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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

AUGUST, 1870.

THE PROCEEDINGS OF THE SYNOD.

The Synod of the Presbyterian Church of the Lower Provinces of British North America met at Charlottetown, Prince Edward Island, on the evening of Tuesday, the 28th June. The attendance was fully as large as usual, consisting of about one hundred and fifty members, including ministers, elders and corresponding members. The people of Charlottetown manifested a deep interest in the proceedings throughout. The Synod continued its sittings from Tuesday evening, the 28th June, till nearly 11 o'clock Wednesday night, the 6th July.

The earnest prayers of the Christian people throughout the bounds of our Synod were gloriously answered by our Divine Head. He sent down upon the Supreme Court of our Church the Spirit of peace, brotherly love, faith, and prayer. The proceedings were marked with that charity which thinketh no evil, and which carefully avoids to wound a brother. It was the most Christian-like Synod ever held in these Provinces.

There was a daily meeting for prayer at 7 o'clock in the morning, and the spirit of this morning exercise was manifest through the business of the day. These meetings were largely attended by members of Synod and others, and they were one of the most delightful features of our noble gathering.

For most of the members the Synod week is a week of very hard work. Meetings of Presbyteries, Committees, and Boards occupy every hour that can be

spared from the public meetings for Synodical work. From early morning till late at night the mind is occupied with subjects of ten of the gravest importance. The hours of sleep have to be cut short; and relaxation is almost impossible. The Supplementing Board, for example, met every day that the Synod met, except one, and it had to meet sometimes twice a day. The hardest work has often to be done in "Committees" and "Boards." Thus the reader will see that it is no relaxation or recreation for ministers and elders to go to Synod. Yet such meetings, and such toils, are truly refreshing. No one went home from the late Synod without feeling thankful to God for what had been seen and heard and done there.

Our yearly Synods are important landmarks in our career as a church. Ten years ago we met in Pictou to consummate the Union of two branches of the great Presbyterian Family. That Union was consummated amid auguries of evil on the right hand and on the left. But the church walked in the plain path of duty in uniting, and God has abundantly rewarded our faith in Him. He has disappointed all our fears, and more than realized our hopes. Never once since that shaking of hands in Pictou in 1860 has the old dividing line appeared. There have been many votes after many a stirring discussion, yet in none of those votes could the most keen-eyed critic recognize the influence of former prejudices. Is not this matter for profound gratitude to Him who has the hearts of all men in His hand? Is not this a strong argument in

favour of a still more comprehensive union?

We have not made as much progress in ten years as we should. This we must confess with sorrow and penitence. Yet a great deal has been accomplished, and the foundation has been laid, broad and deep, for more rapid progress in the future. We have had a most happy and cordial union of incorporation between New Brunswick and Nova Scotia and the other Maritime Provinces. Our Home Missionary and Supplementary organizations promise well for the future. Life and order in a greater or less degree characterize our church throughout all its bounds. Most thankfully do we record the fact that there was not a solitary case of discipline or of appeal before our Supreme Court.

The proceedings of the late Synod were remarkable for the unanimity with which conclusions were adopted, and the heartiness with which the minority in every instance accepted the decisions of the Synod. There were no irritating controversies, no personal encounters, no speeches that transgressed the rules of Christian courtesy.

The opening sermon, a truly Puritan discourse, was delivered by the retiring Moderator, the Rev. JOHN TURNBULL. A large audience had assembled to hear the sermon, and none could fail to be impressed with such sound exposition of Scripture and such earnest and pathetic exhortation.

The roll showed some melancholy blanks. Not to speak of Rev. JOHN SPROTT, Rev. ANGUS MCGILLIVRAY, and Rev. JAMES WADDELL, whose names were not on the roll, there were the venerable minister of the First Maitland congregation, Rev. THOMAS S. CROWE, Rev. DONALD MORRISON, Rev. WILLIAM SINCLAIR, and Rev. ALLAN FRASER, gone to swell the numbers of the great multitude that rest from all their toil in the presence of the Saviour.

The roll having been made up, the Rev. ROBERT SEDGEWICK was elected Moderator for the ensuing year. It is but right to record here that our venerable Father, now for the first time Moderator of the United Synod, discharged the onerous duties of

the chair in a most efficient and singularly happy manner. A better Moderator could not have been placed over us. Much of the good spirit that pervaded all the meetings was in a large degree due, under God, to the Moderatorship of the Rev. ROBERT SEDGEWICK. His prayers and reading of the Scriptures were peculiarly solemn and impressive; while his business tact was all that could be expected or desired.

Business Done.

There was a great deal of business before the Synod, and there was no time lost in useless speeches. The morning meetings for business commenced at 10 o'clock and continued till 1 o'clock. Then, after an interval of two hours, the Synod met at 3 o'clock and adjourned at 6. The evening meetings commenced at 7½ and rarely ended before 10 o'clock. Financial affairs were very carefully attended to. A few hours were devoted to the discussion of the constitutional question,—Who are scripturally members of our Church courts? The future of our College—the Fund for Widows and Orphans of Ministers—the Fund for Aged and Infirm Ministers—Colportage—Psalmody—Sabbath Schools—Statistics—Home Missions—Foreign Missions—the Supplementing of weak congregations,—these and kindred subjects occupied the attention of the Synod. One of the most delightful evenings of all was spent in considering the state of religion throughout the bounds of the church.

Let us now enter into more particular details. The first subject disposed of was the

Report of the Auditing Committee, which was submitted and explained very clearly by Rev. G. Walker. The following are the principal facts:—

Received for the year ending June 1, 1870—For Foreign Missions, \$3,780; Expended, \$5,457. Received for *Dayspring*, \$1,841; Expended, \$1,555:

Home Missions: received, \$2,684; expended, \$2,112.

Synod Fund: received, \$739; expended, \$704.

Supplementary Fund: received, \$2,362; expended, \$3,291:

Education: received, \$3,605; expended, \$3,734.

Professorial Fund: received, \$2,061; expended, \$1,930.

The Crerar Fund, including capital, amounts to \$8,600. Jewish Mission, \$35. The Acadian Mission is \$166 in debt. There is increase in most of the funds; but several show a decrease. The debts of the Synod are \$1,077. Its assets to meet this are \$4,577.

Total assets of the church \$70,344.79. Increase since last year \$1,313.76. This includes all the invested Funds.

The Synod expressed much gratification with the report, which was received and approved; and the thanks of the Synod were tendered to the committee. There was a general feeling of regret expressed that all the congregations had not contributed to all the Funds.

Widows' Fund.

Rev. GEO. PATTERSON submitted the report of the committee on the Widows' Fund. After allusion to the recent removals by death it was stated that there are now four widows and eight orphans on the Fund, receiving allowances amounting to \$590 a year. The Fund is on a safe basis, and able to bear its proper burdens. Total, \$10,510. Income last year, \$1,952. Number of ministers on the Fund, 54. It was recommended that congregations should, whenever possible, pay the premium for their ministers, and young ministers were urged to avail themselves of the advantages presented by the Fund. An earnest discussion took place with regard to the desirableness of securing some provision for the widows and orphans of ministers who may be too poor to avail themselves of this Fund. The report was approved, and a motion proposed by Mr. PATTERSON was adopted, remitting to the committee to consider what could be done to extend the benefits of the Fund to ministers not yet connected with it,—the committee to report next year, when the financial arrangements of the scheme are subject to revision.

It is desirable in the highest degree that there should be some provision for all the widows and orphans of ministers, but in order to this there must be the hearty co-operation of all the ministers and congregations.

Committee Work.

The Synod has a large number of Standing Committees which meet often in course of the year. Special Committees are appointed to do special work during the meeting of Synod. One Committee has to take charge of Travelling Expenses; another provides for the devotional exercises. Four or five Committees are appointed to examine Presbytery Records and Minutes of Boards. A great deal of work is thus done quietly and satisfactorily, reported to the Synod and approved.

A Constitutional Question.

The Synod has had under consideration for several years the question, Who are rightly members of the higher Church Courts? According to our present practice and the decisions heretofore arrived at, the members recognized as having a right to sit in Presbyteries and Synods are pastors, representative elders, and Professors of Theology. There was an overture from the Presbytery of Fictou in favour of granting seats to ministers who had left their charges on account of age and infirmity. There was an overture from Messrs. PATTERSON and MACKINNON asking seats for ministers who are doing the work of the church, though not pastors. There was an overture from the Presbytery of Truro, asking for a decision on the whole question. After considerable discussion the matter was left over till next year.

Subsequently the Synod granted deliberative seats in the courts to Rev. JOHN STEWART and Rev. DAVID ROY, D.D.

THEOLOGICAL HALL.

Report of the Board of Superintendence.

On Wednesday evening the subject before the Synod was the Report of the Board of Superintendence, and the arrangements to be made in connection with the Theological Hall. The Clerk read the following

REPORT:

In submitting a brief report for the year past, the Board would remind the Synod that one year ago it was expected that another Professor would be then appointed, and that our Theological staff for 1869-70

would be stronger than ever previously. It is known however that the diversity of views prevalent, the limited means at the disposal of the Synod, and the resignation of Rev. Dr. King, to take effect a year from that time, changed the whole aspect of affairs, prevented the choice of a Professor and left the Hall with a smaller faculty of Professors than usual, and with an uncertainty respecting its future very unfavourable to the securing of a good attendance of students.

In these circumstances, very different indeed from what they had a month previously anticipated, the Board, on the 19th of July, met for a careful consideration of the position and prospects for the season of the Theological school under their charge. They felt relieved on learning that the branches of Pastoral Theology and Homiletics, having been gone over at last session, would not be required during the approaching one, and that Rev. Dr. King felt quite ready and hopeful that his strength would prove sufficient to warrant him in lecturing daily for one hour on Systematic Theology, and one on Church History; while Rev. Professor McKnight undertook to give the same amount of time, and to teach the same classes as last year. Satisfied with these arrangements, the Board felt that by the good hand of God strengthening their Professors for their work, that the students coming forward would be fully and profitably employed.

Even at this early date however, they thought it to be their duty to consider a proposal referred to them by the Synod of 1868, and referred again in 1869, of employing a few competent Lecturers, members of Synod, to deliver short courses of lectures on such subjects as "Modern errors and phases of Unbelief," "Relations between Science and Revelation," "Evangelistic Theology."

The Board felt that there were many difficulties in carrying such a measure into practical effect, especially in present circumstances, and came at their first meeting to no conclusion farther than a postponement for a month, during which all were to make it the subject of earnest thought. At the close of the month, the members of the Board on meeting seemed still undecided, but after conversation and exchange of views, resolved to request some 12 or 14 persons to give a lecture each on some one or other of the subjects named above or analogous, the topics discussed to be outside of the usual course of the regular lectures. Eight responded favourably and a fortnightly course was arranged.

The regular session was opened with an able and attractive lecture by Rev. Professor McKnight, on "The Characteristic features of Hebrew Poetry." The audience

was large and attentive, and Rev. Dr. Ross followed up the Inaugural by an address on the duty of the people towards their Theological tutors and students, urging the duties of hearty support of Professors, social intercourse with students, and earnest prayer for both from family altar, prayer-meeting and church.

The number and standing of the students with the branches taught will be best learned from the following reports by the Professors.

REPORT OF REV. DR. KING.

HALIFAX, NOVA SCOTIA, }
31st May, 1870. }

My Dear Sir,—

During the last session, the Theological Class was attended by two students of the third year, two of the second year, and five of the first year. It was attended also by Mr. Hugh A. Robertson, a member of the Presbyterian Church in this Province which is in connection with the Established Church of Scotland. He had gone out in the *Day-spring* to the New Hebrides, where he remained for some years; and is now preparing to return to that field as a missionary, to labour in connection with our missionaries there. All the students except those of the third year, attended the Church History class; and I had every reason to be highly satisfied with the diligence and proficiency of the whole.

Without imagining that my plan is to be a rule to any that may succeed me, it may be useful, as furnishing information as to the state in which the classes are now left, that I should mention that in my lectures in Theology I took the Confession of Faith as my Text Book, and followed it out in three portions, very unequal in length, but each furnishing as much subject as could be overtaken in the three sessions of the Curriculum. In the first part of the course, we never got beyond the third chapter of the Confession of Faith. The second part brought us on to about the twelfth chapter; and the third part, to about the 30th or 31st. The Church History class occupied two sessions, commencing with the laying of the foundation of the Christian Church on the day of Pentecost, and bringing it down to the dawn of the Reformation from Popery. This last session was occupied with the first part in both departments. In Theology, we found material enough in the first two chapters of the Confession; but this included Natural Theology, the wide field of Apologetics, and the doctrines of Inspiration, of the Divine attributes, and of the Holy Trinity. Church History, including the organization and government of the Christian Church according to the

light afforded by Scripture, closed with the transactions of the Council held at Chalcedon in 451.

When I came out here nearly twenty-two years ago, my salary commenced with the first of October. The session that closed in the middle of April last, embraced the official work of the year, and entitled me to the salary till the close of September next. This, however, I do not look for. Considering the scant means of the church, I regard myself as treated with great liberality in the arrangement of last Synod for a retiring allowance of six hundred dollars (\$600) per annum, which I suppose will take effect at the close of the current quarter when the chairs which I have hitherto occupied may be formally declared vacant. It may be for the Synod to consider whether it might not be advisable to let the salary of the vacant quarter commencing with the first of July to stand in readiness to be given as salary paid in advance to the individual who may commence his incumbency in these vacant chairs, perhaps about the first of October next. It is pleasing to observe the efforts which some congregations are making to pay their ministers in advance, and it is much to be desired that this were uniformly to be done both with ministers and Professors.

I have a deep sense of the kindness of the Synod, I cherish a warm regard for the individual members of it, and I earnestly pray for the prosperity and progress of the Presbyterian Church of the Lower Provinces of British North America.

I am, my dear sir,
Yours, very respectfully,
ANDREW KING.

REV. P. G. MCGREGOR.

REPORT OF REV. PROFESSOR MCKNIGHT.
20th April, 1870.

Rev. Dear Sir,—

I had, as usual, two Hebrew classes during the past session. The senior class comprised four, and the junior six students. In the senior class we read 33 chapters of Hebrew and Chaldee; in the junior 18 chapters. In both classes Green's Grammar was used as a text book, and an exercise in the writing of Hebrew was occasionally prescribed.

I also taught an exegetical class, which was attended by nine students. We read through Alexander on the canon as a class book. In the department of exegetical study of the New Testament we overtook the whole of the Epistle to the Hebrews. I also gave Hermeneutics of the Old Testament—completing the course on that subject on which I had entered in the previous session. The principal topics of discussion this winter were Hebrew prophecy and poetry, and the interpretation of the figur-

ative language in which both abound. Each student wrote two essays in the course of the session.

In conclusion, I have only to express my satisfaction with the diligence of the students, as well as with their general deportment; and to acknowledge the goodness of the Lord in enabling us, teachers and students alike, to prosecute to their close the labours of another session.

A. MCKNIGHT, *Prof. of Heb.*
REV. P. G. MCGREGOR, *Sec. of Board of Superintendence.*

SPECIAL COURSE.

The special course of Lectures by members of Synod followed the Inaugural of Professor McKnight at intervals with few exceptions of a fortnight, and were delivered in the College Hall, and an opportunity thus afforded to the public to attend. The following brethren delivered lectures on the subjects now to be named:

Rev. Isaac Murray, on "The Development Theory in Theology."

Rev. James Bennet, on "Sources of Theology."

Rev. George Christie, on "The Bearing of Literature and Sciences on qualification for Pastoral work."

Rev. George Patterson, on "The Doctrine of the Trinity underlying the revelation of Redemption."

Rev. Thomas Sedgewick, on "Antichrist."

Rev. A. Ross, on "Preaching and qualifications of the Preacher."

Rev. John McKinnon, on "Geology and Biblical Interpretation."

Rev. Robert Sedgewick, on "Worship and more particularly Public Worship in the Presbyterian Church."

Rev. P. G. McGregor, on "Missions, ancient and mediæval stimulating the church of the present day to carry out the great commission."

The Board would anticipate the objection that the course must have been disconnected and desultory, by acknowledging such to be the fact, and that in this way they were not disappointed. They had reasons for choosing many lecturers and not a few, and therefore for asking a single lecture rather than a series. These reasons are peculiar to the past year and not likely to recur, and if the system of Lectureships should be tried again something more connected and systematic may be attempted. And yet, imperfect as their arrangements were, and unavoidably so, the Board regards the lectures delivered as having served an important purpose, and opened up interesting subjects of thought and reading to the students.

PRIZE EXAMINATIONS ON POPERY.

Another unusual feature in the session past, was the class for the study of the *Romish-Controversy*. Two prizes of \$50 and \$25 respectively, having been offered

by the Scottish Reformation Society to the Theological Halls of Toronto, Montreal, and of the Lower Provinces, for the best and second best examinations on Romanism, our Professors offered a weekly lecture on the subject, opening the lectures and prizes to the students of Dalhousie College.

Professor McKnight delivered six lectures, with oral examinations, on the "Infallibility of the Church;" and Rev. Dr. King six lectures on the Papacy, embracing the following topics:—

I. Scripture predictions of a remarkable power to arise in New Testament times. These predictions fulfilled in the Papacy, as set forth in its own assertions and claims.

II. Consideration of the arguments which the Papacy employs in support of its claims—1st, The Supremacy of Peter.

III. 2nd, Peter Bishop of Rome.

IV. 3rd, Peter transmitted his alleged supremacy to the Bishops of Rome.

V. The circumstances which favored the development of a power preferring such claims.

VI. The actual working of the Papacy thus developed.

The first prize of \$50 was awarded to Hugh McD. Scott, of Dalhousie College, and the second to Mr. John Murray, student of Theology of the first year, and for the third in excellence a suitable theological work was presented to Mr. John C. Meek, also theological student of the first year.

THE CLOSING MEETING.

The closing meeting of the present year had some peculiar features of interest. Rev. Kenneth J. Grant, missionary to Trinidad, was present by request of the students, and his address following the Secretary's lecture on Missions imparted quite an evangelistic character to the meeting, while the affectionate addresses of the Students to their Professors, and especially their farewell address to the venerable Principal and his valedictory read to them, touched all hearts, and awakened feelings of sorrow for the loss sustained, and of anxiety respecting the future of our Theological School.

Nor can the Board close their present report without bearing their united testimony to the ability, fidelity, and zeal with which the retiring Professor of Systematic Theology has for the last 22 years served the church, in pulpit, Presbytery and Synod, but, more especially, in his own peculiar place of influence and power, the School of the Prophets. Our desire is still to see him at our Board, that we may enjoy his counsel, and while willing that he should be released in great measure from care and labour, we hope that he may continue to retain a close connection with our Theological Institution.

DALHOUSIE COLLEGE.

Interested as this Synod is in the prosperity of Dalhousie College, we are gratified

to notice that its classes have been well attended,—the number of students at last session being over sixty. A large proportion of these belongs to our church. Of the five who graduated, we claim four. Many of the young men attended Bible Classes in our city churches, and a number did missionary work in connection with various evangelistic movements in Halifax. The conduct of the students has been exemplary, and gives promise of high excellence and Christian usefulness in riper years.

WRITTEN EXAMINATIONS.

This Board notices with satisfaction that a larger proportion of the Dalhousie students are undergraduates, and think that a uniform, stringent, written examination for admission to the Hall should test all who shrink from the competition of the regular collegiate classes. It is no real kindness to the Student who contents himself with the smallest amount of classical and literary training, to open wide the door of theology, as if we believed that without learning and without thorough habits of study a man may succeed as a minister.

It is for the Synod to consider whether the time has not come for the appointment of one or more Boards of Examiners, to whom shall be delegated the special work of examination, on a uniform system, of all general students seeking admission to the Theological Class Room.

EXPENDITURE ON BUILDING.

We have to report the expenditure of some \$150 on the premises in Gerrish-st. The expenditure was necessary, and the present time, when we are in receipt of rent of \$240 per annum for part of the building, evidently the most suitable. We regret to add that the School Commissioners have given notice of withdrawal from the premises at the close of the present quarter, and we have small prospect of letting the rooms so advantageously on their removal.

LIBRARY.

The Board can report the library in a satisfactory condition, so far as preservation is concerned. A supply of modern works is required to keep it at all abreast of the times; but the Board feel that they have no means of replenishing its shelves. They have pleasure in learning that the Foreign Mission Board will provide a table covered with Foreign Missionary Periodicals available for the students at the next session of the Hall.

The Board would farther inform the Synod that there are a few articles in the library, the remains of what was once designed for a Museum. As these are but trifling in number and in value and of no

use to the students, the Board would recommend that they be handed over to Dr. Honeyman as a small contribution to the Provincial Museum under his charge.

FINANCES.

The Synod will be gratified to learn that the year past shews some improvement in a financial point of view. The surplus of the Professional Fund is somewhat larger than usual, and the deficiency in the general Ministerial Education Fund is smaller than it has been for a number of years. Were it not that a considerable sum is drawn from this fund in payment of the salary of the Synod's general agent, there would be no deficiency, but a balance in favour. Still, there is not merely no ground of boasting, but no satisfactory evidence of any decided increase of interest, on the part of the church, in favour of this fund. Some two or three hundred dollars constitute all the increase of contribution. Other three hundred and fifty dollars are included in this year's receipts which belonged properly to the revenue of last year, but were not collected till after the closing of the accounts. These and the \$240 rent which we do not expect to have next year, prevented the report of a larger deficiency.

