation during last winter.

**NEWFOUNDLAND.**—We congratulate our brethren in Newfoundland upon the formation of a Presbytery in that Island. This is an epoch in the history of Presbyterianism there. The Presbytery will consist of four ministers and three elders. We hope that in a few years its numbers and strength will be greatly increased. There is wide scope for pioneer work in Newfoundland.

**SHERBROOKE.**—Some friends presented Rev. A. C. Gillies, the indefatigable Pastor of Sherbrooke with an address and an Easy Chair.—Eighty-three members were added to the Roll at the recent communion. The attendance was the largest ever seen at Sherbrooke, on any Sabbath day.

### Free Church Assembly

Many of our readers will remember the pleasant visit of the Free Church Delegates to Halifax last year. The following is Mr. Burns's account of his visit given before the recent Assembly :

Mr. Burns said—Their visit to these Churches was a remarkably enjoyable one in every sense of the word. Their visit was very much appreciated by all, but especially in the Lower Provinces, where they had never seen the face of a delegate before. Their reception was most cordial, and the hospitality shown to them was something wonderful. They had hard work to do during their visit. Mr. Wilson and he preached thirty sermons, and made thirty-three speeches. They delivered among them, including the two literates who were with them, 112 addresses at 75 public meetings, and the number of people whom they had the privilege of addressing was 51,000. There was great interest manifested everywhere to hear accounts of the revival work going on in Scotland, and wherever they went there was a very urgent demand for public meetings as to the revival. The people listened with great interest to all that was said about the work of the revival; and he had heard since coming home that very excellent results had flowed from these meetings. He had accepted the appoint-

ment to go out to Canada as a deputation with great pleasure, and he went into the work *con amore*. He had a hereditary connection with Canada, on account of the name of a near relative of his being as a household word in Canada. He had visited Canada twenty-five years ago, and laboured for six months in Quebec and Montreal; and he had great pleasure in renewing his acquaintance with the country on his recent visit, and of noticing the very remarkable progress they had made of late years. The meetings of the two Assemblies which they visited were well attended, and the vigour of their debating, as well as the fine spirit and tone which pervaded it all, created a very deep and lively impression on the minds of the deputation. From all they saw of the Churches they got the impression that they were in a healthy condition, and were well worthy of all the sympathy and help they were capable of affording them. The Churches there furnished a satisfactory proof of the value of the labours of the Colonial Committee. He heartily wished that the members of the Colonial Committee could go out and see what a mighty product had come out of the Colonial collection. (Applause.) The ministry of the Presbyterian Churches in Canada were tolerably well supported; and in the large cities the ministers were as comfortable as in the large cities in this country. The ministers and people of the Presbyterian Churches took great interest in the revival movement in this country; they were imbued with a warm missionary spirit, and they engaged with great zeal and energy in Sabbath school work. There were mass meetings of Sabbath school children in all the large towns which he visited. Alluding next to the union of Presbyterian Churches in Canada, he pointed out that the last union there took ten years to accomplish, while in this country they took ten years to find out how not to do it. (Laughter.) When the union was accomplished in Canada, it was impossible to find out to which section of the Church any minister had belonged. There was now to be a reconstructed Presbyterian Church for the whole of the vast Dominion, extending over some six thousand miles. From Halifax to Columbia and Vancouver's Island there was to be one Church. (Applause.) The first day of their appearance at the Assembly at Ottawa was the day of the betrothment of the two parties who were about to be united next month at Montreal. It was a union effectually securing the liberties of all, and there was no temptation in that country to Erastianism, as there was no Established Church. All parties seemed to come to an agreement to waive the whole question of endowment, and make it an open ques-

tion; yet not at all interfering with their continued testimony to a national religion (applause)—thereby expressing their conviction that, although the Dominion has no Establishment, and, as Dr. Cook said the other day, never would have one, yet for that reason the Canadian Dominion was not, therefore, an Atheistic Dominion, and was no less entitled to be regarded as a Christian nation than our own. (Applause.) The union about to be completed was to take place next month in Montreal. It was expected that 1200 members—600 ministers and as many elders—would attend; and though it might not be the largest numerically, yet in respect of thorough ministerial accomplishments and ecclesiastical organization it would be the most powerful Church in the Dominion of Canada. (Applause.) He wished very much that one of their brethren could be present to witness that great spectacle, and to wish God speed to that union. (Applause.) Mr. Burns proceeded to urge the claims of Canada on the attention of prelatians and young ministers, and concluded by expressing the great gratification which he had felt in forming one of the deputation.

