

ART. 10 THE ARCHIVE
 M3 P6 Go Ye THE PRESBYTERIAN
 CHURCH IN CANADA

The Maritime

Presbyterian.

to Every Creature

unto all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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MAY 15, 1882.

"WHAT IS PRESBYTERIAN LAW As defined by church courts"—is the title of a goodly seized volume by Rev. J. A. Hodge of Princeton, published by the Presbyterian Board of Publication.

It is in the form of question and answer. Questions are asked on every conceivable subject, in connection with the work of the church in every department. It would be a difficult matter to invent a question on any subject concerning any part of the duty of a minister, elder, or church member so far as christian duty and church life are concerned, whether in the Family, Congregation, Session, Presbytery, Synod or Assembly that is not here asked and answered, not by Dr. Hodge, but by quotations from the decisions of Assemblies, Books of law and order, writings of eminent men, &c. It is not a statute book such as our book of "Rules and Forms." It is a collection of "precedents" from a long list of authorities on all possible subjects that come within the range of Presbyterian Law, and must be of great value to ministers and elders and church members, who wish to get, in convenient and simple form, a complete survey and statement of Presbyterian Polity.

The Book may be had from Duncan McGregor, Maritime Book and Stationery store, Halifax. Price \$1.75.

LIFE OF DR. GEDDIE, BY DR. PATTERSON.—Of which we gave prospectus, and notice, with extracts in a former number is now out. Even to those who take no special interest in missions it will be a most interesting narrative; it is true yet stranger than much of the fiction afloat. To those interested in missions there will be the added interest of the special subject, while to many of our readers who are already somewhat familiar with the life and work of Dr. Geddie, and some of them personally acquainted, it will be a glad meeting with old friends, a stirring of pleasant memories of bygone days. It may be had from Duncan McGregor, Halifax, or James McLean, Pictou. Price \$1.50.

A REPLY TO PROFESSOR ROBERTSON SMITH, BY REV. PETER MELVILLE, M. A. B. D.—It has already appeared in the columns of the *Presbyterian Witness* in a series of letters and is therefore known to many of our readers. For greater ease of reference and for more permanent preservation, it has been published in pamphlet form and is for sale by A. & W. Mackinlay, Halifax. Price 10cts.

FREE WILL OFFERING.

River John, April 29, 1882.

REV. E. A. McCURDY:

Dear Sir:—Among those who have adopted the voluntary system of raising the stipends is the Salem Church Congregation of River John.

Our mode has been the weekly offering and in the following manner. A box stand at the entrance to receive contributions, envelopes are kept on hand for the purpose, each person contributing writes his or her name on the envelope with amount enclosed. A committee of three count the money at stated times, and place to the credit of parties the amount deposited. At the end of financial year 1st June the books are made up, and a printed statement placed in the hands of each contributor.

It is now about eight years since we adopted this system and have met with fair success. In contrast to the old subscription lists we have found it much better for various reasons:—It is not half the trouble, it gives people a chance to do their duty unasked, and persons can contribute small sums which are not felt, by the giver. Like the offering of the ancient Israelite, a ram or a turtle dove as the case may be, is accepted.

But as in other matters perfection cannot be obtained until the people become perfect. The principal defect with us is a delay in paying up, leaving, too much to be paid in the last quarter of the year. This I believe is occasioned to a large extent by neglecting the weekly offering. Again there may be a few, who left to the freedom of their wills shirk the duty altogether. Happily this number is small.

I notice that some congregations have adopted a common fund and no published reports. Where this mode is successful it certainly works a higher standard. We have chosen the 'publishing' system to stimulate ambition where it is needed, where it is not needed, no harm is done.

Our mission schemes were formerly by collection in church. It is now managed by the Ladies of the congregation who make a personal canvass, and have far exceeded the amount raised in the old way.

Yours truly,

A. MCKENZIE.

As was mentioned in last number this issue has been kept back a few days in order to give the Statistical tables and Reports of the Boards having charge of the various schemes of the Church.

The Maritime Presbyterian.

VOL. II.

MAY 15th, 1882.

No. 5.

STATE OF THE FUNDS AT THE CLOSING OF THE ACCOUNTS, MAY 1st, 1882--MARITIME PROVINCE.

FOREIGN MISSIONS.

Bal. due Treas. May 1st, '81	\$ 560 67	
Expended to " " '82	1171 95	12278 62
Received to May 1st, '82		13000 20
In fund " "	\$ 727 64.	

DAYSRING, ETC.

Bal. due Treas. May 1st, '81	\$ 452 25	
Expended to " " '82	3329 44	3781 69
Received to May 1st, '82		3447 46
Bal. due Treas.	\$ 334 23	

HOME MISSIONS.

Bal. due Treas. May 1st, '81	\$ 653 23	
Expended to " " '82	3843 96	4497 22
Received to May 1st, '82		4652 54
In fund	\$ 155 32	

SUPPLEMENTS.

Bal. due Treas. May 1st, '81	\$ 2121 41	
Expended to " " '82	4086 97	6187 78
Received to May 1st, '82		4196 84
Bal. due Treas.	\$1890 94	

COLLEGE.

Bal. due Treas. May 1st, '81	\$ 1691 20	
Expended to " " '82	9586 27	11277 47
Received to May 1st, '82		8157 88
Bal. due Treas.	\$3119 59	

AGED MINISTERS FUND.

Expended to May 1st, '82	\$1260 99	
Received including Bal. of \$325 30.		1884 50
In fund	\$624 50	

BURSARY FUND.

Bal. due Treas. May 1st '81	\$183 36	
Expended to " " '82	852 00	1035 36
Received to " " "		843 90
Bal. due Treas.	\$191 46	

RECEIPTS FOR THE MONTH OF APRIL.

Foreign Missions	\$3267 57
Dayspring and Mission Schools	669 34
Home Missions	750 76
Supplements	579 43
College	1250 44
Aged Ministers	291 48
Bursary	136 00
Synod	29 00
	\$6904 02

P. G. McGREGOR, Treasurer.

The Church exists for the purpose of extending and establishing the Kingdom of Christ. There are five principal Agencies through which the Church in the Maritime Provinces does its part in this great work, viz: Collegiate Education, by which it trains young men for the ministry, supplementing work, raising money to aid weak congregations that have a settled ministry; Home Missions that of sending laborers, chiefly student catechists, to the more scattered and destitute parts of our country where there is as yet no settled ministry; French Evangelization, sending the gospel to the one and a quarter millions of Roman Catholics in Canada, chiefly in the Province of Quebec; and, Foreign Missions, to carry the knowledge of Christ to the heathen.

In French Evangelization we work together with the Western Section of the Church. In the other four, our Eastern Section works by itself. The committees of our own four Special Agencies have lately been holding their meetings and preparing their annual reports. These reports are given in this issue, and by studying them we may gain a pretty thorough acquaintance with the work to be done and being done by our Section of the Church.

Another report is printed in this issue viz. the amounts given by each congregation in the Maritime Provinces towards these various agencies, so that in the present number we have a brief yet minute and exact history of what our church has done during the past year for her Master and His cause.

SYNOD AND ASSEMBLY.

The following facts and propositions are submitted.

1. That while the Home and Foreign Mission Funds are now happily out of debt, the College and Supplementing Funds have a balance on the wrong side and need more income.

2. That if out of debt, the work should

be enlarged. Some weak congregations should get more aid, the college should be better equipped, more men should be sent to the Foreign Field, islands, in the South seas where a few years since there was no opening are now asking for missionaries.

3. That to accomplish these ends and attain more nearly the ideal of our duty there should be a more wide spread and intelligent interest in the work of the church.

4. That sessions and especially ministers are largely responsible for the degree of interest that may be felt on these matters throughout the Church, for where the work of the different schemes is clearly and faithfully set forth, Christian people will always respond more or less liberally.

5. That any revival in this direction must begin with elders and ministers especially the latter.

6. That the best human agency to accomplish the end is by discussion of the schemes in church courts, where all may learn what each knows and all be stimulated by what each feels. How it deepens ones interest to hear any live subject warmly discussed at a public meeting, Iron sharpneth iron.

7. That the Agencies through which the work of the church is for the most part accomplished are the committees on College, Home Missions, Supplementing, and Foreign Missions, whose reports are given in the following pages.

8. Therefore the way in which the church on the one hand and the church's work on the other, can be most completely brought into contact is by having these reports submitted to all our ministers and as many elders as possible and by having these ministers and elders discuss the work done and the best ways and means of doing more.

We have two church courts in which these could be submitted and discussed. Our Synod, where all our ministers and an elder from each congregation have seats; and the General Assembly when one fourth of the ministers directly interested in supporting our funds, and an equal number of elders have seats and where taking last Assembly as an example, but one half of this fourth or one eighth of our Synod, were present.

If then these reports be submitted and discussed in Synod, we bring the church's work into contact with the whole Eastern Section of the church, into contact with all the ministers, and an elder from every congregation. If the reports be taken past the Synod, to Assembly, and discussed there, the work of our Eastern Section is brought into contact with at most but one fourth of those supporting our schemes.

When our Eastern schemes are discussed at Synod all are directly inter-

ested in them, and all who are there, are directly interested. When those schemes are discussed in General Assembly, but one fourth of those directly interested, and who will stir up their congregations to contribute to them are there, and only about one fourth of those who are there, are directly interested in them.

Since the Union of 1875 little has been left for our Synod to do. Its meetings usually last but two days. Matters of lesser moment only come before it and unless some matter has been specially referred to the Synod by some of the committees their reports are submitted to the Assembly and there discussed.

The effect of such a practice is that some at least of the one fourth, think it scarce worth going to Synod as they are going to Assembly; some of the three fourths, think the same thing, because there is so little to do at Synod and those who do attend, meet and separate, knowing and caring little more about the work of the church than when they came, for the great work of the church has scarcely been before them.

Taking as an example the docket of business submitted to last Synod and printed in the Maritime Presbyterian for June there was not the slightest reference to any of the schemes so far as the discussion of ways and means was concerned. Any thing that was said or done regarding them came up indirectly and not as the regular work of the court.

If these reports were all submitted to Synod and taken up as part of its business, there would be something to do to encourage members to attend. One fourth would go to Assembly from Synod knowing something of the church's work more interested in it, and better fitted for their work in Assembly; three fourths would go to their homes knowing more and prepared to do more, not only in their own congregations but in the field for their Master.

The church and its work should be brought as closely into contact as possible and to this end the work of the Church should be discussed so far as is practicable in that court where there is at once the largest gathering and the largest representation and that court is with us the Synod. To transfer such discussion from Synod to Assembly is to cut off three fourths of the church from the benefits to be gained by taking part in such business. Instead of Synod meeting two days and Assembly ten. If the term of the former were doubled and the latter lessened by half and all the work that could be done equally well by the Synod were transferred to it, the Church and her work would be the better for it.

REPORT OF THE BOARD OF PRESBYTERIAN COLLEGE, HALIFAX, SESSION 1881-82.

The Session was opened on the evening of the evening of Nov. 2nd by a Lecture delivered in Chalmers Church by Rev. Dr. Pollok on "One-sidedness in religious thought" and was closed at a public meeting held in St. Matthews Church on the evening of April 27th, when addresses were delivered by Rev. Messrs. Barrows, McPherson, and the Principal.

Fifteen Students attended as follows:
First Year: Thomas Stewart, George Fisher, George St. Allan, James Fiske, and John Ferry.

Second Year: Samuel Rosborough, A. W. Mahon, William Dawson, R. C. Quinn, S. Lord, R. D. Ross, and W. H. Ness.

Third Year: James McKenzie, J. R. Fitzpatrick and Robert Nairn.

Four others of the seven who are studying abroad will graduate this year so that there will be an addition of seven, five of whom may be expected to remain in the Lower Provinces, while one will go to the Foreign field and one to the North West.

Subjoined are the reports of the Professors.

REPORT OF PRINCIPAL MACKNIGHT.

Apologetics: Class attended by five students; the Evidences of Natural and Revealed Religion, and topics in the first volume of Hodge's Systematic theology.

Systematic Theology. Attended by ten Students. The doctrine concerning Christ, the constitution of His Person, and the nature and design of his Work and topics in the third volume of Hodge.

The Discourses: (Homily and Theses) appropriate to these classes were read and criticized as usual.

In both classes two written examinations were held, one in the middle of the Session, and one at the close.

The time devoted on Tuesday to Doctrinal Exegeses, was employed in the Study of the Epistle to the Romans, Chapters V and VI.

I have pleasure in testifying to the diligence of the students, and the propriety of their deportment.

PROFESSOR POLLOK'S REPORT.

The portion of Church History, which was studied during the past Session, includes the Apostolic Age and the first two periods of the Church in its ancient

and classic form, extending to the year 602. This part of the work occupied two days in each week. During four months of the Session, lectures were given on three days of each week upon the History of Scottish Christianity down to the Reformation. In this course of lectures particular attention was given to the early Celtic church, a subject upon which archaeological study has thrown much light and afforded information interesting to the student of early British Christianity; shewing that it was of a type differing considerably from that which was subsequently introduced and that thus it had character of its own. During two months of the Session lectures were given on two days of each week upon one department of pastoral theology; namely, the cultus or worship of the Presbyterian church, a subject which is attracting no little attention at the present time. During two months, sermons and lectures upon prescribed subjects were read and criticized in the class. Upon the church history lectures examinations were regularly held. Passages in the Greek Testament were read on one day in each week. All the regular studies were brought under review in two Sessional examinations, in which the high averages obtained by a very large proportion of the students have proved that the studies of this class have received steady attention. The uniform good conduct and diligence of the students have rendered the whole work of the Session pleasant as well as profitable to us all.

It is proposed during next Session; (1) To resume the lectures on Scottish Church History, beginning at the Reformation period; (2) to finish the course on pastoral theology; (3) to give a few lectures on Christian missions, as required by an injunction of Synod.