NECESSITY FOR IMMEDIATE ACTION.

In view of these facts and figures and of the whole aspect of the subject of Ministerial Education, the Board feels that the Synod never stood in greater need of Divine direction. We have reached a crisis. The question has become one of life or death; the time for deliberation has been protracted, and decisive action must follow or it will be too late. For three years we have been deliberating about remodelling the Hall. Two years have passed since the chair of Biblical Literature became vacant, since which time it has been filled by a temporary appointment. And now that the chair of systematic theology is unoccupied, it is obvious that these vacancies must be filled up without delay.

The Students who have been in attendance are anxiously waiting to see what this Synod will do; and young men of promise who contemplate the study of theology are waiting to see whether they shall enjoy the means of a good theological training within the bounds of our own church. The delay which has already occurred in adopting and pursuing a definite course, has issued in unsettling the minds of the students, and has led to the proposal of schemes wild, visionary and retrogressive. We cannot afford any longer delay, and our earnest desire and prayer therefore is that God may, by His Holy Spirit, lead this Synod to the choice of suitable instructors, men of wisdom and culture of talent

and zeal, and godliness, and to scriptural and practical means for their comfortable maintenance. The work to which the Synod is called involves great difficulty, but it must be met with faith and courage. We are acting for more generations than one. May we prove ourselves men of understanding and worthy of our position and our times.

The young men want an institution adapted to the advanced requirements of the age, and worthy of the Church of the Lower Provinces, and will neither be contented with, nor retained by, anything less. Neither they nor we can afford to have a theological course, in contrast with the matured programme of the Schools of the Prophets in Britain and America. We therefore conclude by recommending the Synod to go forward—for we must move in some direction—and to adopt the old watchword of our fathers in difficulties of a similar character, "The God of Heaven: he will prosper us, therefore we His servants will arise and build."

Rev. E. ANNAND moved that the report be received and the diligence of the Board approved. Sometime ago he had been of opinion that our Hall might be closed without damage to the church. His views were changed, and he now felt that we were solemnly bound to go forward. We have a large amount of money consecrated to the work, and in justice to the donors we must go forward. Attending on foreign colleges has become very expensive, and many of our students cannot afford to do so. A Session in Halifax costs a student \$120, while a session at Princeton costs fully \$300. Attendance on foreign institutions would tend to alienate the affections of our students from our own church. Even temporary suspension of the Hall would be injurious. He showed that the position of the maritime churches, our population and resources, justified us in going forward with Theological education.

Rev. D. B. BLAIR seconded the motion. He hoped no one would for a moment think of extinguishing the Hall. He had himself been dreaming of Theological education in these Provinces before he had left the Highlands. We cannot get a supply of ministers from abroad. Scotchmen are as hard to move from their native soil as limpets from the rock. He had himself to struggle for two years before he could

make up his mind to leave his home. He showed that it was by training a native ministry that Columba evangelized Caledonia, and that Dr. Duff has left his impression on India. We should have an Endowment Fund of at least £15,000 and three Professors. The church is quite able to attain to this. Let us "go forward," and not stick like the Egyptians in the Red Sea. He appealed eloquently to the rich men to open their coffers to help this great work. The motion was adopted.

Other members of Synod spoke briefly up to the hour of adjournment.

SUBSEQUENT PROCEEDINGS ON THIS SUBJECT.

On Thursday the future of the Theological Hall was discussed with great care and fulness, an unusually large proportion of ministers and elders taking part.

Rev. E. Ross moved:

"That as a temporary arrangement, two Professors, ministers of this church, be appointed, who shall retain charge of their congregations, but who shall give such a portion of their time and labour to the Theological Hall as may be found best adapted to subserve all the interests concerned."

This motion was seconded by Rev. Dr. McCulloch.

Rev. G. WALKER moved an amendment to the effect that the Synod take immediate steps towards procuring another Professor in the Theological Hall with Professor McKnight. Every aspect of the question was earnestly and anxiously weighed, and at a few minutes before five o'clock in the afternoon the vote was taken, when there voted for Mr. WALKER's amendment 94, and for Mr. Ross's motion 7.

Presbyteries were then instructed to meet and to make up a list of ministers, from whom the Synod should select a Professor—the election to take place on Friday.

On Friday forenoon it appeared that the following nominations were made by Presbyteries:

Rev. JAMES BENNET, Rev. ISAAC MURRAY, Rev. GEORGE PATTERSON, Rev. MARCUS DODS, Dr. ISLAY BURNS, Dr. McLEOD, Dr. McCULLOCH, Rev. E. ROSS, Rev. A. ROSS, Pictou.

Rev. Dr. McCULLOCH, Rev. JAMES BENNET, and the Rev. Dr. McLEOD, requested their names to be withdrawn. Rev. A. ROSS, Pictou, was absent in Ontario.

The Synod resolved to take the vote by ballot—the lowest name to be dropped after each ballot. The final ballot was as follows: Rev. M. DODS 66; Rev. ISAAC MURRAY 59. The Moderator then announced the result of the vote, and declared Rev. MARCUS DODS of Glasgow, Scotland, duly elected Professor of this church.

Afterwards the whole Synod agreed cordially to invite Mr. DODS to accept the Professorship, fixed his salary at £300 stg., forwarded to him a Letter of Invitation, and intimated to the Free Church Presbytery of Glasgow the steps that had been taken—Mr. DODS being a member of this Presbytery.

The salary of Professor MACKNIGHT was fixed at \$1,200.

RETIREMENT OF DR. KING.

The following Minute was unanimously adopted respecting Rev. Dr. KING:

"In connection with the retirement of the Rev. Andrew King, D.D., from his work as Professor of Theology and Church History, the Synod agree to record their deep sense of the value of his services throughout a period of 22 years in training young men for the work of the ministry in these Lower Provinces. His extensive acquaintance with the literature of his department, the lucid order and fulness of methodical treatment which he brought to bear on the exposition of theological topics, the precision with which he defined the point at issue in controversy, and the incisive logic with which he exposed and refuted error, found their appropriate sphere in the divinity class room; while the grave courtesy and kindness of his manner at once maintained the dignity of his chair and secured the affection of his pupils. His thorough familiarity with the procedure of church courts, his firmness in maintaining the principles of Presbyterian government and discipline, and his wisdom in applying them to the varying circumstances of the church, gave weight to his counsel in Presbytery and Synod. And so long as strength permitted he laboured abundantly, in the pulpit, in committee, and otherwise, to promote the interests of the church and the edification of the people.—And in token of their appreciation of such services, the Synod hereby tender to him, as Emeritus Professor of Theology and Church History, a deliberative seat in the higher Courts of the Church, and instruct the Clerk to forward to him a copy of this Minute."

FOREIGN MISSIONS.

Thursday evening was devoted to the subject of Foreign Missions. The church was filled to overflowing by a deeply interested audience. The Clerk read the

Annual Report for 1870,

which was listened to with breathless attention. Every member of the Church should read it; and the facts it contains should be quite familiar to our office-bearers.

REPORT OF THE BOARD OF FOREIGN MISSIONS FOR 1870.

The narrative which the Board have to submit will naturally divide itself into two parts, the first being a condensed statement of their own proceedings during the past year, and the second, an outline of the work of our Foreign Missionaries, so far as this can be presented in a paper of moderate length.

MR. LAMBERT'S VISIT.

The Synod of 1869 had scarcely adjourned when the Secretary of the Board, in New Glasgow, received word of the arrival in Halifax of Rev. Mr. Lambert, of San Fernando. It will be remembered that he had been expected at Synod, and that his non-appearance was a disappointment to us all, as indeed it was to an equal extent to himself. As the brother had scarcely reached their homes, no formal meeting of the Board was called, but arrangements were speedily made for making the best use of Mr. Lambert's willing services during the fortnight at his disposal. He preached in Pictou, in Shubenacatie and Elmsdale, and addressed public meetings in Pictou town, West River, Green Hill, Merigomish, New Glasgow, Truro, Windsor and Halifax. In these meetings he gave much interesting information respecting Trinidad and the spiritual condition of its general population, respecting the coolies, their numbers, religious views and superstitions, the prospects of our mission and the desirableness of reinforcing it by the appointment of at least one more to be a coadjutor to Rev. Mr. Morton.

The Board, at the first meeting held after Mr. Lambert's departure, expressed on their Minutes and tendered by letter to him, their thanks for his visit, and for the interest ever shewn in our mission and for his kindness to our missionary in Trinidad.

THE CALLING OF MISSIONARIES.

The next subject which engaged the attention of the Board was the use of the power entrusted to them for the first time

by Synod, of calling any minister or licentiate of the body to the mission fields. They felt that their power should be used, with a deep sense of responsibility and of their need of Divine guidance. Their first meeting on this matter was occupied chiefly in conference, at the close of which the members of the Board were of one mind, that before proceeding to address a call to any minister, they should open correspondence with a number whom they judged suitable, bring the whole subject before them, and ascertain to what extent they were interested in mission work, and how far inclined to give a prayerful, earnest, and personal consideration to the views of the church, as expressed in the form of a call from this Board. All the persons addressed shewed deep concern for the weakened condition of our mission, their desire to see our missionaries increase in number, and their readiness to consider carefully what their own duty might be in the premises. In the case of some, Providential hindrances were named which the parties considered sufficient to cause them to be passed by. The result of the correspondence, when read and considered, was an unanimous resolution of the Board to address calls to Rev. K. J. Grant, of Merigomish, and Rev. M. G. Henry, of Clyde River,—the first to be a missionary to Trinidad, and the second to the New Hebrides. Reasons were known to the Board why the call to Mr. Grant should not be proceeded with immediately; but no time was lost in preparing a call to Mr. Henry and in laying it, with reasons for his removal from Nova Scotia to the New Hebrides, before the Presbytery of Halifax.

The Synod is already aware that this call was declined, to a great extent in deference to the very strong appeals or the congregation of Clyde River and Barrington, made alike to their pastor and Presbytery, that they should not be deprived of their minister when his usefulness among them was increasing, and especially when he was the only one of the body at the time between Yarmouth and Lunenburg counties.

The disappointment of the Board was enhanced by the fact, that it was now impossible to obtain a response from any other, if called immediately, in time, should such response prove favourable, for the new missionary to meet the *Dayspring* in Australia and to reach the islands this year.

OFFER OF A MISSIONARY.

The Board have now to notice the fact, that after they had agreed to call Mr. Henry, but before they received his reply, an offer of a missionary came to them unsolicited and from an unexpected quarter. This tender of service was from Mr.

Daniel Blue, a Probationer of the Presbyterian Church of New South Wales. The Board would of course give a decided preference to one of our own ministers, without implying any superiority in the man, but on account of the decided advantage to the church itself, arising from his going forth from among our own people and carrying with him the affectionate sympathies of thousands of personal friends and acquaintances; and therefore kept the offer under consideration until Mr. Henry's decision should be given.

This ascertained, the Board examined anew the offer and the recommendations of Mr. Blue. They found that he had been educated in Scotland—had experience as a teacher prior to license, in the Wesleyan Mission Stations on the Fijis—that he was acquainted practically with printing—had been licensed by the Presbyterian Church of New South Wales—was unmarried, and was recommended by Rev. Dr. Steel, Sec'y. of the Mission Board of New South Wales Church. He was willing, if accepted, to proceed to Trinidad, if the Board should say so, but offered his services with a special view to mission work on the islands of the New Hebrides group. Several considerations concurring led the Board to the determination to accept of Mr. Blue, the prominent one being the providential facility thus afforded of securing a labourer to return in the *Dayspring*, thus avoiding the delay of another year. Accordingly, directions were given to Dr. Steel to have arrangements made for his ordination as speedily as possible, from the date of which his salary was to commence. With the salary to the end of the year, fifty pounds *stg.* were voted and forwarded as outfit.

CALL OF REV. K. J. GRANT.

In the month of January the call to Rev. K. J. Grant was presented by the Picton Presbytery, followed by the same steps as in the former case, but with a different result. In this as in the other case, the congregation were warmly and even enthusiastically attached to their pastor, and used all legitimate exertions to retain him, but Mr. Grant judged that the Head of the Church was calling on him, through the Board, to go far hence to the Gentiles, and declared her acceptance, when his people in the most Christian spirit bowed to what they now regarded as the will of the Lord. In thus relinquishing without murmur, their faithful, tried, and much-loved pastor, this bereaved congregation have shewn an excellent example and proved themselves well entitled to the sympathies and affections of this whole church.

VISIT TO P. E. ISLAND.

Designation services were held in Merigomish congregation on the end of March,

when it was agreed that the salary should be the same as Mr. Morton's, and to date from the 1st of April. It was then arranged that Mr. Grant should rest in April, visit churches in P. E. Island in May, and at his own request Canada in June, and New Brunswick in July and August.—So far, this programme has been followed, with the exception of the rest in April, which, if a rest, was not certainly a cessation from labour. The work laid out for Mr. Grant in P. E. Island being greater than it was prudent for him to undertake without a companion, Rev. E. A. McCurdy was requested to accompany him and did so. Their limit as respects time necessitated the omission of the two North Western congregations of the island, which the brethren greatly regretted. In all other respects their visitation of the Island congregations proved a decided success, being refreshing and profitable to all concerned, and Mr. Grant has since overtaken the omitted congregations.

DR. HATTIE.

The Board regret to report that the expectation which they entertained for some time during the last summer and autumn, of securing the co-operation of Dr. Hattie as a medical man connected with the mission in Trinidad, has not, so far, been realized, nor is the prospect so promising now as it was prior to the Dr's. departure from Nova Scotia. The application of the Board was received by the Dr. in the best possible spirit. After consideration he intimated his intention of going to Trinidad, and his readiness to aid the mission as far as Providence might open up the way. His plans of travel however was subsequently so far changed that he has not proceeded to Trinidad, and the aspect of affairs has changed in the interval by the Government assuming the prerogative, of appointing medical men on the different Estates, an arrangement which would probably involve conditions to which the Dr. would not submit.

The other proceedings of the Board have been chiefly of a routine character, or connected with the conduct of the Missions in such a way that it will be incidentally noticed in the Report now to be submitted on our Foreign Mission progress during the year.

NEW HEBRIDES.

In reviewing the New Hebrides Mission, so far as this church is concerned, there is one respect in which we can report no progress, but the reverse. Our missionaries are diminishing. Our last report stated that the commencement of 1869 was the date at which Rev. J. D. Gordon ceased to be ours and became the missionary of the

Presbyterian Church of New South Wales. In this change there is no loss to the general mission, but rather a gain, as another church becomes thus more fully committed to the work, being now represented on the field by a missionary of its own.

DEATH OF REV. D. MORRISON.

The year did not close without a real loss, in the removal by death, of Rev. Donald Morrison, the devoted missionary of Erakor on Fate. For this stroke the church was in some measure prepared, and the event was not only feared but fully expected by the Board. Yet the call came suddenly at the last. Mr. Morrison had presided at the annual conference of the brethren held on the 17th of May, at Anelecahut, in Aneiteum.

Prior to this meeting he had visited his former station, and was received with every mark of deep affection. All crowded around him and Mrs. Morrison, to greet them. Some wept and some gave utterance to their joy in laughter. He re-visited them again after the May meeting, and tried to preach to them on the congenial topic of "the Comforter whom Jesus promised to send after his departure." He soon learned that the excitement and the effort were too much, and began to prepare for his departure. It is just a year and a week since our dear brother and his companion completed their last few weeks of toil on Fate, and with stricken hearts bade farewell to the sorrowing people whom he at least was to see no more. Returning to Aneiteum in the end of June, they sailed in the *Dayspring* for New Zealand in July. In August he was worse and spoke of the visible progress of his disease. On Sept. 23rd, he records that though miserable for the month past he was then better, but in one month from that date he was called home. Rev. George Brown, of Onahunga, who was with him in his last illness, has written that his end was peace, perfect peace. He died rejoicing in his Saviour, exclaiming, O I am happy, happy—all is peace, Glory be to the blessed Saviour who hath given me the victory. His remains were followed to the grave by many members of the Presbytery, and lie in the Presbyterian Cemetery of Auckland.

The Board have adopted and recorded the following Minute, expressing their view of the character, worth and work of our departed brother :

MINUTE.

" In recording the death of the Rev. Donald Morrison, the Board while bowing to the Will of God, with profound submission, would bear testimony to the Christian worth of their departed brother, and their sense of the great loss which the mission has sustained by his early removal.

The Board cannot forget how bravely their departed missionary came to the front, at a time when death had made ominous gaps in the ranks of the New Hebridean missionaries, and they would record with gratitude how in visitation of the churches, in the voyage to his destination, in intercourse with his missionary brethren, and in his work at Erakor in Fate, he commended himself to all as being truly a man of God, and faithful to his high commission as an ambassador of the Lord Jesus Christ.

When disabled by sickness and constrained reluctantly to remove from the post which he had so faithfully occupied, he was enabled to bow to the Master's will, and while longing for active service he patiently endured, not only the suffering, but the inaction of years still more difficult to bear.

In his early removal from his station, we hear a new summons to prompt and active service while we have strength to labour, and in his cheerful endurance of hardness as a good soldier of the cross, and in his peaceful and triumphant death, we see the power of Heavenly Grace, to sustain in the conflict and to give the final victory.

The Board desire to express their deep sympathy for Mrs. Morrison and her orphan boy, and for the infant church at Erakor, in their bereavement, and would earnestly pray that He, at whose summons their beloved brother has been called away, may manifest Himself as the husband of the widow, the father of the fatherless, and the shepherd and comforter of the scattered flock in the dark and cloudy day."

CHANGE IN DR. GEDDIE'S WORK.

Another step in this process of disintegration is the fact that the health of Dr. and Mrs. Geddie, (and especially of the latter) requires a partial withdrawal from the islands, and from steady mission work. This fact came to the notice of the Board simultaneously by letter from the Dr. himself, and by the following resolutions of the Annual Council :

" Dr. Geddie having requested for himself and family to go to the Australian Colonies at the close of the year, on account of the state of Mrs. Geddie's health and other circumstances, it was resolved, that this meeting express their sympathy with him and his family, grant the request, and further instruct Dr. Geddie to do all in his power to promote the interest of the mission during said visit.

" It was agreed that Dr. Geddie on his return next year spend as much of his time as possible, in sailing in the *Dayspring*, procuring, locating and superintending teachers, more particularly on the heathen islands, provided the church in Nova Scotia be agreeable to such an arrangement."

The Board felt that the proposed change involved the Dr.'s withdrawal from the direct work of conducting and personally superintending the mission at Anelecahut on Aneiteum, and deeply regretted their inability to place a well known and well qualified man in the Dr.'s place, thus re-

lieving him from anxiety and making provision for carrying on his work advantageously. Gladly would they have put off any change for a season, but they felt they had no alternative, and therefore expressed their views in the following Resolution :

"To express deep sorrow that the state of Dr. and Mrs. Geddie's health renders the proposed change necessary, yet the Board are prepared to acquiesce in the measure if Dr. Geddie and the Mission Council think that circumstances in Providence demand it."

The Synod will notice that the Dr's. employment will be as thoroughly evangelistic as ever; that he will have equal scope for his zeal and talents; that he will be to a greater extent than formerly a missionary leader; and the chief matter of regret is that his successor is not on the ground and gaining acquaintance with the people and the language.

INCREASE OF MISSIONARIES.

And now if our missionaries have been diminishing we have cause to thank the God of Missions, that the working evangelists on these islands are steadily increasing. The number of churches engaged in the work grows, and the number of ministers is also advancing. Within the year, Mr. and Mrs. Wm. Watt, and Mr. and Mrs. Peter Milne, have been added, while we are happy to learn that Mr. Goodwill and lady from our brethren of the Church of Scotland in Nova Scotia and New Brunswick, met Dr. Geddie in Australia, and are probably now, by the good hand of God upon them in the New Hebrides.

Twenty years ago Dr. Geddie was the only missionary on the group. Eighteen years ago he was alone, for it was on July 1st, 1852, that Mr. and Mrs. Inglis came to his aid. Within 18 years therefore the missionaries have, notwithstanding the removal by death of four who have left our own shores, increased from one to eleven—their names, present stations, and the churches supporting, being as follows:—

Rev. Dr. Geddie, Aneiteum, 1848, P. C. L. Provinces,
Rev. John Inglis, Aneiteum, 1860, Ref. P. C. Scotland,

J. G. Paton, Aniwa, Victoria Pres. Ch.
J. Cosh, Fate, Ref. P. C. Scotland,
J. Copeland, Futuna, "
J. D. Gordon, Espiritu Santo and Erromanga, P. C. N. S. Wales,
Thomas Neilson, Tanna, Ref. P. C. Scotland,
James McNair, Erromanga, P. C. L. Provinces,
S. Watt, Tanna, 1869, P. C. New Zealand,
Peter Milne, Potina, Kwamera, 1869, P. C. Otago & Southland,
John Goodwill, (not located,) 1870, P. C. of N. S. & N. B., in connection with Church of Scotland.

