

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

SEPTEMBER, 1868.

GOD'S RIGHTEOUSNESS AS THE GREAT MOUNTAINS.*

The wicked flourish; all seems to go well with them. They have their hearts desire. God is not in their thoughts. "Our lips are our own: who is Lord over us?" We are an end to ourselves, and anything that interferes with us must be crushed out of existence. Thus unrighteousness insolently lifts its head and frowns darkly on the meek virtues that seem blighted with the all-encompassing gloom. Truth, love, peace, charity do not pay; they afford not the desired amount of pleasure,—they afford no pleasure at all, but rather the keenest pain. They are therefore thrust with violence out of sight, and all that bears their impress is hated with a deadly hate. "There is no God," saith the fool; "or if there is a God, he doth not heed, or know or see." So the fool pursues his own career, satisfied that self is of more consequence than aught else in the universe than God.

Such is the character of fallen man, in a fallen world. Hate takes the place of love; self the place of God; and an exterminating war is carried on against all that is gentle, unselfish, loving, and true. What in these circumstances, must be the fate of the good man, the Servant of Jehovah as David in this Psalm calls himself. We find in countless instances the foot of pride trampling the poor and the weak into the dust. Truth and right and love are crushed under the chariot wheels of godless power and ambition. Vice stalks abroad in gaudy

colours—rears her proud crest—devours her fat feasts—drinks her cup of pleasure, and intoxicated, shouts her song of triumph. The strong oppress the weak: the cunning prey upon the simple. Woe, woe to the conquered in such a strife as this!

Yet the servants of Jehovah need not fear; for God's Righteousness is as the Great Mountains—firm-seated, outstanding, bold and high, their summits piercing the blue of Heaven. Above the fields of deadly battle, above the quicksands of temptation and the pestilential quagmires of sin, these mountains rear their shining crests. In the plain below there may be pollution and death; in the bracing atmosphere above there is purity, there is health, there is loveliness. As the mountain towers above the plain so does God's righteousness stand forth above the iniquities of men. The more you explore it and the farther you ascend, the more impressively beautiful does it appear. Looking at that mountain from its base, from among the fogs, the heat, and the dust you may be able to see but a very small portion of it, and that not in its proper light or perspective. Clouds and thick darkness may shut it entirely from your view. You may be so intent upon the objects at your feet that you cannot look up and gaze upon the glory that excelleth. There are deep, lonely Alpine valleys, the inhabitants of which have never learnt to explore the heights above them and have no curiosity as to their names and no perception as to their beauty. Is it not so with the righteousness of God? It is manifest to those who seek to know, who

* Psalm xxxvi. 6.

have eyes to see, and make good use of them. But blinded, perverted, shortsighted worldlings cannot perceive or admire.—What little of God's dealings with men may be forced on their attention may seem confused, unintelligible, lacking all righteousness. So, they continue to look earthward, and to grub and grovel till the bitter end. Those fens and sluggish pools, those bogs and quicksands, are more attractive in their eyes than yonder glorious crystalline heights bathed in the light of Heaven.

Those snowy crests have never been trodden by explorer's foot. The air is piercingly clear, and thin, and cold. It becomes dark to the eye from excess of light. There is no foothold even for the lithe-limbed chamois hunter. Adventurers have tempted the ascent and have paid the penalty with life itself. Yet though it is not given to men to tread those summits or to pitch their tents there and live on that pure cold air in the stainless light, all may look up from some modest hill-top far below, and enjoy the sight and drink in the beauty and be abundantly satisfied. We cannot trace all God's footsteps, or follow him in the paths of his righteousness. There are heights so bright with the clear light of Heaven, and so removed from our track, that if we seek to bring them under our feet they are lost to us in utter darkness, and we become blind to them, and we stumble upon them and fall and perish.—But if we gaze from some lower height with the eye of loving faith we shall see nothing but light and beauty the most exquisite, where, had we been too curious and too trustful in our own strength, our flesh would have been torn and all our bones shattered.

How glorious the mountain robed in the dewy light of morning or of evening! No cloud darkens its brow. Its breaths of forests, its green pastures, its tinkling rills leaping from ledge to ledge of the everlasting rock, its glaciers, ever flowing, ever stationary, its towers and pinnacles of granite softened with the hues of the rainbow, its kingly mantle of virgin snow,—all strength, and grandeur and loveliness seem concentrated in a scene such as this. All is harmonious, all unified in the flooding light. You would

not willingly exclude one cold peak, one rough gorge, one frowning precipice.

But look again. The mountain is gloomy with clouds. The storm bursts in fury.—The winds rave wildly. The lightnings flash through the gloom, and the thunder utters its multitudinous voices. The avalanche crashes down the mountain side carrying ruin and terror in its wake. Where now the light and glory of the mountain? Its very shape disappears; it is as if it were wholly blotted out in darkness and tempest. Ay, but it is the same mountain still; and there it rests, behind the storm, behind the gloom, ready to be revealed in pristine splendour when the elements of confusion and wrath have exhausted themselves.

Need we draw out the analogy with regard to the righteousness of God? How often in the course of history do all things appear utterly confused, in hopeless disorganization; rebellions, revolutions, convulsions threatening church and state.—Thrones totter and fall. Kings are made to lick the dust. Old institutions are swept away in the whirlwind of popular passion. Nation marshals its forces against nation, and the red waves of war threaten to overwhelm the world with ruin. The landmarks which the fathers erected are rudely torn down. God himself is blasphemed, ignored, forgotten. But the righteous God still reigns,—rides on the whirlwind and directs the storm. His righteousness is as firm and sure as ever, and it will soon be made manifest. The clouds will pass away; the storm will be hushed, leaving those slopes and heights all the more sunny, bright and lovely. Peace is the purer and more blessed for the thunder of war. Health is sweeter after sickness; safety more welcome after peril. Every completed chapter of the history of nations and of churches, manifests the righteousness of God. Be it the overthrow of Pharaoh and his hosts in the Red sea, or the destruction of the ancient monarchies, or the fall of the Roman empire, or the tragic story of the French revolution, or the revolutions of British history,—God's righteousness shines through all resplendent and beneficent. Deep-rooted iniquities

and lowering superstitions, hoary with the rime of centuries, are swiftly swept away or ground down to the earth, as the pine on the mountain side is crushed under the avalanche—"that thunderbolt of snow." The fetters of the slave are broken. Light gleams into the deep darkness. Freedom rears aloft in the light of day her ransomed banners.

From the mountain-side flow down the gentle silvery rills that water the vines beside the sheltered cottages in the far-withdrawing valleys, and the cool refreshing breeze that carries health and joy to the pale cheek of the invalid. It is an inexhaustible storehouse of blessing and beauty to all who rest under its shadow. But from the same mountain rush down the fierce flooding torrents, the mighty tornado, and the resistless avalanche. In like manner the righteousness of God is manifest in the sunshine of prosperity, in the amenities of social life, in the joy that falls to the lot of all who love Him; and it is equally manifest in the wars and desolations, the plagues and catastrophes, that darken the history of the world.

The Avenger of the poor, the meek and the humble, ever liveth. The victory of pride and godless power is but short-lived. "There are the workers of iniquity fallen: they are cast down and shall not be able to rise."

How complete seemed the triumph of priest, and ruler, and Roman governor, of satan, and death, and hell, when Jesus died on Calvary, and when He was buried out of human sight! Yet how short-lived and how false! In that very death, God's righteousness shone forth as it never did before; and in the confusion and overthrow of Christ's foes, and in the redemption of Christ's people, that righteousness has been gloriously illustrated till now, and shall be till the end of the world.

YOUR LABOUR IS NOT IN VAIN.

When we consider the weakness of our own efforts to do good, the shortness of the time at our disposal, the slight effects that seem to flow from our toil, we are apt to be

utterly disheartened and to cry out, "I have spent my strength for nought and my labour for that which profiteth not." We feel as if we had been "dropping buckets into empty wells and growing old in drawing nothing up." How welcome and how needful in such circumstances the divinely inspired assurance that our labour is not in vain in the Lord!

No faithful Gospel sermon has ever been preached in vain. It has either warned a sinner or comforted and edified a saint. Its results may never be heard of or identified and traced to their causes; yet they exist, and are not unmarked by God. Every shower in the summer time tells on the harvest; nay, every drop of every shower has its errand and its work,—it is a blessing to some tiny blade, or drooping petal, that thirsts for it, and that is bettered by its gentle visit. So is it with God's truth; it never returns to Him without having produced some effect upon undying souls. This consideration should be a source of inexhaustible encouragement to ministers of the Gospel. However hard the soil, however brazen the sky, let them but sow the seed, and some at least shall bring forth fruit unto eternal life. Your sermons, your instructions, may be doing good long after your own day of work is over, and you have entered into the joy of your Lord. It has been so in myriads of instances: it shall be so till the end of the world.