PROFESSOR CURRIE'S REPORT.

"The Junior Hebrew class, composed of the first year students, met every day and overtook the amount of work ordinarily performed in this department. The manual used as a text book, Green's Elementary Hebrew Grammar and Reader, presents a series of lessons of a strictly progressive character, which commencing with the alphabet carries the student through the leading principles of orthography, etymology and syntax. As the quantity of Hebrew given for reading lessons is equivalent to about 10 or 12 chapters of ordinary length, and as these extracts largely consist of selections from all parts of the Hebrew Scriptures chosen to illustrate grammatical principles,

the student acquires a fair vocabulary of words, and also such a knowledge of forms as enables him with the aid of grammar and lexicon to translate almost any verse with which he may meet. Nearly the whole of this manual was read twice.

The Senior Hebrew class, consisting of seven students of the second year and three of the third, also met every day, and during the term read selections from Genesis, Exodus, Isaiah, Ezekiel, Chronicles and Ecclesiastes. These selections were read exegotically, the meaning of the passages being deduced by the ordinary hermeneutical aids, including at times the Latin Vulgate and the Septuagint Versions. In these readings, the aim was not so much to enlarge the student's vocabulary as to teach him how to interpret the Hebrew Scriptures. A new feature has during the term been introduced into the exercises of this class, *reading Hebrew at sight*. Occasionally, as time permitted, at the close of the prescribed recitation, selections of from five to ten verses made almost at random from the historical parts and from the easier Psalms and Prophets, were placed before the class and with little difficulty were read at sight. The main object of this exercise, which it is our purpose to continue, is to accustom the student to read the Hebrew Scriptures as easily as he reads the Greek. Throughout the whole work of this class special attention was devoted to the more difficult syntactical phenomena of the language, with, it is hoped a fair measure of success. Instruction in Hebrew composition was given by means of written exercises, recitations and the blackboard. In Chaldee, extracts from Daniel and Ezra were read, also selections from two of the Targums.

Towards the close of the term, at the request of the class a few lessons in Elementary Arabic were given, Bagsters Reading lessons in this language being used as a text book.

To the exegetical class, which was attended by all the Students. I lectured twice a week, taking as the subject of Mondays lecture the Criticism of the New Testament Text and as the subject of Wednesdays lecture the Epistles to the Philippians. With this class I also met on Friday, when an oral examination was held on a text book on the Canon. Greek and Hebrew critical exercises, prescribed respectively to the first and the third year students, were read in class and critised. Four written examinations on class work were held during the term,

and the results as a whole, show averages as high as those attained in former years.

In closing, I have pleasure in testifying to the exemplary diligence and deportment of the students.

THE PAST SESSION.

The past Session has been in the opinion of the Board, decidedly successful; and they have every confidence in the character and attainments of the graduates and of those who have still one or more terms to study.

They have had under consideration the practicability of making the Session, a Summer term, so that the Students might go into the Home mission field, when the want is most urgent, but after consulting the Students and weighing the advantages and disadvantages, they are not prepared to recommend a change.

By act of Legislature of Nova Scotia the Senatus have now the right to grant degrees in theology, a power which for the present Session has not been used.

LIBRARY.

One hundred dollars has been expended in the Library not much more than what is required for Text books and current theological literature. Valuable additions have been made by the family of the late Dr. Bayne of Pictou, who have given 330 volumes, and by Mrs. Munro, of Wallace, widow of Rev. John Munro, who sent 240 volumes. These gifts have been gratefully received and acknowledged, being valuable in themselves and interesting memorials of two of the fathers who will long be remembered for their work and their works sake. Some valuable missionary works, more than twelve volumes have also been placed in the shelves as proceeds of the gift of Rev. E. A. McCurdy "In Memoriam" of his deceased boy, Roy McGregor McCurdy.

PRIZES.

The class prizes for general excellence were awarded as follows:—

- 1st. year—Thomas Stewart \$20. George Fisher \$15.
- 2nd. year—William Dawson \$15, S. Rosborough \$10, S. Lord \$10.
- 3rd. year—James Mackenzie, \$20.

SPECIAL PRIZES,

St. Davids Sabbath School Prize to the Student making the highest general average \$40.

The Fort Massey Prize—For the highest marks in Hebrew and Exegetics, Thomas Stewart \$25.

The St. Matthews Prize for the best

Committees, and of distinct funds has not arisen from any essential difference or interference, but from the growing magnitude and importance of the work of sustaining with system and liberality, the newer, smaller, and therefore weaker Congregations. This under a different name, is a part and a most important part, of the Home Mission work of this Church.

A few facts will explain and prove this assertion. When the Free and the Presbyterian Synods of Nova Scotia united, in 1860, a few congregations of the former Synod were aided by grants from the Parent Church. The latter Synod received no aid from without, and had but one pastoral charge receiving supplements. In 1862 there were eleven in the United body; and next year fifteen. In 1866, the Synod of New Brunswick entered the Union, and in four years, from that date the supplanted charges had risen to thirty seven and the expenditure to \$3-525.00 a rapid augmentation, alike in the number assisted and in the rate of payments.

This it is believed was a larger proportion of aid receiving Congregations than ever obtained in the West; and called for contributions to Home Missions, beyond what has hitherto been given in the Lower Provinces. What had hitherto been quite a secondary part of Home Mission work, came to make the largest demand on the Treasury; and the necessity arose of doubling the Home Mission fund, or of what was preferred, of dividing the work, the fund and the Committee. For eight years up to the time of the General Union, and for four years since, the supplementing department has been conducted separately, and though a very large proportion of Congregations was on the list, nearly one fourth of the whole, yet only \$1080, of debt had accumulated in thirteen years. The sudden withdrawal last year of aid hitherto granted, both by the Established and Free churches of Scotland, happening as it did at the time of greatest depression caused a deficiency of over another thousand, making a debt in all of \$2121.00.

The cause, on account of which, the Committee did not at once attempt its removal, having been already stated to the General Assembly and accepted as satisfactory, it is only necessary to state that for the year just past, the aim of the Committee was simply, to carry on the work on the same scale and plan as formerly, and to do it on our own resources, without any increase of debts.

Notwithstanding that the Committee was on the watch against making promises beyond their means of fulfilling, their estimate for 1881-82 instead of being diminished, was increased by \$200; but on the other hand, instead of guaranteeing payment in full, as in the past, notice was given, that unless the means should be furnished by the Congregations, there would be a deduction, to the extent of one fourth from the sums set down opposite to the respective Congregations.

Thus far payments have been made in full, in accomplishing which, the Committee has to acknowledge with profound gratitude, the receipt in their time of need, of one hundred pounds sterling from the Presbyterian Church of Ireland, whose former liberal benefaction to the Presbyterian Church of New Brunswick, withdrawn for a time, have come back of late years enabling the Committee to do for that Province more than would otherwise have been practicable.

Our receipts for the year . . . \$4196.84
Our Expenditure 4065.97

Balance on the year \$ 130.87

The result however is not so gratifying as first appearances would indicate. The greatest difficulty has ever been, in meeting the July payment; and it is still very questionable if that can be accomplished without making the deduction shadowed forth at the time when the lists were submitted to, and passed by the General Assembly. But while aware of the difficulty, the Committee are not discouraged; for they can look back on twenty years of payment, without the abatement of a dollar in any case, and they therefore trust that they will be carried through, by the same principle which has supported them in the past; and this is certainly not the principle of eleemosynary aid, or help to poor ministers, but the principle enunciated by the Apostle Paul, in his epistle to the Corinthians. "For as the Body is one, and hath many members, and all the members of that one body being many are one body so also is Christ" as appears from the connection, the Church of which he is the Head. Again, "For I mean not that other men be eased and ye burthened, but by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality, as it is written, "He that had gathered much had nothing over, and he that had gathered little had no lack." The real principle of the

fund in the past and present, has been, and is, the obligation of the stronger to help the weaker so that every congregation may have the full benefit of a Pastors labours. It deals with congregations not with ministers.

To this principle, prominence has been given in reports and public advocacy of the fund; and its power appears from the fact that the following Congregations, after enjoying the fostering help of their brethren for a time have passed from the list of aid receiving churches, and now rejoice in the privilege both of maintaining their own Pastors, and in turn of aiding those that now require a helping hand, Moncton, PrinceSt. Charlottetown, Sheet Harbor, Clyde River, Cornwallis, Bridgetown, Harvey, West Bay Boulevard, St. Anns, Grand River, Earltown, Little Harbor, Mahone Bay, Blackville, River Charles, West Point, Woodville, Baddeck, Prince William, twenty, one for each year, up to 1881; and the present year is no exception for the congregation of Coldstream, at the suggestion of its Pastor, has given notice of its intention to become self reliant and independent for the future. The Committee therefore feel warranted in saying that the Supplement fund in the Maritime Provinces, instead of being as some have represented it, a failure, has done excellent work, and proved a decided success.

The subjoined tabular statement will shew at a glance, in Presbyteries, the number of contributing Congregations for the past years, the sums paid and the disbursements made.

Name of Presbytery.	Congregations contributing.	Paid in.
Pictou.....	1880-1881-1882	\$346.49
Halifax.....	22 16 15	\$4,500.58
Yanroy.....	23 21 25	\$1,515.17
St. John.....	15 15 14	\$724.77
Maritime.....	15 18 18	\$521.27
Williams.....	21 12 13	\$443.41
P. E. Island.....	10 8 5	\$207.73
Sydney & Richmond.....	5 2 2	\$79.90
Victoria & Yarmouth.....	10 20 20	\$50.00
Lunenburg & Yarmouth.....	7 5 7	\$350.30
Newfoundland.....	7 9 10	\$41.09
Total.....	117 127 130	\$815.03
		\$2014.74
		\$3497.09
		\$3,028.17

The Committee at its recent semi-annual meeting carefully examined the Reports of all the presbyteries but found that in several cases where no application was made or the information was so defective that the Committee had no sufficient data for coming to a conclusion. The list so far as reported is subjoined and for purposes of comparison is placed side by side with the last years list :

Presbytery of Miramichi.

1 Tabusintac.....	1881-2.....100 00	1882-3.....100 00
with \$25 additional of the people will raise 100 more.		
2 Redbank.....	125 00	150 00
3 New Carlisle.....	150 00	150 00
in view of settlement to be reduced next year.		
4 Black River.....	100 00	100 00
5 Bathurst.....	50 00	
with probability of other \$25 for 1882-3.	\$525 00	500 00

St. John Presbytery.

1 Sussex.....	100 00	100 00
2 Springfield.....	135 00	100 00
with \$25 additional if the people raise \$100.		
2 Bocabec.....	90 00	100 00
with additional \$20 if the people fulfil their engagements.		
4 Carleton.....	200 00	100 00
5 Buctouche.....	100 00	
6 Chipman.....	125 00	100 00
7 St. Andrew's.....	150 00	200 00
8 Woodstock.....	200 00	160 00
being sum for the first year requested by Presbytery.		
9 Nashveak and Stanley, delayed for facts.....	108	
10 Hammond River &c.....	150 00	15 00
11 St. James. Deferred for financial & stated facts 100 00		
12 Hopewell & Salisbury.....	100 00	100 00
with probability of other \$25 for Spring- field, and \$20 for Bocabec,	\$1558 00	1100 00

Prince Edward Island Presbytery.

1 Cove Head.....	72 00	80 00
2 Tryon & Bonshaw.....	135 00	150 00
3 Tignish, &c.....	150 00	150 00
4 Dundas.....	90 00	00 00
	\$447 00	380 00

Lunenburg and Yarmouth.

1 New Dublin.....	100 00	100 00
with notice of discontinuance unless the people will raise \$100.		
2 Carleton and Chebogue.....	135 00	150 00
	\$235 00	250 00

Sydney Presbytery.

1 Gabarus.....	144 00	
2 Cape North.....	50 00	
3 Leitch's Creek.....	125 00	
Delayed for information and application.	\$319 00	

Victoria and Richmond Presbytery.

1 Lake Ainslie.....	50 00	50 00
if the people make up \$400.		
2 N. E. Margaree, Chetcamp & Whale Cove.....	100 00	100 00
3 Mabou.....	50 00	100 00
4 Strath Lorne.....	75 00	75 00
	\$275 00	325 00

Received out.

THE MARITIME PRESBYTERIAN.

Wallace Presbytery.

1 Amherst.....	125 00	125 00
2 Pugwash.....	100 00	100 00
3 New Annan.....	40 00	40 00
On Condition that the people raise \$350 with \$205 00 arrear.	205 00	205 00

Truro Presbytery.

1 Acadia Mines.....	80 00	50 00
with notice of discon- tinuance at the end of the year.		
2 Parrsboro'.....	150 00	150 00
3 Coldstream.....	80 00	
none asked for.	310 00	200 00

Presbytery of Halifax.

1 Richmond.....	200 00	200 00
2 Musquodoboit Harbor.....	180 00	
not yet asked for.		
3 Kempt and Walden.....	120 00	120 00
4 Annapolis.....	100 00	150 00
	500 00	470 00

Recapitulation.

Miramichi.....	\$ 525 00	500 00
St. John.....	1558 00	1100 00
P. E. Island.....	447 00	380 00
Lunenburg and Yarmouth.....	235 00	250 00
Sydney.....	319 00	
Victoria and Richmond.....	275 00	325 00
Wallace.....	265 00	365 00
Truro.....	318 00	200 00
Halifax.....	600 00	470 00
	\$534 00	3190 00

The apparent diminution of claims to the extent of almost one thousand dollars is not real but arises from the absence of several applications which will yet be received and disposed off one month from this date.

The Committee are of opinion that the existing debt should be removed during the present year, and a sub-committee has been appointed charged with the duty of making the needful arrangements and efforts for having this accomplished. It is confidently anticipated that our successors will meet the General Assembly next year with a clean Balance Sheet.