NATIVE AGENTS.

But these are not the only men fighting under the banner of Immanuel in these high places of heathenism. At nearly all these stations there are helps—native Evan-

gelists—who are purchasing to themselves a good degree and great boldness in the faith by doing a work for Jesus and for their fellow-countrymen, which the Lord will not fail to acknowledge when He will own and reward the humblest as well as the most gifted of his servants. Native teachers, chiefly from the Samoas, did good service in the early days of Evangelization on Aneiteum, and now the Aneiteumese may be found repaying their debt of obligation and labouring earnestly on all the islands where the Mission Council has called them to go and occupy. There are 7 in Futuna, 5 in Tanna, 1 in Aniwa, 1 in Erromanga, and 3 in Fate, 17 besides those in charge of schools under Dr. Geddie and Mr. Inglis.

STATE OF ANEITEUM.

Although not intending to enter in this paper into many particulars from the different islands occupied, yet we may present a very brief outline. Dr. Geddie, in his last report, notices the faithful preaching of Christ as the grand instrumentality employed in the upbuilding of the church, and states that he is greatly aided by Nariwa, Latbella, Kaka, Nason-an-alaig and Pita, God-fearing elders who have a great facility for communicating the knowledge they possess. He states that the great work of teaching the whole population to read the Scriptures is well nigh accomplished, the very aged and the very young being the only exceptions;—and consequently that the number of Schools may soon be reduced. Two Schools for training teachers are in operation at Dr. Geddie's and Mr. Inglis's Stations. On Dr. Geddie's list are from 20 to 30, most of whom expect to become teachers on their own or on other islands. He reports Pilgrim's Progress translated by Mrs. Geddie, published at the Mission Press and read with avidity, the similitudes employed in that wonderful book being admirably adapted to engage and instruct the native mind.

The Aneiteumese are giving time and money to spread the Gospel. A large party of volunteers went to Tanna to assist Rev. Mr. Watt with his house, a second party went to assist Rev. J. Copeland in enlarging his house, and a fourth party went to Fate to assist Rev. Mr. Cosh with his house. They made a large present of native food to the *Dayspring*, and have aided their own missionaries with work. Besides they have given 1,200 lbs. of Arrowroot to the Bible Society for the printing of the Scriptures, and paid £66 stg. to their School teachers. In these works of faith and labours of love we know not where to draw the line between Dr. Geddie's and Mr. Inglis' congregation. The work is one, the people are one, and we speak of them as one.

The two missionaries of Aneiteum report with thankfulness that the tide of population which, from many concurrent causes, especially from the spread of diseases arising from their contact with civilized races, had been ebbing for some years back, has begun to flow. The births again exceed the deaths, and they confidently expect a steady increase, such as has been found in the Eastern christianized islands, to succeed the period of decline.

But we are told that after all they are not civilized—that they are a kind of Christian barbarians. Indeed! And were our own forefathers, whether Celt or Saxon, Pict or Scot, civilized 20 years after receiving the gospel. How slowly did they emerge from the lowest serfdom; and how numerous and varied and long-continued the influences, commercial and political, civil and sacred, military and educational, which combined to secure progress?—When we consider that 20 years ago these people were naked, degraded, repulsive cannibals, and look at them now evangelized, clothed, shewing some industry and attempting some trade,—having books, schools, the Sabbath, public worship; having law as well as religion, and respect for life, chastity and property,—have we not at least the elements of civilization? Surely we can say, Here are the foundations laid, and so securely laid, that we can wait in full expectation of seeing the complete structure rise, in all its symmetry.

Meanwhile, the missionaries are carrying forward a work which lies at the foundation of all permanent progress,—the translation of the Word of God. Dr. Geddie and Messrs. Inglis and Copeland have combined their exertions, to effect this most desirable object, and the translation of the whole Bible into the language of the Aneiteumese approaches completion, and arrangements have been made for its publication in Australia, when Dr Geddie returns toward the close of the present year.

ERROMANGA.

Next to Aneiteum comes Erromanga in interest to this church. It is about four times the size of Aneiteum, and capable of containing a much greater population. Its inhabitants are much more numerous, and are, in general, a more energetic race. Like the Tannese they have been demoralized by the sandalwood traders and lawless, ungodly sailors. The faith and patience of the church have been severely tried by the apparently fruitless results of evangelistic efforts on this land. Twelve years ago our Secretary was telling us of the labours on Erromanga of George N. Gordon, as he went in search of the lost sheep. After his melancholy death, and followed by a season of inaction, his brother led the forlorn hope

and again took possession in the name of Immanuel. Mr. McNair followed after some years, and both co-operated for a season at Dillon's Bay, but above a year ago Mr. Gordon broke new ground at Potinia Bay, and still more lately a third labourer, Rev. Peter Milne, with his wife, has been located at Cooke's Bay, which Mr. Gordon recommended some time ago, but which the *Dayspring* had not visited. The island is now, therefore, more fully occupied than ever before.

Mr. Milne is newly settled, and Mr. Gordon has been, during nearly half the year, absent at Espiritu Santo, and we have no details of his work since his return. Mr. McNair reports visits to his premises of many from the interior of the island, accounts of which have been published in full in the *Record*. It will be remembered that the object of these visits seemed to be veiled in some mystery. The visitors were met with firmness and fearlessness, and treated with kindness, and they departed apparently pleased.

The *Dayspring* has at length sailed round the island with Messrs. McNair and Milne. They met with bitter complaints against the slavers, but were welcomed, when their character was known. They settled a teacher in the end of the island, and would have settled another if they had had the man. Mr. McNair thinks that the people's prejudices against the missionary are disappearing, and that the reception of native teachers is one of the best evidences of this change. The Christian natives at the Bay have shewn steadiness and attachment. The school is attended by about 50 persons, and public worship on the Lord's day by 50 and 60, and once or twice by 70. There are 9 church members and eleven candidates, and occasional worship at five out stations.

We see then that the darkest part of the night is past, and that the day is breaking. Doubtless the Sun of Righteousness will arise on this dark and dimmed valley of death with healing in his wings. As yet, darkness prevails. There is little knowledge of the Lifegiver, little sense of personal guilt and less of their need of the true light. Let us help the three brethren by our prayers. Let us make special petition of our God, constantly, during 1870, that they themselves may enjoy the presence of the Holy Spirit and see His manifested power, subduing the proud, so that they may no longer say, "Who hath believed our report, and to whom has the arm of the Lord been revealed?"

FATE.

Mr. Morrison is gone, but we claim an interest in the island on which he was the first missionary. Mr. and Mrs. Cosgrove

port progress at their station, the school is well attended and the church is filled with a decently dressed and attentive audience. The people show a growing interest in their missionary and in his work.

Perhaps quite so much cannot be said for Erakor and yet, all things considered, it is matter of thankfulness that the work there is so encouraging, the chief drawback being the absence of the men, at sea, some willingly and some by fraud and force. Shall Morrison's work be abandoned or shall his foundations be built upon? Shall his vineyard be given over to desolation, or shall another follow him and the old saying be verified again, "One soweth and another reapeth, and he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." Who shall take part in his work and share in his reward.

ANIWA.

On Aniwa the work prospers under the zealous labours of Rev. J. G. Paton. Within three years a very remarkable change has taken place on that isle. Heathen dances, horrible noises, beating of wives, the bearing of war clubs by painted naked savages have all but ceased. Schools are within fifteen minutes walk of every family and are well attended. From 40 to 50 attend the chief school, including the aged with their glasses or new eyes. About 180 attend church. Twelve adults and three children were recently baptized, and these twelve with six Aneiteum teachers, Mr. and Mrs. Paton and Mrs. McNair partook together of the Lord's Supper. What hath the Lord wrought?

FUTUNA.

On Futuna too, Mr. and Mrs. Copeland are meeting with encouragement. About 100 persons are friendly and attend church, and 30 are learning to read. They have five native teachers from Aneiteum in different districts. A good number of natives have ceased to take part in heathen ceremonies, who have not openly joined the Christian party. Here then is another island waiting for the law of Messiah, and a people about to stretch out their hands to the Lord.

FAVOURABLE INDICATIONS.

Among the striking events of the year which should be at least referred to, if not enlarged upon in this report and all favourable, we may name—

1. The completion of the *Dayspring* Insurance fund of Three thousand Pounds by the exertions of Rev. Mr. McDonold, of Emerald Hill, and Rev. J. Inglis who succeeded through the liberality of the Presbyterian Churches in New Zealand,

Otago and Southland, in raising £1000 *ster.*, thus making up the proposed amount in full. Should the *Dayspring* suffer shipwreck we have thus on hands the means of replacing her.

2. The carrying out by Mr. Gordon of his long desired visit to Espiritu Santo, to make known to the people of that large and populous island the way of salvation. Mr. Gordon was accompanied by Mr. Paton, was cordially welcomed, met one of his Santo youths, found the people living in better houses, with more neatness about their dwellings, with articles of pottery of their own manufacture, and showing a readiness to receive instructions. For further particulars we must wait for Mr. Gordon's Communication to the P. C. of N. S. W.

3. The settling of Mr. and Mrs. Watt on Tanna, another step, we trust, in the onward march of our aggressive faith. Tanna has rejected the Gospel more than once, and persecuted the Lord's servants, but did these things ignorantly and in unbelief. The time to favour her we trust has come. Mr. and Mrs. Neilson have not only lived in peace, but have gained influence, and now Mr. Watt takes up the station from which our own Matheson was driven some years ago.

4. A check has been given to the traffic in natives which has of late years sprung up, and which has proved a great hindrance to the Mission cause. Lawless men have by fraud got natives on board their vessels and dispose of them as labourers at so much per head to proprietors of land in Queensland or in the Fijis. They are not actually slaves, but as they have no means of maintaining their rights, they are helplessly in the power of their purchasers. This infamous traffic from the first called forth the protest of all the missionaries. Geddie, Inglis, Gordon and Morrison have nobly done their part. During the past year, Dr. Steel, of Sydney, Mr. Neilson and Mr. McNair have been called to the front, and the Committee of the Reformed Presbyterian Church of Scotland have done good service. The Sydney public and press gallantly sustained Dr. Steel in his conflict with an unprincipled judge. The Edinburgh and London press have shown up the essential wickedness of the traffic. Mr. McNair and the Reformed Presbyterian Board have been the means of bringing the subject to the notice of the House of Commons and of the Government. Orders have been issued to British Commanders to abate the nuisance. Vessels have been seized and the captains put on trial for their lives. One captain was condemned to death, and his supercargo to seven years imprisonment with hard labour. A Government Commission has been appointed in New South Wales to inquire into the whole

subject, and a British Commander promoted to captain chiefly on account of his conduct in seizing and bringing into Sydney one of these piratical cruisers crowded with kidnapped natives of the New Hebrides.

The traffic continues, but it can no longer be carried on to the same extent and in the same high handed manner, with impunity. Inquiry has elicited facts and turned public sentiment against it. Government has moved, and when British Armstrongs are fairly turned against it, it must follow its forerunner, the old African slave trade.

THE "DAYSRING."

The services of the *Dayspring* were never more conspicuous than during the year past. On March 30th, 1869, she sailed from Auckland with Rev. Messrs. Inglis, Morrison and Watt, and their wives, Mrs. Fraser, three children, and three other ladies, and in a week and part of a day was at Aneiteum. Landing passengers and stores she proceeded to leave supplies at Futuna, Tanna, Aniwa, Dillon's Bay and Fille Harbour. She next went round and collected all the missionaries who desired to attend the annual meeting held this year at Dr. Geddie's station.

Returning with the missionaries after the annual meeting, she took Mr. Inglis and 56 of his best men with Mr. Neilson to assist Mr. Watt in house building, and then left the returning missionaries on their respective islands. Proceeding to Potinia Bay she landed Mr. Gordon's supplies which had come to Aneiteum in a trading vessel. Next morning Mr. Gordon came on board with boat, tent and provisions, when the *Dayspring* set sail for Santo, calling however by the way to land Mr. and Mrs. Morrison at Fate. At Cape Lisborn on the south west side of Santo Messrs. Paton and Gordon landed, and the chief of a town 3 miles from shore entertained one of them to stay. But Mr. Paton had to return, and Mr. Gordon was under promise to the two Santo youths who had lived with him to proceed to their side of the Island, the north west, where Mr. Gordon was landed and commenced his work so soon as his tent was pitched.

Shortly after her return from Santo, the *Dayspring* in July last, taking up Mr. and Mrs. Morrison and Mr. and Mrs. Cosh, who were both debilitated, sailed for New Zealand, left Mr. and Mrs. Morrison and returned with Mr. and Mrs. Cosh and Mr. and Mrs. Milne. This newly arrived missionary and wife were then taken round the islands and were settled with their own consent on Erromanga.

During the season she has carried as passengers to other islands :

Natives of Aneiteum.....	238
“ Tanna.....	65
“ Futuna.....	177
“ Aniwa.....	130
“ Erromanga.....	9
“ Fate.....	19
“ Rarotonga.....	10
“ Mare.....	2
Total.....	648

During the season the *Dayspring* has paid 11 visits to Aneiteum, 9 to Futuna, 12 to Tanna, 12 to Aniwa, 9 to Erromanga, 7 to Fate, 2 to Santo, 1 to Tonga, 1 to Three Hills, 1 to Guana, 1 to Mare, 1 to Uea, 1 to Lifu, and 1 to Auckland. This summary includes her second visit to Santo to bring Mr. Gordon back to Potinia Bay, another exploratory tour to heathen islands for an account of which see this month's *Record*, and finally a trip by special request from the brethren on the Loyalty group to Mare, Uea and Lifu, whence she proceeded to Sydney and Melbourne taking Dr. and Mrs. Geddie as passengers.

Captain Fraser continues to give the highest satisfaction, and the crew show themselves attached to the captain and vessel, for they have followed their gifts of last year of a capstan and a set of deck chains, this year with a force pump for washing down the decks. She is in good sailing order and no more efficient mission vessel sails the ocean.

Our young people have done their part of the work admirably this year, leaving the largest balance on hand that we ever had after paying our \$1250, the largest in fact now, though \$150 have been paid over for next year.

The juveniles who have done so well will be pleased to hear that the welcome of the *Dayspring* at Melbourne has again been most cordial, and at Geelong enthusiastic. From Ballarat to Geelong came about 3000 with flag, and fife, and drum and bagpipe, and were received by Captain Fraser and Rev. D. McDonald, one hundred at a time on board, till all had inspected her. She is indeed the children's ship. They may well be proud of her and we of them.

NO WORD FROM DR. GEDDIE.

We regret that we have no word from Dr. Geddie since his arrival in Australia, and no advices respecting the ordination and departure of Rev. Daniel Blue. He may now be in the New Hebrides or Providential hindrances may have detained or diverted him. This uncertainty will we trust be speedily removed. We mention it on account of its bearing on the all important subject of more missionaries. Even if he has gone, should we not send another? If he has not gone, how loud the call on some young evangelist to volunteer. Surely

we will desire still to occupy both *Anciteum* and *Erakor*.

PROSPECT OF MISSIONARIES.

The Board desire to record with gratitude that a theological student of the first year, another student who has completed his course honourably at Dalhousie College, and two young men preparing to enter College have devoted themselves to this work, and offered themselves to the Board as soon as they can be prepared. They have received the Board's hearty encouragement, but it will be nearly two years before the first of these will be ready. And what seems wanting at present, is that some minister should step forth and say, "Here am I, ready to be sent forth in the *Day-spring*, in 1871!"

BURSARIES.

The Church is under obligations to some unknown friends of our Foreign Mission for the offer of three Bursaries of \$70 per annum, for five years. This offer has come through Rev. K. J. Grant. The Board will give their best attention to the disposal of these, so as best to carry out the intentions of the donors in bringing forward as soon as possible a band of labourers to carry the Gospel into the regions beyond. "The Lord hasten it in his time."

TRINIDAD MISSION.

The publication in the May No. of the *Record* of Mr. Morton's Report for 1869, renders unnecessary any lengthened statement respecting his work, which he is evidently prosecuting with faith, prudence and zeal. It may, however, be stated in brief, that in the English speaking congregation three were added to the Communion Roll. The Coolie week-day school had an average of 18 pupils, and the Sabbath school nearly the same. The superintendence of these schools has occupied a good share of the time and attention of Mr. Morton, but it is his most promising field. Since the services of Charles Clarence Soodeen, a Christian Coolie of some education and culture, has been obtained, the progress of the pupils has proved very satisfactory, and the labour and anxiety of the missionary in this department has been materially diminished.

At the examination at the Christmas holidays three were able to read the New Testament with some fluency and four others to read easy narratives. Besides these seven readers of the Word of Life, twelve others were able to read easy lessons while nine were on the first book and three learning the alphabet. A few had passed the most elementary rules of arithmetic and were writing a small round hand freely, while the greater number were contending

with the mysteries of addition, subtraction and multiplication tables, and making on slate and paper letters more curious than symmetrical in their earlier attempts to write. Thirteen gave answers to from 20 to 40 questions from a Christian Catechism, while Selal could repeat the whole 90 questions which made up the book, together with the Lord's Prayer, the morning and evening hymns and a variety of others.

It should probably be here stated that the school instruction and books are English, and the Hindustani is used only to explain the English. The children can nearly all now speak English fluently. Some of the more advanced scholars have left the school, some by removal to other places, and some to be put to work, and it is hoped that they have all carried with them Divine truth to be yet the means of their deliverance from the chain of the wicked one.

The continued study of the language, the visiting of Coolies on different Estates, the holding of services for instruction and worship on the Lord's day and on week days in church, school rooms and hospitals, together with the dispensing of medicine to the free Coolies who have to provide physician and drugs for themselves, have with the care of educational work fully filled up Mr. Morton's time.

Besides giving Soodeen charge of the school, Mr. Morton has taken the young lad Selal and another similar in age and promise into his own house, with the double object of keeping them some time longer at school, and of guarding them at the most critical period in their lives against influences likely to counteract it allowed to operate unchecked, all the good which they have derived from religious instruction.

The expenses of the school for Coolie children have been met without any call on the funds of the Board. The financial report published in this month's *Record* shows the expenditure to be \$157 Spanish, of which, \$120 were raised by local efforts, collections, contributions, and magic-lantern exhibitions, while the Sabbath school of Mr. Forrest's congregation formed into a juvenile missionary association has furnished the rest, amounting to nearly \$40. The collection taken at Mr. Lambert's meeting with children in Chalmer's Church was given to the same fund.

CONCLUSION.

Mr. Morton reports no Coolie converts. He works, however, cheerfully and earnestly in faith and in hope; and surely the church which sent him will not refuse, even for a much longer time, to continue to scatter precious seed, even weeping and to wait, like the patient husbandman, for the early and the latter rain, looking hopefully for

the ripening of the wheat, and the gathering of the sheaves, and the singing of the Harvest Home.

Our brother has made "haste to the rescue" of a people enthralled by a system of superstition, and falsehood, and wickedness, which is one of the master pieces of Satan's ingenuity for holding the souls of men in bondage. We rejoice that we can strengthen his hands and encourage his heart by sending him this year a companion and fellow-labourer. In Mr. Grant we believe he will find a valuable coadjutor, and in sending him forth we would remind him, as well as the senior brother who has gone before him, that He who has commissioned them to proclaim liberty to these captives of Satan, and none but He, can break their fetters and make them truly free; and for this greatest and most glorious manifestation of power, he will be enquired of by the House of Israel to do it for them. Would then that we all who are here met in annual Synod for council and for prayer, and that all our people whose eyes are on us and whose hearts are with us, felt as we and they ought to feel, how deep and solemn, and weighty is our and their responsibility in connection with the work to which our missionaries have devoted themselves. Unless we are a living church indeed, unless we are prosperous not nominally merely, nor numerically, nor financially, but spiritually, our missions cannot prove prosperous spiritually. Unless the Spirit of the Lord overshadows us when we encamp, and leads us when we go forward, our marching will be vain and exhausting. We will go round and round, or back on our own track instead of going onward. Not more in Trinidad and in Erromanga than in this Prince Edward, need we the quickening, pervading, indwelling presence of Him who led Israel and gave his people, when they obeyed progress and victory.

The work of our brethren in both of our far distant mission fields is pre-eminently a *work of faith*, and their day in these places is truly a day of "small things," but if the Church has ever effected anything real or lasting, anything great or good, for her Master, it was when she was content to persevere in a spirit of absolute dependence on Him who has promised to be "with her always, even unto the end of the world;" when she was contented to go forth like a Paul or a Barnabas, like a Succat or a Columba, like a Wishart or a Knox, like a Martyn or a Williams, a Judson or a Carey, a Geddie or an Inglis, a Gordon or a Matheson, a Johnson or a Morrison—contented to go forth and sow the seed and leave it to do its work, remembering that if earthly seed is long in springing up, imperishable seed is longer still. Whenever she failed in her efforts it was when she began

to walk by sight and not by faith, when she began to forget in whose strength and for whose glory she was called to go forth, when she was tempted to resort to other means, and to try other expedients than those which her great Head had sanctioned, when instead of leaving the good seed to grow under the precious droppings of the rain of heaven she strove to hurry its development, and was impatient of small beginnings and weak instruments.