The same principle applies to every labourer in the Lord's vineyard. The instructions of the faithful teacher in the common school, or in the Sabbath school, are often affectionately remembered for scores of years. And even when the labourer is forgotten, the labour remains and has its effect. The person to whom you unveil a new truth is forever different in his mind from what he was before he had received that truth. The difference may be very slight, but it is real and indelible. Truth is one, however varied its aspects; and so if you impart *one* truth, one aspect, portion, or new shade of truth, to any person, you make him your debtor to an extent that neither he nor you can calculate. For truth ever seeks to complete and unify

itself: one aspect or shade, or part of it, leads to another and still another indefinitely, ever opening new vistas into the unknown, or leading to the realization of the truth that lies too often hidden under the veil of most familiar words and phrases, and figures of speech.

The farmer that would expect to see the golden harvest in a day or two after he had sown his seed, would not be more irrational than the man who expects to enjoy at once the full results of his labours for the intellectual and spiritual welfare of men. The warnings and lessons of the Sabbath school are not seldom re-called in maturity on a sick or dying bed. Texts and hymns that had long lain dormant in the mind flash into sudden vitality and brightness when most required. We could quote illustrations of this statement both from our own observation and from the story of many a life.

Parents often toil and pray for the salvation of their children amid overwhelming discouragements. No result seems to follow; but not seldom after the father's gray hairs are dragged in sorrow to the grave, after a mother's heart is broken, their prayers are answered and the prodigal returns to the paths of virtue and the heavenly father's embrace. Oftener, however, parents are spared to rejoice in the fulfilment of God's gracious promise with respect to their children. Trained aright, taught aright,—they walk in the ways of peace; and not the least pleasing feature in their case is that they ever delight to recall, and if possible to repay, with unfailling gratitude, the debt they owe to their parents.

So too with Sabbath school teachers. Letters posted in far foreign lands, blotted with tears of affection and of penitence, often tell of the precious seed bearing precious fruit. The faithful teacher in the common school has a field of far-reaching usefulness open to him. He can win the love and gratitude of scores of the future men and women of the country; he can lay them under obligations which they never can fully repay, but which it will afford them delight ever to acknowledge. They are few indeed who do not love their

schoolmaster if he was at all a man of the right stamp, warm-hearted, enthusiastic, faithful withal; loving the children as if they were his own, and watching with anxious care the budding and blossoming of their intellectual powers. Be not discouraged then, though your labours are arduous; for the true work of a true man, however humble, is never in vain.

Emphatically is this true of the Professors of our Colleges. The loyalty of the Highlander to his chief is not more ardent and unchanging than that of the good student to the good Professor. Every lecture, every well-turned sentence, every happy thought, tells on some quick ear, is appreciated, treasured up, and exercises an influence on the intellectual life. The Professor is addressing directly but a small circle of students; indirectly he is addressing and influencing thousands. *His* labour is not in vain in the Lord. There are at least a few in every class who have clear heads and warm hearts, and who never will forget their Professor and his teachings.

The man who patriotically devotes his energies to the public good, sacrificing all for his country, is often rewarded with distrust, and he may never be rightly appreciated until he shall have passed away from the scene of his toil and self-denial. But the future is his friend. History will do him justice. The Ruler of all will take care that his labour shall not be in vain. See how the clouds of obloquy have rolled away from the noble brows of JOHN KNOX, and of JOHN MILTON, and of OLIVER CROMWELL! How incomparably superior do they stand this day in their principles and their works to their foes and persecutors! They sowed seed which has sprung up into a glorious harvest throughout the civilized world.

The conscientious labourer in the current literature of his country, labours not in vain in the Lord. There may be much to discourage, and annoy, and perplex. Arduous toil may be but ill rewarded so far as worldly gain is concerned. But the consciousness remains that the seed sown shall bring forth much fruit in due season. The writer of tracts, the distributor of tracts, the

editors and publishers of good newspapers and periodicals, are doing a great work, which, if not appreciated as highly as it might be by men, is not unmarked or unblest by heaven. To write such a tract as the "Sinner's Friend" of John Vio Hall, is far nobler work than to amass a fortune of millions. To lead a few hundreds or a few thousands to clear views of truth, of human destiny, and human duty, is far more Christ-like labour, far more lasting and important, than the swaying of Cabinets and Senates.

At death the soul passes to its reward or to its punishment, to heaven or hell. Its destiny is then decided. Yet there is to be a future judgment—a day when we must all appear before the judgment seat of Christ to receive the deeds done in the body. Why is *this* judgment to take place, after the fate of each soul has in effect been already decided. *One* reason may be indicated to illustrate the subject of this article. The unrepentant sinner dies—passes away—but he leaves much evil in the world behind him. He has, for example, corrupted the morals of two or three other men, and these men continue to extend the evil to others, and to others still in an ever widening circle, and this goes on from generation to generation, till the last dreadful day of the earth's existence. Or he has, say, written a bad book; he dies and leaves the book with its evil influences behind him, still perpetuating the mischief. In these instances the sins which shall confront the sinner at the final account, shall be much more terrible and of more appalling proportions than when he died; they having been as it were accumulating at compound interest ever since! The Omniscient will know the just proportion of guilt to be laid on each culprit at that day.

On the other hand, the good deed done in the present day goes on expanding and extending ever more till the judgment day. The seed sown grows and ripens even after the sower has slept the sleep of everlasting peace. Thus a book written by a good man continues centuries after his death to do good to thousands of souls. Thomas Boston has preached the gospel since his

death to as many millions as there were hundreds that ever heard his living voice. John Wesley is still, through the printed page, stirring up thousands to lay hold on the hope set before them. John Bunyan is still guiding myriads of "Pilgrims" on the way to heaven. And so it is with innumerable other good authors. The kind word, the faithful warning, the earnest exhortation, may live in their effects long after your tongue is silent and you have closed your eyes in death. And when all these good deeds of our Bunyans, and Whitefields, and Erskines, and Chalmerses shall meet them at the "last assize," how much greater, how gloriously magnified and multiplied must they be! If the evil which men do gathers "interest" for the great day of account, so, much more, shall the good! Little deeds of kindness, cups of cold water to thirsty disciples, visits of love to the sick bedside, these and such as these are not in vain in the Lord, but shall all be kept in his treasure house, and we shall receive back the whole with "interest."

REPORT OF THE BOARD OF SUPERINTENDENCE OF MINISTERIAL EDUCATION.

The submitting of an annual Report on the subject of ministerial education is a well established part of our Synodical business. It has been the practice of each of the three Synods which now happily blended form the Synod of the Lower Provinces. The leading ministers and people of the Free Church almost from the commencement of their work in the Colonies adopted the principle of training a native ministry, and made not only commendable exertions but noble efforts to accomplish the object.—Going back still farther for a quarter of a century to 1817 we find that on the very year when the Presbyterian Synod of Nova Scotia was formed, feeble as its resources then were, it committed itself to the principle, and there are in this Synod now, some of the first fruits of that effort and many evidences of its success.

For a few years subsequent to the Union of 1860, the Report of this Board presented a view of two distinct departments of min-

isterial education, the first being preparatory to the study of theology, and embracing Languages and Mathematics, Logic and Rhetoric, Moral and Natural Philosophy, branches of learning which were taught in our own Seminary in Truro, and by our own Professors Drs. Ross and Lyall, and the late Professor McCulloch; the second more directly theological, and the branches taught bearing directly on the fitting of the student for the work of the Christian ministry. This department, then as now, was under the charge of the Rev. Drs. King and Smith and Professor McKnight.

When the Synod consented to coöperate with other bodies to resuscitate Dalhousie College as a Provincial Institution it was with the object of elevating and improving Provincial Education by securing a larger staff of Instructors, and by means of the division of labour, a higher standard of excellence in all the branches of learning required to fit our young men for public and professional life, but especially for the study of divinity. That project has become an established fact, and a decided success; and it is quite in place in this report to record the successful close of another session of Dalhousie College. The number of students in attendance during the Session closing in April last was 53, of whom 29 were undergraduates and 24 general students. When it is recollected that two of these Professors are our own ministers, paid from our own funds, and that a very large proportion of the students are the children of our own people, it will be evident that the facts noted have a deep interest for this Synod

And the Board would add that though they, as a Board, had no official charge of the students of our church attending Dalhousie College, yet are they pleased to state that they know from information furnished by our city ministers, that these young men were regular attendants on Divine Ordinances on the Lord's Day, and so far as time would admit frequently present at prayer meetings and Bible classes.

The opening and closing of the theological classes were contemporaneous with the commencement and close of the Dalhousie

session. The Introductory Lecture was delivered by Professor McKnight, on the study of the Syriac, and was followed by an address by Rev. Wm. Maxwell.—Nothing very special requires notice respecting the course itself. At its close which was an interesting occasion, and attended by a goodly number of Dalhousie students, Dr. King informed the Board that he had pursued his usual course, lecturing one hour daily on theology and another on Church History with the usual examinations, that the health of the students and of the Professors had been good, and that although the number of the students was very small, for there were only six of the second year,—of the first, that in attention progress and good conduct they had not been surpassed by any previous class.