#### British Churches and Societies.

The finances of the great Missionary Societies indicate a year of unusual interest in mission work. Fairly at the head of them all, the British and Foreign Bible Society marches forward with a step as firm as half a century ago. New conflicts are gathering around the Word, and the tidings of some new scepticism are always at the door; but the Society simply multiplies the Word more than ever, and reports that it has received over \$610,000 to that end. The Societies for Foreign Missions come next; that for the Propagation of the Gospel with £134,826, and the Church Missionary with £173,835; the Wesleyan keeps the same line with £184,039 and the Primitive Methodist follows with £46,000, while the London Missionary Society is £103,553. It would appear that, reckoning the smaller Societies, as much as five million dollars was contributed during the year for Foreign Missions, of which the Episcopal Church were a million and a half, the Wesleyan a million and a quarter, the Independent and the various Presbyterian Churches half a million each, and the Baptist two hundred thousand. Putting it in another way, the Episcopal Church, through its Societies, large and small, gives two millions, and the Nonconformists give three millions.

The Societies that operate strictly within the bounds of London are alone almost gone. The *City Mission* received \$230,000 for its unsectarian work among the poor, and even the *Rugged School Union* could

reckon up nearly \$20,000, and what is better, could point to its brigade of three hundred and fifty-eight shoeblacks rescued from the gutter, and who earned \$55,000 during the year. It gives a pleasant view of such simple charities, to find that this brigade earned, since it was commenced, as much as three quarters of a million dollars—earned in pence on the streets by lads who were picked off the street.

A fair idea also may be formed of the scale on which Home Mission work is wrought from the receipts of only two Episcopal Societies, the *Pastoral Aid* and *Additional Curates*, both conferring their aim to supplementing the staff of the regular clergy, and together enjoying an income of \$555,000.

From Scotland there are tidings of the pastoral aid furnished in another form to the ministers of the Presbyterian Church. The United Presbyterian Church now secures each of its ministers a minimum stipend of \$940, and aims at making it \$1,000. The Free Church has done even better, giving each of five hundred ministers \$965, one or two hundred more \$875, and the rest the equal dividend of \$785. The average income is, of course, above this minimum, and in the United Presbyterian Church up to \$1,200 while it must be remembered that in almost every instance the minister has a manse in addition.

The liberality of the Scottish churches seems to spurn all limits, and the total sum that each contributes swells perceptibly every year. The church last mentioned, *e. g.*, has advanced by about \$128,000 above its contributions for 1874, and makes up a total of \$1,920,115, the largest income it has ever received, while, when it counts ten years together, the amount rises to fifteen million dollars and a half. It spent \$115,000 upon Home, and \$200,000 upon Foreign Missions, and as the expenditure had exceeded the income, donations were sent in during the Synod that sent the balance to the other side. A bequest of \$50,000 to the Foreign Mission was reported during the Synod. Lack of men was the complaint, not lack of means; and the Synod joined in fervent prayer for the reapers and sowers to go out to the fields. The review of the Hymn-book left things pretty much as they were, and after running the gauntlet of Presbyteries, the draft copy has escaped without injury. The book is finally to be issued for the Church in November, and a selection of tunes will accompany it. Laments were raised over the disappearance of many hymns by Watts, Newton, and Cowper; but relatively to the bulk of the book these honored names seem to have a fair representation. The settlement of a Representative Assembly was left over until next year, and a committee was appointed

to consider the curious point of the impositions of hands by elders in the ordination of a minister. One of the most important changes carried, independent of the question of union, was a Theological College. At present the pastors are also Professors, and having conflicting claims between the pulpit and the chair, they do not teach for more than seven weeks in the year, the shortest college session on record. It has now been carried to have a session of five months, to have five chairs with a minimum salary of \$2,500 attached to each, one of the chairs being Pastoral Theology, and to have Professors pure and simple. Some doubt is expressed about the willingness of Dr. Eadie and Dr. Cairns to resign the pastoral charge, but it is hoped, in the interests of the ministry and of sound theological knowledge, that the apprehension is unfounded.