Is it not written: "Behold, the Husbandman waiteth for the precious fruit of the earth, and hath long patience until he receive the early and the latter rain." "Be ye also patient for the coming of your Lord in pentecostal showers of heavenly rain draweth nigh." "Then shall our desert be as Eden, and our wilderness as the garden of the Lord." "For as the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth. It shall not return to me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." "For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees shall clap their hands." "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree. And it shall be for the Lord a name, for an everlasting sign that shall not be cut off."

Rev. E. Ross addressed the Synod and moved that the Report be received. He showed the unity and interdependence of the various schemes and enterprises of the church. While this is admitted, there is a vastness, grandeur and glory about the Foreign Mission that does not pertain to any other, and hence the deeper interest that it attracts to itself. The measure of Christian liberality should be proportioned to the present necessities of the world. He did not think that the church would be justified in looking to *one-tenth* as the right rate of giving. It is desirable to reach this point of liberality, but, remember, this was the Jewish Standard: ours should be as much higher as our privileges are greater. The example of Christ, who though he was rich for our sakes became poor, is the Christian's rule and pattern. *Give all you can*, is the New Testament Standard: give once a week: liberally, regularly.

Rev. ALLAN SIMPSON seconded the motion in a short and earnest address, in which he pointed out hopeful features in the Report, and showed that the want of men was greater than the want of means. He desiderated a revival of the Missionary spirit in our own souls.

The motion having passed unanimously, the Rev. K. J. GRANT, Missionary to Trinidad, addressed the Synod. He referred to the remark made by the previous speaker that the great want was want of men; why did he not add "Here am I, send me!" The subject of Foreign Missions deserves more attention than it has yet received in our Synods, or in the prayers of our ministers and people. A revival is required, so that there may prevail a higher tone of piety and deeper zeal for the glory of God: then man will be found ready to make the sacrifice necessary to go to the Foreign field according to the command of Christ, "Go ye into all the world." Hitherto the church has neglected this known duty of going to all the world, which is a great sin. The three most powerful nations of the world are now Protestant. In all Roman Catholic countries the door for Mission work is open. Mahomedanism no longer excludes the Missionary. Heathen lands are open. Thus our prayers have been answered in the opening of all these doors; but is the church equal to the great emergency? How seldom we hear Missionary Intelligence from the Pulpit! The *Acts of the Apostles* occupy one-eighth of the Inspired Volume of the New Testament. Surely Missions might occupy one-eighth of our pulpit time. We should have such intelligence not merely at the monthly meeting, where the attendance of those who most need the information is small, but on the Lord's Day. Parents should be taught to devote their children to the Foreign Mission work; but how can young ministers impress this lesson on them unless they are willing themselves to make the sacrifice they urge on others? In large and established congregations the Elders should do a great deal of the work now devolving on the ministers, and the latter should be spared to go far hence to the

Gentiles. Our congregations should be larger, so that the home field might be supplied by fewer men; and we then might have more men to spare to send abroad. What we need now is action. We sing and pray as if we wanted the whole world to be converted, and we act as if we cared nothing about it. He concluded with a pathetic appeal for the prayers of the church, and with expressing his firm conviction in the ultimate success of the Mission cause.

Subsequently the cordial thanks of the Synod were ordered to be conveyed through Rev. K. Grant to the donors of Foreign Mission Bursaries.

The Synod agreed unanimously to express their cordial sympathy with Rev. Dr. Steele, of Victoria, Australia, in his efforts to expose the evils of the slave trade in the New Hebrides.

HOME MISSIONS.

This subject came before the Synod on Friday evening. It had been made the theme of special prayer in the morning, and the Church was filled with members of Synod and citizens of Charlottetown. The Clerk read the Report, which, after a brief preamble, proceeded as follows:—

That there is a work, and a great and glorious work for Christ to be done in all the churches under the Synod's guardian care, all will admit. That many congregations regularly supplied with the public ordinances of grace are languishing for lack of genial rain of Heaven, and that one part of our work here is union in prayer and conference that both the early and latter rain may be plentifully enjoyed, are truths which we should deeply feel. And if so then, how much more deeply should we feel for those congregations and parts of congregations, and scattered fragments, of the Presbyterian body, which have no preacher of their own, and no pastor, and no regular public services for general edification.

The smallest number of us really know how discouraging, how disheartening, how distressing it is for good men and women, whose hearts yearn for the welfare of Zion and the conversion of souls, and the godly upbringing of the young, and the social welfare of the community, and the glory of Christ, to wait for weeks without a preacher, and for months and years without a

pastor. Nor can we readily estimate the number, nor the magnitude of the injurious influences to individuals, and to the best interests of youthful and growing settlements, arising from the want of an earnest evangelical ministry. Our mission is to meet this want.

We are happy to testify that our preachers meet with a cordial welcome wherever they go, that in general they are speedily called and early settled. We find that the people hear them gladly, and that as a rule our churches, where they secure an earnest pastor, take root and flourish; but we cannot but mourn, not that the harvest is great, but that seeing it is so, the labourers are few.

But even here we cannot complain, rather we ought to be thankful, for notwithstanding the settlement of ministers reported here at our opening, we have quite as many labourers in the Home field as we had this time last year.

REVIEW.

On a review of the year, we do not feel that we have neglected the department entrusted to our care. This Board has held twenty meetings, at nearly all of which they have spent hours in earnest and anxious deliberation, chiefly respecting the best disposition of the little army of Evangelists, so as to supply the fields most needful, and most important, and yet with a regard to the relative wants of the different Presbyteries.

We do not claim to have succeeded in accomplishing this *perfectly*, for this was scarcely possible. Our wisdom and foresight were often at fault; our honest aim, however, was to make the supply extend in some fair measure as far as it would go, to the whole Church. There is one part of the Church, however, in reference to which we could not apply our principle, because our young men had not the language required. It will be at once understood that we refer to the island of Cape Breton, but more especially to the vacant congregations and settlements within the bounds of the Presbytery of Victoria and Richmond. Although there are four or five vacant charges within this one Presbytery, not to speak of others in Cape Breton and P. E. Island Presbyteries, yet for the greater part of the year we had not one Gaelic preacher to send.

MR. BLAIR'S VISIT TO CAPE BRETON.

The Board ventured to suggest to Synod last year to appoint some of its Gaelic speaking ministers on missionary excursions to the vacancies referred to, during the last summer. No action was taken on this suggestion, but the Board were less disappointed than otherwise they would have

been, when they found Rev. D. B. Blair nominated as delegate to the island in advocacy of the Supplementary fund. That apostolic brother, we need scarcely say, pled well the cause in which he was sent, and preached almost daily from place to place; and his spirit was stirred within him when he saw the evidences of spiritual destitution of our congregations. Respecting West Bay and settlements adjoining, he asks, after describing their condition:—

“Now what can be done for them? They are not in a condition to call a minister, and if the process of disintegration goes on, there will be no people to call a minister by and by. What they need is an ordained missionary for a year having his head quarters at West Bay, and extending his labours to St. Peter's on the south-east and Malagawatch on the north-east, both places being about 20 miles from the head of the Bay. The Synod should guarantee the minister's salary; but I am confident the stations themselves would pay it if there was an active Gaelic preacher among them. And to train the people to support the gospel they should know that each station would have to raise \$10 for every Sabbath they had preaching.

“The Presbytery of Victoria and Richmond is in a weak state. Mr. D. McKenzie is in Scotland, Mr. Sinclair is sick and unable to preach, and there remain only Messrs. Stewart and Forbes, who are neither young nor very strong, and Mr. K. McKenzie. When you consider that they have to take care of the following places—Plaisier Cove, St. Peter's, West Bay, Malagawatch, River Dennis, Whyccomah, Mahou, Lake Ainslie, Little Narrows, Middle River Baddeck, Forks Baddeck, Village, Margaree and River Inhabitants—you will see that they are not sufficient for this work if they were younger and stronger than they are.

“The Home Mission Board will, I trust, come to their aid by looking out for an ordained Gaelic missionary, either from the Canada Presbyterian Church or from the Free Church of Scotland. I hope the Board will devise some remedy. Some of the brethren of Pictou Presbytery might come down for a few weeks if their pulpits were supplied, but this supply would be only temporary. The great desideratum for this quarter is an “ordained Evangelist.”

MISSIONARY TOURS.

To these proposals the Board gave early attention, but finding practical difficulties in their way when a motion to send for an ordained missionary, whose salary should be fixed and guaranteed, was submitted, they referred these questions for solution to the Presbytery of Victoria and Richmond

deferred all action until their report should be received, and addressed themselves to the work of meeting the present clamant demand for ministerial aid. Correspondence was immediately opened with Pictou Presbytery, which was responded to with the greatest cordiality and promptitude.— Rev. Messrs. A. McLean Sinclair and John F. Forbes consented to go the first in winter and the second early in spring, one for six weeks and the other for four. Both of these missions have been faithfully performed. The brethren were abundant in labours, and their services well attended and highly appreciated. As their reports are before the Church a more extended notice is therefore uncalled for, but the gratitude of the Church is due first to these brethren for their truly missionary work, and next to the Presbytery, who undertook to provide nearly all the supply needful for their pulpits.

Rev. William Grant also consented to take his share of the work in May and June, but as the Board had requested Rev. Mr. Farquharson, of Glace Bay, to give some weeks in May and June, and were utterly unable to supply Mr. Grant's pulpit, they requested him to postpone his anticipated visit.

The Board would express their hope that the Synod will now give directions both respecting the temporary provision to be made for the vacant Gaelic congregations referred to, and also respecting Mr. Blair's proposal of sending to Scotland or Canada for one or two ordained Gaelic Evangelists.

PROBATIONERS.

Though not feeling authorized to make application to other churches for labourers, the Board considered that we had good cause and full authority for keeping our eye on our own young men who were receiving their theological training in whole or in part abroad, and accordingly opened correspondence with all whom they knew to be on the eve of completing their course, and in fact with our students in Britain and United States generally. It is, at least, in part, in consequence of this correspondence, that besides Mr. Gunn and Fraser licensed in Nova Scotia, we have already received Mr. David Smith, of Truro, Licentiate from the Presbytery of New Brunswick, New Jersey, and expect in July Mr. Howard O'Brien from Princeton, and in August Mr. John Allen, a native of Harbour Grace, Newfoundland, from Edinburgh. With the aid of these young evangelists and the well-tried and approved Rev. R. Wilson, the Board think that our vacancies will be cheered and our stations revived; and, though all cannot be amply supplied, yet have we reason to thank God

and take courage. By prayers and pains, by patience and perseverance, by working and waiting, we may yet see our waste places cultivated and watered like Eden, and our deserts blooming as the garden of the Lord.

CATECHISTS.

We are deriving important aid this season from the labours of Catechists. So far as the Gaelic Catechists are concerned, the Board has received favourable notices from the Presbyteries under whose sanction they are employed, with a request for the continuance of the allowance. A student of some experience speaking the Gaelic language, has arrived within the last two months, having volunteered in response to an appeal from the Rev. Donald McKenzie, formerly of Middle River, C. B., to come out and "do what he could" in that extensive field. He has been received, and is being employed by the Presbytery of Victoria and Richmond.

But our statement of important aid this year points also and mainly to the work of our students of theology during their vacation. Mr. John Murray has gone to Cape North; Mr. J. W. McKenzie is supplying Richmond and Woodstock; and Mr. E. F. McCurdy is also in York Presbytery. Mr. Edwin Smith supplies Baillie and surrounding country in St. Stephen Presbytery; Mr. A. Thompson is employed at Digby Gut and Bear River; and Mr. H. Carr on the Eastern shore. Mr. Joseph Annand assists Rev. John Munro, of Wallace, in supplying the mission field in and around his congregation; and Rev. J. McLean, of Shubenacadie, is aided in his extensive charge by Mr. Alex. Nicholson, whose offered services the Board most cheerfully accepted.

FOURTEEN VACANT CHARGES.

From the reports of Presbyteries already submitted, you have learned that many of our watch towers in these three Central Provinces of the Lower Colonies are vacant. Some of the watchmen have heard the Master's voice calling them to rest, and have gone home; others have retired from active labour, but shew deep interest in the church and give an occasional service, and others have been translated to occupy posts of usefulness equal in importance to those vacated. The fact remains, unaffected by these explanations, that there are 14 vacancies and not more than half the number of Probationers, and ministers without congregations. While this fact is sufficient to awaken some anxiety respecting the future of our vacant charges, yet it should not dishearten. The older members of this Synod and the older ministers on this island have seen darker times and a gloomier

night, and have seen these swallowed up in the effulgence of a bright and joyful gospel day, and the Elders and the pioneers alike should hold fast the watchword, time-honoured, inspired, and inspiring, "Jehovah Jireh."

FUNDS.

With gratitude to God and thanks to the Lord's people, we should record that without any special appeals from us, the Lord has provided all the funds needed to carry on our work during the year, and left the balance on the right side. The Supplementary Fund has not emptied the Home Mission Treasury. For Home Missions proper we have received within the year \$2,684.72, and for the Supplementary Fund the Treasurer has received \$2,362.94 in all, over \$5,000, so that at the close of the year the Board have a good \$1,000 on hand for Home Missions.

And what want we more! *Do we want more money?* Yes: we want this liberally continued. We want the free-hearted, spontaneous contributions of our people to continue to flow. We want a steady stream, not the raging of a swollen brook, but the steady, resistless flow of a majestic river. And we ask for this.

We want to have *more ministers* and consequently more theological students, more volunteers for the service of our great and good King Jesus. And we ask for these without any fear of making serious encroachments on the ranks of the medical, legal, or any other of the secular professions. We want good men and true, youths of talent and energy, but especially of piety and zeal, to come forward in increasing numbers and yield themselves up to the Lord's great work of preaching the everlasting gospel.

And we want *more Home labourers* than ministers. We would that our whole people should realize their calling, and their responsibility to further the work of Home evangelization, and that none who love Christ, and none who belong to His church, should, like the "nobles among the Tekoites, refuse to put their necks to the work of the Lord." Would that it could be said that the people "*have a mind to work,*" and of us all in the ministry and in the schools of the Prophets, that we fully sympathized with the saying of the devoted and heroic William Burns, who recently finished his course in China: "The deepest longing of my heart would be to go once all round the world before I die, and preach one gospel invitation into the ear of every living creature."

May this spirit of devotedness to Christ's work of winning souls pervade all our hearts, whether labouring at home or

abroad! We want and ask the church for more constant and earnest prayer for our Evangelists, as well as pastors, ordained and unordained, for those who have some experience in the work, and for our young men who are going forth in weakness, and trembling to take part in the greatest work delegated to man. And prayer, too, specially and definitely for the Spirit of God, the author of all success in the conversion of men, the Regenerator of the 3,000 at Pentecost, and the 5,000 after Pentecost, the source of all revival and of all progress, and of all eminent gifts and graces for the edifying of the Church of Christ. In fine, we have no doubt that there should be a more devout and grateful acknowledgment of the good that has been done on the Home field. New stations have been opened; weak congregations have been revived. God has owned specially the labours of some of our settled pastors, and many have been added to the church. And so let it be recorded to the praise of His Grace—the longings and prayers for the conversion of souls of our loved brother the Evangelist, who preached Christ during the past winter in our two vacant congregations in Charlottetown, have also been specially owned of God. There has been a manifest stirring among the dry bones over a portion of the valley of vision. Let the earnest preaching of Christ Jesus go on over the whole extent of this valley of death; and let the living loudly and persistently cry, "Come from the four winds, O breath, and breathe in these slain, that they may live!"

REV. JAMES BENNET and REV. D. B. BLAIR addressed the Synod on the Home Missionary work of the Church. Rev. Dr. McLEOD, Rev. D. McDUGALL, Rev. T. SEDGWICK and others spoke briefly regarding the claims and necessities of various portions of the church. The Report was unanimously received and approved. At a subsequent sederunt the Synod agreed unanimously to authorize the Home Mission Board to send an ordained Evangelist to labour within the bounds of the Presbytery of Victoria and Richmond.

Financially the Home Mission Scheme was found to be in a very satisfactory condition. The Report and the proceedings connected with it were highly encouraging showing that the church wisely recognizes, the paramount importance of "strengthening her stakes" as well as of "lengthening her cords."

Examinations.

The Board of Superintendence recommended that students applying for admission to the Hall should be subjected to a uniform, stringent written examination, when they have not secured College degrees. The Synod adopted this recommendation, and appointed three Boards to examine such students,—one in Charlottetown, one in St. John, and one in Halifax:

Charlottetown Board:—Rev. Isaac Murray, J. Allan, and A. Campbell.

St. John Board:—Rev. J. Bennet, N. McKay, and S. Houston.

Halifax Board:—Rev. E. Annand, A. Simpson, A. Falconer, and R. Murray.

It is understood that students who have graduated in Dalhousie College or any other Institution of similar high standing are not to be examined by these Boards.

A New Presbytery.

In answer to an overture from the Presbytery of Halifax that Presbytery was divided into two. The new Presbytery is called, "*Presbytery of Lunenburg and Yarmouth*." In consists of the churches in Lunenburg, Shelburne, and Yarmouth. At present it numbers seven ministers. Rev. W. Duff was appointed its first Moderator.

Presbyteries United.

The Presbyteries of York and St. Stephen, New Brunswick, were united to the Presbytery of St. John. The Synod was nearly unanimous in its decision to this effect.

Reception of Rev. Robert Wilson.

Rev. N. McKay, on behalf of the Presbytery of St. John, applied for leave to admit the Rev. Mr. Wilson as a minister of this Church. His testimonials were of the highest character, and were from such men as Dr. Wilkes, of Montreal, Rev. Chas. Duff of Liverpool, and Rev. Mr. Elliot of Halifax. Rev. James Bennet stated that there was no minister in New Brunswick of any denomination that stood higher than Rev. Mr. Wilson. Rev. George Christie stated that he had been well acquainted with him for several years in Yarmouth and esteemed him highly as a faithful minister

of Christ. Rev. Mr. Salmon knew him well in England, and testified to the very high estimation in which he was held.

At the invitation of the Moderator, Mr. WILSON briefly addressed the Synod. His application to be received into the Presbyterian Church was not the result of sudden impulse or of a momentary difficulty. For several years he had diligently visited nearly all the Congregational churches in the Lower Provinces, aiding his brethren all he could. He saw how great were their difficulties, and how helpless they were in certain emergencies. This tended to unsettle his conviction as to the soundness of the system; and his present decision had been reached calmly, deliberately, prayerfully. Every hour that passes over his head convinces him more and more that the step he has taken is right. His determination is to devote all his time, talents and energies to the promoting of the cause of Christ in connection with this church.

On motion of Dr. Bayne, seconded by Mr. Christie, the Synod sustained the action of the Presbytery of St. John and remitted to that Presbytery to admit Mr. Wilson as a minister of this church. The Presbytery retired and in a few minutes returned, and introduced the Rev. Mr. Wilson to the Moderator who in the name of the Synod gave him the right hand of fellowship.

Application of Rev. J. Home.

The Rev. J. Home, a minister of the Church of Scotland, also renewed his application for admission. The matter was referred to the Presbytery of St. John.

State of Religion.

The Synod devoted Monday evening to hearing reports of Presbytery Clerks and others respecting the state of religion within the bounds of the church.

Rev. J. FOWLER reported with respect to the Presbytery of Miramichi. The attendance on the means of grace is good; peace and harmony prevail; family religion is generally attended to; the congregations are steadily increasing. The Presbytery is so extensive that there is but little intercourse between the brethren. A few years ago there was a powerful revival

at Restigouche; a somewhat similar experience has been had in the same region last winter. There has been decided improvement in his own congregation. The revival influence has extended beyond the Presbyterian fold. The attendance on Sabbath Schools is increasing. A greater revival is much needed.

Rev. N. MCKAY spoke for the Presbytery of St. John. Some drops of refreshing have visited us during the year. All the Presbyterians of the city of St. John met during the last hours of the old year, with excellent results. In the beginning of the new year the three congregations celebrated the Communion together in Mr. Bennet's church. It was a most refreshing season with a most beneficial effect on all the congregations. On the first Wednesday of every month the three prayer-meetings assemble together. He mentioned the benefits derived from the visit of Mr. Thane Miller. The good effect has extended all over the Presbytery.

Rev. R. LAIRD spoke with reference to the state of religion in P. E. Island. The forms of religion are attended to; but there is a lack of the power of true godliness. The power of true religion, in the scriptural sense, is low in the Island,—not lower perhaps than in other days, but still low. Prayer meetings are not as well attended as they ought to be, and there are other symptoms of depression, yet there is substantial progress. At least matters are not in any way going back among us.—There are seven vacancies in the Island, in a hopeful condition. There has been a most encouraging movement in connection with the labours of Rev. Mr. Stirling.

Rev. D. McDUGALL spoke of the state of religion in the Island of Cape Breton. There are eight ministers in the Presbytery of Cape Breton, and there are still two vacancies. The Gospel is exercising a good effect where it is regularly preached. Perhaps there is not in the world a more moral people than the Highlanders of Cape Breton. They are fond of hearing sermons, and appreciate a good sermon. They are not slow to sit as judges on the character of sermons. They travel great distances to

hear the word. A work of revival has been going on in Rev. K. McKenzie's congregation since last year. Souls here and there all over the Island are giving evidence of true conversion. He described the manifest improvement in Cow Bay under gospel influence. Nineteen were added to the church at the last communion, and in every respect there is progress.