Dr. Smith also speaks favourably of the attention of the class to the interesting studies of his department, which this year included antiquities, and Sacred Geography in reference to the Ancient Kingdoms of the earth, Asiatic and African, the land of Canaan with its Ancient people, the same land as occupied by Israel and again as divided into Roman Provinces. A second part of the course was in Geology as bearing on Divine Revelation, with an examination of the alleged conflict between Science and Scripture, and the third and closing part consisted of lectures on the Natural History, Botany and Meteorology of Palestine, all the topics being used for the illustration of Scripture or the confirmation of its Divine authority. Several Books of Scripture were also read in Greek.

Rev. Professor McKnight's report shews that the usual ground has been gone over by the junior class in Hebrew, and by the senior classes in Hebrew and cognate languages.

At the close of the session the students presented an address to Dr. King, expressing their gratitude and affection, and their desire that as Providence had given him improved health during the whole session that the Dr. would not act on the notice of retirement given at last meeting of Synod.

The whole number of our theological students the Board is happy to state, is

considerably in advance of the number who attended in Halifax last winter. There were three studying at Princeton and three at Edinburgh. Mr. Robert Cumming and Mr. Samuel Archibald have returned, being licentiates of the Presbytery of New Brunswick, New Jersey, and are both under appointments. Mr. Chase has returned from Edinburgh and has received subjects of trial from the Presbytery of Halifax.

The occasional departure of a student to enjoy the advantages of travel with the benefit of a course of theology and cognate branches in the institutions of Britain or America, is not a thing in itself to be deplored. And yet on the other hand the church cannot be contented while so large a proportion of our young men absent themselves to such an extent from our own institution supported at so great a cost.—The diminishing numbers in actual attendance seem to call for inquiry into the whole question of our theological school, and to invest with peculiar interest the pending procedure and report of the committee on the theological curriculum.

The Board feel constrained to speak on the financial part of this subject with great plainness of speech. Some three years ago the Education Board gave notice in their annual report that the capital funds of the church were being drawn upon to an extent which caused that Board serious fears as to the result. About the same time the Board of Superintendence made a careful examination of their revenues and liabilities, informed the church that \$1200 per annum, about the average amount of salary of one out of the five Professors supported by the church require to be raised annually, and yet the amount of collections by churches are falling off rather than rising. On the year before last \$1118.02 were raised while only \$900.77 were received during the closing year, and that the deficiency for the year is therefore large. Last year it amounted to \$8; notwithstanding the receipt of over \$300 from the Governors of Dalhousie College, being interest of three years on a debt due by the Governors of that Institution. During the last season they received only one third of that sum,

and had by direction of Synod to appropriate \$60 to aid students of theology, so that the deficiency for the present year amounts to over \$300. And what is the explanation? It is simply this that one half of the congregations of the Synod have given within the year NOTHING AT ALL.—They do not complain that with a very few exceptions the appropriations made are very small comparatively because the whole sum to be raised is not large, but they are persuaded that the Synod will hear with surprise and sorrow, that their Educational funds accumulated by devoted and liberal men and women who have departed this life are being gradually disintegrated and diminished because so many of our congregations decline, or our sessions neglect to see that a collection is made annually for ministerial education.

Are we then, as a church, to fall from or to follow the example of our forefathers in the cause of ministerial education? Shall we look to the disruption or Free church fathers, and were their efforts in this great cause feeble or fitful? Shall we look farther, to the secession fathers, or yet farther back, to the founders of the church of Scotland, were they not all like the earlier reformers, zealous educationists, and anxious for a learned as well as a pious ministry? We look to a higher model. We consider the example of Christ Himself, for before He sent forth His disciples He took care that they should be with him during three years, receiving light from Himself. They were called His disciples. They were His students—and were getting ready to go forth as apostles.

Our American Presbyterian brethren give most liberally to furnish and to uphold their theological schools, and set apart a day for special prayer for the power of the spirit to rest upon Professors, and on the young men, who must leave their mark for good or evil on the church, and on their country. What theme more fitting for prayer and counsel?—for the assembled eldership!

There are a few matters of business which may be glanced at in passing. The school premises in Gerrish Street continue

under rent by the Commissioners of Schools for the city at \$240 per annum; and of this sum \$140 have been expended within the last two months on small repairs, fencing and painting. The Commissioners at one time evinced a desire to treat for the purchase of the building, but the Board, after consideration of the whole question, declined to make any offer, as they had no instructions from the Synod on the point, and were persuaded that any sum likely to be realized would fall far short of what would be necessary to provide a suitable substitute in the city. Both the Truro and Halifax buildings have been recently painted, and both are kept under insurance. The insurance policies on building and library in Gerrish Street amounts to \$6800, and on the Truro building to about \$5000.

The accounts of the committee superintending the erection of the Seminary in Truro have not yet been audited. After some delay they came to hand, and being sent to a financial committee were sent back for farther information, and remain still with Mr. R. Smith in Truro.

Another point remitted to the Board was the determination of amount of educational funds applicable, and designed by the donors to be applied to the aiding of students preparing for the ministry. The Board find that the sum of \$1000, given by the late Mrs. Matheson, was so designated, and in compliance with the directions of Synod they have set apart that sum and applied the interest for the current year to aid two students—one by a grant of \$40 and the other by a grant of \$20.

They have also, by direction of Synod, inquired into the standard of literary qualification considered necessary in this church in students prior to admission to the study of theology, and find that no written law, declaratory or otherwise, exists on the subject in the Synod of the Lower Provinces; and the answer to the inquiry, it is presumed, must therefore turn on the practice of the different bodies by whose union this Synod is constituted. The subject was under consideration while negotiations for union were going on in 1859-60, and it was found that in both, as respected the time

occupied in preparatory study and the branches to be studied, the difference was not great. For a long time in the Presbyterian Church of Nova Scotia a course of four years was required, embracing first year Latin, Greek and Mathematics; second, the same, with Logic and Rhetoric; third, Moral Philosophy; and fourth year, Natural Philosophy, the languages and Mathematics being continued. More recently the term of study had been reduced to three years, but without any reduction in the branches.

In the institution of the Free Synod there was some difference as respects the prominence given to particular subjects, but the same branches substantially were required, and the same length of preparatory study required, and in both cases the Presbyteries were the judges to decide on admissions; nor are the Board aware of any difference of view or practice in the church in New Brunswick.

As the Dalhousie course covers four years, except when the summer terms are taken throughout, the Board would recommend the adoption of that course, or an equivalent, at Fredericton, or any other well-furnished Collegiate Institution, as the standard of admission, reserving, in all cases, to Presbyteries the right of examination. They also recommend that Presbyteries be authorized to accept a degree of Dalhousie College, as in itself evidence of fitness, without further examination.

The Board have to remind the Synod of a vacancy in the Board of Governors of Dalhousie College, caused by the death of Andrew Mackinlay, Esq., whose sudden removal leaves a blank not only in that Board, but in many other public trusts, not easily filled. In his death, the church has lost a true and tried supporter of all its schemes; and common school and collegiate education a zealous and indefatigable friend and advocate. As he was a nominee and representative of this Synod, the appointment of a successor is a duty now to be discharged.

In conclusion, the Board would express the conviction that the efficiency of our collegiate and theological schools is closely

connected with the progress of Christ's kingdom in this land; and they trust that these seminaries will have a place in the hearts and prayers of our God-fearing people. John Knox cried out in an agony of desire, "Give me Scotland or I die." Our prayer should be, "Give us men, the brightest, the purest and the best, to labour to bring the Lower Provinces to the feet of Immanuel."

Could we reach the ear of our aspiring young men who are looking about for paths of honour and usefulness, we would ask, "What profession more useful, what service more noble, than the service of God in the gospel of His Son?" If the young men of this world are not deterred from rushing at the call of patriotism, through toil and peril, to the battle-field, what hindrances or discouragements should prevent your responding to the summons of the Prince of Peace? Our hope is in the power and grace of that Prince,—with Him is the residue of the Spirit. A new and copious baptism from above would make parents more than ready to consecrate sons to the Lord's work, and would give those sons of toil, tongues of fire and hearts of love, and in numbers sufficient to spread over all these maritime colonies. May the Lord arise and plead His own cause, and let every minister and elder, and all our sons and daughters, hear and respond to the summons. "Arise and shine for thy light is come, and the glory of the Lord is risen upon thee!"

REPORT OF COMMITTEE ON SABBATH OBSERVANCE.

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

The morning of the first Lord's day dawned on the world amidst scenes of peculiar interest. The blessed Saviour, having burst the fetters of the tomb, ascended to his mediatorial throne. Discouraged and dispirited, his disciples had been dispersed. But early in the morning some of them were furnished with the most satisfactory evidence of his resurrection. The cheering intelligence soon spread among them; and the followers of the Saviour,

doubtless, rejoiced in Him during the remainder of that first day of the week.