The extreme jealousy of State interference came curiously out in the rejection of all aid from the government for the orphanage in India, and Bible wine had the first of apparently a series of field days, for it threatens to come up at each Assembly. The opposition to it was happily headed by Professor Calderwood, long a very ardent abstainer himself, and the temperateness thus infused into the debate was well sustained, though there were as many as 109, or one-third of those voting, to maintain that the matter should be left in charge of the separate sessions—in other words, let alone. Through the debate, however, it was apparent that abstinence is gaining rapidly in the Scottish churches; and even the Legislature is likely to take a stride forward this year, and revote for the principle of the Permissive Bill.

WITH respect to the Free Church Assembly, the late meetings were very largely devoted to the consideration of evangelistic work. Dr. Moody Stuart was Moderator, and his devout spirit had a good effect upon the Assembly. Five of its Moderators had been swept away by death since the last meeting—Fairbairn, Grierson, Henderson, MacCrie, and Buchanan—and the last two were buried only a few days before, Buchanan, as was fitting, with all the civic honor that Glasgow could bestow, and followed by all the churches in Scotland. The retiring Moderator, Dr. Stewart, of Leghorn, preached, and dealt in his sermon with Plymouthism, to which the revival has added fresh life; while the incoming Moderator reviewed the position assumed by the Church of Rome, and suggested a possible union between Ultramontaniam and Materialism.

THE Reformed Presbyterian Church, Scotland, is about to unite with the Free Church.

REV. WILLIAM ARNOT died in Edinburgh on the 3rd June. On the next day, Dr. A. MacEwan of Glasgow died. These were men of great power and influence—Arnot in the Free and MacEwan in the U. P. Church.

IN the Established Church there was an admirable Report submitted by Dr. Charteris on Christian Life and Work. Arrangements were also made for facilitating the admission of ministers and probationers of other Churches.

THE Assembly of the Established Church gave due encouragement to the Union men on this side the Atlantic by bidding them God-speed.

### ACKNOWLEDGMENTS.

The Treasurer of Synod of the Presbyterian Church of the Lower Provinces, acknowledges receipt of the following sums received since May 20th:

#### FOREIGN MISSION FUND.

Lawrencetown.....	\$ 8 50
Prayer meeting of Dr. McCulloch's Church, in 1874.....	41 05
Souris and Bay Fortune.....	20 00
St. Ann's and North Shore.....	32 00
Tatamagouche.....	34 00
Syaney, C. B.....	10 00
Boularderie.....	17 30
Leitch's Creek.....	5 00
St. David's Church, St. John.....	70 00
West River, Clyde and Brookfield:	
Amelia M. McEwen.....	9 94
Mary Bell.....	4 25
Sarah A. McNevin.....	58
Annie Darrach.....	2 50
Annie D. Dixon.....	2 44
Eliz. J. Hyde.....	5 75
Isabella Brown.....	3 00
Margaret Gillis.....	12 37
Isabella McDonald.....	9 71
	50 54

Acknowledged in last number subsequent to the closing of the accounts on May 20th..... 121 73

Total.....\$410 27

#### DAYSRING AND TRINIDAD SCHOOLS.

Princeton, Martha Sutherland's card..	\$ 1 35
Young people of Richibucto.....	21 05
Springfield.....	5 42
St. Ann's, C. B.....	4 00
Sydney:	
Col. by Maggie McDonald ..	5 05
" John Knox McLeod..	3 07
" Mary McDonald .....	14 00
" Bessie McKenzie.....	5 05
" Annie McKenzie.....	3 69
" Catherine McLeod..	4 64
	34 50
Boularderie.....	10 00

West River, Clyde and Brookfield:	
Amelia M. McEwen.....	1 00
Mary Bell.....	1 00
Sarah A. McNevin.....	97
Annie Darrach.....	1 00
Annie D. Dixon.....	1 00
Eliz. J. Hyde.....	1 50
Isabella Brown.....	50
Margaret Gillis.....	3 00
Isabella McDonald.....	1 50
	11 47
Friend to Trinidad Mission, Malpeque.	48
Less by \$1.35 included in account of May 20th.	
Total.....	\$87 35

## HOME MISSIONS.

Lawrencetown.....	\$ 8 59
Bass River.....	14 20
Souris and Bay Fortune.....	10 00
Prayer meeting of Rev. Dr. McCulloch Church, for 1873.....	41 06
Richibucto.....	16 73
Tatamagouche.....	20 00
St. Ann's and N. Shore.....	24 00
Richibucto, addl.....	5 00
Sydney.....	10 00
Boularderie.....	22 00
Leitch's Creek.....	5 00