Rev. Dr. BAYNE spoke of the state of religion in Pictou. The revival there arose in connection with the visit of the Young Men's Christian Association. The divine blessing rested on their meetings. Every Protestant denomination has been revived. Its influence has largely affected the young men and women. Over thirty had been added to his own church. Aged Christians have been decidedly revived, many of them having been "converted again." Some of the worst characters in the town of Pictou have been reformed. Attendance on churches and prayer-meetings has greatly increased. There are six prayer-meetings in his own congregation. The change in Pictou is of the most marked character. Spiritual life abounds among us. If it were a man-made revival, he should have no faith in it, but it is from Heaven.

Rev. JOSEPH HOGG spoke of what he witnessed of revival in Truro. Preceding the revival there was very earnest prayer. Special meetings had to be called to confer with anxious inquirers. Many called on Dr. McCulloch at his own house—sometimes even before breakfast. The recent Communion service was described, at which upwards of seventy were added to the church.

Rev. Mr. McMASTER spoke of the means of revival, insisting especially on Christian love.

Rev. JOHN FORREST spoke of the state of religion in Halifax. The Army and Navy are a hindrance to religious progress. The rum interest is fearfully destructive. Still, there is a good work, especially among our young people. Young men and women do a great deal to help their pastors. The additions recently have been the result of the efforts of the young themselves. There has been too much High Churchism

among us. We need to realize the fact that every one of us—men and women—have to do a great work for Christ. We should talk more about religion and then we might work too; for men generally talk

M. H. GOUDGE, Esq., spoke with regard to the state of religion in Windsor and other regions. There were 400 members of the congregation at Windsor. The Young Men's Christian Association had a most beneficial effect at Windsor. Mr. Annand's report of work done elsewhere had been greatly blessed. The efficacy of cottage prayer-meetings has been very great.

Rev. M. G. HENRY spoke with respect to the "Presbytery of Lunenburg and Yarmouth," and pointed out indications of progress. The attendance at public worship is satisfactory. Prayer-meetings are not well attended. The grace of liberality is well exercised. Sabbath schools are flourishing. Family worship is not generally observed. The Presbyterian cause, though weak in that region, has done much for the cause of Christianity.

The following resolution, moved by Rev. Edward Annand, was unanimously adopted:—

"The Synod record their sense of gratitude to Almighty God for the evidence of the Spirit's presence and the success of Christian effort throughout the Church during the past year. The Synod, deploring the existence of so much spiritual destitution and indifference throughout the land, exhort all ministers, elders and members, in dependence on the promised Spirit, to do all that in them lies to remove evil and advance the cause of Christ in the midst. In order to this the Synod recommend—

1. That elders, in the absence of the stated preaching of the Word, hold meetings in the usual places of worship, for prayer, praise, reading the Scripture and exhortation.

2. That wherever needful and possible, cottage prayer-meetings be established in the outlying districts.

3. That the whole membership of the Church be encouraged to cooperate in Christian work, in conducting prayer-meetings, in tract distribution, and in all the evangelistic agencies fitted to promote the glory of God in the conversion of souls.

The Synod also enjoin all the Presbyteries to make enquiries into the state of reli-

gion within their bounds, the modes of Christian work and the hindrances to progress, and convey to the Synod's committee on the state of religion, such information, in order that the Church may be put in possession of all the facts of the case."

SYSTEMATIC BENEFICENCE.

This highly important subject was brought before the Synod at several sittings and considered with much care.—The Report of the Committee was read by Rev. E. A. McCurdy. It was as follows:

Your Committee on Systematic Beneficence, appointed at last meeting of Synod, have given the subject entrusted to them, their closest, most attentive, and prayerful consideration. Called to their work without instructions of any kind, they were under the necessity of depending solely upon their own judgment in determining the specific object which the Synod had in view, as well as in fixing upon the best methods for promoting that object. Their very appointment, however, seemed to imply a recognized and felt defect, in both the existing measure and methods of christian liberality, if not in the spirit which to a large extent pervades it. The startling facts respecting our financial condition, laid before Synod at its last meeting, no doubt strengthened the conviction previously existing in many minds, that vigorous measures required to be immediately taken, if the church wished even to retain the position which she had already gained, to say nothing of advancing in the great and glorious work which has been committed to her trust.

That the average stipend of her ministers still fall short of \$600 per annum; that 41 of the hundred then settled were receiving less than \$500, manse and supplement included; of whom no fewer than 17 were expected to subsist on less than \$400, and this also nearly two years after her solemnly recorded declaration that "in the existing state of things it is necessary that every minister receive not less than \$650 or \$600 where there is a manse;" that the arrears which had accumulated in connection with our church was no less a sum than \$13,000, of which upwards of \$2000 were due from a single congregation; that, large, influential, and comparatively wealthy as our Church is, she still feels that she can afford to give her Probationers only \$6.00 per week, and her Catechists \$4.00, a sum smaller than many of our female teachers through the country receive; that of the six great schemes of the church, five reported expenditure in excess of receipts to an aggregate amount of \$2243.64, and the

sixth, the Supplementary Fund, was saved from a deficit only by the receipt of upwards of \$900 from two foreign churches; that the average contribution of our people for all religious and benevolent purposes falls short of 20 cents per week per family, or about 3 cents per week per adherent, are facts which your Committee respectfully submit should startle the most indifferent from their lethargy, and fill every true lover of our church with anxiety and shame.

In full view of these facts your Committee met for deliberation as soon as possible after the rising of Synod, and realizing to some extent at least, the gravity of the trust committed to them, they considered the matter attentively, discussed it earnestly, and looked upward for guidance. Studying the question under the light of the inspired teaching, Scriptural Christian Beneficence seemed to them invariably to imply at least four things, viz.: devotion, system, universality and proportion; devotion, including gratitude and love as the springing fountain from which all our offerings should flow; system as regarding the time, frequency and method of our appropriations—universality as extensive as the number of the givers—and proportion as determining the amount to be devoted. In the New Testament itself they found a rule, short, simple, beautiful, easy of application, and where applied, thoroughly effective, embodying all these elements. "Now, as concerning the collection for the saints as I have given order to the churches of Galatia, so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there may be no gatherings when I come." This inspired rule they determined to adopt as the basis of all their efforts and the foundation of all their suggestions. That this rule had been almost entirely ignored by the church generally, was painfully evident from the fact that whatever might have been done in the way of taking up incidental collections from Sabbath to Sabbath, only two congregations in the whole body had adopted the method of weekly collections to meet all the claims presented to them. Nor has their experience been adverse to the feasibility of the method. One of them, in this respect, Primitive in practice as well as in name, has during its entire history, embracing now a period of upwards of 20 years, acted upon the Apostolic precept already adverted to, and your Committee know that all the way through that congregation has been in a position to emit this joyful testimony, "We have all and abound," and that of them it may truthfully be said, that "God has made all grace abound toward them, that they always having all sufficiency in all things, have abounded to every good work, being

enriched in everything to all bonntfulness which causeth through us thanksgiving to God." With the other, the experiment extends over only about a couple of years, but so far the results only confirm the propriety of getting back to the old paths, and walking in the old ways.

Profoundly impressed therefore with the consideration that the duty of Christian Beneficence as laid down in the passage cited, was one which needed to be clearly and pointedly laid before the church, your Committee agreed that each of them who could overtake the task, should write a series of short articles for one or other of the periodicals which circulate most widely among the members of our church, the Committee holding themselves responsible as a Committee only for the basis of principles already indicated, while the arguments and illustrations employed to maintain and enforce those principles must be regarded as expressive merely of the views of the member who urges them. In accordance with this resolution, articles have appeared in the *Presbyterian Advocate*, in the *P. E. Island Presbyterian*, and in the *Record*, all advocating this particular scheme.

So much for what your Committee have done. A few words will suffice to indicate what they propose for the future. With an earnestness commensurate with the strength of their conviction that the scheme of systematic beneficence which they have adopted, is that which is authorized by Scripture, and indeed the only one prescribed in the Word of God, for this present dispensation they would strive to secure, if possible, the weight of the moral and spiritual influence of this Synod in favour of the universal adoption, as speedily as circumstances will permit, of the principles and practice involved in the injunction, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." To accomplish this most desirable end, your Committee are convinced that it will be necessary not only to embody the views of the Synod in reference to their scriptural character in resolutions, but also, as office bearers, to carry them back with us to our homes, to preach them from our pulpits, to instil them into the minds of the members of our Bible classes and Sabbath schools, and to train our children to practice them. They do believe that the great fundamental truths of God's sole proprietorship, means universal stewardship, and the believer's entire devotion of all he is and has to the Redeemer's truths, so often utterly ignored, so frequently practically denied, must be proclaimed side by side with a free gospel, till a fire be kindled in every covetous man's bones, which nothing but a joyful conse-

eration of his substance as well as of himself will extinguish. They feel too, that Christian giving must be lifted up entirely out of the commercial region into which it has to a most alarming extent, been permitted to fall, and dignified with a place in the very innermost shrine of hallowed devotion, of pure and sacred worship.

To gain these objects your Committee are exceedingly desirous of securing the discussion, and if approved, the adoption of the following suggestions:

1. That this Synod recommend all the office-bearers, members and adherents of our church, in subjection to the command of the Lord Jesus, to adopt the practice of weekly storing in proportion to means and income, so that in very deed as well as in word they may do homage to the God of Providence, testify most emphatically their gratitude and love to the God of all grace, and have, at all times, wherewith they may meet and discharge the claims upon them, of religion and benevolence.

2. That the Synod recommend to Sessions the immediate formation of congregational associations for the purpose of disseminating a knowledge of the principles and practice involved in the apostolic method of Christian beneficence, with a view to the ultimate adoption of that method by congregations, for securing all the funds required by the church.

3. That this Synod recommend to all the congregations under its jurisdiction the adoption, in the meantime, of the practice of weekly collections on the Sabbath for the schemes of the church, said collections to be cast into one common treasury to be allocated in such proportions as the several sessions or congregations may determine.

4. That this Synod, in view of the facts that, under the very earliest dispensation of "revealed religion," the patriarchs devoted a tenth to God; that during the Mosaic economy from one-fourth to one-third was required; that under the Christian dispensation our privileges are enhanced, our obligations increased, and the sphere of our beneficence widened, should express its profound conviction that the generally received standard is too low, and should enjoin ministers to endeavour earnestly to devote it by faithful Scriptural teaching on the subject.

5. That the committee be authorized to issue a circular to be read to all our congregations, indicating the claims of God upon our property, explaining the proposed system, and stating, as well as enforcing, whatever recommendations the Synod may see fit to adopt.

6. That the committee be instructed to ascertain from sessions what progress shall have been made in the premises, so that

they may be able to repeat the same to the Synod at its next meeting.

All the recommendations of the Report were adopted with the exception of the third, and the preamble to the fourth. We commend the Report to the repeated perusal and careful study of our members.

Sabbath Schools.

Rev. H. B. McKAY submitted the Report on Sabbath Schools. It stated that 3000 copies of the committee's series of Lessons were circulated. It urged on Ministers and Elders greater attention to the claims of Sabbath Schools; and teachers were recommended to meet once a week if possible, to study the lesson for Sabbath. The Report was approved. The Synod recommended that ministers should preach frequently to the young of their congregations; and that teachers should meet regularly to study the Sabbath School lessons.

Colportage: Rev. J. I. Baxter's Report.

Rev. J. I. BAXTER submitted the Report on Colportage in the southern and western sections of the church. The report states that Mr. William Sutherland has been doing the most service. In August last he made a lengthy tour up the St. John's River, in New Brunswick, and visited all the adjacent settlements within reach, and finished off in the fall by coming home up the north and west side of the Bay of Fundy via Moncton, Sackville, and Amherst. From delicate health and other circumstances over which he had no control, he was not able to do much during the winter; but on the opening of the spring he was enabled to visit some of the mining and other needy districts of Nova Scotia; and during the months of April and May he made another tour into New Brunswick, along the North Shore, calling at such contiguous settlements as were within reach. He experienced much kindness, and circulated many books and bibles in that needy locality, and then returned, regretting that his limited supply and means did not permit him to proceed northward to the Bay of Chaleur.

Mr. JAMES CAMPBELL, of Portauquique, has been engaged to labor in the counties of Colchester and Cumberland, and has spent much of his time in the settlements along the North Shore of both counties. He also has sold a good many bibles and other books, and says that many more are wanted in these quarters, and that the scarcity of money alone limits the sale greatly in that section of the country; and though he rather transgressed the limits of his commission, in giving so many gratis, yet he could not supply all that were wanted, though in some cases it was painful to refuse.

Mr. JOHN LAMONT, the Special Bible Colporteur, has also been interrupted in his operations by ill health and other unavoidable causes. He has, however, still a good supply of Bibles, &c., on hand, and is striving, according to his ability, to circulate them, where, by the divine blessing, they may be most useful.

It only remains for us again to affirm, in concluding our report, that the Colportage scheme, like every other scheme of the church, is not self supporting," though it comes as near it perhaps as any other. All the managers of this scheme, we believe, testify to this fact. Even those who have lately entered upon this field of operations in P. E. Island and different other sections of the church confirm it. Hence we could never have commenced here, 18 years ago, but for the liberality of the Presbyterian Board of Publication. And when that liberality was withdrawn in a great measure, a very limited supply has been raised within our own bounds. That limited supply is now exhausted, and hence we must of necessity stay proceedings or run in debt, but for the liberality of the National Bible Society of Scotland; and though this last does not altogether supply the place of the former, whose patronage was at first unlimited, yet it supports one Colporteur entirely, and assists, by allowing all others complying with certain terms, a percentage on all their sales, which now constitutes the chief part of their salary, as the proportion of their books have diminished gradually with our funds.

Subjoined to the Report is a financial statement, from which it appears that the expenditure for the year amounted to \$484.29. The assets amounted to \$672.35. A sum of \$667.18 is due to the National Bible Society of Scotland for Bibles.

Rev. R. Laird's Report.

The Rev. R. LAIRD reported concerning the Colportage work carried on by the Presbytery of P. E. Island, or under its auspices. A large quantity of sound religious literature has been disseminated throughout the Island. The books were chiefly from the Presbyterian Board at Philadelphia. Two colporteurs had been employed, 1308 Bibles, and 2129 volumes of other religious works were disposed of, 5000 pages of Presbyterian tracts were given away. Last autumn the management of the business was transferred to Mr. David Laird, a practical business man. The Presbytery still aids and sanctions the work.

UNION.

The Committee on this subject held several meetings, and at length laid the following Report before the Synod:—

CHARLOTTETOWN, July 5, 1870.

The Committee of Synod on Union beg leave to report that they have had under consideration the letter of Dr. Ormiston of Hamilton, Ontario, with the action thereon taken by the General Assembly of the Canada Presbyterian Church.

Before coming to any conclusion on these important documents, it was deemed advisable to await the decision of the Synod of New Brunswick and Nova Scotia, in connection with the Church of Scotland, to whom also the letter of Dr. Ormiston had been submitted. Having received satisfactory information on this point, your Committee, while decidedly preferring, as a first step, the Union of the Presbyterian Churches in the Maritime Provinces, would nevertheless recommend the adoption of the terms contained in said letter, viz.:

That a committee, comprising three ministers and three elders, be authorized to meet with similar committees of the Sister Presbyterian Churches, and be empowered to deliberate with them as to the desirability and practicability of such a Union; and to prepare, should they deem it expedient, some basis or plan of Union, to be proposed to the several churches—a general

meeting of such delegates to be held, say in Montreal, in October next, and to make a joint report to the Supreme Court of their respective churches, at their annual meeting in 1871.

All which is respectfully submitted,
 JAMES BAYNE, D. D.,
 Convener Com. Union.

The following is Dr. Ormiston's letter referred to :

HAMILTON, ONTARIO, }
 April 18th, 1870. }

To the Moderator of the Synod of the Presbyterian Church of the Lower Provinces :

Rev. and Dear Sir :—After much earnest thought and some private consultation with brethren on the subject, I deem it dutiful respectfully to address you in reference to the *Incorporation of all the Presbyterian Churches in the Dominion under one General Assembly.*

Recent and current events, in connection with the Presbyterian Churches in Great Britain, Australia, Canada, and the United States of America, as also the Confederation of the British North American Provinces into one Dominion, naturally suggest the consideration of the question whether the time has not arrived when it would conduce to the advancement of the Kingdom of Christ, and strengthen the interests of Presbyterianism in our country, to gather into one household the different members of the Presbyterian family.

Holding, as we all do, the same venerable standards, proclaiming the same Evangelical doctrines, and administering the same Scriptural form of church government and discipline, it seems natural and right that we should unite our efforts in the great common work of evangelizing their entire Dominion. Rejoicing in a common origin, referring to a common history, laboring for a common object, and animated by a common feeling of brotherhood, may we not draw nearer to each other in the fellowship alike of sympathy and service?

May I ask you, therefore, dear brother, should you regard their object favourably, and after such consultation as you may desire, to bring the subject before your Synod at its next meeting, with the view to the appointment of a committee comprising three ministers and three elders, authorized to meet with similar committees of the Sister Presbyterian Churches, should they be appointed; and empowered to deliberate with them as to the desirability and practicability of such a Union, and to prepare, should they deem it expedient, some basis or plan of Union to be proposed to the several churches—a general meeting of such delegates to be held, say in Montreal, in October next, and to make a joint report to the Supreme Courts of their

respective churches at their annual meeting in 1871.

I have taken the liberty of addressing a copy of this letter to the Moderator of the Synod of the Presbyterian Church in Canada in connection with the Church of Scotland of the Synod of Nova Scotia and New Brunswick, in connection with the Church of Scotland,—and I will lay a copy of it also before the General Assembly of the Canada Presbyterian Church at its first meeting in June next.

May I expect the favour of a reply on the receipt of this communication.

I remain,

Rev. and dear brother,
 Yours, in the Bonds of the Gospel,
 W. ORMISTON.

The following is the Minute of the General Assembly :

At Toronto, and within Knox Church there, the fourteenth day of June, one thousand eight hundred and seventy, the General Assembly of the Canada Presbyterian Church met, and was constituted. *Inter alia* :

There was presented and read an Overture from the Presbytery of Chatham, on the subject of Union with the Presbyterian Church of the Lower Provinces, setting forth that that church is the same with ourselves in origin, doctrine, and worship, and has always been in Christian fellowship with us, and that closer relations between these churches are desirable, and praying the Assembly to appoint a committee to confer with any committee the Presbyterian Church of the Lower Provinces may appoint, having this end in view. Messrs. Kemp and King were appointed by the Presbytery to support the Overture before the Assembly.

There was read also an Overture from the Synod of Montreal, with the same object, and setting forth especially that the interests of Presbyterianism would be strengthened, and the glory of God promoted by the Union of the Canada Presbyterian Church and the Presbyterian Church of the Lower Provinces, and praying the Assembly to take such steps as might be deemed best to bring about this Union, with as little delay as possible.

Dr. McVicar and Mr. Andrew Wilson were appointed by the Synod to support the Overture before the Assembly.

There was read further an extract Minute from the proceedings of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, embodying a letter from Dr. Ormiston to Dr. Jenkins, late Moderator of said Synod, on the subject of the Union, in one Assembly, of all the Presbyterian Churches in the Dominion of Canada, and suggesting the appointment, by said Synod, of a committee to meet with similar committees of the

Sister Presbyterian Churches, should they be appointed to confer on the subject of the Union of the Churches represented by them. The said extract Minute stated, at the same time, that Dr. Cook, Dr. Barclay, Dr. Snodgrass, Hon. Alexander Morris, Mr. Croil, and Sheriff Macdougall, had been appointed by the Synod a committee in terms of Dr. Ormiston's letter.

Mr. Wilson and Dr. McVicar were heard in support of the Overture from the Synod of Montreal.

The Assembly adopted the following deliverance:—The Assembly having heard the Overtures, and the communication from the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, receive the same, and, in accordance with the action of this latter church, appoint the following a committee of six to meet with the committees appointed by the other churches—namely, Dr. Taylor, Dr. Topp, Mr. Ure, ministers; Mr. D. McKay, Hon. J. McMurrich, Mr. J. McRae, elders; Dr. Topp, Convener.

Extracted from Minutes of General Assembly of Canada Presb. Church, by
 W. M. REID,
 Joint Clerk of Assembly.

The following is the Resolution adopted by the Synod of Nova Scotia and New Brunswick in connection with the Church of Scotland:

Moved that the Synod having taken into its serious consideration the Overtures ament Union, presented from the Presbyteries of St. John, N. B., P. E. I., and Miramichi, and also a most important communication on the same subject, from Rev. Dr. Ormiston, of Hamilton,—

Resolved, That the Synod approve of the object contemplated by all the Overtures.

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

The Synod hereby nominated the follow-

ing committee with instructions to act in accordance with the following Resolution: (Rev. Mr. Pollok), as Convener of the delegates; Rev. D. McRae, and Rev. I. Donald, with Rev. Mr. Grant as an alternate; and elders the Hon. John Robertson, Senator Holmes, and J. J. Bremner,—Convener having authority to appoint an alternate should any of the three be unable to act;—the name of Isaac Thompson, being named as a suitable alternate."