This day possesses still a deep and permanent interest to the friends of Jesus.—Like the name of its divine Lord, that day is as ointment poured fourth.' The great events of his death and resurrection, with all their glorious results, are specially adapted to gladden the hearts of those who believe in Him. That His great name may be glorified, and their own souls largely blessed, they should gratefully remember the Sabbath day to keep it holy to Him.

In reference to this part of the church's testimony and duty, your committee have nothing remarkable to report as occurring within the bounds of the Synod during the past year. They are not aware that any very marked improvement on former practice has been made since the presentation of their last report. Yet they believe that the church, included within the circle of the Synod's authority, has been steadily, and with increasing earnestness, maintaining its testimony in favour of scriptural Sabbath observance. Practice corresponding to this has been, they trust, very generally exhibited by all the congregations under your superintendence. May you not also cherish the hope that the members of the different congregations are increasingly enjoying the blessings which flow from honoring the Lord's day by keeping it holy.

Your committee have the satisfaction of stating, that as far as they have received information, no new forms of Sabbath desecration have appeared during the year. The threatening aspect of matters in the city of Halifax, referred to in the last report, has not been developed into open desecration. The sub-committee appointed for the city, will, however, require to keep a watchful eye on the movements of those who have already shown a readiness to trespass on the territory of the King of Zion, by appropriating His holy day publicly to their own secular purposes. A similar committee for the city of St. John has also nothing special to report, either as attended to during the year, or as requiring Synodical action. The more decided in the expression of their views on the subject,

and the more active these committees, or others, are in their efforts in connection with the right observance of the Lord's day, the less, undoubtedly, will those of opposite sentiments and practice succeed in their unhallowed measures.

Since the opening of this Session of Synod, your committee have had conveyed to them, by the clerk, a letter with accompanying documents, received from the secretary of the Kingston Sabbath Reformation Society. One of these documents, the eighteenth annual report of the Society named, suggests, on account of Railway traffic on the Lord's day, the evident necessity that a Sabbath Alliance should be formed in the Dominion, with branch associations in all the minor cities and towns of the different provinces. The other document, an address of the same Society, 'bespeaks the prayerful consideration of the subject, and hopes that each church will, at its annual meeting, pass resolutions on the subject of Sabbath desecration, and recommend to their congregations the formation of Sabbath Defence Societies in each city and town, and every populous locality; and also the calling of a Convention, to consist of clerical and lay delegates from all the provinces, for the thorough investigation and elucidation of this most important branch of christian ethics, at an early date.' Petitioning the civil authorities on the subject is also recommended. Your committee submit these recommendations to Synod, with the suggestion that, at least, some of them be adopted.

Before closing their report your committee would respectfully reiterate recommendations of a permanent nature previously offered.

More may be required; but they trust that the vigilance and zeal of individual ministers, and the supervision of Presbyteries, will sufficiently guard against the public profanation of the Lord's day in their respective localities. Those pastors situated in towns and centres of population, or in districts occupied by different religious denominations, would do well to direct special attention to that form of Sabbath desecration which consists of pleasure seeking and

social visiting on the Lord's day. These practices have been a snare to many; and may still be instrumental in turning the young especially from the paths of righteousness and peace. Let all remember that the great enemy of the truth is earnest and active; and let them be stimulated to corresponding devotedness in the service of their divine Master.

All of which is respectfully submitted.

ROBERT LAIRD, *Convener.*

REPORT OF COMMITTEE ON SABBATH SCHOOLS.

Your committee in laying before you their fourth annual report would express gratitude to the Great Head of the Church for the good work which is being carried on among the young—training them up in the nurture and admonition of the Lord. This work cannot be too highly estimated, for upon its efficient performance (with God's blessing) depends the future prosperity of our church. While we assign a high place to Sabbath school instruction we would nevertheless deprecate the idea of superseding family instruction, for in so doing we would be setting aside God's own arrangement. The family is among the first institutions which God has given and is designed by Him to do a work which none can do so well as the pious christian parent.

Yo committee have issued the series of lessons for the year on the same plan as before, 4000 copies of these lessons have been issued and sold this year, showing a large advance on last year, and teachers have been aided in their work by suitable notes on these lessons in the *Record*. We are gratified to find that these notes are meeting with very general acceptance.—The sales of these lessons have met all expenses.

By the decision of last Synod on an overture on the "current literature of the church" the subject of Sabbath School Books was entrusted to us in the following terms, "That that part of the overture which refers to Sabbath School Libraries be referred to the committee on Sabbath schools with instructions to prepare a list

of suitable books for sabbath school libraries, and secure a depot for sabbath literature if practicable." In reference to this matter we have to say that some members of committee resident in Halifax have done good service by aiding Sabbath schools in the country in selecting and purchasing libraries. We have also been preparing a list of suitable books from the catalogues of the Presbyterian Board of Publication, the American Tract Society, the London Tract Society and others. But it cannot be expected that we are able to furnish a complete list, we would therefore ask for the co-operation of the brethren in this matter.

Your committee would propose that the Agent of the Colportage Scheme should become a medium through which sabbath school books might be obtained, for as he deals in the book market, he would be able to purchase on easier terms than a private individual. That all orders from Sabbath Schools be filled by him at prime cost subject to the additional charge of freight and postage.

The lessons for 1869 should be prepared as heretofore sufficiently early to reach the most distant parts of the church before the first of January.

All of which is respectfully submitted.

H. B. MACKAY, *Convener.*

REPORT OF COMMITTEE ON COLPORTAGE.

To the Reverend the Synod of the Presbyterian Church of the Lower Provinces.

Last year we announced that we were free from the debt, which had been hanging over us for some time, and also that we had a sufficient supply, including Bibles, Testaments and psalm books from the N. B. Society of Scotland, to enable us to carry on the business for some time. But we then announced also that the scheme was not self-supporting, either here or anywhere as far as we knew; and, therefore, unless the liberality of the church was in some measure continued, it must languish, as the old stock will gradually disappear, and the means of renewing it be diminished by the current expenses. This difficulty has been felt more than usual during the

past year, in consequence of the severity of the winter, which caused a great scarcity of money and provisions, and hence the sales were more limited. This view taken in connection with the fact, that the liberality of the church has not been continued during the past year, will show that our operations could not be extended, or even continued as they were; consequently our importations were chiefly Bibles and Testaments, with a few minor books amounting to about 2500 volumes; and though many of these and what we had previously on hand have been sold, yet too many remain, and the sale is yet too dull, to induce us to order many more under present circumstances.

As evidence of the propriety of this course from all the premises, we offer the following detail of the returns, wages, and other expenses of two of our colporteurs, for seven months jointly, or three and a half months each, spent in this service. Thus, gave out to said colporteurs during said time, books and bibles, &c., amounting to the sum of £174 9s. 4d. In settling for these, they were allowed £31 19s. 7½d. for wages; and £18 18s. 3d. for travelling and other expenses; and £9 17s. 6d. for books given away, or missing, or on which they had allowed a discount. The books left on hand amounted to £37 17s. 11½d., and the cash return was only £75 16s.

From this synopsis it appears that only about one-half of the proceeds of sale appears in the form of cash returns, and that the other half disappears in the form of wages, expenses, discount, &c.; and as to this must be added the expenses of procuring and distributing the whole, it must be evident to every observer that without external assistance, the scheme cannot be carried on. Hence the American Tract Society, after trying it for a year or so, could not carry it on even for another year, unless \$1000 were pledged for its assistance; and hence, also, when a new local organization is formed, it requires \$5000 to begin with, and either two or three thousand dollars annually to carry it on efficiently. We have now been carrying it on for sixteen years,—efficiently, while we had the credit

and patronage of the "American Board of Publication." But since these have been withdrawn, our operations have been limited to the funds placed at our disposal, which, during all the time of our service, have not amounted to so much as either of the above mentioned organizations are asking for one year.

This treatment of one of the schemes of our church would seem to indicate either that it did not need assistance, or that it did not merit it. From the difficulty, or our unwillingness of believing either of these propositions, we are rather inclined to ascribe it to indifference—unless where the subject is presented for special consideration. Such appeals, we can say both from experience and observation, have generally been successful; and we regret that we have not had more time and opportunity to devote in this way. In the mean time we can only thus again appeal to our friends, and remind them of the good being done by the pious, persevering colporteurs, often in the outskirts of society where the gospel is seldom or never heard, and where the word of God and religious books are very scarce. Surely there is none amongst the officers, or members, or adherents of our church who would hesitate, when applied for, to cast in their mite to the treasury of the Lord for such a purpose.

During the last year we have only had three colporteurs employed,—one of whom, Mr. John Lamont, is in the service of the N. B. Society of Scotland, and is paid by them. The others have not been full time in the field, one having retired for the winter, and has not again commenced—the other retired this spring, partly at least in consequence of the severity of the past winter, causing dull times and limited sales. Formerly, under these circumstances, we would have been in a dilemma, because bills would have been due, and some creditors pressing; now we have no such difficulty, and, therefore, when money is scarce we have only for a season to take it easy, having no debts to alarm us, as may be seen from the subjoined cash account and statement of debts and assets.