West River, Clyde and Barrington:	
Amelia M. McEwen.....	5 00
Mary Bell.....	1 00
Sarah A. McNevin.....	1 02
Annie Darrach.....	1 30
Annie D. Dixon.....	1 00
Eliz. J. Hyde.....	2 40
Isabella Brown.....	1 00
Margaret Gillis.....	5 00
Isabella McDonald.....	5 00
	25 42
Weststream Ladies R. and B. Soc....	7 75
St. David's Church, St. John.....	100 00
Bel.....	15 50
3 sums acknowledged already in June Record from Richmond Bay, St. John's Church, Halifax, and River John.....	77 50
Total.....	\$402 75

## MINISTERIAL EDUCATION.

Richmond Bay \$15, Sherbrooke \$15, and Cape North \$3, acknowledged in June Record.....	\$33 00
Lawrencetown.....	6 44
Souris and Bay Fortune.....	5 00
St. Ann's and North Shore.....	16 00
Richibucto.....	16 73
Black.....	9 00
Blackville and Derby.....	13 00
Sydney.....	10 00
Boularderie.....	12 00
St. David's, St. John.....	70 00
West River, Clyde and Brookfield:	
Mary Bell.....	1 00
Annie Darrach.....	75
Annie D. Dixon.....	1 00
Margaret Gillis.....	3 00
Isabella McDonald.....	2 50
	8 25
Total.....	\$100 42

## SUPPLEMENTING FUND.

Baddeck \$11, credited in last account, but omitted in the acknowledgments in June Record.....	
Lawrencetown.....	\$ 8 59
Bass River.....	10 00
Westville.....	23 70
Souris and Bay Fortune.....	2 75
St. Ann's and N. Shore.....	24 00
Richibucto.....	16 73
Tatamagouche.....	50 00
Richibucto, addl.....	5 00
Blackville and Derby.....	14 50
Sydney.....	9 00
Boularderie.....	16 00
St. David's Church, St. John.....	100 00
West River, Clyde and Brookfield:	
Amelia M. McEwen.....	1 00
Mary Bell.....	1 00
Annie D. Dixon.....	1 00
Isabella Brown.....	50
Margaret Gillis.....	3 00
Isabella McDonald.....	2 00
	8 50
Add three sums received from Rich- mond Bay, St. John's, Halifax, and Sherbrooke acknowledged in June Record.....	70 00
Total.....	\$358 77

## ACADIA MISSION.

Princetown, P. E. I., acknowledged in last Record.....	\$ 12 00
Richmond Bay.....	5 00
A friend, Tatamagouche.....	4 00
St. Ann's and North Shore.....	9 00
St. David's Church, St. John.....	10 00
West River, Clyde and Brookfield:	
Amelia M. McEwen.....	2 35
Mary Bell.....	75
Annie Darrach.....	75
Annie D. Dixon.....	1 00
Eliz. J. Hyde.....	3 50
Isabella Brown.....	50
Margaret Gillis.....	3 00
Isabella McDonald.....	4 00
	15 85
Balance of Grand Falls Church Fund.	118 19
Total.....	\$174 03

## AGED AND INFIRM MINISTERS' FUND.

Baddeck, C. B.....	\$15 00
Richmond Bay.....	5 00
Rev. A. Donald's cong., addl., (Lon- donderry section).....	9 00
Boularderie.....	3 00

## MINISTERS' WIDOWS' FUND.

Payments to this fund of Rev. James Law,  
Rev. A. McIntosh, Rev. W. Millen, Rev. A.  
Donald, will be acknowledged by H. Prim-  
rose, Esq., to whom the money thus received  
by the Synod Treasurer has been remitted.

## MR. CHINQUY'S MISSION.

Boularderie, C. B.....	\$4 00
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## SYNOD FUND.