Respectfully submitted,
 THOMAS SENGWICK, *Convener.*
 P. G. MCGREGOR, *Secretary.*
 Halifax, May 1st, 1882.

REPORT OF COMMITTEE OF HOME MISSIONS—MARITIME PROVINCES, 1882.

In submitting their annual Report the Committee have to state that no change has taken place in the general features of the work, or in the mode of conducting it; and they have no striking facts to narrate. New districts are not being

opened up for settlement in the Maritime Provinces, and population is increasing very slowly; and as a consequence, few new congregations have been organized, and not many new stations supplied. Little more can be said, than that the old ground has been held, and some progress made in the direction of a fuller cultivation; and this has been done under the disadvantage of young men and families removing to lands giving promise of an easier and more abundant livelihood.

The work has engaged the services of twelve ordained ministers, nine Probationers, and twenty-one student-missionaries, in all forty two, as against forty-five for the preceding year. Of the twelve ordained ministers, three were located, and nine itinerated; but the latter class were not in all cases employed under the Committee for the whole year; so that the average service of ordained ministers would be about eight for the twelve months. Of the nine Probationers employed, two have been absent for the winter, and six have been settled, in charges, the ninth having offered his services for the Great North West. The nine have done work the equivalent of six for the whole year.

The employment of the twenty-one students has varied from four months to five, six, and in one case to at least eight, the average being above five, and the work done, the equivalent of nine men engaged for the whole twelve months, so that the three classes of laborers have given the work of twenty-three men for a year.

And where were they employed? The preachers, ordained and unordained, with the exception of those located, have been employed in all the Presbyteries, that of Newfoundland excepted, according to the number of existing vacancies, and the urgency of the respective Presbyteries in seeking the supply of their wants. During the summer the requirements of Presbyteries were pretty fully met, but during the winter months, not only were the stations occupied in summer by students, generally destitute, but vacant congregations had not much more than half the preaching they sought.

MISSION FIELDS WITH PASTORS.
 NEW KINCARDINE COLONY AND THE TORQUE.—Rev. J. A. F. Sutherland.
 These districts have been described in former reports and repetition of their geographical position is therefore un-

necessary. During the past year, they have both been under the charge of Mr. Suthorland who was engaged by the Presbytery of St. John, the Committee agreeing in the peculiar circumstances of the colony, and of the Tobique, to provide \$500 the Presbytery to try and get \$200. The Missionary's labors have been faithful, and abundant, two-thirds of the time being given to the Colony and one-third to the Tobique. In the former, besides the Sabbath preaching, which was well attended, he conducted four Bible classes in different localities, visited 87 families, dispensed the Lord's Supper twice, and added four to the Communion Roll.

In the latter, he supplied regularly Tilley, Arthurette, and Three Brooks; and occasionally Riley Brook, the most distant settlement about 60 miles from the mouth of the Tobique. These stations include 37 families which were all visited, once at least, some oftener, besides many others having no Church connection; and the Lord's Supper dispensed at Tilley, Arthurette and Three Brooks. In all the settlements, the attendance was encouraging, and the people made good their proportion of stipend, having provided the \$200, besides contributing to some of the schemes of the Church, thirty-eight dollars and meeting local expenses.

BEDFORD AND WAVERLY—REV. GEORGE CHRISTIE.

This is a district from ten to twelve miles from Halifax, but although so near to a city with many ministers it was little better than a moral waste when the Presbytery of Halifax located Mr. Christie, to see what would result from the presence and labors of a resident minister. Progress has been slow but steady. It was a valley of dry bones, when the missionary took charge, not very many but very dry. But now he reports some moving among them adding "but whether this is to be followed by a quickening influence from on high is known only to the Sovereign Lord and Redeemer, 'not by might nor by power but by My Spirit saith the Lord.'" The people, to say the least, are showing some interest in spiritual things, and talk about church matters. They recognize the duty of attending the house of God. The Sabbath School promises to be much larger at Bedford this summer than at any former period. May the shaking among the dry bones be followed by the breath of the spirit of life! A bull has been provided through the pastor's efforts, chiefly among friends

in Halifax, which will be of material benefit in reminding summer visitors that the doors of the sanctuary are open and they are invited to enter. Mr. Christie reports his average congregation at Waverly as double what it used to be, notwithstanding frequent removals to other places. Many who once stood aloof now attend preaching, give some support, and seek christian fellowship. The congregation evidently shows more life and hope.

Baptism 13 in both sections. Addition to the Communion Roll, five; but in consequence of removals the Communion Roll is one less than last year.

LITTLE BAY AND BETTS COVE—REV. W. S. WHITTIER.

Mr. Whittier has completed his second year of service to the entire satisfaction of the Presbyterians, and people generally, of these mining districts. His reports have not yet come to hand, and probably will form an addition to this report. One of his supporters writes, expressing the thanks of the people for the succession of earnest workers, which the Committee has sent, Messrs. Cruikshank, Gunn and Whittier. He says that "the general church attendance was in the morning at Little Bay from 70 to 100 and in the evening 150 including Episcopalians, Wesleyans, &c., as well as the Presbyterians." He adds, "We part with Mr. Whittier with great regret because in addition to his valuable pastoral service, his kind cheerful companionship did much to help us in this our isolated home."

The future of this mission is now somewhat uncertain. The prospective change of property into the hands of an English company may involve the dismissal of the men at whose request and by whose aid the mission was begun, and has been sustained, they providing the half and the Committee the other half of a salary of \$300. So soon as Mr. Whittier returns, and the Presbytery of Newfoundland is heard from, the requisite steps will be taken to meet the wishes of the Presbytery and people respecting the continuance of the mission.

GOOSE RIVER, CUMBERLAND—REV. W. S. DARRAGH.

By the regulations of the general assembly, this congregation is too weak numerically and financially to be placed on the list of supplemented charges. The Presbytery of Wallace therefore applied for sympathy and aid, to this committee, when after inquiry it was agreed to com-

I. *Glassville and Florenceville.*—These two stations occupy an area of thirty miles by ten,—have sixty, and eighteen families connected with them respectively,—an average Sabbath attendance of one hundred and twenty, and sixty; communicants, seventy, and twelve; sabbath-school, children, one hundred and sixty, and forty,—and many Presbyterians who could be brought in with little care and labor. Our Catechist reports the procuring of a farm as a glebe, and the raising of nearly three hundred dollars to repair the church, and erect a manse. His belief is that, with a little aid and encouragement, the field would soon be self-sustaining. In support of this belief, he speaks of having visited two hundred families in the Glassville section. II. *Londonderry and adjacent Stations* contain fifty-four families; and all express their willingness to “make great sacrifices,” to quote from our Catechist’s return, in order to secure the services of an ordained minister. III. *Baillie and Tower-hill.*—Of this field, our very intelligent Catechist speaks of “pressing need of a settled pastor to take it in charge. Many, not belonging to any church, could be brought into ours, if properly cared for.” Only forty-three families are connected with these two stations; but one hundred in all were visited; and there are others not yet overtaken. IV. *Quaco and Black River.*—Of these stations I can speak from personal observation,—having ordained elders and dispensed the communion, etc. at both some weeks ago. They form a field of very great interest. Could we secure one man to labor even on alternate months at Quaco, etc. and at our fifth Group of Stations, *St. George, etc.*, we might cherish the hope of building up fairly flourishing charges in both. But both are in great need, as regards services; and of course, a laborer in each would be vastly preferable. Both are earnestly desirous to obtain a settled pastor; and each would, we believe, raise at least, the minimum, entitling to supplement. At Quaco, there are in all, fifty families, some of whom are wealthy. From *St. George*, full returns are not in my possession; but our conviction is, that these places need only suitable men, to become in a short time, self-sustaining charges. Our cause, in this vast, unwieldy missionary Presbytery, has reached a critical period of its history. Never were the people more alive to their duty; never, as attested alike by the reports of our Catechists,—by the financial returns,

—and by the observation of members of Presbytery, was there a keener desire to secure regular services. What chills, if it does not absolutely kill our efforts is, that, during the winter months, when the people are, on the whole, most accessible, the other denominations are busy, and often gather the harvest from the labors of our Catechists, who, the while, are at college. Thus our work is a perpetual labor of Sisyphus. It is, no doubt, gratifying that additions are made to any branch of the Christian Church; but assuredly, our present sporadic system does not bear much fruit among us, as regards the extension and consolidation of Presbyterianism. Our general position is, that, unless we succeed in securing the services of a few ordained men to assist us in working our, territorially, vast field, we are forced, with whatever reluctance, to submit that we simply cannot hope, humanly speaking, to make satisfactory progress.

MORE PREACHERS WANTED.

The Committee express hearty sympathy with these proposals, and their readiness to move, as far, and as fast as men and means will permit. The church unquestionably wants more of both. The Great Lord is surely calling on us to furnish more. Our supply of preachers is manifestly inadequate. We have in the Maritime Provinces four or five coming to our help annually, but we need eight or ten. Last winter we had not a man to send to carry the Gospel to the Lumbermen of New Brunswick, cut off from all public religious ordinances, nor are we now in a position to occupy, except for the summer, the four posts printed by the *St. John Presbytery* as in jeopardy.

And with more men further supplies are required. If the men should be provided their location would involve the outlay of another thousand per annum.

And how is this to be accomplished? If ministers will bring the needs of the church fully before their people, awakening an intelligent interest in all her schemes, and will make arrangements for frequent and systematic contributions, the object will be gained, but not otherwise, for vague appeals will meet with feeble and fitful responses.

FINANCES.

The Committee began the year with a debt of \$623.53 and they close it with a Balance on hand. A few years ago, large aid came from the Established and Free Churches of Scotland, now that aid

is given for the benefit of Manitoba and the North-West. Whatever has come into our treasury has been from the spontaneous efforts of our people. The grant kindly sent from Ireland was applied as formerly to help weak congregations, and went to aid the fund of another Committee.

Last year's report closed with these words "While thankful to the Parent Churches, for much kindness and great liberality, henceforward we must look entirely to our own people; combining a proper self reliance, with full trust in the presence and resources of Him who is able to make all praise to abound towards us that we always having all sufficiency in all things may be able to abound to every work." *We repeat the words with emphasis.* Our people are both able and willing to carry on their own missions, and are showing that they will do so. 164 congregations have come forward to maintain our funds, and our independence; and the Committee would express cordial thanks for the liberality of many. Had all responded, another object earnestly desired by the Committee, the sending of some five hundred or a thousand dollars to help the missions in the North-West, might have been reached. Indirectly indeed, something has been done. Two hundred and fifty dollars have been remitted to Manitoba College, provision has been made so that gifts hitherto received from Scotland, have been transferred to the newer country, and active supporters from nearly every congregation in the Maritime Provinces some of whom are trained givers, have gone West and will strengthen Church and Mission Stations there. The Committee would gladly have sent more; because they believe in dispersing abroad, in working for, and giving to, the Lord's cause, beyond our own limited sphere; and more especially because they recognize the obligation of the Presbyterian Church in Canada, regardless of lines and landmarks, to follow our people over the continent, and to extend the church of Christ, from shore to shore. May this or some other Committee, ere long, be able to report that every Congregation in the Maritime Provinces has sent up its contribution to the Home Mission Work of the Church:

Receipts to May 1st, '82, ..	\$4652 54
Expenditure—Bal. due Trea.	
May 1st, '81.	\$653 23
To Located Ministers	1468 87
To Itinerant " "	645 98
To Students.	860 48

To Manitoba College	250 00
To Travelling Expenses of Students, Ministers and Committee.	211 12
To Agency	300 00
To Miscellaneous.	107 54
To Bal. in Fund.	155 32 4652 54

Gain in the year \$308 55.

One year ago the Committee enjoyed the services of two conveners, the one resident in St. John and the other in Halifax. They have now to report with much regret that they have not one. The removal within one year, of Dr. Waters to Newark and of Mr. Pitblado to Winnipeg has proved a very serious loss to the Committee and to our Home Mission Work. The Committee look to the General Assembly to acknowledge their services and to fill up, as far as possible the blanks caused by their removal.

Respectfully submitted,
P. G. McGRIGOR.

Secretary.

Halifax, May 17, 1882.

The Egyptian Ministers have decided upon the total abolition of slavery, and to enforce it Kader Pasha has been appointed Governor of Soudan, and a special department will be created at Cairo. Instructions in regard to the slave trade are in preparation.

The second Synod of the Tasmanian Presbyterian Church met in October at Hobart Town. The members were refreshed by the presence and powerful mission appeals of the Rev. J. G. Paton, for twenty-four years connected with the New Hebrides Mission.

A Turkish Sheik, calling himself El Medhi, or the "Messiah of Islam," is leading an uprising in Khartoum. He recently defeated an Egyptian army sent against him, and killed three hundred of them, including their leader.

The Tasmanian Church has recently begun to take a special interest in this mission. The Synod recommended all the congregations to form auxiliary associations for the better support of the mission.

THE Children's Presbyterian.

The Little Slave Girl.

FOR THE CHILDREN'S PRESBYTERIAN.

Dear Children,

Those of us who are a little older than you are can remember when slavery existed in the Southern States. The negroes of these Southern States, nearly all belonged to the white people, and were bought and sold at pleasure just as we do sheep or oxen. Those of you who would like to know more about slavery could not do a better thing than to get your father to buy for you a little book called "Uncle Tom's Cabin." I am sure you will like it.

What I wish to do in this letter, is to tell you a story about a little slave girl. A gentleman from the North was visiting in a city of the South. One day in his walk he was passing a place where slaves were being sold at auction. He stopped. One after another was sold to the highest bidder. Soon a little girl was put up at auction. He took pity on the little slave girl. He wished to set her free. He asked the auctioneer what would be the price of her freedom. The gentleman paid the price and set her free. He *redeemed* her.