In reviewing the business after sixteen

years operations, it appears gradually to have extended, during the first six years, under the patronage of the Synod and the fostering care and unlimited credit of the Presbyterian Board of Publication, and of other publishing companies and individuals; these being partially withdrawn during the succeeding five or six years, our operations were not extended, but rather curtailed. The whole amount imported during these twelve years was over \$19,000, which is a little over an average of \$1,500 per annum. During the last four years, for obvious reasons, our importations, excepting in Bibles and Testaments, have been still more limited. As much good work had been done, and co-labourers had entered the field, the demand became less and the expenses greater, hence it was not considered expedient to urge labourers into the field under the present circumstances and aspect of the times; but we stand ready to enter upon the work more extensively and vigorously should Providence open up the way, which we are confidently anticipating will be done before long. As we always endeavoured so to conduct the business as not to become insolvent, it is gratifying to be able to state that we are still in the same position, and hope to be so to the end, be it sooner or later.

All which is respectfully submitted by your committee.

JOHN I. BAXTER, *Convener.*

The Presbyterian Church of the Lower Provinces in account with John I. Baxter, from June 30, 1867, to June 30, 1868.

1867.		Dr.	
July 8.	To incidental travelling expenses.	\$4.90	
Aug. 29.	" N. B. Soc'y, Scotland, for Bibles.	70.23	
Sep. 10.	" do. do. do.	35.01	
Oct. 8.	" Stationery and stamps.	2.60	
Dec. 18.	" Rev. J. Scott, for Gough's lect.	20.00	
31.	" Agents salary, 6 months.	25.00	
1868.			
Jan. 22.	" N. B. Soc'y, Scotland, for Bibles.	53.75	
Feb. 7.	" Rev. J. Alves' lectures.	6.10	
27.	" N. B. Soc'y, Scotland, for Bibles.	20.00	
June 30.	" Agents salary, 6 months.	25.00	
	" Balance on hand.	76.89	
			\$399.48
1867.		Cr.	
July 1.	By balance on hand.	\$2.65	
29.	" Joseph Fulton, colporteur.	23.37	
Aug. 26.	" John Maxwell, "	19.06	
Sep. 9.	" " "	42.03	
14.	" Rev. Robert Laird.	40.00	
Oct. 24.	" Joseph Fulton, colporteur.	20.00	
	" John Maxwell.	75.61	
Nov. 30.	" Books sold at depot.	13.60	
Dec. 18.	" John Maxwell, colporteur.	8.22	

M'Cheyne's substitute during his absence on the "Mission of Inquiry to the Jews." What his work there was, and the fruit of it, all readers of "M'Cheyne's Life" know; and what the still remaining impression of it is on the spot, after the lapse of so many years, may be gathered from the following testimony in the columns of a local newspaper (the "Advertiser") three weeks ago:

"Scarcely had Mr. Burns entered on his work in St. Peter's here, when his power as a preacher began to be felt. Gifted with a solid and vigorous understanding, possessed of a voice of vast compass and power—unsurpassed even by that of Mr. Spurgeon—and withal fired with an ardour so intense and an energy so exhaustless that nothing could damp or resist it, Mr. Burns wielded an influence over the masses whom he addressed which was almost without parallel since the days of Wesley and Whitefield. Crowds flocked to St. Peter's from all the country round, and the strength of the preacher seemed to grow with the incessant demands made upon it. Wherever Mr. Burns preached, a deep impression was produced on his audience, and it was felt to be impossible to remain unconcerned under the impassioned earnestness of his appeals. With him there was no effort at oratorical display, but there was true eloquence; and instances are on record of persons, strong in their self-confidence and enmity to the truth, who fell before its power—who, 'though they came to scoff, remained to pray.'"

It was during his stay in Dundee that, though but a "Preacher," he went home to assist his father in some of the preparatory services at his Communion; and it was his preaching on that occasion—the very first of the sermons preached by him—that led to the great awakening, then, and ever since, known as the "Kilsyth Revival." The scenes which Kilsyth had witnessed exactly a century before—in the days of Whitefield, and under the ministry of his father's predecessor, Mr. Robe—were then, as all the world knows, reproduced. An almost identical number of conversions were believed to have taken place in 1839 as in 1739—betwixt three and four hundred; and an impression was made on the tone and character of the place, of which, we are glad to know, the traces are visible "unto this day."

The only other regular engagement which Mr. Burns undertook, as a salaried licentiate, was to supply Mr. Moody Stuart's place in St. Luke's during his absence from ill health in Madeira, which he did for several months with great acceptance: not confining his services, however, to the pulpit on the Sabbath day, or the ordinary rounds of pastoral duty, but labouring, "in season and out of season," wherever he found op-

portunity; in particular, exerting himself, by out-of-doors preaching at the Haymarket Station, to arrest the attention of Sabbath excursionists (the Edinburgh and Glasgow Railway having then been newly opened on the Lord's day,) and to put a check, if possible, on that clamant sin.

What his evangelistic labours were throughout Scotland from that time onwards to the Disruption, and for two years thereafter, is written in the memories of thousands in Perth, St. Andrews, Aberdeen, Aberfeldy, Loch Tay-side, &c. &c., who hung upon his lips, and very many of whom, on hearing the tidings of his death, will have felt, we doubt not, even at this distance of time, all the bitterness of a sore personal bereavement. His name is "a household word" in some of the remotest of our Highland glens.

In 1845, at the request of a few earnest Christian gentlemen in Montreal, he went out to Canada, and did there what he had been doing at home, only on a still larger scale, and in more difficult circumstances. Besides preaching to his own countrymen in that city and throughout both the provinces, he qualified himself to preach to the French Canadians; and do so with such effect as to rouse the ire of the Romish clergy and the Irish Papists, their tools,—on more than one occasion exposing himself to imminent danger, and scarce escaping with his life. As he preached French to the Canadians, he contrived also to acquire enough of Gaelic to preach in their native tongue to the Highlanders. And we rather think that his success in thus learning to speak in other tongues than his own had a good deal to do with his being led to the conclusion that it was his duty to use the gift with which God had endowed him in carrying the gospel to the heathen.

Accordingly, in 1847, after another year's itinerancy in his own country, steadily refusing, as before, to fix himself down in a pastoral charge, he made offer of services to the English Presbyterian Church as their first missionary to China. At Sunderland, where the Synod were assembled in April that year, he appeared in person to make known his readiness to go, as soon as they might be pleased to send him. His ordination was fixed immediately. It took place the day following, his old class-fellows James Hamilton and William Chalmers conducting the service; and in a very short time thereafter "he walked on the vessel's deck" that was to carry him across the sea, "with his carpet-bag in his hand—all his outfit for the mission field."

We need not attempt to tell how faithfully he discharged his high commission. His aptitude for language proved to him of immense value. He had learned to read

the Chinese Bible before he reached China; and though he found it entirely different, he was not long of being able, after his arrival, to speak also in the "colloquial." And though the "colloquial" of each province turned out to be different from that of every other, he soon made himself master of it, in whatever form he required to use it—thus acquiring, in fact, not one, but four or five distinct languages. To identify himself more thoroughly with the native population, and gain the readier access to their homes, he wore for many years the Chinese dress, and conformed to their social usages; eating, for example, as they do, and eating, too, of their food, not always quite wholesome, and never so nourishing as his *physique* would have required to sustain it. His Bible was constantly in his hands—it was, in fact, his library as well as his travelling companion—and he became notable not only in the villages which he visited, but in Peking itself, as "the Man of the Book." It is known that when the native converts were exposed to persecution in violation of the British Treaty, he repaired to the capital, and through the intervention of the Hon. Frederick Bruce, the British Ambassador, procured redress from the oppression of which they complained. The Earl of Elgin previous to that—at the instance, we believe, of Lord Panmure, the Secretary of war—asked him to be interpreter to the British army, and though he felt it his duty to decline that honorable appointment, treated him ever after with the utmost respect and kindness. Such was the position, in fact, that he achieved for himself by his spotless life and his self-denying labours, that "he wielded an influence in the Celestial Empire beyond any other individual connected with the actual administration of the State." Some years ago, when a Wesleyan missionary from Hong-Kong, who happened to be in Edinburgh, was asked by a gentleman who met him in a friend's house, "if he knew a brother missionary out there of the name of William Burns?" his astonished and half indignantly reply was, "Know him, sir?—why, all China knows him! He's the holiest man alive!"