Mabou.....	\$10 60
St. John's Church, Chatham.....	40 00
Kentville.....	23 00
Wentworth.....	4 00
Sherbrooke.....	55 00
These sums were acknowledged in the June Record.	
Lawrencetown, no expence.....	16 00
Whycocomagh.....	20 00
Lunenburg.....	20 00
Mabou, addl.....	9 50
New Mills, no expence.....	2 00
Musquodoboit Harbour congregation:	
Musquodoboit Harbour.....	8 00
Meagher's Grant.....	7 21
Jeddore.....	6 33
Clam Harbor.....	5 00
Ship Harbor.....	5 12
A Friend.....	2 00
<hr/>	
Bass River.....	33 66
Newport.....	10 61
St. Ann's and N. Shore.....	24 00
Richibucto, no expence.....	22 73
Chalmers' Church, Halifax, no exp.	25 00
St. John's Church, Halifax, no exp.	20 00
Baddeck.....	26 50
Truro, 2nd congregation, no expence	20 00
Westville, no expence.....	5 00
Richmond, N. B.....	19 00
Truro, 1st congregation.....	26 00
Springfield, N. B.....	22 00
Blackville and Derby.....	38 00
Shubenacadie, no expence.....	8 00
St. James, N. B.....	8 00
Harvey, N. B.....	12 00
Tatamagouche.....	10 50
Bass River, addl.....	2 70
Great Village.....	19 81
Riverside.....	36 00
Carleton.....	20 40
Bedeque, no expence.....	5 00
Dartmouth.....	30 60
Knox Church, Pictou, no expence..	20 60
Musquodoboit.....	38 70
Coldstream.....	12 00
Noel.....	22 00
Whycocomagh, addl.....	3 00
Buctouche and Shediac.....	17 00
Cornwallis North.....	7 00
Carleton and Chebogue.....	8 00
Antigonish, no expence.....	5 00
Onslow.....	4 00
Calvin Church.....	35 00
Cow Bay, C. B.....	30 00
Campbell Settlement.....	6 00
Shelburne.....	25 00
Windsor.....	50 00
Boularderie.....	20 00
West River, Pictou, no expence....	4 00
Brown's Creek, no expence.....	5 00
Sussex.....	15 20
Yarmouth.....	18 09
Moncton.....	40 00
Sydney.....	24 00
Clyde River and Barrington.....	28 00
Stellarton, no expence.....	5 00
Stewiacke.....	28 00
Bridgewater.....	40 00
Nerepis and Jerusalem.....	15 00
Woodville.....	25 00

Central Church, W. R.....	18 25
Princeton, P. E. I.....	25 21
Glencol, no expence.....	5 00
Kennetcook and Gore.....	8 00
Springside.....	30 00
Clifton, New London.....	5 00
Bocabec.....	5 00
Mahone Bay.....	15 00
Alberton.....	20 00
Earlton.....	19 00
Poplar Grove.....	52 00
Springville, no expence.....	4 00
Boularderie, addl.....	5 00
Summerside, no expence.....	7 00
Fredericton.....	6 80
Stewiacke, no expence.....	5 00
Leitch's Creek.....	20 00
St. David's Church, St. John.....	50 00
W. River, Clyde and Brookfield....	26 94
West Cape.....	8 87
Richmond Bay.....	15 00
Cavendish and New Glasgow.....	38 50
Maitland.....	38 15
Green Hill.....	15 00
Lochaber no expence.....	4 00
Middle River and Little Narrows...	10 00
Lake Ainslie and Margaree.....	28 00
Clyde River, &c, addl.....	4 00
Bridgetown, no expence.....	5 00
Glace Bay.....	20 00
Wallace, addl.....	5 00
St. John's Church, St. John.....	22 00
Barney's River and Blue Mountain..	31 70
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Total.....	\$1787 00

## PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of the following sums:

Rev. P. M. Morrison, Bridgewater....	\$20 00
Alex. Fisher, M. Stewiacke.....	6 75
John Scott, Charlottetown, P. E. I....	1 80
Robert McDonald, Cape George.....	4 50
Rev. L. Jack, N. B.....	13 50
Rev. D. Drummond, Boulardarie.....	2 25
Rev. W. Frame, P. E. I.....	12 00
Rev. J. Rosborough, Musquodoboit Harbour.....	90
Rev. Jas. White, Osgoode, Ont.....	30
Rev. M. Stewart, Whycocomah.....	8 10

## THE HOME AND FOREIGN RECORD.

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## TERMS.

Single copies, 60 cents (3s.) each. Any one remitting One Dollar will be entitled to a single copy for two years.

Five copies and upwards, to one address, 50 cents (2s. 6d.) per copy.

Ten copies and upwards, to one address, 40 cents per copy, and every eleventh copy free.

The healed could not at first tell the Jews who cured him, but having seen Him afterwards, he informed them. This no doubt he did in honor of the healer and with no intention of exciting the hostility of His foes.