He took the little girl aside and told her what he had done. He told her she did not belong to her former master—that she now was free. "I have *redeemed* you," he said to her. The little girl could not at first understand what 'redeemed' meant, and what it was to be free. At last the fact seemed to dawn upon her mind that she was free. "Did you say, sir, that I was free—that I could go where I chose," she eagerly asked. "I did" was the reply, "Free then, allow me to go with you. You redeemed me, I want to serve you." The gentleman yielded to her request. He took her home with him. Friends who visited him in his home, often noticed the little girl who was always busy and cheerful. Sometimes the question was asked, "What makes you keep so busily at your work?" or, "how is it that you are so cheerful my little girl?" She had but one reply

to all such questions. "*He redeemed me.*" She gave this as her reason for all her work and labor of love.

And now, dear children, cannot we all say with deepest truth, "*He redeemed me,*" yes, Jesus Christ has redeemed us from the guilt and power of sin. He paid the ransom that we might be free. Christ "gave himself a ransom for all," (See Mathew, 20:28; Mark, 10:45; 1st, Timothy, 2:6.) He saved us from eternal death. He made it possible that we should love and serve him here, and that we should enter heaven at death. And now do we love Him? Do we obey Him? Do we obey Him willingly and cheerfully? Are we working for Him? The best way to do good is to be good. The best way to be good is to do good. Let the little slave girl furnish us with an ever-present motto—"He redeemed me." God grant that from this day we may strive more than ever before to *love* Jesus—to *obey* Him—and to *work* for Him. [But what can I do, says some little reader? Can I work for Jesus? Certainly, You remember the little maid, who waited on Naaman's wife? (If not read 2nd Kings, 6th chapter) She told her mistress where Naaman could be cured of his leprosy. She could not cure him, but she told him who could. Naaman did as she ordered him to do. He was cured. Now you can tell who can cure the disease of sin. Jesus is the only one who can. You can tell your companions of Jesus the great Physician. That is all then any of us can do.

Yours sincerely
Amherst.

Letter from a Pastor.

Dear Children—

I was reading the other day of a missionary society in the United States of which I thought I would like to tell you. It was formed eight years ago and consists wholly of little boys and girls all of whom are busy workers.

One year ago the children of this soci-

city were asked not to depend any longer upon their parents for money for the mission cause but try and earn it themselves. The little line was at once all astir and each one formed plans to help on the good cause.

Now let us see the results of their plans and what their own hands wrought last year. One little fellow planted cucumbers sold them and earned fifty cents. Another picked potatoes and did different kinds of work and also made fifty cents.

For the Children.

As you read the letters of the missionaries your hearts are often deeply touched. But whilst you pity them in some respects you can also learn from them. Some of their customs are worthy of being repeated.

Many of you have been taught the fifth commandment but do you all honour and obey your parents?

A very beautiful custom is observed in China worthy of imitation here. Every New Year's morning each man and boy from the Emperor down to the peasant pays a visit to his mother, all carry a present of some kind and thank her for all she has done for them and ask the continuance of her favour another year. Why do they do this? They believe that their mothers have an influence for good over their sons all through life. You may think this a very strange custom but does it not commend itself to you. You ought to love your parents and seek to obey them. They have done much for you and you can never repay them. Very soon they may be taken from you and it will cause you sad reflection when standing by the open grave to think that you had ill-treated them.

Try to be good and do good and it will please your parents and be a great comfort to them. And when you obey your parents you obey God.

A Rumseller's Story.

A man named Stacy, the owner of a splendid drinking-saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a temperance society he went to them and gave them his experience as a rumseller. We repeat some of his recollections for our larger audience.

"I sold liquor," said Mr. Stacy, "for

eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterward fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon who cannot now buy his dinner. I can recall twenty customers worth from one hundred thousand dollars who are now without money, place or friends."

He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently, rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rumseller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of the saloon."

Don't Go In.

"Young man that is the gateway of hell," said an earnest Christian woman to a young man loitering on a tavern step. He started, turned, and went out—began to reflect, to pray, to be a Christian. That saloon door is the gate of perdition. For your life, for your soul, don't go in! Oh don't go in! It is the top of that inclined plane which is "smooth as glass, slippery as ice," and ends in blackness of darkness.

In there is the bad company, the vulgar talk, the idle-game, the drink of poison-fire, the beginning of the horrible, treacherous, deadly appetite, which will bind your soul with fetters of brass and hooks of steel. Don't go in.

A wretched man, far gone in the slavery of drink, drifted into a Methodist meeting. The convicting Spirit met and aroused him, and he arose to go forward with the penitents. But courage gave way; he fell back, and found himself in the street, and on the steps of a dram-shop. There was a desperate struggle for a moment, then exclaiming, "God help me!" he tore himself away, and went back to find the Lord and a redeemed life.

That saloon is a net laid to catch your unvary soul; it leads to the castle of *Giant Despair*, out of which you will never come again into the sweet sunlight. God is looking down from heaven; your soul is hanging in the balance. For the

sake of the dear ones you will ruin, the life you will blast the heaven you will lose—don't go in.—*India Watchman.*

Bread upon the Waters.

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. xi. 1.

A lady in Scotland, whose husband had left her a competence, had two profligate sons, who wasted her substance with riotous living. When she saw that her property was being squandered she determined to make an offering to the Lord. She took twenty pounds (\$100) and gave it to the Foreign Missionary Society. Her sons were very angry at this, and told her that she might just as well cast her money into the sea.

"I will cast it into the sea," she replied, "and it shall be my bread upon the waters."

The sons, having spent all they could get, enlisted in a regiment and were sent to India. Their positions were far apart, but God so ordered, in his providence, that both were stationed near the missionaries. The elder one was led to repent of sin and embrace Christ. He shortly afterward died. Meanwhile the widowed mother was praying for her boys. One evening, as she was taking down her family Bible to read, the door was softly opened and the younger son appeared to greet the aged mother. He told her he had turned to God, and Christ had blotted out all his sins. Then he narrated his past history in connection with the influence the missionaries of the cross had on his own mind, while his mother, with tears of overflowing gratitude, exclaimed:

"O, my twenty pounds! my twenty pounds! I have cast my bread upon the waters, and now I have found it after many days."—*Watchword.*

Good Manners.

Good manners are among the greatest charms a person can possess, and everybody should cultivate them, especially young people. They are something money cannot purchase, for there is only one way of obtaining them, and that is by habitual practice.

We know a good mother who used to say: "Always use good manners at home, and then when you go among strangers you need never be alarmed, for it will be perfectly natural to you to be polite and respectful." This is true; and we have always thought that the best and

easiest way to do any thing right was to get into the habit of doing it right.

Hardly anything is of more consequence than good manners and politeness in a boy or girl. They render those who possess them favorites with their relations and friends, and prepossess strangers toward them. Politeness costs nothing, and at the same time is of the greatest value.—*The Household.*

Nailed to the Cross.

In one of the Moody meetings in Edinburgh, Scotland, a Scotch minister related the following incident. He stated that a few nights before he had dealt in the inquiry meeting with a lady who was very anxious to be saved. All his endeavors to guide her into the light failed and she went to her home, twenty miles from Edinburgh, in anguish of soul. A day or two later her little boy aged four years, was looking at a picture-book, and his attention was attracted by a picture of the Crucifixion. He asked what it was and was told it was the Saviour nailed there by sinners. With childish curiosity he immediately asked, "Did you nail him there, ma?" The question went to her heart like an arrow, and hastily rising from her seat she hurried to her room there to give vent to her emotion. The little fellow, wondering yet persistent, now turned to his father and said, "Did you nail Him there, pa?" Again the question pierced the heart, and the father likewise hastened from the room. Joining his wife, they mingled their tears and joined their cries to God for mercy, and were not long afterwards led to simple trust in the Saviour who had been nailed to the Cross by their sins.

"Told a Lie with his Finger."

A little boy for a trick, pointed with his finger to the wrong road when a man asked him which way the doctor went. As a result, the man missed the doctor; and his little boy died, because the doctor came to late to take a fish bone from his throat. At the funeral the minister said that "the little boy was killed by a lie which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course, nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun; but it was fun that cost somebody a great deal, and if he ever heard the results of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.

THE TRINIDAD MISSION.

Letter from Mrs. Morton.

Tunapuna,
Trinidad, B. W. Indies,
Feb. 21st, 1882.

My dear Friends

The two days immediately preceding the first day of Lent, (Ash Wednesday) being observed by the Roman Catholic Christians of Trinidad as a religious (?) festival it is neither pleasant to walk the streets nor very safe to drive, it is therefore a good opportunity for letter writing.

To make themselves grotesque and hideous in person, to act like lunatics or worse on the public streets, men in women's clothes and *vice versa* and to indulge in the worst sort of revelling and wickedness is the way in which our lower classes prepare themselves for entering on a season which they profess to hold peculiarly sacred, the Season of Lent. Thirteen different bands of Maskers were advertised by name to play this year in the streets of Port of Spain.

Last year they had a serious encounter with the Police; a great many of the city lamps were broken. There is a man of war in the harbor at present brought hither for the occasion. Could there be a greater mockery of the religion of Jesus? Can we be surprised that the Indian people, looking upon Christianity thus exhibited find in it no special recommendation, nor wish to exchange their 'Hopes' for the so-called *Christian Carnival*.

We are in the midst of our dry season now, the harvest of the sugar planter. Our vegetable gardens lie dry and waste as in the late fall at home. Rain water is carefully hoarded, and happy are they who can supplement it from some neighboring stream or well. We had a nice shower last week in Tunapuna; previous to that the weather had been perfectly dry for two months. Trees are as green as usual; and shrubs do not suffer much, but grass and herbs put on a dry and burnt appearance until the first rains about the middle or end of May when they spring up as if by magic.

This has been an unusually cool season the thermometer falling as low as 62 one night, it is rarely below 65 and now as I write at mid-dry it is only 82 with a strong breeze.

The Island is perfect healthy. The mission families are all well. We have had two additions this month to our staff

of juveniles at Princetown and at Couva.

Our work is going on much as usual. Arouca and Curepe schools are doing well. Arouca School opened scarcely a year ago. One boy who did not know his letters then reads well in the Fifth Book (English) and quite a number are expert in the Third Book and Testament; they are now learning their own language.

I mentioned some time ago that we needed a small organ to assist the singing in Tunapuna school; we have now got one of Mason and Hamlin's Baby Organs from New York. It cost \$33 in Tunapuna, and is very suitable for our purposes. We will try to raise the money by sewing and in other little ways.

Those ladies who kindly made garments for us last year will be sorry to know that not one has yet arrived for Tunapuna, having been detained at Martinique; to whose care they were consigned and why they are not forward we cannot tell.

Mr. Morton is very busy translating and printing in Kaithi Nagari for the Government a "Marriage and Divorce Ordinance for Indian Immigrants," which but for our Mission could not have been done this side of Calcutta.

The loose notions and prevailing practice in respect of Marriage here are quite shocking to a new comer. I once said to an E. Indian woman whom I knew to be the widow of a Brahman, "You have no relations in Trinidad, I believe." "No, Madame," she replied, "only myself and two children; when the last ship immigrant came in I took a *papa* (man in this case not a husband.) I will keep him so long as he treats me well. If he does not treat me well, I shall send him off at once; that's the right way is it not?" This will be to some a new view of Woman's Rights.

With best wishes for the prosperity of your several Societies.

I remain, dear Friends

Truly Yours

Sarah E. Morton.

Extracts from Diary of Rev. K. J. Grant.

Sab. 4.—Supplied Grey Friars Church for Mr. Falconer Port of Spain.

M. 5.—Visited the Mortons at Tunapuna—getting fairly planted—working hard—field inviting—In evening reached San Fernando. Gratified to hear of the full attendance at all services yesterday both in town and in the country.

T. 6.—Visited Harmony Hall School—

Master sick—Monitor at work—Pupils too few—4 miles distant. At 12 left for La Fortune School with Mrs. Grant, six miles. Miss White met us there—School examined—

W. 7.—Visited Tarouba School 7.30. Visited Harmony Hall at 9. Visited Gasparilla Village. Returned home at 2 p. m., Preached in Church in evening.

Sep. 8. Returned to Harmony Hall. School much improved. Visited Point. a Piere School. In evening went to the Inspector of Police to urge the necessity of getting work for Arabs.

Sep. 9. Visited Retrench Hospital at 8 a. m., and spent an hour. At 10 arrived at Pictou School. At 12 visited and conducted Service in Wellington Hospital. Arrived home at 3.—In evening arranged with the Lawyer Finlay to take Coolie lad into his office. Called on Mr. Drennan for same purpose. Visited 2 Coolie families.

Sat. 10.—Usual Saturday class of Teachers Lal Bihari took it.

Sab. 11.—Lal Bihari at La Fortune at 8 a. m. Sadaphal at Harmony Hall at 8 a. m. Self at Wellington, 8 a. m. Besissor at Fyzabad, 11 a. m. Tulakough at Rusillac 11 a. m. Suboo at Barrackpore 11 a. m. Self and Lal Bihari at San F^o do. 11 a. m. Sunday School, San Fernando, 1 p. m. Lal Bihari Union Hall 3 p. m. Self Eng. Service Evening, San Fernando 6.30 p. m.

M. 12.—Market day,—A crowd of callers. At noon 12, married a couple. My gravity completely disturbed in midst of the coremony. When I was tendering wholesome counsel the bride repeatedly turned to her husband, to impress our words—advising him to remember what he was hearing. He neckly accepted all she said, once only retorting, by saying that if she had a sweeter tongue she would have more peace with her neighbors.