"How abundant was his labours"—we quote again from the Dundee newspaper—"how remarkable his power of endurance, how wonderful the perils which he encountered, and his deliverance from them all—how many congregations he formed and nurtured, ceasing not day nor night to plead with all within his reach to be reconciled to God—and how, after a life of toil and anxiety and devotedness to the cause of his Lord and Saviour, he sunk under the exhaustion of his frame, and entered into his rest, it will be the task of his biographer to record." The legacy which he

has left to the Church in his noble example, is one which, we trust, all her ministers, and especially her young aspirants to the ministry, will know how to value. Few such bequests fall to the lot of any single generation. And never was such a testimony more needed than in this luxurious, self-indulgent age. To follow literally in his steps would not, perhaps, on the part of others differently constituted from him, be expedient or wise. But to emulate his devotion, and self-denial, and love to human souls, to "follow his faith"—his simple, strong, unwavering faith in Christ's gospel and in Christ himself—from which all his other excellencies sprung, is evidently the duty to which, by his removal, the Head of the Church is calling his servants everywhere—whether they be ministers at home or missionaries abroad. "Whose faith follow, considering the end of his conversion"—i.e., the close of his mortal life—contemplating, making a study of it, as an artist does of his model. He died at Newchwang, Manchuria—the most northerly port in China,—his newest field of labour, where no missionary had preceded him, and none remains behind him, on the 4th April last, and there, "post tot discrimina rerum," he has found his quiet grave. "Our friend sleepeth." The following is a copy of the last letter he wrote, which was addressed as well as written in his own hand, to his mother, and dated January 15, 1868:—

"TO MY MOTHER.—At the end of last year I got a severe chill, which has not yet left the system, producing chilliness and fever every night, and for the last two nights this has been followed by perspiration, which rapidly diminishes the strength. Unless it should please God to rebuke the disease, it is quite evident what the end must be; and I write these lines beforehand, to say that I am happy and ready, through the abounding grace of God, either to live or to die. May the God of all consolation comfort you when the tidings of my decease shall reach you; and, through the redeeming blood of Jesus, may we meet in joy before the throne above!—
WM. C. BURNS."

Appended to this letter, though in another hand, was a list of the texts which he had preached from to the British residents since his arrival at Newchwang.

The first is John iii. 14, 15: "As Moses lifted up the serpent in the wilderness." &c.

And the last (on December 29,) Rev. xx. 11-15, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." &c.

Missions of the United Presbyterian Church of America.

The following are paragraphs from the last Report of this Church with which our own has been often in agreeable correspondence :—

TRINIDAD.—The negotiations reported last year as carrying on with the Presbyterian Church in the Lower Provinces, and in view of which the assembly then authorized a transfer of the mission premises on this island to said church, have resulted in the work being done. At its meeting in June last the Synod of that church most gratefully accepted the mission, and have since sent the Rev. Mr. Morton to conduct it, and will probably ere long thoroughly reinforce it. In view of the self-sacrificing and useful labors of the Revs. George Brodie and George Lambert, in supplying and caring for this mission during its destitution, the Board felt constrained by a sense of Christian gratitude to appropriate \$300 to them; and it is due to these worthy brethren in Christ to say, that they have since devoted this entire sum to the repairing and putting in order for usefulness to the new missionary, and the mission property. Such acts have a sweet savor, and we cannot but think this earliest of our missions is destined, in kindly sister hands, to have a still more happy and useful future.

EGYPT.—The Lord's work has been carried on in this important field in troublesome times during the past year. Roused by the inroads that were making on the ignorance and superstition of his people in various parts of the great Valley of the Nile, the Patriarch of the Coptic Church has manifested the fiercest hostility, and obtaining it is believed at least the tacit consent and authority of the civil government, he instituted proceedings that at one time threatened the work of God in that land with terrible disaster. Personal violence was resorted to, fearful denunciations were made, and some of the very pillars of the native church were on the point of being stricken hopelessly down. But God interposed. The persecuting power was paralyzed, and the favor of God shines again upon the whole mission work. In all this, the mission has most gratefully felt the value of the sympathy and earnest efforts of the Hon. Thomas F. Reade, the acting Consul of Great Britain in Egypt. His remonstrances, which were cordially made in the time of need, were effectual, and the happiest results have followed.

In this mission there are native churches now at Alexandria, Cairo, the Fayoum, Osiout and Ghous; and schools for both boys and girls are carried on with the regular preaching of the word in all these

and numerous other places. In nearly all the churches gratifying accessions have been made to the membership during the year, and such is the spirit of steadfastness among the native converts in the faith which they have professed, that during all the persecutions of the past year, and in the face of almost every peril, only four shrunk back, and even these have since penitently returned, and having given evidence of being properly exercised, have been restored.

With a view of raising up a native ministry the mission has opened, under the direction of the Presbytery of Egypt, a school at Osiout, about 270 miles above Cairo on the Nile, for the training of young men for the ministry. Rev. John Hogg, a man of thorough scholarship, piety and missionary experience, has been called to its charge, and during the past year fifteen students have enjoyed its privileges, nine or ten of whom are adults who have been mostly monks or priests of the Coptic Church, and will thus be found early ready to go forth and exercise the ministry of the gospel in seeking to do good to their benighted countrymen. In close connection with this the Presbytery have taken the proper steps for each native church to have a native pastor duly called and ordained and installed over them in the Lord. Two of these, the church in Ghous and the church in Cairo, have already called the men whom they wish for their pastors, and are taking steps for providing the necessary salaries for their support. This whole movement the Board, and it is believed the Assembly and churches, will hail with thanksgiving and joy.

On another subject the mission in Egypt has taken a step which it is believed will be hailed by all with gratified feelings. Notwithstanding the professions that have been for some time made, slavery, or the holding of unoffending human beings in bondage, exists in some of its worst forms in Egypt. With a proper devotion to the position of our United Presbyterian Church on this subject, the Presbytery has adopted and is faithfully acting on the following paper :—

Whereas, The Egyptian Government, though ostensibly opposed to the slave trade, is secretly abetting it, and thus supplying the increased demand for slaves in the land; and whereas, this accursed system is attended with all the moral and social evils that characterized it in our own country, and thereby opposes serious obstacles in the way of the spread of the gospel; and whereas, in the enlarging of our mission work it has become a practical question with us; therefore.

Resolved, that we solemnly pledge ourselves as a Presbytery to oppose and testify against this iniquitous system by all the means in our power, and to this end we shall endeavour to create a sentiment against it in all our congregations.

gations, and shall faithfully carry out the well-known principles of our church with regard to it.

Besides, carrying on the work in these prominent points, this mission has nine well organized out-stations, where they have schools, more or less regular preaching, and in some instances members of their churches to whom and their children the ordinances are administered. These stations would very largely increase in numbers and usefulness if there was a larger number of efficient missionaries. As, however, a native ministry is raising up, this want will be increasingly and more and more hopefully met.

Notwithstanding the persecutions of the past year, a larger number of books have been distributed, and greater returns have been realized from them than in any previous year. The demand for Bible and thorough evangelical reading is steadily increasing, and since the Press which the princely liberality of the Maharajah Dhuleep Singh has presented to the mission has been in active operation, an immense amount of useful reading is widely scattering abroad. It cannot be doubted rich harvests will yet be gathered all along that fertile old Valley of the Nile.

LIBERALITY AMONG THE CONVERTS.—It is a gratifying feature of our work that in all our missions, as far as we know, the grace of giving for the cause of Christ is taught and practiced. In the native churches of the India Mission the sum of 216 rupees—about \$108—or about two dollars for each communicant, was contributed to the Lord's cause. In Egypt \$655, or over five dollars for each native member of the churches, was given, and the effort is making, which it is believed will prove entirely successful, for each congregation to have its native pastor and to provide for his salary from their own efforts. These things are encouraging, and it is hoped thus the receivers of the gospel are in healthful training to be themselves some day supporters and dispensers of its fruit to others.

This Church supports 19 missionaries and 33 helpers from home, besides native teachers. Her Missions are in China, India, and Egypt.

“Behold, how Pleasant!”

The Rev. Mr. Macdonald of Calcutta relates a pleasing incident which had occurred in connection with a native society:—

“I am president of a native club connected with one of the most influential Hindu families of Calcutta. This year we resolved on asking the Lord Bishop of Calcutta to give the anniversary address. He

most cordially agreed, and gave us a most earnest Christian lecture, in which he pleaded most faithfully with his Hindu fellow-subjects to be reconciled to God through Jesus Christ, the only Saviour. His lecture made a deep impression on many of his Hindu hearers. I hope it may be a lasting one with some.

“The meeting is a curious instance of co-operation among Christians. An Episcopal prelate lecturing under the presidency of a Presbyterian missionary is not a sight which you meet with often in Scotland. The public fact of such cordial co-operation has a great influence for good on the natives. The remarks made on the meeting by the editor of one of the native vernacular papers are interesting. The following is a translation:—

“The Lord Bishop's lecture proved very interesting, and made a vivid impression on the minds of the members. In describing the reign of the Emperor Julian, he made mention of the great progress of Christianity during the period; and, after stating the merits of that religion, he wished his audience to see into its brightening rays, and devote days and nights for its consideration. The late Baboo Ram Mohund Mullick (in whose house the lecture was delivered, as also all the lectures of the club, and whose son is the secretary and the soul of the society) refused to send his sons to English schools for fear of their being converted. He employed family teaching in his house for the prosecution of their studies. He was a staunch Hindu amongst the orthodox and old classes of his countrymen; hence it is no wonder that he had such an erroneous impression. But his sons, through the study of English literature, have polished their minds, and are without the mistaken notions of their venerable sire; so that it is not so remarkable that they should invite the Lord Bishop to their house, and give their serious attention to a lecture on a subject connected with Christianity.