#### LESSONS.

1. This passage suggests the truth that in our natural condition we are morally impotent. We cannot save ourselves.
2. We should desire to be saved from our sins. What is disease of body compared with disease of soul?
3. Christ can save. He is able to save even to the uttermost. He is willing to save all who go to Him. He is the true Bethesda. The pool at Jerusalem could heal only one at a time, but Christ can save multitudes and yet have room.
4. It is right to perform works of mercy on the Sabbath.

#### THIRD SABBATH.

SUBJECT:—*The Bread of Life*, John 6: 4-58.

Christ had performed the miracle of feeding thousands with a few loaves and fishes, and had recrossed the sea of Galilee to Capernaum. Many of the people had followed him. Their motives however were not good. They sought him because they had eaten and were filled. Christ told them so, and urged them to be more anxious about the meat which endureth unto everlasting life than about the meat that perisheth.

The people asked Christ what proof he could give that he had a right to demand of them faith in Him, stating that Moses furnished a proof of his mission by giving Manna from Heaven. Christ replied that it was God not Moses who gave the Manna. He showed further that the Manna was not what He himself was, viz., the true bread. The Jews murmured because He called Himself the true bread. Nevertheless He persisted in the claim, and showed that everyone who believes on Him has everlasting life.

V. 48-51.—The Jews had mentioned the Manna which their fathers ate in the wilderness. Christ tells them that this food did not render the body immortal, although the Jews ate of it eventually they died. But, as bread, the living bread, He could give eternal life to the soul—so that it would never die. He became meat for the soul by his death as an atonement for sin: "the bread which I will give, looking forward to the cross. By eating the living bread, or the flesh of Christ is meat believing on Him—receiving the blessings of His sacrifice.

V. 52.—The Jews understood Christ literally.

V. 53.—Christ was the same figure to press the truth that without faith in Him no man can be saved.

V. 55, 56.—The Lord's Supper is not to be taken here, for it is not the matter under discussion. There is no ground here for the

monstrous doctrine of transubstantiation. The words were suggested by the miracle recorded in the first part of the chapter, and by the subsequent mention of Manna. By eating and drinking we receive that which supports the body; so by believing in Christ, who shed His blood upon the cross for the sins of men, our souls are saved. Light is thrown upon the meaning of such figurative language by the 35th verse: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Here "coming" to Christ, and "believing" on Christ are equivalent to eating His flesh and drinking His blood.

V. 57.—"Just as the Son, though equal to the Father as touching His Godhead, does live in an ineffable and inscrutable way, through and by the Father, the Son never being without the Father nor the Father without the Son—so in like manner the man who feeds on Christ enjoys spiritual life, only through and by Christ."

#### LESSONS.

1. How foolish to look to any earthly portion as the highest good. At best it is but poor food for an immortal soul. Compare Is. 55: 2, and the 27th verse of this chapter.
2. A crucified Saviour affords the only bread that can satisfy the soul. Christ gave His flesh for us,—for us He shed His precious blood. Here alone we have help.
3. To be saved we must believe in Him, i. e., receive Him as our Saviour. There is no other way of salvation than by vital union with Christ.

#### FOURTH SABBATH.

SUBJECT:—*Jesus the Christ*, John 7: 40-46.

Jesus went up from Galilee to Jerusalem about the midst of the Feast of Tabernacles, and taught in the temple. Notwithstanding the bitter hatred of the Scribes and Pharisees, He publicly claimed to be the sent of God, and offered to give the water of life to every thirsty soul. Very general attention was directed towards him by the multitudes who had come up to the feast. The people were very much divided in their estimate of Him and in their feeling towards Him. Those whom the Scribes and Pharisees influenced, especially the people in Jerusalem, regarded Him with no kindly feeling, whilst others were powerfully impressed with His teaching and with the mighty deeds which they had seen him perform, or of which they had heard.

V. 40.—"The saying" is that contained in the verses immediately preceding. Most impressive were these words. How high the claim! This class regarded Him not as the Messiah, but as the great prophet like unto Moses predicted in Deut. 18: 15, 18. They did not know that "the Prophet" was the Messiah.

V. 41.—At this time there was a very general expectation of the Messiah; and the pious among the people saw in Jesus of Nazareth—in His life, teaching and miracles, that which convinced them that He was the Messiah.