T. 13. At 4 a. m., accompanied by Lal-Behari, I left for Fyzabad, (a district in the wood nearly 14 miles distant.) Arrived at School house at 7. Children gathering till ten, visited from 10 to 11.30, examined pupils, then took breakfast. At 12 Lal Bihari preached in School house. I then baptised a mother and her child, and another infant. Examined some other Candidates. An enjoyable time. Then rode 2 miles into the woods to visit an enquirer, a well to do Coolie who will soon have a Cacao plantation. Got a good dish of milk but was so completely overcome with heat and fatigua, I laid down at his door on a

bench and was soon fast asleep. After a half hour I was awakened up by the strong earnest voice of my ever faithful Lal-Bihari who at the moment was saying, "friend, I do not come to tell you how to raise Cacao this business you understand better than I do. I give you no advice how to make money. If you wish to raise stock or cast up a road or fell forest trees I can give you no advice. But if you ask me how your sins can be taken away and how you can get salvation. I will answer you. There is no other name given under heaven among men by which we can be saved but the name of Jesus. We then left for home thankful that a part is given us in seeking to save.

At 8 p. m., got home very tired. A letter awaited me from the Inspector of Police telling of work for the Arabs. I had at once to go to seek them out. They came to us from Cayenne, French Guiana, convicts from Algeria and Tunis, North Africa.

As my sheet is full I will stop. Lal-Bihari in the work of inspection and preaching is equally busy with myself. My teachers at their post are working hard. But I can't weary you with details. There is no monotony in our work.

K. J. GRANT.

CHURCH NEWS.

Presbytery of Pictou.

This Presbytery met in New Glasgow on the 2nd inst.

Mr. Stirling accepted the call to Clifton P. E. Island. Mr. Macleod is to preach at Scotsburn on the 28th inst and declare the congregation vacant.

Moderation was again granted to Vale Colliery and Sutherlands River. Mr. McGregor to preach at the Vale on Monday 22nd inst, at 7 p. m., and preside at the moderation.

Report of committee on statistics received and ordered to be published.

Commissioners representing petitioners formerly connected with the late congregation of Central Church, West River, appeared before Presbytery to press the prayer of the petition presented in July last "to be restored to the position and privilege enjoyed by them previous to the union of the congregation of Central Church and West River." It was agreed that the Presbytery recommend the petitioners to attend as far as possible the public worship presently conducted in the church at

West River, and that they also inform the United Congregation of West River of the wishes of the petitioners and recommend the congregation seriously to consider the whole subject and as soon as possible endeavor to make such arrangements with respect to the place of holding public worship in the congregation as will meet the desire of the petitioners.

The Report of the committee on the Remit of Assembly nent a supplementing Scheme already published was adopted, and a copy thereof ordered to be sent to the conveners of the Committees of Assembly and Synod on that subject.

Mr. Philip Briol, catechist, was encouraged to continue his work among the French at Stellarton, further arrangements being left till next meeting of Presbytery.

Mr. S. C. Lord was appointed to labour in the meantime at Wine Harbour, country Harbour, and Isaac's Harbour under the direction of Mr. J. F. Forbes.

In the evening the Presbytery held a public conference in the United Church on Temperance, at which a report was submitted by the Presbytery's Committee on that subject, addresses delivered by several members of the Presbyteries, suggestions made and resolutions adopted.

Presbytery of Truro.

This Presbytery met in Truro on May 2nd. Mr. Ness, catechist, was appointed to Maccan, Mr. Fisher to Westchester, Mr. Spencer to North River, and Mr. Newcombe to Harmony.

Rev. E. Ross is to supply Parrsboro during the latter part of May and June.

Agreed on behalf of Parrsboro to apply to the Hunter Fund for a grant of \$500 to aid them in building a church. Rev. J. A. Logan to represent the case to the committee.

The following resolution was introduced by Dr. McCulloch:

"That this Presbytery do respectfully memorialize the Synod of the Maritime Provinces presently to meet in Charlotte-town, P. E. Island, to take into consideration the increasing disregard of the Lord's Day, especially on the Government Railway and other public works:—with a view to devise such measures as may arrest, if not entirely terminate, procedure so directly opposed to divine authority and, to the peaceful enjoyment of the Sabbath throughout the Dominion.

And farther that the Synod be requested to forward a similar memorial to the General Assembly presently to meet at St. John, N. B."

The resolution was seconded by Mr. Meek and unanimously adopted, and the mover and seconder were appointed to support the memorial before the Synod.

It is proposed to hold a public meeting in Onslow early in July to commemorate the jubilee of the Rev. John I. Baxter.

The state of the College Edowment Fund was considered and the committees appointed to complete the work were enjoined to proceed without delay.

The reports of committees appointed to examine session records were received.

Presbytery adjourned to meet at Charlottetown during the meeting of Synod.

Presbytery of Lunenburg and Yarmouth.

This Presbytery met at Bridgewater on Tuesday, 25th of April.

It was decided to ask the Home Mission Board for an ordained Missionary for Riversdale.

Application for \$150 of Supplement was asked for New Dublin.

Session records were examined, and those whose records had not been forwarded were directed to have them at next meeting.

Report on state of religion was read by Mr. Millar and approved.

So few returns on Temperance were received previous to the meeting that no report was presented.

The Sabbath School report, prepared by Mr. Creelman, was delayed. It has been received since then and forwarded to Mr. Donald.

The report on Contributions to schemes of the Church shows an increase for the year of \$101, or 12½ per cent. For two years the increase is \$276 or 44¾ per cent. The rate per family is \$1.25.

Correspondence regarding transfer of the congregations of Yarmouth, and Carleton and Chebogue was read. Halifax Presbytery intimated their willingness to receive them. The Clerk was instructed to transmit the necessary papers to the Assembly and ask that the name of the Presbytery be changed to that of Lunenburg and Shelburne.

It was agreed to overture the Synod with reference to the matter of statistics, and if they see fit to overture the Assembly to adopt a set of questions that may be uniform from year to year, to be changed only by authority of Assembly.

Mr. Brown resigned his appointment to Assembly and the Clerk was appointed in his place. Leave of absence was granted to the Clerk, and, during the months of

May and June, Rev. E. D. Millar, Lunenburg, will attend to any correspondence. All letters for Presbytery should be sent to him. Presbytery is to meet again at Charlottetown during Synod.

Presbytery of Halifax.

This Presbytery met in St. Matthews Church, Halifax, on Tuesday April 4th. Present 21 ministers and three elders. Arrangements were made for the supply of Dr. Sedgewick's pulpit till May 14th.

A paper was read from the Presbytery of Lunenburg and Yarmouth stating that the Congregations of St. Johns Church Yarmouth, and Carlton and Chebogue, wished to be transferred to the Presbytery of Halifax on account of greater facility of communication with the latter place. Both Presbyteries agree to the transference so soon as the matter passes the Assembly.

Rev. R. Logan, Sheet Harbour, presented a paper from his session, concerning the division of his congregation at an early day. Mr. Logan supported it with a speech shewing that the field is too extensive for one man, and also that it is now able or very nearly able, to support two Pastors. The richest gold mine in Nova Scotia, one of the richest in the world—Salmon River mine—is within the bounds of Sheet Harbor congregation. Mr. Logan will be assisted by a Catechist this summer, and it is hoped that by the autumn the contemplated division may be effected. Presbyterianism is making good progress in that locality.

Dr. MacKnight presented quite a full report from the Committee on the remit of Assembly and supplementing scheme. With a few changes and additions it was adopted as the finding of the Presbytery and ordered to be transmitted to Mr. King, Toronto.

Reports on Temperance, on Sabbath Schools and on the state of religion within the bounds were given in by Messrs. Henry, J. B. Logan and Duncan respectively.

The following brethren were appointed Commissioners to Assembly. Messrs. Morrison, Simpson, Christie, McNab, Dr. MacKnight, Wyllie, J. B. Logan, J. Layton, Dr. McGregor D. Blackwood, Judge James, J. J. Breunner, P. Thompson, J. Farquhar, Sheriff Curry, Windsor, and James Gardner, Musquodoboit Harbor. Eight ministers and eight elders.

The next ordinary meeting will be held at Charlottetown, P. E. I., subject to the call of the Moderator.

Presbytery of Wallace.

This Presbytery met at Wallace on the 2nd May.

A minute was recorded with regard to the late Rev. James Watson.

The Rev. F. W. Archibald, by letter, demitted his charge of the congregation of Amherst on the ground of ill-health. F. B. Robb, Esq., on behalf of the congregation, expressed their great sorrow that in the Providence of God Mr. Archibald had felt constrained to take this step, but stated that in the circumstances they would offer no opposition to it. It was agreed that Mr. Archibald's demission be accepted.

The Presbytery also put on record their sense of the great loss they had sustained by Mr. Archibald's removal and of the good work he accomplished in Amherst during his brief ministry there; their earnest hope and prayer that he may soon be restored to health and to the active exercise of that ministry for which he had proved himself so well qualified, and their sympathy with the congregation of Amherst in their present condition.

It was agreed to apply to the Supplementing Committee for a grant of \$100 for Spring Hill.

The Rev. C. G. Glass applied for leave to retire from the active duties of the ministry by reason of age and infirmity. It was agreed that the leave asked should be granted, and that application be made to the Assembly accordingly.

Mr. Gillies was appointed Commissioner to the Assembly in room of Mr. Archibald.

The Clerk introduced an overture with regard to the appellate and judicial functions of the Synod, to the effect that such functions should not be remitted to Committees but discharged by the Synod itself. It was agreed to adopt this overture and transmit it to Synod.

Presbytery meets again at the meeting of Synod.

Presbytery of Victoria & Richmond.

This Presbytery met at Middle River on the 21st March.

Dr. McKnight was nominated moderator of Assembly and Dr. Burns moderator of Synod.

K. McKenzie and Alex. Grant, ministers, and John Matheson and William Dunbar, elders, were appointed commissioners to Assembly.

Presbytery expressed approval of a Sustentation scheme.

Presbytery met the following day at Little Narrows.

Rev. Mr. Stewart has demitted his charge of the congregation of Whycocomagh.

AMOUNTS RECEIVED BY DR. MACGREGOR, AGENT,
FOR THE

MAIN SCHEMES OF THE CHURCH,

FROM MAY 1, 1881, TO MAY 1, 1882.

CONGREGATIONAL CONTRIBUTIONS.

Presbytery of Sydney.

	Home Missions.	Supplement.	Foreign Missions.	Day-spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Mira.....									
Sydney Mines.....	\$32 00	\$18 00	\$40 00		\$10 00	\$10 00	\$17 58		\$127 68
St. Andrew's, Sydney.....	34 00	8 00	34 00	\$25 65	6 00	10 00	30 00	\$5 00	152 65
Falmouth St. Church, Sydney	15 00	10 00	25 00	12 00	5 00	5 00	20 00	4 00	98 00
St. Ann's.....	11 00	10 00	25 00	4 00		5 00	10 00	3 00	68 00
Gabarus.....	5 00	12 00	10 00		4 00	2 50	3 00	1 50	38 00
Glouce Bay Mines.....									
Cow Bay Mines.....	7 00	6 00	5 00	12 70	2 00		11 00	2 00	45 70
Boullarderie.....	15 00	9 00	17 50	6 00	8 00	7 50	16 00	3 90	82 90
Cape North.....	8 00	7 00	5 00		5 75		4 00		27 75
Loch Lomond and Framboise	9 00	5 00	9 00	1 62	4 00	2 00	9 00	1 70	41 32
Grand River, etc.....	11 05	1 00	15 97		1 60	1 65	11 53	1 00	43 80
Leitch's Creek, etc.....									
	145 05	86 00	186 47	61 97	48 35	43 65	132 11	22 10	723 70

Presbytery of Victoria and Richmond.

Whycocomah.....	\$12 75	\$8 00	\$29 00	\$31 00	\$17 00	\$10 00	\$17 10	\$9 00	\$133 85
Port Hastings & River Dennis	3 40						9 40		12 80
Baddeck and Forks Baddeck	11 00	10 00		34 17	13 60		17 00	5 00	90 77
Lake Ainslie and Margaree	3 00		5 00	8 00		4 50	7 00	3 00	25 50
Mabou and Port Hood...	6 00	20 00	7 13	10 00			27 27	50	70 90
Middle River & Little Narrows	12 67		30 41		7 69	9 36	17 80	6 00	83 93
Strath Lorne.....	6 00	10 00	6 00	5 00		5 00			32 00
West Bay and St. Peter's	6 75	6 75	6 75	11 21		6 75	11 77	2 00	51 98
Malagawatch and North Mt							5 90		5 90
River Inhabitants.....									
B. Intervale, Ch'camp & W. C.									
	61 57	54 75	84 29	94 38	38 25	35 61	113 24	25 50	507 03

Presbytery of Truro.

1st Congregation, Truro...	\$30 00	\$40 00	\$28 30	\$34 81					\$133 11
St. Andrew's, ".....	88 00	93 00	88 00	39 98	\$37 65	\$12 00	\$32 91	\$8 00	399 54
St. Paul's, ".....	50 00	50 00	75 00	40 00	30 00	10 00	15 00	5 00	275 00
Clifton.....	13 20	38 26	28 20	30 88		12 35	16 70	5 00	139 59
Great Village.....	12 00	35 00	35 00	14 92	12 00	6 00	17 00	3 00	134 92
Upper Londonderry.....	40 00	26 00	60 00	16 40	20 00	7 00	15 00	5 00	189 40
Riverside.....	38 60	33 70	54 53	29 36	32 45	7 00	25 44	3 00	224 08
Onslow.....	45 00	30 00	52 23	25 65	20 00	6 00	30 00	5 00	223 88
Stowiacke.....	35 50	42 00	48 77	25 00	20 00	5 00	20 00	5 00	201 27
Middle Stewiacke.....	89 85	50 00	149 02	10 13	23 00	6 50	34 86	5 00	368 36
Acadia.....	15 00	15 00	15 00	18 35	5 00	5 00	3 50	5 00	81 85
Parrsboro.....				8 25			6 60		9 85
Economy and Five Islands..	33 80	49 85	67 00	29 82	26 40	6 80	54 25	5 00	263 92
Coldstream.....	20 00	45 75	20 75	15 19			22 95		124 64
Springside.....	25 00	35 00	64 54	16 72	29 00	10 00	50 00	4 00	227 26
Maegan.....									
North River.....	18 20								18 20
Harmony.....	6 53		8 00						14 53
	560 68	578 56	794 34	341 46	258 50	93 65	344 21	58 00	3027 40

Presbytery of Pictou.