3. The committee would respectfully suggest (1) that notice be immediately sent to the Synod of the Presbyterian Church of Lower Provinces, now assembled in synod at Charlottetown, P. E. I. (2), that intimation of the Synod's action be given as soon as possible to the Colonial Committee of the Church of Scotland, and their opinion on the subject be requested.

The following extract from a letter, dated July 2, received from a leading member of the Church of Scotland Synod, was read:

"Yesterday we took up the three Overtures from the P. E. I. Presbytery, St. John Presbytery, and the Miramichi Presbytery, on Union; and also Dr. Ormiston's letter. After some discussion, in which the most beautiful suggestions prevailed, it was decided unanimously to agree with the proposals in Dr. Ormiston's letter, and to go in for the larger rather than the smaller Union. We have appointed our delegation,—three ministers,—Messrs. Pollok, MacRae, and Donald, and Mr. Grant as an alternate, should one be unable to go; and three elders,—Messrs. Robertson, Senator Holmes, and J. J. Bremner, with power in the hands of the convener (Pollok) to name an alternate, should one be unable to go,—Mr. Thompson being named as a suitable alternate.

As to our position in St. John Presbytery, it was considered that each Presbytery had fully all the power that was asked for, and so it was left in the Presbytery's hands.

You may communicate this to the Synod, and state that there is an universal feeling of thankful love and peace among us for the spirit of union and harmony that the Great Head of the Church has spread abroad among us; and a conviction that there are great blessings in store for us."

The subject was laid before the Synod and discussed with great earnestness by the Synod. There was a strong feeling in favour of the Union of the Churches in the Lower Provinces, while there was no doubt

as to the practicability at present of the larger Union. After mature deliberation the Synod resolved to appoint a committee of six, as was done by the other three churches; but a preference was expressed for the smaller Union. The following committee was appointed:

Rev. Dr. Bayne, Rev. James B. Bannet, Rev. G. Christie, and Rev. D. B. Blair, as alternates; and Messrs. H. B. Webster, D. Laird and M. H. Goudge, elders, with Judge Blanchard and Mr. J. S. Maclean, as alternates.

SABBATH OBSERVANCE.

Rev. Robert LAIRD, Convener of the Committee on this subject, submitted the following

REPORT:

The authority which this Synod acknowledges as Supreme has said, "The Sabbath was made for man." When the Creator, Law-giver and Redeemer thus speaks, his people have a right to guard and secure their interests as respects Sabbath observance. Their heritage in this regard is a valuable one. It brings with it very many advantages, and it aids in securing riches which never perish. Each individual member of Christ's fold possesses an interest in His day which is inalienable; while on every distinct church devolves more or less the duty of watching these interests, and taking order that the general privileges of the whole are preserved in their integrity.

Your Committee having been appointed to guard these interests in connection with this Synod, have the pleasure of reporting that they are not aware of anything occurring during the year relating to this subject, which requires special notice or Synodical action. They have reason to believe that the Lord's Day is observed in at least an outwardly respectful manner by all the population claiming connection with this church. The truly spiritual observance of the day does not, no doubt, extend so far as the outward respect. But when the external profanation of holy time is avoided, and the means of grace public and private, are attended to in an orderly manner, divine authority is evidently acknowledged and honored, and the spiritual welfare of those thus fearing him, is brought near their hearts and homes. The Synod has cause to believe that this is very generally the practice of the members and adherents of our beloved Zion. The Holy Scriptures so fully declare the law of the Sabbath, and the explanatory and subordinate standards of the Presbyterian Church

so explicitly and decidedly teach how the "Sabbath should be sanctified," that all who receive instruction from these must already be well informed regarding the duty which God requires of them in reference to His hallowed day. Your Committee, therefore, are certainly not required to explain the law of the church, nor need they enter on a defence of the mode of observing the Sabbath, which is so fully known and firmly believed to be scriptural.

The Synod at its last meeting directed the Committee to make inquiry respecting the forms of Sabbath desecration reported to exist in the city of Halifax. Such inquiry has been made; and the answer respecting printing work performed on some of the hours of the Lord's day, as given by most of the proprietors of the secular newspapers is, that they cannot dispense with such work. A member of the Committee resident in Halifax, states that public opinion is strong and healthy on the right side of Sabbath observance. A branch of the Evangelical Alliance now exists in Halifax; and one of its objects is to secure the sanctity of the Lord's Day. He further states that a most gratifying circumstance is that many young men engage in Tract distribution on the Lord's Day; and that the Gospel is preached in the open air in different parts of the city and its vicinity.

Your Committee can thus evidently report progress. They also express the hope that other cities and towns will follow the example so worthily set by Halifax, if they have not already embarked in so good a cause. Encouragement to press forward in this good work of Sabbath observance is afforded from many sources. A Sabbath Observance organization has been established in London during the year; and has already accomplished much good. Inroads have also been made in Paris on the desecrating practices so numerous in that great city. But the promise and the blessing assured by the "Lord of the Sabbath" should, along with His command, most powerfully influence His people to "Remember the Sabbath day to keep it holy."

Attention was called to breaches of the Sabbath law in various towns, particularly in connection with the Post Office Department. The convener stated that the matter would receive the careful attention of the Committee. The Synod approved very cordially of the Report.

The Charlottetown Churches.

The Presbytery of P. E. Island asked the Synod to appoint a Committee to aid in bringing about a union of the two con-

gregations in Charlottetown. The following Committee was appointed:—Rev. W. Duff, G. Christie, D. B. Blair, Dr. McLeod, E. Ross, and A. James and H. B. Webster, Elders. The Committee met with the congregations on Monday evening and reported on Tuesday. All the members of the congregations, except two or three, expressed their willingness to abide by the decision of the Committee. The Committee expressed their views and recommendations as follows:—

1st.—They were unanimous in the opinion that the two congregations should be united, as only then will they be found sufficiently strong to support a minister.

2nd.—While uniting, there must be provision made to prevent any sacrifice of the property of either of the congregations—which may be done without any difficulty.

3rd.—Whereas hitherto the property belonging to Queen Square Church has been vested in Trustees, who, though members of this Synod, were not members of the congregation, they recommend that after union the united congregation select Trustees from among themselves, to whom the care and management of the property may be entrusted. They also consider that it will be equally easy while uniting to secure for the benefit of the united body, the property now held by Trustees in the name and for the benefit of the Free Church.

4th.—Your committee found that some at least of the members of the Free Church preferred that the congregations when incorporated into one body, should worship in the Free Church in preference to Queen Square—or at least that part of the services should still be held in the Free Church. To this, however, your committee are entirely opposed. Queen Square Church is far the best and most commodious building, and therefore should have the preference.

On the whole then your committee are of opinion that the time has come when these two branches of our Zion should be united into one. Even then the membership of the church will not be large—nor will the united congregation feel more than able to support a minister respectably. Such a union is necessary to satisfy the Lord Jesus, who desires that his people may be “all one.”

There may possibly be a few persons in those congregations who will not favour the union now recommended. But if any, they are few, and should not be sustained by this Synod in keeping up divisions. We therefore conclude with the recommen-

mentation that the Presbytery of P. E. Island be directed to take the necessary steps for uniting these two sections of the church into one. It were better even to lose one, two, or more, than that things should continue as they now are, to the scandal of our common Presbyterianism and the wounding of the hearts of good people. They cannot remain as two congregations, for in the present dearth of preachers, we cannot, in justice to the other parts of the church, afford such an amount of supply as this would involve, and besides, the present unseemly separation is calculated to foster a feeling of bitterness which wherever it exists, grieves the Holy Spirit and hinders the progress of religion.

The Synod, after mature deliberation, did then and there declare the two congregations united. The necessary directions with regard to the property of the congregations were given. The Free Church congregation is authorized still to meet in its corporate capacity for civil purposes.

Psalmody.

The Rev. Dr. BAYNE submitted the Report of the Committee on Psalmody. The Book is expected to be printed and placed before the public in a few weeks. The delays which had arisen were caused by the limited number of compositors qualified to set up musical characters. The committee hope to secure a publication of the highest order, at a rate that will fully meet the expectations of subscribers.

The Synod while regretting the delay in the publication of the volume, approved of the Report.

Report on Popery.

This Report was read on Tuesday evening by Rev. N. MOKAY. Reference was first made to the general subject of the Papacy; to the policy enunciated in the *Syllabus*; and to the attitude of European nations.—In Protestant countries there is a crusade against Free Schools and popular Education. This whole church, ministers and people, should throw their undivided influence in opposition to separate schools.

Two agents had been engaged by the committee to labour among French Acadians. A report of their labours was read. They had encountered prejudices and difficulties, but were not discouraged. Bibles and good books had been distributed,

and good effects were noted. Much kindness had been experienced among priests and people. They speak encouragingly of the prospect. A deficit of \$200 appears in the funds. The church is able and will no doubt be willing to sustain and extend the operations of the Mission.

Mr. DIVARD addressed the Synod, giving an account of his visit to New Brunswick. In two weeks they had traversed 100 miles, reading the scriptures and engaging in prayer, and disposing of Bibles and good books and tracts. This was the first time these districts had been visited by colporteurs. They met with several cases of mixed marriages, some of which had resulted favourably to Protestantism. In some places the priests had lost much of their influence on account of interfering with politics. In some instances the priest gave instructions to burn the books—the Bible included—and the priest is often obeyed.

Mr. BROUILLETTE also addressed the Synod. He is one of Mr. Chiniquy's students. He stated that were it not for the priests interference, every Frenchman would buy the Bible. Some converse very affably. Of the 120 Bibles lately sold he believed that by this time at least nine-tenths were destroyed. Still if one were read our labor would not be vain. One soul might be saved. The people are kept in the deepest ignorance. Their God is not the God of the Gospel, and their Saviour is not He who said "Come unto me." Their God leaves them for ages in Purgatory, unless money is paid; and their Saviour had to be pleaded with by Mary. He spoke admirably of the encouragements and discouragements of the Mission.

Rev. Mr. HOUSTON moved a resolution to the following effect: Having heard the Report on Popery and the addresses of the Colporteurs, the Synod feels confident that a good work is being done among the French Acadians, and therefore resolves to prosecute the Mission with renewed vigour. As to the means needed to carry on the work, the Synod relies on the liberality of the congregations. Rev. G. Patterson

seconded the resolution, and accounted for the smallness of the contributions. A motion was carried to have the Report of this Mission on the same night with the Home Mission Board's Report. The second Sabbath of August was appointed as a day of special prayer for the Acadian Mission.

SUPPLEMENTARY FUND.

The Committee on Supplements met frequently during the Synod, and very carefully considered the work of aiding weak congregations. Rev. Thomas SEDGEWICK submitted the following

REPORT:

Your Committee beg leave to recommend the following appropriations:—

PRESBYTERY OF ST. JOHN.

1. Moncton.....\$100
2. Sussex..... 100
3. Springfield..... 100
4. Londonderry..... 100
5. Saltsprings..... 100
6. Carleton..... 100

PRESBYTERY OF ST. STEPHEN.

7. Bocabec.....\$100

PRESBYTERY OF YORK.

8. Fredericton.....\$200
(in case of settlement.)
9. Glassville..... 100
10. Salmon River..... 50
(for one year.)

PRESBYTERY OF MIRAMICHI.

11. Riv. Charlo.....\$100
12. New Mills..... 100
13. Blackville..... 100

PRESBYTERY OF P. E. ISLAND.

14. Dundas.....\$120
15. West Point..... 120
(in case of settlement.)
16. Tryon..... 100
17. Murray Harbour..... 80
18. Woodville..... 80
(for one year.)

PRESBYTERY OF VICTORIA AND RICHMOND.

19. Plaister Cove..... \$80
20. Baddeck..... 80

PRESBYTERY OF CAPE BRETON.

21. Leitch's Creek.....\$130
22. Grand River..... 60
(for one year.)
23. Glace Bay..... 50
(for one year)
24. St. Ann's..... 50
(for one year.)
25. Boularderie..... 60

PRESBYTERY OF PICTOU.

26. French River..... \$60

PRESBYTERY OF TRURO.

27. Parrsboro..... \$100

28. Acadia..... 100
(in case of settlement.)29. Truro, 2nd Cong..... 80
(in case of settlement.)

PRESBYTERY OF HALIFAX.

30. Clyde..... 120

31. Kempt..... 120

32. Mahone Bay..... 120

33. Annapolis..... 200

34. Lawrencetown..... 120

35. Musquodoboit H..... 100

It will be observed that the number of congregations on the list this year is 35, being a decrease of two as compared with last year. The amount asked for this year is \$3480, being also a small decrease on the amount appropriated last year.

Your Committee have further to report that they received an application for a grant of \$60 from Brown's Creek, P. E. I., which grant was recommended by the Presbytery and supported by a petition from the congregation itself. Looking at the size and circumstances of this congregation, they cannot see their way to recommend this application. But they would make this suggestion, which perhaps will meet the views of the parties interested,—that the minister of the congregation be sent to Cape Breton for six weeks or two months, and that the sum of 60 or 80 dollars be guaranteed him by the Home Mission Board for his services there.

Your Committee have also agreed to refer to Synod for consideration, which they now do, the sums recommended for the Presbytery of Victoria and Richmond. It is their opinion that on the whole, Plaister Cove should receive the sum asked for, and they are prepared to give their reasons, if required; but as to Baddeck they are not so sure. In neither case should there be any need of a grant. The same remarks apply to three congregations at least in the Presbytery of Cape Breton, i. e., Grand River, Glace Bay, and St. Ann's, and perhaps to Boularderie as well. Your Committee have reduced the grants of last year, and given notice of their discontinuance in future.

Your Committee feel the duties imposed on them to be in some respects very pleasing, but on the whole to involve more of praise than of pleasure. It is pleasant to be the medium of communication for those funds, by which the churches express their brotherly interest in each other, not only as members of the same ecclesiastical body, but as members of the mystical body of Christ. But on the other hand it is painful

to feel themselves in circumstances so straitened that they cannot sufficiently supplement the stipends of these ministers who are labouring in poor and weak congregations. The demands made upon the funds of the church for this purpose, viewed in one aspect seem to be large, but in another point of view the amount is very small indeed. It is not sufficient to raise the stipends of the recipients to a comfortable maintenance. It is not what the church ought to be and might be contributing, without deducting anything from their contributions for other purposes.

Your Committee feel pained at being under the necessity of reporting unfavorably as to the state of this fund. The whole amount received last year was \$2696, of which \$500 was a grant from the Free Church of Scotland. This sum, however, was insufficient to meet the claims against the Fund, and we have been under the necessity of drawing upon the Home Mission Fund, till it also is nearly exhausted.

The Synod remitted to your Committee the devising of some means whereby the liberality of the church might be stimulated on behalf of this scheme and its funds replenished. This they found to be no easy matter. They have, however, agreed to the following suggestions, which they recommend to the Synod:—

1. It will be in the Synod's knowledge that for the last two years they have been receiving a grant of \$500 yearly from the Free Church of Scotland. Your Committee had hoped to be able to dispense with the sum for the future, but in present circumstances they feel the necessity of asking for its continuance. They therefore recommend to that effect, and also that Professor McKnight be asked to transmit this application to the Colonial Committee of the Free Church, with a full statement of all the facts upon which it is based.

2. They would also recommend that Presbyteries be enjoined to see that a collection is made by each congregation within its bounds, in behalf of this scheme, during the current year, and if possible before the end of 1870.

The Synod received the Report, expressed high appreciation of the labours of the Committee, made the grants proposed, and adopted the Committee's recommendations.

Common Schools:

The following committees were appointed on Common School Education:—*For New Brunswick*—Rev. Messrs. Bennet, McKay and Houston. *For P. E. Island*—Rev. Messrs. Isaac Murray, James Allan, and David Laird, Elder. *For Nova Scotia*

—Rev. J. Forrest and Messrs. Charles Robson and Robert Murray.

Statistics.

Professor MCKNIGHT submitted the Report on Statistics. The Table would have been published in June, but several Presbyteries failed to send in their Returns. The Committee was enjoined to publish the Table in June, 1871, even if some Presbyteries were omitted. The Table for 1869 will soon be published.

Historical Documents.

Rev. G. PATTERSON reported respecting Historical Documents. He had secured the original minutes of Session of Dr. McGregor dated 1786 and continued till 1804. Dr. McCulloch stated that he had secured the original minutes of the Presbytery of Truro.

Aged and Infirm Ministers.

Mr. PATTERSON also reported with respect to the Aged and Infirm Ministers' Fund. About \$800 had been collected. The sum of \$80 had been voted to aid a dying brother. Some Presbyteries had done but little; some had done nothing. The Synod approved of the report, enlarged the committee, and instructed it to prosecute its work.

A Delegate.

Rev. Dr. McLEOD was accredited as a Delegate to the Scottish Churches next summer.

Cape Breton.

The Home Mission Board was authorized to call an Evangelist to labour within the bounds of the Presbytery of Victoria and Richmond. This measure was earnestly urged on the Synod by Messrs. Blair, Sinclair and Forbes, who have recently visited the region spoken of. The Board was also authorized to send Messrs. Farquharson, Allan McLean and William Grant to labor each one month in this Presbytery.

Other Matters.

A committee was appointed to consider the subject of the appointment of Standing Committees and report to next Synod. The Returns of Presbyteries relative to

this matter were referred to this committee. The committee consists of the Moderators and Clerks of the Presbyteries of Pictou, Truro, and Tatamagouche, with the Synod clerk as Convener.

Rev. G. PATTERSON read a minute with reference to deceased ministers, which was adopted.

He also reported that the Committee on Rules and Forms of Procedure have considerable labour still before them. Presbyteries were instructed to complete their revision of these Rules, and the committee to report early next Synod.

At the suggestion of Rev. John MUNRO, it was remitted to the S. S. committee to endeavour to get an edition of a *Children's Record* published in Edinburgh, for our Sabbath Schools.

Professor MCKNIGHT reported regarding the *Record*. Its circulation had increased 200 copies this year.

Conclusion.

The meeting of Synod closed as was meet, with singing and prayer, and seldom have wearied men sung more heartily or prayed more fervently. Many of the brethren had to leave a day or two before the close, in order to reach their charges before the following Lord's Day. Still a large number remained, and enjoyed the luxury of hard work till near 11 o'clock on Wednesday night.

The Synod will be memorable for the blessed hours spent in prayer and praise—for the revival spirit that pervaded every meeting held, and particularly for the delightful Communion enjoyed on Sabbath evening. This was the first time that the Synod as a Synod celebrated the Lord's Supper. The Moderator presided. Several ministers gave appropriate addresses. Feelings of deep devotion, love to Christ and to his people, glowed in every bosom. It was indeed a night to be remembered with joy and thanksgiving. The world of nature was in sweet harmony with the service. The night was cool and calm and starry—the hushed air was filled with the fragrance of summer fields. Gladly would brethren prolong the hours of sweet Communion with

one another and with the Father, Son, and Holy Spirit.

The Synod is over, and its work has not been in vain. The influence of our meeting will be felt in a hundred congregations, and in ten thousand families. Plans have been projected for future work. The weak have gained strength and courage. The cold-hearted and mistrustful have been warmed and cheered. The young have sat at the feet of the fathers learning wisdom. The fathers have had their hearts gladdened to see the vigour, discretion, zeal and good sense of our younger men. O how thankful should we be that we had not to return to our churches, as many have had to do before now, wounded, sorrowing, almost despairing, because of bitter strife and division!

Ministers and Elders returned from Synod determined to do all in their power to carry out the Synod's righteous purposes. May God give us grace to remember our resolutions and to perform our vows!

The Doctrine of the Trinity Underlying the Revelation of Redemption. By the Rev. G. Patterson.

This book is not a treatise on the whole subject of the Trinity. If it professed to be so we should have to complain of its deficiencies. Nor is it, on the other hand, a controversial tract written for the purpose of making an impression on socinian readers. A more limited range of argument would suit that purpose better. Its contents correspond precisely to its title; which is more than can be said of some books. It ranges on the entire history of revelation, from its beginning in Eden to its close in Patmos, but with one object constantly in view—to detect and exhibit the traces of a *trinity* in the divine nature, as presupposed and proceeded upon, rather than formally announced in the successive utterances of God's mind and will to men. And so rigidly is this object adhered to that passages which point so far in the same direction as to indicate a *plurality* of persons in the Godhead are passed by as not lying within the present line of investigation.