V. 42.—Another party thinking that He had been born in Galilee, gave this as a proof that He could not be the Messiah, inasmuch as Bethlehem was the predicted birth place.

V. 44.—Christ's hour was not yet come, and therefore he was not apprehended.

Vs. 45, 46.—From V. 32 we find that the Pharisees and the chief priests had sent officers to take Him. But these officers could not fulfil their mission. His teaching completely disarmed them. There was in it something so authoritative, solemn, impressive and affectionate, that they were compelled to give this high testimony, Never man spake like this man.

#### LESSONS.

1. How eminent our Lord must have been as a public teacher of religion.

2. The evidence that Jesus of Nazareth is the Messiah cannot be gainsaid.

3. From Vs. 41 and 42 learn (1) That sometimes men either in ignorance or prejudice put scripture and facts in antagonism; and (2) That sometimes those who seem very zealous for the Scripture use it against Christ.

#### FIFTH SABBATH.

SUBJECT:—*Freedom by the Truth*, John 8: 28-36.

The place and time are the same as those of last lesson. The persons specially addressed are the Scribes and Pharisees—those who were opposed to Christ and who sought His death. See Vs. 13, 19, 40.

V. 28.—The Jews would not listen to Christ's claims that He had been sent by God. He tells them here that when He was crucified they would see that He was the Messiah. The wonderful events connected with His death, resurrection, and ascension, and with the outpouring of the Spirit at Pentecost would prove the truth of His claims. When Christ speaks of doing nothing of Himself, as here and in ch. 5: 19 and 30, He does not mean that He is not co-equal with the Father, but that He can do nothing of His own independent authority. He refers to the perfect union between Himself and the Father. See v. 16.

V. 30.—*These words*—probably the whole preceding discourse.

V. 31—Only by abiding in Christ would they evidence the reality of their religion. Perhaps their faith was only that of the head—a speculative not a saving faith.

V. 32.—They would by honestly following Christ not only understand the truth of the gospel, but feel its power in their hearts. It would give them true freedom,—freedom not only from the heavy yoke of Phariseism, but from the bondage of sin.

V. 33.—Here comes out their Jewish pride. Compare Matt. 3: 19. They understood "bondage" in its literal sense. And yet their claim was not well founded, for at the time they spoke they were under Roman dominion.

V. 34.—See Rom. 6: 16-20; 2 Pet. 2: 19.

Vs. 35, 36.—"They had spoken of themselves as the seed of Abraham. The Lord

shows them that there may be, of that seed, two kinds; the son properly so called, and the slave. The latter does not abide in the house for ever; it is not his right nor his position—'Cast out the bondwoman and her son,' [i. e., Hagar and Ishmael] 'But the son [i. e., Isaac] abideth ever.' Ye then being in sin, are carnal; the sons of the bondwoman, and therefore need liberation. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are truly sons of God."—*Alford*. See Gal. 4: 19 to the end.

#### LESSONS.

1. A state of sin is a state of bondage—the very worst kind of bondage.

2. Many who are under the bondage of sin know it not. So far from that they kiss the chains that bind them.

3. The cordial reception of Christ, in other words the belief of the truth of the gospel, is that which alone can break these chains and introduce into the glorious liberty of the sons of God.

The Sustentation Fund still does its work. The Committee's Report was given in by the new convener, Dr. Wilson, who made an excellent speech on the progress and state of the great financial support of the Church. He began by paying an admirable tribute to the transcendent services of Dr. Buchanan, who for twenty-eight years had been convener of the Sustentation Committee, and in that capacity had conducted the fund through many perils and difficulties to its present triumphant position. The form and memory of the lamented father seemed present to all the members of the house as Dr. Wilson spoke; and true sorrow for the departed swelled every heart.

The fund this year has reached the unprecedented figure of £164,330. After all requisite deductions, this allows £157 as a dividend to each minister, and a surplus of £36 to each minister whose congregation contributes at the rate of 10s. or more per member, with a surplus of £18 to each minister whose congregation contributes at the rate of 7s. 6d. per member, and below 10s. It appears that fully 500 ministers are entitled to the larger surplus. In their case the dividend is £193, only £7 below the full dividend contemplated by the Church.

The question of Church Establishment came up and was discussed for one whole day. Sir Henry Moncrieff's motion for disestablishment was carried by a vote of 397 to 84—over Dr. Begg's compromising resolution.