	Home Missions.	Supplement.	Foreign Missions.	Dayspring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Prince Street Church, Pictou	\$87 85	\$75 13	\$109 35	\$92 41	\$70 76	\$10 00	104 22	\$10 00	\$530 72
Knox Church, Pictou	50 00	57 00	72 00	35 00	13 00	8 00	17 00	8 00	260 00
United Church, New Glasgow	155 87	151 45	660 00	69 69	141 80	...	187 74	8 00	1374 55
James Church, "	51 45	54 18	104 80	13 00	24 95	5 00	67 92	5 00	326 30
Merigomish, "	17 00	14 00	45 00	19 50	12 00	5 00	30 18	4 50	147 18
Blue Mt. and Barney's River	35 55	18 00	38 50	43 00	4 00	11 65	29 00	8 00	187 70
Hopewell, "	19 60	...	136 50	15 30	...	...	15 00	...	186 40
L. Harbour and Fisher's Grant	10 84	7 16	28 00	13 30	...	...	34 00	...	93 30
Westville and Middle River	23 00	15 00	71 00	...	12 00	...	...	...	121 00
West River, "	29 00	16 00	60 00	38 51	13 75	...	14 00	...	171 26
Scotsburn and Saltsprings	35 00	...	180 07	6 00	...	7 00	35 50	...	203 57
Antigonish and Cape George	30 00	29 20	74 85	22 44	20 00	30 00	25 00	5 00	236 49
Stellarton, "	30 00	21 00	30 00	14 00	24 00	9 00	25 00	8 00	159 00
Green Hill, "	14 80	17 05	30 78	31 30	7 81	3 16	11 65	5 00	121 04
East River, Pictou	15 00	20 00	100 00	10 00	15 00	10 00	10 00	4 00	182 00
Union Centre and Lochaber	24 00	15 00	30 00	24 00	5 00	5 00	20 00	5 00	128 00
Glenelg, Caled' & E. R. St. M's	15 22	...	15 23	...	...	...	1 42	...	31 87
Sherbrooke, "	14 00	5 00	45 90	33 06	...	...	...	...	97 96
Vale Col. and Sutherland's Riv.	13 57	...	10 00	...	...	...	28 70	5 00	57 27
French River, "	...	...	...	3 05	...	...	...	...	3 05
	671 75	515 17	1841 98	483 56	363 57	103 80	636 33	73 50	4709 66.

Presbytery of Halifax.

Fort Massey, Halifax	175 00	183 00	\$236 00	\$82 89	150 00	\$20 00	132 00	...	\$978 89.
St. Andrew's, "	35 00	10 00	95 00	17 11	20 00	10 00	25 00	\$5 00	217 11
Chalmers, "	50 00	29 00	32 00	...	50 00	12 00	71 00	8 00	252 00
St. Matthew's, "	130 00	161 70	512 45	100 00	118 25	42 45	79 20	20 00	1164 05.
Poplar Grove, "	40 00	50 00	139 00	70 53	30 00	10 00	53 80	7 00	400 33
St. John's, "	45 00	70 00	70 00	40 00	65 00	15 00	40 00	10 00	355 00
Richmond, "	5 65	23 90	7 35	30 28	9 42	10 07	7 30	3 00	96 37
St. James' Church, Dartmouth	45 00	60 00	76 00	41 17	55 00	10 39	59 00	6 00	352 56
Musquodoboit, Middle-	20 41	2 80	37 01	9 15	2 20	1 25	19 33	...	92 15
" Harbour-	5 00	11 00	6 00	15 50	3 20	3 00	8 10	...	51 80
" Upper	1 00	6 08	1 00	18 05	5 07	...	5 00	...	36 20
Lawrencetown, etc.	10 48	7 15	13 47	...	3 00	...	2 00	...	36 10
Little River, Musquodoboit-	8 15	6 00	11 00	15 00	1 25	4 00	3 70	1 25	50 35
Shubenacadie and L. Stewinck	30 00	68 00	100 00	41 00	...	10 00	71 00	8 00	326 00
Windsor	35 00	45 00	60 00	22 73	40 00	15 00	40 00	15 00	272 73
Noel, "	...	...	15 00	...	...	...	11 50	...	26 50
Newport and St. Croix	10 60	35 00	16 00	18 10	7 00	10 00	7 00	5 00	108 10
Kentville and Wolfville	18 61	14 28	12 55	54 80	...	6 00	17 81	6 00	131 02
Sheet Harbour	7 49	11 47	9 85	38 22	...	2 65	16 52	...	86 20
Maitland	60 00	40 00	100 00	...	...	5 00	69 03	5 00	279 00
North and West Cornwallis	8 00	13 00	15 00	...	4 00	8 00	11 00	4 00	63 00
Gay's River and Milford	32 36	17 31	37 87	37 82	15 86	6 00	17 95	4 00	189 17
Gore and Kennetcook	30 00	8 79	34 00	...	15 58	14 00	16 00	3 00	121 35
Annapolis and Bridgetown	...	...	...	4 00	...	...	...	...	4 00
Kempt and Walton	8 50	11 00	10 00	11 05	10 00	1 00	3 45	1 00	58 00
Elmsdale and Nine Mile River	14 00	28 00	32 40	31 02	5 00	1 10	25 00	...	136 61
Hamilton, Bermuda	20 37	18 69	18 61	...	20 08	16 59	...	...	94 34
Warwick, "	20 00	...	30 00	25 00	10 00	10 00	16 00	...	111 00
Digby Stations	...	...	...	2 86	...	...	3 00	...	3 00
Bedford	10 36	...	...	...	...	...	...	...	13 22
	375 78	929 14	1727 56	726 28	639 89	243 59	830 66	111 25	6084 15

Presbytery of Lunenburg and Yarmouth.

	Home Missions.	Supplement.	Foreign Missions.	Daysprng and Mission Schools.	College.	Aged Ministers.	French Evan. gelization.	Assembly.	Total.
Lunenburg.....	\$18 00	\$37 00	\$65 00	\$40 00	\$15 00	\$5 00	\$19 00	\$3 05	\$202 05
LaHave.....	24 10	15 00	45 01	26 50	15 00	5 00	20 22	3 85	154 68
Bridgewater.....	25 00	17 00	30 00	14 50	12 00	10 00	10 00	5 40	123 90
Carleton and Chebogue.....	2 00	6 00	1 82	8 00	4 00	2 00	2 00	3 70	29 52
Shelburne and Lockport.....	10 00	20 00	25 00	30 00	7 00	1 00	5 00	5 75	103 75
Riversdale.....	4 00	6 00	8 06	3 00	2 07	1 53	5 00	2 25	31 91
New Dublin.....	3 00	5 00	4 00	.....	6 00	.....	2 00	1 70	21 70
Mahone Bay.....	6 00	11 00	13 00	13 00	9 00	3 00	5 00	4 00	64
St. John's, Yarmouth.....	12 00	8 42	22 50	1 50	3 00	5 25	7 00	6 30	65 97
Clyde and Barrington.....	4 00	4 00	20 00	5 00	.....	4 00	2 00	4 30	43 30
	108 10	129 42	234 39	141 50	73 07	36 78	77 22	40 30	840 78

Presbytery of Wallace.

Knox Church, Wallace.....	\$10 00	.....	\$46 00	\$24 30	\$5 00	\$7 00	\$11 00	\$4 00	\$107 30
St. Matthew's, ".....	.....	.....	.....	2 46	.....	.....	.....	.....	2 46
New Annan, ".....	14	8 00	10 00	.....	10 00	5 00	5 00	.....	52
Goose River, ".....	6	.....	10 00	.....	.....	8 00	.....	2 00	26
River John, ".....	28 50	25 00	34 52	20 00	.....	13 75	30 00	.....	151 77
Tatamagouche.....	20 75	50 00	50 00	13 20	.....	8 00	8 00	.....	149 95
Pugwash.....	.....	5 76	.....	.....	.....	.....	3 50	.....	9 26
Amherst.....	11 37	6 05	13 00	10 75	.....	.....	.....	.....	41 17
Spring Hill.....	6 71	.....	4 40	11 70	.....	.....	3 00	.....	25 81
Earltown.....	6	.....	3 83	.....	.....	.....	.....	.....	9 83
Wentworth.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Shemogue and Port Elgin, N.B.	8	.....	.....	.....	.....	.....	28 51	5 00	41 51
	111 38	94 81	171 75	82 41	15 00	41 75	89 01	11 00	617 06

Presbytery of St. John.

St. John's Church, St. John.....	\$10 00	\$10 00	\$15 00	\$10 00	\$6 00	.....	.....	.....	\$51 00
St. Stephen's " ".....	37 08	29 00	48 11	\$26 25	49 75	34 60	\$23 85	.....	249 16
St. David's " ".....	100	100 00	110 00	35 00	130	70	45	\$25 00	615
St. Andrew's " ".....	.....	.....	40 66	40 00	.....	.....	.....	.....	80 66
Calvin " ".....	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. Paul's, Fredericton.....	42 73	15 00	28 15	12 58	15	4 60	5	12	135 06
Carleton.....	6	17 00	6 00	.....	5	4	3	3	44
Campbell Set. & Londonderry.....	.....	.....	.....	.....	.....	.....	3	2	5
Springfield & English Set'ment.....	6 00	12 00	6 00	2 00	5	.....	4	5	40
Bocabec and Waweig.....	6 00	6 00	6 00	.....	4	2	2	1	27
St. Paul's, Woodstock.....	11 00	13 00	11 00	10 35	7	.....	12	2	66 35
Chipman.....	6 00	28 00	8 00	5 00	7	3	5	2 50	64 50
Sussex.....	10 00	12 00	4 00	15 00	6	1 50	2	1 50	52
Greenock Church, St. Andrew's.....	.....	.....	.....	15 35	.....	.....	.....	5 60	20 95
Buctouche and Shediac.....	8 51	19 00	34 06	22 00	5 74	4	8	2	103 31
St. John's, Moncton.....	50 00	61 25	92 00	55 00	35	20	65	6	384 25
Kincardine and Tobique.....	2 50	8 15	2 50	.....	.....	.....	4 85	3	21
St. Stephen.....	8 00	.....	6 00	5 00	.....	.....	5	.....	24
Richmond.....	20 00	15	20 00	42 00	10	5	23 37	5	140 37
Prince William, etc.....	10 00	5	10 00	9 00	10	2	5	3	54
St. James.....	6 32	8 68	19 00	2 00	.....	.....	6 37	.....	42 37
Hopswell and Salisbury.....	.....	5	.....	4 00	1	2	3	.....	15
Harvey.....	9 44	.....	8 20	.....	.....	.....	15 90	.....	33 54
Stanley and Nashwaak.....	.....	.....	.....	.....	.....	50	.....	.....	50
Glassville and Florenceville.....	6 60	.....	11 00	.....	6	.....	4	.....	27 60
Baillie and Tower Hill.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hammond River.....	5	8 18	2 56	19 11	3	3	6	1 44	48 29
Grand Falls.....	.....	.....	.....	.....	.....	.....	29 55	.....	29 55
Littleton Station, St. of Maine.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Boiestown ".....	.....	.....	.....	.....	.....	.....	2	.....	2
St. George.....	.....	.....	.....	.....	.....	.....	5 28	.....	5 28
St. Martin's, Fairfield & B. Riv.	.....	.....	17 00	.....	.....	.....	7	.....	24
	361 18	372 78	505 24	319 64	309 49	162 20	295 17	80 04	2405 74

Presbytery of Miramichi.

	Home Missions.	Supplement.	Foreign Missions.	Day Spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
St. John's, Chatham	\$50 00	\$40 00	\$30 00	\$26 00	\$30 00	\$7 00	\$41 00	\$7 00	\$231 00
St. Andrews, "	35	25	10	10	10	10	10	10	110
Bathurst	27 50	12	29 50	15 50	15	10	22	5	126 50
Blackville and Derby	12	4	15	15 22	12	10 50	12	2 50	83 22
New Carlisle, etc.	3	5	4	6	3	2	3		26
River Charles	5	5	10	2	10	6	8		46
Redbank	4	6	3	5	3	3	3	3	30
Newcastle	70	50	30		20		30	12	212
Black River	10	6	8		4	2	7	2	39
Tabusintac	7	7	4	4	4	4	2	4	36
Dalhousie	5 14		19 44	20	8 38	8 37	12 86	3 20	77 39
Campbellton	45	25	58 78	17 09		8	20	5	178 88
Richibucto	20	20	40	19 60	7	8	20		134 60
Bass River	5		5		4		10		24
New Richmond	22		21			10	2		55
Douglstown	9	9	7		3	3	4	3	38
Mission Station, Kochibouguac	3								3
" Metapedia & F'lands	3 64		1 85						5 49
" Escuminac	8		6		3		3		20
" New Bandon	3		3				2 09		8 09
" Caraquette							9		9
" Upsalquitch					2 35				2 35
	347 28	214 00	305 57	130 40	138 73	81 87	220 95	56 70	1495 50

Presbytery of Prince Edward Island.