“No sooner did the event come to our notice, than we felt greatly satisfied. We think that his Excellency the Governor-General of India and his coadjutors will express greater satisfaction than ourselves when they learn the circumstances of the case. What could be more pleasant than to see every respectable family of the Hindus imitating the noble instance set forth above, and bidding adieu to all erroneous and bigoted notions of their forefathers? What doubts can be entertained of immense good being done to our country by such individuals? Only the other year a most respectable Hindu family has taken shelter under the great roof of Christianity, and has taken the first step towards the advancement of our country. Unless we observe

the same thing with some other honourable families, surely there can be no glory either to Hindu society or to the religion of Christ.

"However, had Baboo Ram Mohund Mullick lived up to this time, or his spirit appeared in the meeting by the agency of spiritualism, he would have expressed his utter surprise at the things before him. We did not dream that the Hindus would become civilized so soon, or throw off the shackles of their religion so readily; but we are at a loss to consider what will be the fate hereafter of the great respectable goddess of the household known by the name of *Singho Bahinee* ("Bahinee upon the Lion.") The clouds of this afflicting thought have covered the sky of our heart."

"Rather curious and suggestive from the pen, not of a Christian, but of a Hindu editor. The society and the family, before I came in contact with them, were greatly under the influence of a French infidel, who had given a most injurious lecture on the Christian atonement, of course misrepresenting and ridiculing the whole thing. He has, however, never appeared at any of the meetings since I have been appointed its president. It is not a Christian society—in fact, I am the only Christian in it—but the members are always willing to give attentive hearing to anything Christian brought forward. Of course another member is at equal liberty to bring forward and advocate the Hindu religion, or Brahmism. But the former gets no advocates in discussion, and the latter has not a strong hold on its members."

Samoa, as it was, and as it is.

Geography.—*Samoa* (*Sa-mo-a*) is the native name of the group of Islands, in the South Pacific Ocean, which lies between 13° 30' and 14° 20' south latitude, and 169° 24' and 172° 50' west longitude. This group is more generally known as the "NAVIGATORS' ISLANDS." Its number of inhabited islands is ten, with a population of about 34,700. It is 265 miles long, and includes an area of 1,650 square miles. All the islands are of volcanic origin, and contain several craters, the largest of which if we except the harbour of Pangopango, Tutuila, is on Savaii.

The variety and beauty of the appearance of these islands almost baffle description.—The effect, upon visitors, of a first sight of them, is enchanting, nor is much of the enchantment lost after a long acquaintance with them.

The People.—The people are physically a very fine race, and possess good mental capabilities. Their fine personal appearance has been the subject of remark of almost all intelligent visitors. Their colour is light olive. The following sketch of them, by a

keen observer, is a truthful portrait:—"A remarkably tall, fine-looking set, with intelligent and pleasing countenance, and a frank and open expression. The average height of the men is five feet ten inches.—Their features are not in general prominent, but are well marked and distinct. The nose is short and wide at the base; the mouth large, and well filled with white and strong teeth, with full and well turned lips; the eyes black, and often large and bright; the forehead narrow and high; the cheek bones prominent. Of beard they have little, but their hair is strong, straight and black."

Form of Government.—Their form of government partakes very much of the *patriarchal*, and seems to contain in it also the incipency of the democratic and monarchical. The villages of Samoa are small, numbering from fifty to five hundred inhabitants each. Every village consists of a number of families, who own their land within their own boundaries. Each family has a hereditary title, and whoever, by agreement of the family, bears that title is considered as the head and ruler of the family. Of these heads of families about half are chiefs, and the other half their advisers and supporters. The one are called *Alu*, the other *Tulafale*. All have a voice in deliberation which affects the community, but the chiefs are the recognized rulers. Of these chiefs one has a hereditary supremacy, and he it is who *ostensibly decides*, in council, all matters affecting the interest of the village. Any decision issued from such a council is *law* to the whole village. This head chief is regarded very much as king of the village, and the other chiefs are called his little brothers, his brother chiefs, &c. His sway may be, according to the disposition of the man, more or less despotic, but, if he carry matters with too high a hand, his brother chiefs may transfer the title to some other member of the royal line.

Their Worship.—The Samoans, like the Athenians, were exceedingly devoted to the worship of demons. They seem to have recognized one supreme god whom they called *Tangaloa* (*Tan-ga-loa*), the meaning of which is, perhaps, the Unrestrained or Illimitable one, from *tanga*, which means *unrestrained by tabu*, and *loa*, *continuously*, but they seem to have regarded him as too high and too far removed from them to offer him much or any worship. They ascribed to him creation, but their worship had to do with beings whom they supposed to be near them in some visible object. Every district, village, and family had its own god, and so also had each individual.

* * * * *

In every phenomena of nature, in every remarkable spot on their island, and in

every inferior animal, the Samoans recognized the presence of some god, and each god was represented by some priest. Thus worshipping gods many and lords many, and to a great extent guilty of the immoral states and practices represented by Paul in the first chapter of his epistle to the Romans, Williams found them, when he brought them the Gospel in 1830.

The Gospel and its results.—God, by his providential operation, had in a great measure prepared the people to welcome the messengers of salvation. In only two years after the Tahitian teachers first landed on Savaiti, parties were found in all parts of the group, anxious to be instructed in the religion of Jesus. Under the superintendence of the Rev. G. Platt, of Raiatea, the teachers prosecuted their work with vigour and success. When the first band of missionaries, appointed by the Board of Directors of the London Missionary Society to labour on Samoa, arrived in 1836, they found the people everywhere ready to welcome them, and receive their message; and now, after more than thirty years of labour, what are the results? They are these: The whole nation professes Christianity; heathenism, and to a great extent, heathen practices, have been abolished; the whole Bible has been carefully translated into their language, and it has long been in circulation among them; a third or more of the population can read. About five thousand adults are united to the Church fellowship, and some four thousand more candidates for the same privilege; more than two hundred of the male members are preachers of the Gospel to their fellow islanders, and many have gone as pioneer missionaries to distant groups and islands, where they have been instrumental in planting the gospel. Native contributions are made annually for the support of the native teachers, amounting in local value to about \$10,000; and for some years past \$5,000 per annum in cash has been contributed towards the funds of the Society which sends them their missionaries. A large training institution for preparing a native pastorate has been in operation twenty-two years. The work in all these phases is consolidating and advancing, and besides these results, civilization has attended the progress of the gospel, and now the people who had no commerce before the gospel was introduced, have an export trade in cocoa-nut oil and cotton of some \$200,000 or \$250,000 per annum. Assuredly such results show that the work is of God, and afford encouragement and incentive to strenuous efforts thus to bless every remaining dark place of the earth by furnishing to it the light of the glorious gospel of the blessed God. To him be the praise for all success!

Aniwa.

The following is from Rev. J. G. PATON, now on Aniwa, one of the New Hebrides group:—

After much toil and difficulty from the printing press being out of order, and from want of type, I succeeded in getting my first little Aniwa book printed. The natives are very proud of it, and encourage and assist each other to learn to read it. It would have saved much of my time to have got it printed in the colonies; but I would have had to wait for it till the return of the *Dayspring*, and I expect many of our people will be able to repeat it all before that. A few copies for the members of the Mission Committee accompany this letter.

You are already aware that we were badly supplied with fresh water on this island, having only one well or water-hole, out of which we all were supplied, and no other fresh water existing on the island, except a day or two after heavy rains, which indeed are few and far between on Aniwa. I thought of getting a large tank or cistern at our house, but it would have been attended with much toil and expense, so I resolved to try to sink a well first. The natives were very much opposed to it, believing that there could be no water under ground on Aniwa. For payment, they are now willing to do any amount of work for me required at the mission station; yet they looked upon the idea of digging under ground and under coral rocks for water as so Utopian, that, except a very few, they all laughed, saying, "Missie, what is the use of helping? there can be no water there;" and even of the few that did help, after we had got a few feet down, not one of them durst go into the well for fear it would rush in upon them, and yet they can mount the largest trees like monkeys without fear. After we had got down nearly twenty-six feet, and I put up a bucket of excellent fresh water, they examined it and tasted it; and then taking each other by the hand, in turn they came so near as to look down to the bottom; and on seeing a beautiful spring of fresh water rising from the coral below, their joy knew no bounds, and nearly the whole inhabitants assembled to see it. One chief cried out, "We all thought and said that there could be no fresh water here, and we thought Missie mad for trying to sink it; but he told us there was water. Now we see the water, and believe his word. He spoke the truth, and we could not help laughing at him. This is a proof to us that though we cannot understand all he tells us about Jehovah, Jesus, and the Holy Spirit, yet if we could see it all and taste it like the water, we would find it all to be as true. After this we must all believe all he says, though we cannot understand it all. Missie

truly spoke the truth." Thus, besides the great blessing of an ample supply of good fresh water, the sinking of this well has taught the natives many lessons. I had to dig, pick, and cut through the coral rocks with my own hands, and then build it all from bottom to top with great blocks of coral, which was one of the heaviest jobs I have ever undertaken, but the result is an ample reward.