The result will surprize most readers. We have not attempted an exact enumeration of the passages adduced, but a glance at the index will suffice to show that these indirect testimonies to the doctrine of the Trinity must amount to over a hundred in number. In the exhaustive fulness with which evidence is accumulated on a single point—and that a point generally supposed to rest on a small number of proof-texts—this work of Mr. Patterson's will take rank with that of Treffry on the Eternal Sonship of Christ. And his exposition of the texts quoted is sound and judicious, indicating an extensive acquaintance with the latest results of Biblical criticism and exegesis. An occasional expression may occur which one would hesitate to adopt. Thus he speaks of the ordinary parallelism of Hebrew poetry being *sacrificed* for a threefold rhythm to indicate the Trinity, in ascriptions of praise. (p. 34.) The parallelism of *these* lines is no more a sacrifice of the laws of poetry than of geometry—the triplet being a recognized form of parallelism as well as the couplet. And the weakness of the argument based on the threefold repetition of the name of Jehovah in the Psalms quoted, lies not in the smallness of their number, (five examples are given) but in the commonness of a similar repetition in the case of other subjects. If the Trisagion is proof of the appeal of the prophet, O earth, earth, earth, hear the Word of the Lord, may be quoted as proof that the earth is composed of three elements. In both cases the idea is expressed more forcibly by being echoed and re-echoed in the utterance. But we do not wish to convey the idea that Mr. Patterson's proclivities are in favour of a cabalistic method of interpretation. On the contrary his exposition is exceedingly cautious and temperate, and when, as in the case just referred to, the argumentative bearing of a passage or group of passages is doubtful, he presents the subject with its attendant difficulties, and then passes on with the remark that he does not wish to lay much stress on it. His style is simple and pellucid, rising to the ornate or the elevated as occasion requires. The typography and general getting up of this book

are admirable. No human work, however, is perfect. We hear noted a few misprints, to which we would direct attention, with a view of their being corrected in next edition. P. 44, for God read Goel. " 166 for national read natural. P. 203 for portion read position.

We observe that this work is already engaging the attention and meeting the approval of distinguished divines abroad. We have read a letter from Professor McGregor, of the Free College in Edinburgh, to the author, from which we make the following extracts :

"Having completed my first reading of your book, I have much pleasure in expressing my sense of its sterling value to the church. Last spring casting about for an English work on the Trinity to recommend for summer reading, I could not call to mind any one in our language that accomplishes precisely what I desiderate. But yours is exactly the sort of book I had in view; and I shall henceforth (D. C.) recommend it as such.

"The method you pursue is that which I uniformly follow in our Biblical study of every leading doctrine. 1. Like you, I do not lay much stress on isolated "proof texts," but give my main strength to an exhibition of the relative scriptural phenomena as a whole, regarded as a system of circumstantial evidence of the truth of the doctrine which accounts for them. 2. Like you, I follow the course of Biblical revelation in the line of historical development, and avoid seeking at early stages of revelation a measure of explicitness appropriate to the later stages. 3. Like you I divide revelation into three epochs: I. Prophecy in the Old Testament, of the Father; II. Evangelic, of the Son; and III. Apostolic, of the Holy Ghost.

"I mention this because the co-incidence is so strikingly complete, that when my students come to read your book, they may be tempted to regard my lectures (Biblical) on the Trinity as being an abridgement of it.

"Apart from this, I believe that your book may take rank as a Christian classic, for I am not acquainted with any other in English that so satisfactorily does such work in so short a compass."

In the remaining part of the letter, the writer urges the author to treat some of the other great doctrines of religion in a similar manner. Such commendation from one who is at once so impartial and so well qualified to judge is indeed high praise.

Other Churches.

Canada Presbyterian Church.

Dr. ORMISTON has accepted a call to New York.—One converted Roman Catholic, two Methodist ministers and one Congregationalist minister, were recently admitted to the ranks of the ministry.

The Foreign Mission Report before the late Assembly recommended greater efforts on behalf of the Indians of the *North-West*.

With reference to Red River, it was stated that Mr. John McNabb had been sent out as an additional labourer, and that Mr. Whimster had also been sent out with the view of taking charge of a seminary, for whose support the people at Red River promised to give \$400, the Church here to give \$200 additional. Mr. Whimster has been in charge of the seminary since last fall, the number of scholars being now about 90.

In the Saskatchewan Mission, Mr. Nisbet and his assistants have been prosecuting the work begun. Although the results may not be regarded as very great, the labour bestowed has not been in vain. Six adult Indians have been baptized, and thirty-six children; five Indians have been admitted to the table of the Lord, while several others formerly connected with the Church of England are on Mr. Nisbet's communion roll, which now contains 23 names, 8 being Indians, 10 partly Indian, and 5 Scotch. Mr. Nisbet pleads earnestly for a second missionary.

The receipts from all sources for the year were \$6513.17, and the expenditure, including British Columbia, Red River and the Saskatchewan, with all incidental expenses, amounted to \$8097.70, being a balance against the fund of \$1,584.53. *Resolved* :

That a Presbytery be established at Red River, to be called the Presbytery of Manitoba, and that a committee be appointed to prepare an Act to carry out this Resolution.

That the Assembly record its satisfaction with the establishment of the school at Red River, and with the progress made in educational matters, and remit to the Presbytery of Manitoba, about to be established, to consider the propriety of taking additional steps to promote higher education, and, in connection with this subject, to put themselves in correspondence with the Home Mission Committee, who shall have power to take such action, in the meantime, as they may see fit, and report to next Assembly.

That it be remitted to Presbyteries to send down to sessions to consider (1) by

what means the missionary revenue of the Church may be best increased, so that the Church may be in a position so engage more exclusively in the work of Foreign Missions; and (2) to consider what field, or fields, should be first entered on, in connection with this work, and to report to next Assembly.

That it be remitted to the Foreign Mission Committee to consider the subject of making additional effort for the evangelization of the Red Indians, with instructions to report to next Assembly.

That the Convener of the Committee on Foreign Missions be requested, at his convenience, to address the students in the Theological College, on the subject of Foreign Missions.

With regard to Father Chiniquy's Mission to Kankakee, the following deliverance was adopted:—

1. That the mission at St. Anne's, Kankakee, be transferred to the Presbyterian Church of the United States with as little delay as possible, if this can be accomplished on terms satisfactory to all parties concerned; and that a Committee be appointed to effect said transfer, and meanwhile to attend to the interests of the mission generally.

2. That in the event of such transfer being effected, the Presbytery of Montreal be authorized to employ Mr. Chiniquy among the French Roman Catholic population in the Province of Quebec, as they may see fit, and that the salary of Mr. Chiniquy, to the amount of \$1000, be a charge upon the collections for the Kankakee Mission; and that, at the date of the transfer, the Presbytery of Montreal be authorized to place Mr. Chiniquy's name upon its roll.

3. That a collection be taken, as heretofore, to defray expenses, until the mission has been transferred.

4. That a special committee be appointed to conduct mission work by students or others among French Roman Catholics in the Provinces of Quebec and Ontario, and to correspond as may be necessary with the French Canadian Missionary Society, and that a collection be taken throughout the Church to defray expenses of training French and English speaking students at the Presbyterian College, Montreal; the balance, if any, after such expenses have been paid, to be given to the French Canadian Mission.

The next meeting of the General Assembly will be held in Chalmers Church, Quebec.

Free Church.

A returned missionary, Rev. Dr. Wilson of Bombay, was Moderator of the Assembly. He delivered a very impressive speech on Foreign Missions, from which we may yet be able to present extracts.

Rev. Dr. Duff and Principal Lumsden have returned from Syria after visiting Schools, Mission establishments, &c.

The Assembly's School for Jewish children, at Pesth, is the largest in the world. The Missions of the Free Church show progress.

Irish Presbyterian Church.

The late General Assembly has been one of the best ever held in Ireland. The church is addressing herself with great zeal and courage to the work of evangelization, in all its departments.

United Presbyterian Church.

The Aged and Infirm Ministers' Fund amounts to £21,868.

The missionaries in Northern India saved thousands of lives during the late famine. A large number of orphans—400 and more—have been cared for. The church's mission in Spain is also flourishing.

The Church has seven foreign missions, that of Jamaica, Trinidad, Old Calabar, Caffraria, Rajpootann in India, Ningpo and Cheefoo in China, and Cadiz in Spain. In these are forty ordained European Missionaries, seven ordained native missionaries, one native licentiate, eight European native missionaries, six European male teachers, seven European female teachers, twenty-six native catechists or evangelists, forty-eight stations, 5,740 communicants, 770 enquirers, 113 week day schools having 113 native male teachers and eleven female teachers, with 6,903 pupils. The whole educated staff of the foreign mission is 214 persons.

The following is well put.—“A recent incident seems almost to put in an allegory the relation of the mission to the people of Old Calabar. King Archibong, of Duke Town, who belongs much more to the old heathen than to the young Christian community, and who is a man far from being free from the murderous stain of blood, seems yet to have some reason and conscience left. Having lately swallowed an old grudge against Mr. Anderson, arising from a missionary grievance, he resumed his attendance at church. The missionary, whose great theme is Christ crucified, yet teaches the people to repent aloud the creed and the ten Commandments. King Archibong, not keeping time, walks in late one Sabbath into church with some of his

attendants. But his subjects are keeping time, for they are in the act of slowly and solemnly pronouncing the decalogue, each person striking syllable at the same instant, so that every word comes forth with the concentrated force of two or three hundred voices. They are ending the fifth commandment as the King enters the church doors; and as he is in the act of walking to his seat, his ear, let us hope his heart, is struck with this clear utterance from Mount Sinai, *'Thou shalt not KILL,'* rung out aloud from a multitude of tongues, and so young Calabar is making itself heard and felt in the drowsy conscience and heart of old Calabar."

English Presbyterian Church.

This church is doing its work at home and abroad with great vigour. She supports 12 Foreign Missionaries, 3 of whom are medical men. There are 17 native evangelists at Amoy, 10 at Swatow and 5 at Formosa, while there are 6 students at Amoy. In the district of Amoy there are 7 stations, while the members are organized as churches. The past year has been one of continued favor and increase. The additions are 48 in the Amoy district, and 72 in the island of Formosa. The total membership of the churches in China has risen from 552 to about 730. Besides the China mission, there is also a station in India, under the charge of a native missionary.

The Rev. Carstairs Douglas, of Amoy, writes that he had baptized in February eight converts, and the Rev. H. L. Mackenzie, of Swatow, tells of nine candidates for baptism examined by him recently, and of large crowds of people coming to hear the gospel at Chang Yang. Mr. and Mrs. Masson have been compelled to leave on account of continued ill-health. Mr. Smith, also of Swatow, records the conversion of two men and three women at Kit Je.

The Presbyterian Church of the United States has had 648 Foreign Missionaries from 1837 to 1870. The Board in their last Report say:—

"The work of missions is far from being a finished work; it is only well begun. The fields of evangelistic labour have been wonderfully opened before the Church in this period of nearly forty years; indeed, since the first age of the Church there has been nothing like it. Hundreds of millions of our fellow men under the Pagan, Mahomadan, and Papal forms of religion can now be reached by the Gospel messenger as never before. The Church itself is better prepared for this work of missions than in

former times, with more ample pecuniary means, with more enlightened views of Christian duty, with more full acknowledgement of dependence on the power of the Holy Spirit, and with a stronger faith in the presence of the Saviour accompanying every labourer in every part of the field. And now, in the Presbyterian Church, henceforth united in the work of missions, shall there not be a greatly onward movement in this sacred cause?"

The Board owns property amounting to \$350,000.

Referring to China the Board say:—

"But the Church should remember that fair and good as is this prospect of the work in China, there is yet a great work to be performed. What are these few missionaries—what are all the missionaries of Protestant churches, in number not reaching more than six or seven score, among the hundreds of millions of the Chinese? The Board would call attention particularly to the importance of building up strong missions in central districts,—at Canton, for instance, for the 75,000,000 accessible from that city; at Shanghai, Ningpo, and Hang-chow, for the 64,000,000 in the two provinces, of which these are well known cities; at Chefoo, Tung-chow, and Peking, for the 57,000,000 in the two provinces to which these cities belong. In each of these three great fields, the Board might well have now at least twenty ministers from this country. Will not the friends of missions keep in remembrance the deep spiritual wants of these millions of people in China, and also the great encouragement which God is giving by his Providence and by his Spirit, to make enlarged efforts for their conversion?"

"Two native Laos, SIAM, converts have lately been put to death for the name of Christ. The American Presbyterian Missionaries through whom the Gospel was communicated to them, were received with kindness by the rulers of the country, and not molested in their efforts. But all at once, without notice and apparently without reason, these two converts were arrested and put to death. One of them was admitted to the church in May last and the other in June. The evidence of their sincerity was very satisfactory. One of them left a wife and nine children whom he daily sought to lead to Christ. The other was awakened by an exhortation of a missionary lady, on the folly of idolatry and the duty of all to worship Jesus.

Of the two, Mr. McGilvary, the missionary, writes, Oct. 31:—"They were seized at their own homes. The fatal yoke was placed around their necks. They were tied up with a cord through the hole in their ears that all the natives here have; the

cord was passed over a beam of the house of the principal man in the village, and their hands were tied very tightly behind their backs—in which painful position they passed the night. Next morning they were asked to pray, after getting the names of all who had become Christians. They knelt down and prayed, commending their souls, as did the dying Stephen, to Jesus. During the prayer, it is said that one of the head men who were engaged in the deed, turned round and wept. They then said, as to themselves and all the Christians, they were willing to die, but begged that these who had been our servants, and were not Christians, might not be molested. They were then cruelly beaten to death with clubs. They died like martyrs, and we doubt not, inherited the martyr's reward and crown."

News of the Church.

Presbytery of Miramichi

The Presbytery of Miramichi met at St. John's Church, Chatham, on the 12th May, and after the usual preliminary services, proceeded to take up the resignation of Rev. A. R. Garvie. The Clerk read a note from Mr. Nicholson, reporting that he had preached in St. John's Church and performed the duty assigned him ament Mr. Garvie's demission of his charge. Commissioners from the congregation appeared, and urged the following reasons against the acceptance of the resignation, viz.:—That the congregation were unanimous in their desire to retain Mr. Garvie among them; that they would cheerfully allow him a vacation of from two to six months to recruit his health, continuing his salary as at present, and paying for supply during his absence; that they would present him with \$100 annually for house rent until a manse could be secured; and that a vacancy at the present time would be very injurious to the interests of the congregation. Mr. Garvie then made a lengthy statement respecting his health and position and the circumstances of the congregation, and expressed a desire to hear further from the members of Presbytery and the Commissioners. All were unanimous that he should withdraw his resignation. After lengthened explanations he stated that the path of duty was now open before him, and that it was a duty which he owed to himself, to the congregation and to the Living Head of the Church, to press the acceptance of his resignation upon the Presbytery.

The following Resolution was then moved by the Clerk and adopted:—The Presbytery having heard the reasons of the Com-

missioners against the acceptance of Mr. Garvie's resignation, and also Mr. Garvie's statement of reasons for adhering to it, while deeply regretting that he should feel it his duty to take such a step, and expressing their high appreciation of his character and ability as a Minister of the Gospel, commending him to the care of the Great Head of the Church, hereby accept of his resignation and resume the oversight of the congregation. Mr. Law was appointed to preach in the church on the 4th Sabbath of May, and intimate the resignation of Mr. Garvie and the vacancy of the congregation. Mr. Nicholson was appointed to give supply on the following Sabbath; and Mr. Johnstone to be Moderator of Session till next meeting of Presbytery.

OBITUARY.

Mr. Henry Smith.

The Congregation of Saltsprings, New Brunswick, has sustained a heavy loss by the sudden death of Mr. Henry Smith, one of its Elders. Mr. Smith was a native of England, and had been brought up in connexion with the English Church. Of late years, however, he has very cordially identified himself with the Presbyterian cause in the neighbourhood in which he lived. The erection of the very elegant Church, built upon a portion of his own land within the last few years, was in no small degree due to his energy and influence. As a member of society he was hospitable, liberal and obliging. As an office-bearer he was faithful, tender and judicious. As a christian he was humble, hopeful and exemplary.—His words were few but always well chosen, and were ever the utterance of a warm and generous heart. His long cherished hope found a sudden fulfilment. He spent the Sabbath in his usual health, and as the natural sun was setting the Master called him to enjoy that Sabbath rest whose sun shall never set. His mortal remains were buried at Barnesville, on Wednesday, the 13th July, amid the deep and universal regrets of all who knew him. To them his humble, blameless and exemplary life is his best eulogy.

Hints for Preparing the Sabbath School Lesson.

PREPARING THE LESSON.

Pray—Prayer.

"Open thou mine eyes that I may behold wondrous things out of thy law."

Begin to prepare the lesson *early*, instead of *late* in the week.

Read slowly, verse by verse, and mark

words, phrases, customs, &c., requiring explanation.

TEACHING THE LESSON.

Know thoroughly and familiarly whatever you would teach.

Get and keep the attention of your scholars, and excite their interest in the lesson.

Use language which your scholars understand, and explain the meaning of every new term you need to employ.

Begin with what is already known and proceed to the unknown, making each step thorough before taking the next.

Excite the self-activity of the scholar, and tell him nothing which he can easily discover for himself.

Require the scholar to re-state correctly, and in his own language, whatever he has learned.

Review, review, review, carefully, repeatedly.

COUNSELS.

Be on hand at the opening of the school.

Be courteous, kind, and social with your scholars.

Profitably occupy the spare moments before opening by inquiries after the absent, or the sick; in *private* rebuke or remonstrate; narrate some incident which has fallen under your observation during the week, susceptible of a moral or spiritual application.

Never forget you are a teacher.

Insist on order and discipline at all times; require each scholar to find and read the hymn, if not sing it. See that the request of the superintendent for the school to pray or repeat lessons aloud is complied with; do this by the force of *example*.

Bring Christ into every lesson.

Create in the scholar a deep interest in all that pertains to the Church.

Urge a regular attendance of the scholars upon all the means of grace. Inquire who attended church *this morning*, and who not? Who will meet me at the weekly prayer-meeting?

Encourage your scholars to contribute systematically, and from pure motives, to all the benevolent institutions of the Church.

See that every scholar is a converted church member.

Be on the lookout for ministers, missionaries, and teachers in your class.

CAUTIONS.

Don't cram the scholar's mind with too much.

Do not preach. Bear in mind that your scholars remember long what they tell you, but soon forget what you tell them. Draw out the observation, reflection, &c., of the scholar, and so make them remember; a mass of information may be told which is

no sooner heard than is forgotten, because the scholar is not worked, and takes no part in the lesson.

Do not neglect the dull scholars; it is easy to teach a child who is anxious to learn, but the dull and stupid ones want the most care.

Be graphic.

QUESTION GUIDE.

1. Parable Passages.

Is the incident parable, conversation or discourse of the lesson, or anything like it elsewhere given in Scripture?

2. Persons (Biographical.)

Who wrote the lesson? to whom? what reasons are mentioned? what do you know about them?

3. Places (Topographical.)

Where did these persons live? Places mentioned—when situated—size, distance, and direction from Jerusalem.

4. Dates (Chronological.)

What year of the world and of Christ did these things occur? Age of persons. Allusion to days, hours, seasons, &c.

5. Doing (Historical.)

What did each person do? who had the most to do? why?

6. Doctrines (Theological.)

What truths about God, man, character, conduct, the future—the present, are taught?

7. Duties (Practical.)

To God, man, self, to church, nation, neighbor, enemy, friend, world, young, old, good, bad?

NOTICES, ACKNOWLEDGMENTS, &c.

SYNOD FUND.

Truro Congregation.....	\$26 00
Clifton (no expenses).....	6 00
Lower Londonderry (no expenses)....	8 00
Primitive Church.....	16 00
St. James, Charlotte County, N. B.....	5 00
New Mills.....	3 09
St. John's Church, Halifax.....	15 00
Richmond Bay, West (no expenses)	
15s. Island Cy.....	2 50
Glace Bay, C. B.....	10 00
Clyde River.....	8 00
Onslow (no expenses).....	8 00
Albion Mines (no expenses).....	12 00
Yarmouth.....	14 20
James Church, New Glasgow (no ex.)	10 00
Sheet Harbour, Tanguier and Quoddy (no expenses).....	3 50
Dundas (no expenses).....	2 00
Musquodoboit Harbour.....	\$7.71
Clam Harbour.....	5.20
Meagher's Grant.....	1.20 14 11

East Branch E. River (no expenses)...	\$4 00
Princetown, P. E. I., £3 10 (Island Cy. (no expenses).....)	11 67
Glencol, East River, Caledonia and St. Mary's (no expenses).....	10 00
St. Peter's Bay Church, I. Cy. £1 4 4 00	
Bay Fortune Church, " 1 4 4 00	
Shubenacadie, Gay's River and Lower Stewiacke (no expenses).....	6 00
Salmon River, Queens Co.	6 52
Londonderry and Campbell Settlement	7 67
Brown's Creek, P. E. I. Cy. £1 10 5 00	
North Cornwallis.....	10 75
Sydney, &c., C. B., per Rev. D. McLeod	20 00
Shelburne Congregation.....	15 00
Windsor.....	13 00
Middle Stewiacke (no expenses).....)	10 02
St. David's Church, St. John (no ex.)	13 79
Central Church, West River (no ex.)	6 00
Annapolis and Bridgetown.....	7 00
Sherbrooke (no expenses).....	11 00
Bridgewater.....	9 12
Lunenburg.....	10 00
West River Congregation.....	6 00
Moncton.....	5 25
Lochaber and Union Centre.....	12 02
Blackville and Derby.....	12 00
Carleton.....	2 00
Parrsboro'.....	7 31
Springfield, N. B.....	6 00
River Charlo.....	8 00
Springside (no expenses).....	8 00
Baddeck and Forks, per Rev. K. McKenzie.....	12 63
Whycocomagh and Lake Ainslie, do.	10 00
St. John's Church, St. John (no ex.)	10 00
New Annan.....	4 00
Wentworth, Wallace River.....	2 87
Sussex and Norton Station.....	4 15
Elmsdale.....	12 00
Earlton (no expenses).....	4 00
Harvey.....	4 49
Alberton and Tignish, I. Cy. £3 18 11	13 15
Economy and Five Islands (no ex.)	8 00
Kempt and Walton.....	4 50
Prince Street Church, Pictou (no ex.)	12 40
Wallace Congregation.....	9 73
New London and Summerfield, P. E. I.	7 00
Cow Bay, C. B.....	17 00
Woodville and Little Sands (no ex) I. Cy. £1.....	3 33
Kouchibouguac.....	7 16
Glassville and Florenceville.....	7 00
River John.....	9 60
St. Ann's, North Shore.....	10 00
Richibucto.....	14 24
Saltsprings (no expenses).....	1 70
Upper Londonderry.....	4 05
Hopewell (no expenses).....	4 00
Antigonish.....	6 00
Strathalbyn, Island Cy. £1 5 0 4 16	
Tatamagouche.....	12 50
Gore and Kennetcook.....	12 50
Maitland and Noel, 2nd Congregation.	29 37
Barney's River.....	\$6.60
Blue Mountain.....	6 15
Garden of Eden.....	2 35 15 10
Lawrencetown.....	4 37
French River.....	2 00
LaHave.....	6 00
Maitland and Noel, 1st Congregation.	4 50
Nedque, P. E. I. Cy. £1 5 0 4 16	
Knox Church, New Glasgow.....	10 20

FOREIGN MISSIONS.