James Church, Charlottetown			\$25 00	\$20 00			\$35 00	\$5 00	\$85 00
Zion "	\$12 00	\$25 00	20		\$10 00	\$5 00	20		92
Prince Street "									
Bedeque	15	50	60	44 21	47	9	22 80	7	255 01
Strathalbyn	8 25	8 25					21 50		38
Cove Head	15	15	20		3	5	10		68
New London, North	32		30				24		84
" " South & Clifton	10	10	14		10	3			47
Valleyfield	38		81 25	7		2 50	21	6 50	136 25
St. Peter's Road & Brackley Pt.	41 13	7	48 04		4		35 58	4 25	140
Richmond Bay									
Summerside	25	20	35				30	10	120
Georgetown	26 65	25	17 40				95		45 25
Princetown	25	50	150	50	43	7	36	10	371
Mount Stewart	5	5	90	2	16		17	3	138
Bay Fortune and Norris	10	10	14		10	10	5		59
West River, Clyde & Brookfield	10	30	40	50 64	20		15		165 64
St. Peter's Bay	10 62	5	20	13	3	5	7 50	2	66 12
West Cape									
Alberton	32	32	51	26	15	6	45	5	212
Woodville and Little Sands	5	5	5						15
Cavendish and New Glasgow	35	32	72	30	22	8	43	9	250
Murray Harbour	30	14 86	47 15		18 35	20 60	42 44	5	178 40
Belfast	50	50	122	25 50		5	48 50	8	309
Tryon and Bonshaw	2	20	4	3	3	3	2	2	59
Dundas									
L. Brook, Montrose & Tignish	8	9	15 10	7 90	6	3 50	15	3	67 50
	443 65	398 36	960 94	279 25	230 35	92 60	497 27	78 75	2981 17

Presbytery of Newfoundland.

St. Andrews Church, St. John's	125 00	125 00	\$454 00		100 00		\$40 00	\$15 70	\$859 70
Harbour Grace			82 66	\$92 00					174 66
Bay of Islands	2								2
Potts' Cove and Little Bay	50		10						60
	177 60	125 60	546 66	92 00	100 00		40 00	15 70	1036 88

PRESBYTERIES.	Home Mission.	Supplement.	Foreign Mission.	Dayaring and Mission Schools.	College.	Aged Ministers.	French-Evangelization.	Assembly.	Total.
Sydney	\$145 05	86	\$ 186 47	\$ 61 97	\$ 46 35	\$43 65	132 11	\$22 10	\$ 723 70
Victoria and Richmond	61 57	54 75	84 29	04 38	38 29	35 61	113 24	25 50	507 63
Truro	560 68	578 56	794 34	341 46	256 50	93 65	344 21	58	3027 40
Pictou	671 75	515 17	1841 98	483 56	363 57	103 80	656 33	73 50	4709 66
Halifax	875 78	929 14	1727 56	726 28	639 89	243 59	830 69	111 25	6084 15
Lunenburg & Yarmouth	108 10	129 42	234 39	141 50	73 07	3 78	77 22	40 30	840 78
Wallace	111 33	94 81	171 75	82 41	15	41 75	89 01	11	617 06
St. John	361 18	372 78	595 24	319 64	309 49	162 20	295 17	80 04	2405 74
Miramichi	347 28	214	305 57	130 40	138 73	81 87	220 95	56 70	1495 50
Prince Edward Island	443 65	398 36	960 94	279 25	230 35	92 60	497 27	78 75	2931 17
Newfoundland	177	125	546 66	92	100		40	15 70	1096 36
	3863 37	3497 99	7359 19	2752 85	2211	24 935 50	3296 17	572 84	24459 15

Comparative Statement.

PRESBYTERIES.		Home Mission.	Supplement.	Foreign Mission.	Dayaring and Mission Schools.	College.	Aged Ministers.	French-Evangelization.	Assembly.	Total.
Sydney	1881	\$161 29	69 50	\$233 45	\$ 74 93	91 90	\$44 70	\$155 65	\$23 00	\$ 874 42
"	1882	145 05	86	186 47	61 97	46 35	43 65	132 11	22 10	723 70
Vic. and Rich.	1881	42 34	57 31	105 14	72 19	14 39	42 49	78 27	31 20	443 32
"	1882	61 57	54 75	84 29	94 38	38 29	35 61	113 24	25 50	507 63
Truro	1881	460 57	482 57	939 42	246 76	249 77	77 25	244 68	48	2749
"	1882	560 68	578 56	794 34	341 46	256 50	93 65	344 21	58	3027 40
Pictou	1881	558 14	490 58	2035 63	335 71	373 03	80 89	578 07	83 49	4535 54
"	1882	671 75	515 17	1841 98	483 56	363 57	103 80	656 33	73 50	4709 66
Halifax	1881	715 16	724 77	2085 06	678 85	519 21	196 35	461 89	109 21	5490 50
"	1882	875 78	929 14	1727 56	726 28	639 89	243 59	830 68	111 25	6084 15
Lun. and Yar.	1881	91 70	87 70	227 29	111 84	57	39	60	17 48	692 01
"	1882	108 10	129 42	234 39	141 50	73 07	36 78	77 22	40 30	840 78
Wallace	1881	62 85	59	144 55	71 60	12 73	33 73	63 15	11 52	459 13
"	1882	111 33	94 81	171 75	82 41	15	41 75	89 01	11	617 06
St John	1881	363 57	343 41	414 49	298 70	230 20	95 32	350 97	58 41	2155 13
"	1882	361 18	372 78	595 24	319 64	309 49	162 20	295 17	80 04	2405 74
Miramichi	1881	301 74	212 60	443 06	129 94	135 42	81 75	248 24	78 15	1823 80
"	1882	347 28	214	305 57	130 40	138 73	81 87	220 95	56 70	1495 50
P. E. Island	1881	353 95	287 30	1340 08	246 81	304 16	93 56	560 80	75 25	3261 91
"	1882	443 65	398 36	960 94	279 25	230 35	92 60	497 27	78 75	2931 17
Newfoundland	1881	140	100	665 66	52	100		70	24	1151 63
"	1882	177	125	546 66	92	100		40	15 70	1096 36
Total	1881	3251 31	2914 74	8633 83	2319 39	2037 81	865 03	2669 70	559 71	23441 52
"	1882	3563 37	3497 99	7359 19	2752 85	2211	24 935 50	3296 17	572 84	24459 15

Foreign Missions.		
<i>Special Contributions, Bequests, Contributions from</i>		
<i>Individuals and Societies.</i>		
Halifax City, per Rev K. J. Grant, (See August Record.)	\$513 00	
Pictou town, do. (See August Record.)	553 70	
Other Places, do. (See July Record.)	354 70	
" " (See Sept. Record.)	60 00	
Collections in Nova Scotia, per Rev. Dr. MacKay, (See Sept. Record.)	529	
Bequest, Peter Ross Hopewell,	518 27	
" Mrs. John McIntosh, Stellarton	10	
" Miss J. Guild, Little River, Musquodoboit,	5	
" Jas. Laird, Senr., New Glasgow P. E. I., Bal.	50	
" Christy Fraser, Blue Mt.	64 75	
Gift from the late Neil McKay, Earltown, Halifax, W. F. M. Soc. for Miss Black- adder's Sal,	56 27	
Truro, " " " for the New Hebrides,	507 50	
Int. Iron Widow's Fund for Mrs. Geddie and Morrison,	20	
" " Geddie Memorial Fund,	339 80	
" " " "	248 70	
Mrs. Alex. Munroe, Port Elgin,	1	
Angus Sutherland, Plainfield, Pictou,	3	
Freddie McKittrick, Kentville,	2	
Member of St. Andrew's, Chatham,	15	
J. H. Salisbury,	1 50	
Friend, Hopkinton, Mass.,	4	
Miss A. B. F., Lunenburg,	10	
Friend Upper Canard,	10	
A. M. & little girl, St. Andrew's N. B.	6 78	
Friend, Milford, for Mr. Morton's B'd'gs	4	
D. M. W. Malou,	8	
Two Sisters, Goldenville)	5	
Friend Wilnot	2	
For Miss Ed. in con. Ch. of Scotland for Rev. Messrs. J. E. Campbell and H. A. Robertson,	60 60	
Friend, per Rev., J. Thompson,	2 50	
Alex. Taylor, St. John's Nfld,	40	
J. Munn, & Co., Harbor Grace,	20	
"Maritime Presbyterian," Tunapuna B'd'gs,	10	
"A. Bride," St. Andrew's, N. B.	10	
Jackson, per Rev. T. Cumming,	5	
Mt. Uniacke Gold Mines,	2	
Daniel H. McLeod, Antigonish,	5	
Friend, Cow Bay, C. B.,	4	
Rev. J. Annand, Ansiteum,	10	
Jamaa Frith, Chatham,	1	
Mrs. Mary Chisholm, Wentworth,	1 50	
Rev. T. H. Murray,	2 50	
Miss Annie Montgomery, Ch'town,	10	
Geo. Grant, Senr., Scotch Hill,	30	
Archd. Wingood, Hamilton, Bermuda,	135	
Mr. James Hill, Economy,	2	
Dr. Geddie's aged friend, Maitland, for Rev. Annand & Robertson Stations,	20	
Anon, Port Burwell, Ont., for New Heb.	2	
Friend, Boston,	1	
"G." New Carlisle,	2	
Friend, Rogers Hill,	5	
Henry McKenzie, Jerrotts Island,	5	
Margaret Frame, Gays River,	1	
Friend, Alberton,	5	
M. G., Pictou,	20	
Friend per G. Sutherland, N. G.,	1	
John A. McCabe, Hantsport,	5	
Friend, per Rev. J. Thompson,	1 50	
O. P. Q., Pictou, for Rev. H. Robertson,	10	
Two Friends, Shubenacadie,	10	
Friend, Mid. Musquodoboit,	13	
" " Stewiacke,	3	
Rev. Dr. Bruce returned,	100	
Miss Mary Grant, Sutherland R,	4	
Thomas Logan, Elmsdale,	5	
Friend, St. Andrews, N. B.	5	
Mrs. W. Dunlap, Stewiacke,	2	
School Teacher, "	2 50	
J. Currie, River Charlo,	5	
D. McMillan, River Charlo,	2	
Rev. B. K. McElmon, B. Columbia,	3	
Dr. Dawson, Montreal,	10	
Lady member of United Ch., N. G.,	100	
Friend of Missions, Windsor,	6	
A. G., Pictou,	20	
Miss Eliza J. Bears, Wilnot, P. E. I.,	4	
Alex Campbell, Annapolis,	10	
L., Whycoomagh,	2	
Wm. A. McCarty, Taylor Head,	5	
A Lady, Birch Hill, P. E. I.,	3	
A. Patterson & wife, Kennetcook,	20	
A. C. Thompson, New Glaswov,	40	
"Boz" Pictou,	2	
Gaelic meeting, Halifax,	4	
Friend E. R., St Marys Anon,	5	
Mrs. R. H. Reid, Up. Musquodoboit,	4	
A Friend, per Rev. E. Scott,	5	
Union Miss'y M't'g Knox Ch., Pictou,	25	
Daniel Falconer, Bridgetown,	5	
"Managing Editor of the Record,"	250	
Mrs. Thomas Davidson, Widow of Portau- pique Mt.	100	
St. Pauls S. S. Hamilton for N. H.,	20	
Mrs. Lowden, New Glasgow,	1	
Rev. A. Cameron,	4	
Miss Thane, Pictou,	5	
" M. Campbell, Scotch Hill,	1	
		\$5638 07
Analysis of Receipts.		
From 161 Congregations and Mission Stations,	\$7359 19	
Cong. etc., per Rev. K. J. Grant, 1981 40		
Col. in Nova Scotia per Dr. Mc- Kay,	529 00	
Bequests,	704 29	
Women's Societies,	527 50	
Interest, Widow's Fund and Geddie Memorial Fund,	598 50	
Donations,	1307 38	
Friend, Sutherland's River,	1	
Member of Stewiacke Cong.,	2	
Total		\$13000 25

Dayspring and Mission Schools.	
Woman's For. Miss. Soc., Truro,	\$ 84
" " " " Hx., Pictou, Aux.	25
Per Mrs. Donald, Pictou, for Mr. Christie's monitor,	25
Little Girls Bazaar, Yarmouth,	3 80
McLellans Brook S. S.,	8 50
S. S. Boy per Rev. E. Scott,	1
Janie Hingleys m. box, Oxford,	1 10
Mrs. S. Lawrence, Margaree,	2
Mrs. Wm. Stairs,	10
Fanny and Ivy, in mem.,	2
Master W. C. and J. B. McElmon, B. Columbia,	2
"Bishop Children," Bathurst,	1 20
Solomon Haines, Riversdale,	1
St. Andrew's Ch. S. S., Fergus, Ont.,	10
Children's Off., Montreal,	1
St. Matthews S. S., Montreal,	25
Mrs. Burnfield's B. C., Brockville,	25
Erskine Ch., Montreal,	40
Portage due Fort S. S., Quebec,	3 25
Miss Starke, Toronto,	19
Member of Knox Church, Galt,	200
Miss Crook's B. C., W. Flamboro,	17
Erskine Church S. S., Toronto,	40
Hamilton, St. Paul's S. S.,	30
" Erskine Church,	20
Beachburgh, S. S.,	7 76
Two S. Schools in Ontario and Quebec,	70
First Presbyterian Ch., St. Catherines, Ont., for Couva,	20
Donations,	\$ 694 61
From 121 Congregations,	2752 85
Total,	\$3447 46

Home Missions.

Bequests, Donations from Individuals, etc.

Bequest of Peter Ross, Hopewell,	\$518 27
" Mrs. J. McIntosh, Stellarton,	10
Two Sisters in Goldenville,	5
Friend, Hopkinton, Mass.,	3
S. Archibald, Waterville, Pictou,	4
Rev. J. Annand, Aneiteum,	5
Friend, Sutherlands River,	1
Mrs. Mary Chisholm, Wentworth,	2
Rev. T. H. Murray,	2 50
Geo. Grant Senr., Scotch Hill,	20
Member of Mid. Stewiacke, Cong.,	5
D. M. W., Mabou,	4
Friend Roger's Hill,	5
Geo. E. Irving, Buctouche,	1
Mrs. Wm. Stairs, for Manitoba,	10
M. G., Pictou,	10
John A. McCabe, Hantsport,	5
Friend per Rev. J. Thompson,	1 25
Two Friends, Shubenacadie,	10
Rev. H. B. McKay, for Manitoba,	5
Friend, Middle Stewiacke,	3
Rev. R. S. Patterson, for Manitoba,	5
Mrs. Wm. Dunlap, Stewiacke,	2

A school-teacher,	"	2 50
Rev. B. K. McElmon,		3
Friend of Missions, Windsor,		7
A. G., Pictou,		10
Eliza J. Bears, Wilmot, P. E. I.,		3
Alex. Campbell, Annapolis,		5
A. Patterson and wife, Kennetcook,		12
"Boz," Pictou,		2
Miss Mary Matheson, Country Har.,		50
Gaelic Meeting, Halifax,		3 45
Mrs. R. H. Reid, Up. Musquodoboit,		4
Interest \$20 00, and \$29 20,		59 20
Dividends \$4 50, \$15 75, \$4 50, \$15 75,		40 50

Total donations, etc.	\$ 780 17
From 164 Congregations and Mission Stations	3863 37

Total from all sources	\$4652 54
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Supplementing Fund.

Pres. Ch. of Ireland, £100 atg.	\$486 67
John S. McLean, Halifax,	100
Miss N. Miller per Rev. D. R. Crockett,	5
Miss A. B. F., Lunenburg,	10
Two Sisters in Goldenville,	5
D. M. W., Mabou,	4
Friend, N. Carlisle,	2 50
Friend, Truro,	2
Friend, Roger's Hill,	5
Friend per Rev. J. Thompson,	1 25
Rev. T. H. Murray,	5
Robert Logan, Halifax,	2
Rev. J. Annand, Aneiteum,	10
Estate of John McLellan, West River,	8
Geo. Grant Senr., Scotch Hill,	20
Member, Middle Stewiacke,	5
Dying Gift, Miss Ruth Keswick,	2 43
John Hulbart, Lochaber,	1
Miss Eliza J. Bears, Wilmot, P. E. I.,	3
Alex. Campbell, Annapolis,	5
A. Pattersons and wife, Kennetcook,	15
Rev. A. Donald,	1

Total Donations,	\$ 698 85
From 136 Congregations,	3497 99

Total from all sources	\$4196 84
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College Fund.

Interest, Donations, etc.

Interest and Dividends	\$5779 05
Collection at Opening of College,	19 74
" at Closing of College,	30 85
Rev. J. Annand, Aneiteum,	8 67
Rev. A. Donald,	1
Anderson Rogers,	10
Geo. Grant Senr. Scotch Hill,	20
Member Mid. Stewiacke Cong.,	5
Rent of field,	10
Rent of Gerrish St. B'd'g, East,	13 33
Rev. Prof. Forrest,	25
D. M. W., Mabou,	4
Alex. Campbell, Annapolis,	5

Total Interest and Donations	\$5946 64
From 118 Congregations and Mission Stations	\$2211 24
Total from all sources	\$8157 88

Aged and Infirm Ministers Fund.

Interest and Dividends,	\$273 24
Ministers percentage,	317 96
Donations, Beq., Peter Ross Hopewell,	25
" Rev. J. Annand, Aneiteum,	5
" Mrs. Mary Chisholm, Wentworth,	1 50
" Rev. A. Donald,	1
	\$ 623 70
From 116 Congregations	935 50
Balance on hand May 1st, 1881,	325 30
Total from all sources	\$1884 50

French Evangelization.

Donations paid to Rev. Dr. Macgregor.

Two sisters in Goldenville,	\$ 5 00
Young Lady, Pictou,	10
Beq. Peter Ross, Hopewell,	25
Widow's tithe, Maitland,	6
A Bride, St. Andrew's N. B.,	10
Wm. H. Harrington, Halifax,	10
Rev. J. Annand, Aneiteum,	5
Geo. Grant Senr., Scotch Hill,	20
Member of Mid. Stewiacke, C'g.,	5
Friend, Roger's Hill,	5
M. G., Pictou,	20
Friend, Middle Stewiacke,	6
Rev. J. D. McGillivray,	5
A. G., Pictou,	20
Sums under \$5 00,	33 40

Donations paid to Rev. R. H. Warden.

G. Thompson, Moncton, N. B.,	\$ 5 00
G. J. Hamilton, Pictou,	10
Moses Prest, Blue Mt., N. S.,	9
A. Friend, P. E. I.,	10
Alex Campbell, Annapolis,	9
Mrs. Rod. McGregor, New Glasgow,	25
J. W. Carmichael, "	25
P. J. G., Maitland,	5
Friend, Princetown, P. E. I.,	10
Miss Annie Montgomery's S. S. Class	
Charlottetown,	12 50
Sums under \$5 00,	24 50

Received by Rev. Mr. Tanner chiefly for Point-aux-Trembles Buildings.

Halifax,	\$257 96
Dartmouth,	85
Windsor,	13

Charlottetown,	148 00
Mt. Stewart,	14 83
Bedeque,	54 05
Summerside,	30 30
Princetown,	50 95
Alberton,	20 75
Pictou,	139 50
Stellarton,	37 85
New Glasgow,	66 00
Westville,	18 20
Springville,	32
Truro,	76 95
Fredericton,	101 00
Richmond,	7 20
Woodstock,	1 00
St. John,	183 00
Hopewell, N. B.,	16 31
Rev. A. McLean, Hopewell	4 00

From 158 Congregations and Mission Stations.	\$1674 03
Total,	\$276 17
	\$2950 20

Bursary Fund.

List of Congregations.

Gays River and Milford,	\$ 7 70
Knox Ch., Pictou,	12 50
Falmouth St., Sydney,	2
St. Matthew's, Halifax,	73 20
St. Paul's Ch., Truro,	15
James Ch., Dartmouth,	7
Springside,	5
Stewiacke,	5
Tryon and Bonshaw,	2
Acadia Congregation,	5
Maitland,	10
N. and W., Cornwallis,	4
St. Andrew's, Truro,	10
Chalmer's, Halifax,	2

Individuals.

A friend, Nfld., per Rev. L. G. McNeil,	\$200
Rev. J. Annand, Aneiteum,	5
Member of James Ch., New Glasgow,	60
Rev. B. K. McElmon,	10

Prizes.

Rev. J. Carruthers, Morrison Bursary,	\$ 12
St. David's S. S. St. John,	40
Rev. J. Macmillan,	25
Rev. Dr. Pollock,	25
St. Matthew's, Halifax,	25
Fort Massey, "	25
Interest of Hunter prize money,	100
" Mrs. Matheson's Beq.,	50
" Wiswell Elocution prize,	6
Interest and dividends,	100 50

\$343 20

NOTES.

1.—The French Evangelization Column includes Mr. Warden's receipts and the list of Donations, etc., Mr. Tanner's collections for Building Fund, also, monies forwarded for Point Aux Trembles Schools. Perfect accuracy cannot be guaranteed.

2.—The Assembly Column includes remittances sent direct to Dr. Reid, except any that may have been sent in April.

3.—The Foreign Mission Column contains only ordinary contributions. Some congregations gave liberal special collections per Rev. K. J. Grant and Dr. McKay, but these being acknowledged in that connection and being chiefly from union meetings and individuals could not well be added to the congregational contributions.

ON EDUCATION AND CONVERSION.

BY THE REV. JOHN SPROTT.

The following remarks, on two important subjects, taken from a journal of the late Rev. John Sprott and hitherto unpublished, will form a memento of one of the fathers of our Church and will interest many who loved to read what came from his pen.

EDUCATION.

In speaking of his college course he says: "If any man wishes to rise in the world he must have two systems of education, one from his instructors and one from himself, and this is by far the most important. We have a hard and circuitous march to the temple of knowledge. Many years devoted to the study of dead languages which we never speak, and all the impurities of the heathen world spread over the youthful mind when the character of their gods would stamp disgrace on human characters. Is it possible that a handful of savages dancing around the burning oak are to be the intellectual fathers of the human race. Eloquence is not confined to any one country. There is nothing equal to the speech of Logan the Mungo chief in Greek and Roman fame. Addison, Franklin, Washington, Angell, James and Jay all rose to eminence without Latin and Greek. All we get at school is merely an entry on the threshold, the superstructure must be raised by our own industry.

CONVERSION.

Old age is a kind of recess between a busy life and a long eternity. It should be to us a period of subdued passion, of maturity in knowledge, of heavenly espousal and of calmly waiting for a better world in a higher life. I have sometimes been asked when I was converted, I endeavored to avoid the question by saying there were ninety and nine who needed no conversion. There is no doubt a period in the life of every one when, by the grace of God, he is turned from darkness into life, from the love of the world to the love of the Saviour, and we should be anxious to know that we have the marks of a saving change. When the bent of our dispositions is altered and remaining corruptions are a burden to us. It is remarkable that the Apostles of our Lord say nothing about their conversion except the apostle Paul and he mentioned it in self defence. In reading

the lines of Angell, James and Jay, among the most eminent ministers the world has produced, it is remarkable that in lines written by themselves no allusion is made to their own conversion. John Newton says by the grace of God I am what I am. Oh, how imperfect! I am not what I should be, I am a sinful man. I am not what I wish to be. I wish to hate all sin, I am not what I hope to be. One day with Christ in glory I can heartily join with the Apostle and say by the grace of God I am what I am, and not what I once was for once I was blind now I see. Humility is the low ground where every good principle must grow. Blessed are the poor in spirit for theirs is the kingdom of Heaven."

The above lines were penned when in the 83rd year of his age, nearing the eternal world, and not seen until after his death.

A THRONE OF GRACE.

Thank God for every errand that takes you to a throne of grace. Whatever that may be that sends you to prayer count it as one of your choicest blessings. It may be a heavy cross, a painful trial, a pressing want; it may be a broken cistern, a cold look, an unkind expression; yet if it leads you to prayer regard it as a mercy sent from God to your soul. Thank God for an errand to Him. Stay not from a throne of grace because of an unfavorable state of mind. If God is ready to receive you just as you are, if no questions are asked, and no examination is instituted, and no exceptions are made on account of the coldness of your state, then count it your mercy to go to God with your worst frames. To linger from a throne of grace because of an unfitness and unpreparedness to approach it is to alter its character to a throne of merit. If the Lord's ears are open only to the cry of the righteous when they seek him in certain good and acceptable frames then he hears them for their frames, and not because he is a God of grace. It is the privilege of a poor soul to go to Jesus in his worst frames. To go in darkness, to go in weak faith, to go when every thing seems to say, "stay away," to go in the face of opposition, to hope against hope, to go in the consciousness of having walked at a distance, to press the crowd to the throne of grace; to take the hard, the cold, the reluctant heart, and lay it before the Lord—O, what a triumph is this of the power and the grace of a blessed Spirit in a poor believer.—*Winslow.*

COUNTRY TRAINING

The *Boston Herald* says:

A writer in the *Contemporary Review* calls attention to the fact that a very few of the leading men of New York city were born in the city. The great majority of them were born in the country, and a very large proportion emigrated from New England. This is not only true of men whose names are familiar to the public, but it is also true of successful business men whose names are not so well known. We suppose it is true of other cities as well as of New York. An examination of the leading men of Boston, in the learned professions and in business will show large majority of them came from the country. It is evident there is something in the country training which develops energy of character. Country boys learn at an early age to contend with opposition and to work for what they want. They naturally form habits of industry and economy, and these tell in the struggle of life. It is true, the world over, that cities need to be recruited by fresh blood from the country.

HOW TO PRAY.

An article found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following "practical suggestions to young men who are forming their habits" in respect to prayer. They are equally applicable to all who pray in public, and especially to those who pray in the Sunday-School:

1. Let your prayer be composed of thanksgiving, praise, confession and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.
2. Adopt no fixed forms of expression, except such as you obtain from Scripture.
3. Express your desires in the briefest, simplest form, without circumlocution.
4. Avoid the use of compound terms in place of the imperative mood.
5. Hallow God's name by avoiding its unnecessary repetition.
6. Adopt the simplest devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.
7. Pray to God and not to man.

NATURAL FORCE OF PRAYER.

A naturalist should be the last man in

the world to object to the efficacy of prayer, since prayer is itself one of the most potent of natural forces. The cry of the young raven brings its food from afar without any exertion on its part, for that cry has power to move the emotions and the muscles of the parent-bird, and to overcome her own selfish appetite. The bleat of the lamb not only brings its dam to its side, but causes the secretion of milk in her udder. The cry of distress nerves men to all exertions, and to brave all dangers, and to struggle against all or any of the laws of nature that may be causing suffering or death.

Nor in the case of prayer are the objects obtained at all mechanically commensurate with the activities set in motion. We have all seen how the prayer of a few captives, wrongfully held in durance by some barbarous potentate, may move mighty nations and cause them to pour out millions of their treasure to send men and material of war over land and sea, to sacrifice hundreds of lives, in order that a just and proper prayer may be answered. In such a case we see how the higher law overrides the lower, and may cause even frightful suffering and loss of life, in order that a moral or spiritual end may be gained. Are we to suppose, then, that the only being in the universe who cannot answer prayer is that One who alone has all power at his command? The weak theology which professes to believe that prayer has merely a subjective benefit is infinitely less scientific than the action of the child who confidently appeals to a Father in heaven.—*Principal Dawson.*

NOTICES.

The Supplementing Committee of the Presbyterian Church, Maritime Provinces, will meet, D. V., in St. James' Church, Charlottetown, on Wednesday, 31st May, at 9 a. m. Parties having business will please take notice.

P. G. MCGREGOR, *Secretary.*

The Committee on Home Missions will meet chiefly to arrange Preachers for July and August, at the same place, on Thursday Morning at nine. Clerks of Presbyteries invited to be present for their interests.

P. G. MCGREGOR, *Secretary.*

The Synod will meet in Charlottetown on Tuesday, May 30th, at 7 p. m. The General Assembly will meet in St. John on Wednesday, June 7th, at 7 p. m.

The Report of the Foreign Mission Board (Eastern Section) is crowded out of this issue and will appear in the next.