Cornwallis (South and West) addl.	\$1 47
St. James' Charlotte County, N. B.	21 40
New Mill.....	3 50
Richmond Bay, West, Island Cy. £5	13 33
A Friend, Lot 14 (for Trinidad).....	1 00
A Friend, per Rev. R. Cumming (fords)	0 50
A Friend, do.....	0 25
Miss E. Cummings, Sheet Harbour....	0 50
Musquodoboit Harbour.....	\$5.00
Meagher's Grant.....	4.00
Miss Estlin Steward.....	1.00 10 00
Glencol, East River, Caledonia and St. Mary's.....	40 00
St. Peter's Bay Church, P. E. Island Cy. £5 14 0	19 00
Bay Fortune, Island Cy. 1 16 0	6 00
Shubenacadie, Gay's River, and Lower Stewiacke.....	36 40
Londonderry and Campbell Settlement.	5 71
Sydney, C. B., &c., per Rev. D. McLeod	80 00
Leitch's Creek, Bull's Creek and Gabarus.....	10 00
Windsor and St. Croix.....	\$51.75
Child's Bazaar, 3 Mile Plains.....	4.16 55 91
Per Rev. G. Lawson, from Murray Harbour and Montague:	
Col. by Messrs. F. Aitkin and C. Ross.....	£2 1 9
Col. by Misses J. Miller and S. Kennedy.....	2 3 9
Col. by Misses Jane and Eliza Brehaut.....	0 9 9
Col. by Misses M. McKay and M. McIvor.....	2 4 0
Col. by Misses Mary and Jane Brehaut.....	0 18 9
Col. by Misses L. Cowan and J. Robertson.....	0 6 3
Col. by Misses Bell and Glover.....	0 7 9
" Miss Susan Lewellyn.....	1 8 9
Total.....	£10 0 9 33 46
Ss. David's Church, St. John.....	24 00
A member of Lunenburg Congregation	10 00
A young Farmer, per Rev. G. Roddick.	1 50
Lochaber and Union Centre.....	14 52
Blackville and Derby.....	8 00
Springfield, N. B.....	6 15
Missy. Society of St. John's S. School, Chatham.....	4 50
Springside.....	35 00
St. John's Church, St. John.....	34 51
Sussex and Norton Station.....	3 04
Central Church, West River.....	16 69
Musquodoboit.....	12 00
Kempt and Walton.....	7 42
St. Ann's, North Shore.....	28 00
Upper Londonderry.....	26 00
Antigonish, Rev. Jas. D. Murray:	
Col. by Mr. N. Pushee.....	\$0.75
" Mr. Burnside.....	4.00
" Mr. A. Grant.....	3.50
" Mr. R. Tretter.....	16.00
" Mr. Alex. Ballantyne.....	2.82
" Mr. J. Livingston.....	1.20
" Mr. J. McDonald.....	10.06 38 25
Strathalbyn Church, Island Cy. £4 12 2	
Rose Valley, Island Cy. 4 7 10	30 00
Tatamagouche.....	32 00
Windsor (addl.).....	2 00
Gore and Kennetcook.....	7 00

French River.....	3 32	Bay Fortune, Island Cy.....	0 18 0	3 00
Contributions for the Trinidad Mission, collected by Rev. K. J. Grant during April, May and June:		Shubenacadie, Gay's River and Lower Stewiacke.....	66 10	
Michal Olding, Merigomish.....	1 00	Londonderry and Campbell Settlement.....	3 80	
Truro, per J. Blanchard, Esq.....	24 00	Brown's Creek, Is. Cy.....	£2 10 0	8 33
Miss Mary Miller.....	1 00	Sydney, C. B., &c., per Rev. D. McLeod	60 00	
Mrs. David Fraser, Truro.....	1 00	Leitch's Creek, Ball's Creek and Ga- barus.....	10 00	
Free and Queen's Square Churches, Charlottetown, P.E.I. Cy. £4 10 0		Windsor and St. Croix.....	50 00	
Summerside.....	4 12 0	Murray Harbour and Montague, per Rev. S. G. Lawson:		
Bedeque.....	3 17 1	Col. by Misses F. Aitkin and C. Ross.....	£0 12 1½	
New London, North.....	3 5 1	Col. by Misses J. Miller and S. Kennedy.....	2 3 1½	
“ “ South.....	1 7 2	Col. by Misses J. and Eliza Brehaut.....	1 2 1½	
Summerfield.....	1 16 0	Col. by Misses M. McKay and M. McLure.....	1 11 1½	
Brookfield.....	2 9 0	Col. by Misses M. and Jane Brehaut.....	0 9 4½	
Cavendish.....	3 13 1	Col. by Misses L. Cowan and J. Robertson.....	0 1 1½	
New Glasgow.....	2 15 3	Col. by Misses Bell and Glover	1 1 1½	
Covehead.....	3 10 8	“ Miss Susan Lewellyn.	0 4 1½	
Mount Stewart.....	2 15 9	Total.....	£7 4 3	24 04
East St. Peter's.....	2 1 6	St. David's Church, St. John.....	34 00	
Lower Grand River.....	1 0 0	Sherbrooke.....	11 00	
Mrs. Jas. Nichols, L. G. River	2 0 0	Lunenburg.....	10 00	
Bay Fortune.....	1 18 4	A number of Lunenburg Congregation	10 00	
Dundas.....	2 4 0	A young Farmer, per Rev. G. Roddick.	2 00	
Head of Cardigan.....	1 19 0	Moncton.....	10 30	
Montague Bridge.....	1 15 9	Lochaber and Union Centre.....	11 06	
Lower Montague.....	0 6 3	Blackville and Derby.....	10 00	
Murray Harbour, North.....	1 12 3	Collected by Rev. J. F. Forbes:		
“ “ South.....	2 0 0	West Bay.....	\$6.47	
Little Sands.....	1 19 3	Malagawatch.....	2 32	
Woodville.....	2 9 2	Middle River.....	2.65	
Belfast, per Rev. A. McLean..	5 11 4	Margaree Harbour.....	4.38	
Valleyfield.....	3 15 0	Lake Ainslie.....	2.20	
Princetown.....	8 0 0	Mabou.....	18.10	36 12
Alberton.....	5 9 6	Rev. J. Layton.....	1 00	
Campbelltown.....	1 9 6	Miss'y. Society St. John's S. School, Chatham.....	4 50	
West Cape.....	0 19 0	Springdale.....	30 00	
P. E. I. Cy.....	£81 1 2	Little Narrows, per Rev. K. McKenzie.	7 57	
Yarmouth, N. S., per Rev. K. Grant..	13 95	St. John's Church, St. John.....	38 00	
Hon. David Wark.....	4 00	New Annan.....	8 00	
New London, North, P. E. Island Cy.....	£13 1 4	J. W. P. Chisholm, Esq., Wentworth..	2 00	
Summerfield.....	6 11 3	Hugh D. Chisholm, do ..	0 75	
British Temple Park, Corner New London.....	1 15 3	Andrew Bacon, do ..	0 50	
Annetta Johnson's Card, Long River, P. E. I.....	0 13 0	Sussex and Norton Station.....	6 24	
Glassville.....	4 00	Central Church, West River ..	14 79	
Lawrencetown.....	8 75	Acton, N. B.....	7 32	
LaHave, per Rev. D. McMillan.....	16 00	Harvey, N. B.....	4 49	
Middle Stewiacke Congregation, by Mr. H. Dunlap:		Kempt and Walton.....	9 07	
Halfway Brook.....	\$8.19	Wallace.....	12 00	
Centre Section.....	6.44	Molus River, col. by Miss M. C. Steven- son and Jessie Smith	5 55	
South Branch.....	2.70	St. Ann's North Shore.....	16 00	
HOME MISSION.		Hammond.....	\$3.10	
Friend, per Rev. G. Walker.....	2 00	Norton.....	1.00	4 10
Cornwallis (South and West) addl ..	1 00	Upper Londonderry.....	26 00	
Clifton (Mr. Byer's congregation).....	20 00	Antigonish Cong:		
St. James', Charlotte County, N. B.....	32 40	Col. by Mr. Trotter.....	\$7.00	
New Mills.....	3 50	“ “ Grant.....	4.00	
Richmond Bay, West £4 Island Cy ..	13 33	“ “ Pushee.....	0.75	
Clyde River.....	22 00	“ “ J. Livingston.....	1.00	
Miss E. Cumming, Sheet Harbor ..	0 50	“ “ A Ballantyne.....	2.40	15 15
Dundas.....	2 00	Tatamagouche.....	12 00	
Gleneg, East River, Caledonia and St. Mary's.....	30 00	Gore and Kennetcook.....	7 00	
St. Peter's Bay Congregation, P. E. I. Cy.....	£3 6 0	French River.....	3 84	

Hon. David Wark.....	4	00
New London, North, P. E. Island Cy.....	£4 15 1	15 85
Summerfield.....	2 14 0	9 00
Woodville and Little Sands.....		1 70
Lawrencetown.....		8 75
LaHave.....		20 00
Middle Stewiacke:		
Halfway Brook.....	\$8.18	
Centre Section.....	6.44	
South Branch.....	2.70	17 32

EDUCATIONAL FUND.

Cornwallis North.....	15	00
Interest from T. B.....	24	00
Moncton.....	5	70
Yarmouth.....	9	50
A Friend, Clifton.....	5	00
St. James, Charlotte County, N. B.....	7	10
St. John's Church, Halifax.....	20	00
Richmond Bay, West £4 Is. Cy.....	13	34
Musquodoboit Harbour.....	\$6.00	
Clam Harbour.....	4.00	
Meagher's Grant.....	1.20	11 20
Glencel, East River, Caledonia, and St. Mary's.....	20	50
St. Peter's Bay Church, Is. Cy.....	£2 5 0	7 50
Bay Fortune Church.....	0 18 0	3 00
Shubenacadie, Gay's River, and Lower Stewiacke.....	24	05
Londonderry and Campbell Settlement.....	1	00
Brown's Creek, Is. Cy.....	£3 15 0	12 50
Sydney, &c., C. B., per Rev. D. McLeod	20	00
Sydney Mines (Mr. Wilson's Cong.)...	6	00
Leitch's Creek, Ball's Creek and Ga- barus.....	10	23
St. David's Church, St. John.....	24	00
Sherbrooke.....	11	30
West River Cong.....	8	00
Blackville and Derby.....	7	00
Springfield, N B.....	6	70
Rev. J. Layton.....	1	00
River Charlo.....	8	00
Lunenburg.....	8	00
Springside.....	20	00
Raddeck, C. B.....	10	06
St. John's Church, St. John.....	12	84
Sussex and Norton Station.....	1	00
Central Church, West River.....	11	54
Harvey.....	4	49
Alberton and Tignish, Is. Cy. £5.....	16	67
Economy and Five Islands.....	18	63
Kempt and Walton.....	4	12
Woodville and Little Sands, Is. Cy.....	£1 3 33	
St. Ann's, North Shore.....	16	00
Upper Londonderry.....	20	00
Antigonishe:		
Col. in Church.....	\$11.87	
" by Mr. Trotter.....	4.75	
" " Grant.....	1.00	
" " Pushee.....	1.20	
" " A. Ballantyne.....	0.50	
" " J. Livingston.....	1.87	21 19
Strathalbyn, Is. Cy.....	£1 0 0	3 33
Sore and Kennetcook.....	9	50
French River.....	1	84
New London, North, Is. Cy.....	£3 4 6	10 75
Summerfield.....	0 18 0	3 00
Clasville.....	2	00
Lawrencetown.....	4	37
P. P. Interest.....	72	00
McL, do.....	48	00

LaHave.....	14	00
Interest on Note of \$400.....	24	00
" Provincial Debentures.....	180	00
" DAYSPRING.....		
Whyecocmah, additional.....	0	30
Moncton.....	6	60
Yarmouth Cong.....	9	19
Newport Cong.....	18	34
Eliza Hay, Popes Harbour, per Rev. Mr. Dickie.....	1	43
Taylor Head S. School, do.....	0	87
Sydney, &c., C. B., per Rev. D. McLeod: Col. by Miss A. McLennan.....	\$11.11½	
" Buchanan.....	2.81	
" Edmund Keen.....	9.00	22 92
Lochaber and Union Centre: Mary McKinnon's card.....	\$2.58½	
Janie Sinclair's ".....	2.90½	
Hugh Cameron's ".....	0.91	
Charlotte Grant's ".....	1.15½	
Janet McNaughton's ".....	0.50	
Dan. S. McMillan.....	0.25	
Janet Stewart.....	0.77½	
Alex. Stewart.....	4	0.48 10 56
Master Erskine Ross Chisholm.....	0	75
Blackville Sunday School: Col. by Master A. McLaggan.....	\$11.00	
" Miss Maria Bean.....	2.94	
" Janet Lowe.....	1.78	
" Eliza Henderson.....	1.00	
" C. G. McKenzie.....	6.40	
" C. G. Porter.....	5.04	28 16
Alberton and Tignish: Bloomfield S. School.....	\$2.25	
Jane Hubbard.....	0.45	2 70
Economy and Five Islands (addl): Col. by Rosa Corbett.....	\$4.17½	4 17
Wallace: Col. by A. D. T. Mitchell.....	\$1.50	
" Minnie Sampson.....	1.75	
" Geo. A. Langille.....	2.42	5 67
Richibucto: Col. by Miss Annie McKay.....	\$2.50	
" A. Glendinning.....	2.76	
" M. A. Graham.....	3.71	
" St. Nicholas River.....	2.35	
" Mrs. Wm. Lawson.....	3.38	
" Miss M. E. Law.....	3.91	18 61
Rev. J. K. Bearisto's Congregation: Saltsprings.....	\$2.45	
Col. by Miss E. A. Johnston, Golden Grove.....	4.00	
Col. by J. E. Porter Hammond.....	2.00	
" M. Gellilan and G. Darling.....	2.80	11 25
Antigonish: Col. by Willy Cunningham.....	\$2.96	
" Sophia Bishop.....	0.85	
" Amelia Beck.....	1.77	
" Robt. Kirk.....	7.85	
" Perley Cunningham.....	3.30	
" Mary McEachern.....	2.42	
" Cath. McDonald and Sarah Wilkie.....	5.73	24 88
Strathalbyn: Johnston Road S. S., Is. Cy.....	£0 14 0	
Hartville, ".....	0 10 0	4 00
Tatamagouche (addl); Children of John Miller.....	1	00
Irishtown: Miss I. E. Campbell's card.....	£0 4 4	
Campbellton, New London: Miss M. McEwen's card.....	0 15 6	

Summerfield:			
Miss Eliza Ferguson.....	0	11	0
“ Elizabeth A. Biggar.....	0	5	4
Long River, P. E. I.:			
Miss Janet Johnson's card....	0	3	3
New London, South:			
Miss M. Ann McKay's card... 1	2	0	10 24
Bedeque:			
Col. by Georgina McKay.....	0	16	6
“ Ellen Hooper.....	0	16	6
“ Alex. Clay.....	0	7	6 6 75
Master W. Auley Smith, per Rev. K. J. Grant.....			3 60
Family of Capt. Neil Bollong.....			1 02
Annethe Campbell, Hopewell.....			1 00
Primitive Church, New Glasgow, Sabbath School and Bible Class for half year, per R. McGregor, Esq.:			
Class No. 1.....	\$0.50		
“ “ 2.....	0.55		
“ “ 3.....	0.60		
“ “ 4.....	0.65		
“ “ 5.....	0.85		
“ “ 6.....	0.95		
“ “ 7.....	1.00		
“ “ 8.....	1.05		
“ “ 9.....	1.05		
“ “ 10.....	1.08		
“ “ 11.....	1.10		
“ “ 12.....	1.20		
“ “ 13.....	1.22		
“ “ 14.....	1.25		
“ “ 15.....	1.47		
“ “ 16.....	1.80		
“ “ 17.....	1.93		
“ “ 18.....	2.00		
“ “ 19.....	4.60		
“ “ 20.....	4.75		
Bible Class.....	12.95	42	55

SUPPLEMENTARY FUND.

Calvin Church, St. John.....	69	00
B. Archibald, Sydney.....	1	00
Prince Street Church, Pictou.....	60	87
A Friend, Clifton.....	5	00
New Mills.....	3	50
St. James, Charlotte County, N. B., ad Dundas.....	5	00
Glencol, East River, Caledonia, and St. Mary's.....	22	65
Sydney, &c., C. B., addl.....	10	00
Leitch's Creek, Ball's Creek, & Gabarus Windsor.....	36	50
St. Croix.....	6	90
Child's Bazaar, Currie's Corner.....	7	76
Mid. Stewiacke, 1st half year's col. Brookfield, do.....	13	00
Murray Hr. South, Is. Cy.....	£1	0 0
Montague Bridge.....	0	9 0
St. David's Church, St. John.....	34	00
Central Church, West River.....	9	20
Sherbrooke.....	21	00
Lunenburg.....	20	00
Ladies Society, West River.....	12	00
A young Farmer, per Rev. G. Roddick. Lochaber and Union Centre.....	2	00
Blackville and Derby.....	9	69
River Charlo.....	13	43
Springside.....	12	00
Salmon River.....	6	00
Salmon River.....	10	75
Musquodoboit.....	10	03
John McKinlay, Pictou.....	10	03
St. Ann's, North Shore.....	20	00

Richibucto.....	15	80
Antigonish.....	9	10
Tatamagouche (addl.).....	4	00
Gore and Kennetcook.....	25	00
Bedeque.....	£1	1 0 3 50
Lawrencetown.....	8	75
Hugh McLeod.....	1	00
Per Mr. Houston:		
Woodstock.....	\$0.60	
Barony, Prince William.....	1.00	
Poquicoe.....	0.51	
Acton.....	1.86	
Nerepis.....	4.25	

N. B. Cy.....\$8.22 8 4

ACADIA MISSION.

A Friend, Clifton.....	5	0
Lochaber and Union Centre.....	11	6
Springside.....	5	0
St. Ann's, North Shore.....	6	3
Upper Londonderry.....	10	0
Col. at meeting of Synod.....	15	0
P. Peebles, Quebec.....	5	0
Cymro, Cow Bay.....	5	0

JEWISH MISSION.

Alberton and Tignish, Is. Cy.£4 5 0 14 1

CHINQUY FUND.

Geo. Ballantyne, Cape George.....	1	5
B. Archibald, Sydney.....	1	0
Mrs. Johnson, Harvey.....	1	0

The Rev. Samuel Johnson acknowledges the following sums towards the schemes of the church:

Col. by Isabel Embleton.....	\$1	50
“ Isabel Nesbit.....	0	7
“ Ann Speedy.....	1	2
“ Margaret Craigs.....	2	50
“ Jane Kelly.....	3	22
“ Ellen Atchison.....	4	04

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The Publisher acknowledges receipt of the following sums:—

Mr. W. A. McKen, Little Glace Bay..	\$2	50
James McGregor, Esq., New Glasgow.	17	50
Mr. H. L. Aikins, Truro.....	18	50
Miss M. A. Logan, Shubenacadie.....	1	00
Rev. S. Houston, St. John, N. B.....	20	00
Mr. Robt. Hard, Montrose, P. E. I..	5	00
Mr. H. E. McKay, Princetown, P. E. I.	5	70
Mr. Alex. Grant, East River.....	0	20
Rev. Isaac Murray, Cavendish, P. E. I.	12	00
Miss Rhind, Halifax.....	6	50
Mr. W. Ross, Pictou.....	11	50
Rev. R. S. Patterson, Bedeque, P. E. I.	6	00

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod and is published at Halifax by Mr. JAMES BARNES.

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