We have lately had two christian marriages in the church, which awakened considerable interest among the large company that assembled on the occasion, and had a nice effect upon the people.

With God's blessing we have been able to prevent war since we came to Aniwa, and the men are now expending their whole time and strength assisting their wives to extend and work their plantations, so that if the season is good we may hope that they will soon have a reasonable supply of food.

Many of the people are constantly about us now, and we hope soon to have a boarding school for boys and another for girls, so that for a time we may take them under our own care and training.

Jim, a Zulu.

This truly remarkable narrative (which we condense from the *Presbyterian Monthly*) shows that the presence and grace of Christ are with his servants in South Africa. It shows also, we think, that the choice gifts and graces of the best social position and culture are by no means wasted in missionary life among the heathen. And we are sure the striking example which it gives of the duty and encouragement of prayer, will be highly prized by our readers:—

It was the first week after Mr. L. died, that in Sunday school one afternoon, I was astonished at the magnificent voice of some one in chapel. It was a voice that carried me back to New York and the concerts in the Academy of Music, when some great singer came from Europe. I listened in astonishment at such a voice *there*, and it almost made me fancy myself at home again. Looking to see whence it came, I saw a young man, perhaps twenty-five years old. His face was not as good-looking as those of many of our natives, but his forehead was so large and full, that a stranger would say he must have more brains than most people, and altogether there was something striking in his appearance.

When we came out I enquired who he was, and they told me he was called Jim, and was a very hard-hearted person; or, as we would say in English, a wild, hard man.

The next day I called the young men to begin their school, and in the evening after nearly all the others had come in, the door

opened and he appeared. I spoke to him and he seemed pleased, said he knew how to read and write, had taught himself, but he was anxious to learn arithmetic and many things. His home was three miles away, but as school was in the evening, he would come over every day, and stay with a friend at night, so as to attend. So night after night he came and advanced rapidly in whatever they were all learning.

I selected some of the best readers to form into a bible class for Sabbath evenings, and when I was talking to some of the young men I casually said, *Jim* was one of those selected for this class. They began to laugh and said, "He won't come. Why, he knows the Bible from beginning to end, and there is not a person, christian or even missionary, who can reason with him; he has too much brains to be good, and besides he does not think much of *women* for teachers."

Time passed on and I became more and more interested in my scholars, and saw them improve in every way. With *Jim*, however, I continued just in the place where I began. He was always at school, always interested, but I had no more influence over him than I have this moment over the Emperor of France. The universal opinion was that in religious matters he was as learned as any white man, and was an intelligent, thoroughly studied and open skeptic, perhaps *insidel*.

At this time the religious interest appeared amongst us, and you know a very large proportion of the young men became christians; all of his class within a few weeks of each other. With all my efforts to see him, I never could succeed in meeting him, excepting his regular attendance at school. I heard of his boasting to one of the people that if I were not a *woman*, he should like to reason with me, for he knew that he could prove to me from the Bible many things, and that if it were not for making me feel badly, he should like to try.

One Sabbath evening in our Bible class the Spirit was very near us, it was at these times when one and another had come forward to ask the way of salvation. Of the ten, I had hope of eight as being Christians. On this Sabbath evening *Jim* came in for the first time. After the lesson was over, they began talking among themselves. As they sat in a circle the first spoke, and said, "This week I hope I am a Christian." The second also spoke, and so each in turn, the class showed deep feeling and there were many tears. The ninth that night expressed his love to Christ for the first time, and *Jim* was the *tenth*.

When it came to *Jim* I was standing near him, and turned and said, "*Jim* what have you to say, you have heard the others speak?" He did not answer, so I began talking to him, and long and earnestly I

pleaded with him. All his reply was, "I wish you would stop speaking, I do not love Christ nor believe in him, and I do not want to hear anything more about it." He spoke so that I was unable to keep my tears from flowing, and it was some time before I could become calm. Then once more I told him how he was doing, he who knew so perfectly the plan of salvation, and how the Spirit would be grieved away. I cannot tell all I said, but if I ever pleaded with a sinner it was then, and every one in the room was weeping except himself and me. I told him then I had said all that I could, all that there was to say, and that from that night, although he might see me daily, I never again should speak to him on this subject until he spoke first, that there was not any thing to say, he knew it all, and he need not fear to meet me again, as these were my last words, but if he died or I died, he was to remember that I had been faithful with him, and in God's sight. He did not reply except by saying, "I am going home," and he rose and left the room.

The remaining scholars seemed perfectly thunderstruck, and almost heartbroken that he should have grieved me so, and then we joined in prayer for him, and then separated. When I reached my room I could not sleep, but after thinking of it I saw but one help, that was to pray for him, for except in God there was no power to turn him. Then and there I resolved to pray, and so prayed earnestly, and then I felt quiet, and could sleep. The next evening, he was at the school as usual, and appeared as though nothing had happened. Still, as I watched him, it seemed as if he were becoming more and more hardened. During the chapel services he paid no attention in prayer, did not seem to listen to the services and would not sing, unless at a time he particularly liked. To a Sunday-school he would not come, but came sometimes to the vestibule and sat reading his Bible outside. In all the various exercises of the young men he took no part, and kept as far from me as possible. He was constantly having discussions with the Christians at the station, and always defeated them, and from the Bible he could so reason against what the missionaries said, that if a man listened to him he could almost make him believe like himself. It was true what they said of him, that he knew the Bible in all parts, chapter and verse, and there was not a doctrine or a fact he had not read, and made up his mind what it meant.

About this time one of the young men fell into great sin, and Jim led him on deeper by his power of reasoning and proving, till he well nigh made shipwreck of the man whose mind was less strong than his, so that he was unable to cope with him. My heart was very much discouraged

for him at this time, and my prayer was well nigh "fainting." But a few weeks after I needed some one to build my school-house, and being away, I wrote to him, asking him to take charge of it. He wrote me such a pleasant letter in reply, that it seemed to encourage and help me. He seemed so unlike all the others in this one thing, the caring for me; all the others had by degrees, some sooner, some later, come under my influence. They would listen to my slightest wish about anything, and all their concerns were known to me. He laughed at them for it, and when they were kind to me, or did as I said, or told me their troubles, &c., it was sure to bring a word of irony or ridicule from him. Many of them were very careless at first regarding their clothes, as to cleanliness or rags, but soon this vanished. I could not bear to see Jim so, and did everything to persuade him to alter; but he said, "Oh, it is good enough; I like it, and that is enough; much obliged to you, but I do not wish it otherwise."

As I said, I asked him to build, and on my return, as I was obliged to go to the place, I saw more of him, and more was I impressed with the wonderful power he might exert for good or evil. I found then for the first time that I was beginning to have the least bit of his regard. One day, when, in speaking of a verse, I took the Greek and referred to it, he seemed to think if I was a woman I knew something. All these months he had not been to Bible class, but continued regularly at evening school. When I found he was becoming less distant, I suggested his learning to sing by note, as he had such a fine voice, and when he had learned, which was very soon, I gave him charge of the bass to teach the others at our evening singings. I think it was soon after this that he came again to Bible class one evening, but as he said something which offended one of the others, he told me the next day he should never come again.

It is not easy for me to tell how the change began. I think the first indications were more attention to his dress. I no longer had to feel sorry to see one who really was so superior, looking worse than those who were not fit to be his associates. As he did my work, I kept throwing responsibility on him, and making him feel that I did not think him so hardened as others did, and I consulted him a great deal about many things. He began to come regularly to the Bible class, and often when subjects came up he would come to me during the week and talk about them. I saw, too, by degrees his tone changed. He no longer tried to dispute everything, to argue that prayer was of no use, that everybody would be saved, and dozens of other such ideas.

In our frequent talks on religious subjects, I never spoke to him of himself, and only from his general remarks could I see the change in his thoughts and feelings. I heard also from a boy living in the same house that "Jim had prayers with them all every night," and I heard of his praying elsewhere. I saw his conduct in chapel so different, and his coming into Sunday-school and every other meeting, which before he never regarded. As these changes took place in his relations to others, with myself he became the most thoughtful and docile of all my pupils. I could not say "I wish" about anything, but it was done, and he never would do the smallest thing without asking me, beginning then to say "mother," which the others had called me for many months. I began to hear the people talk of "the great change in Jim." Now, if any one disputed a part of the Bible, he reasoned and convinced them, and now, any word against the Bible or in favour of evil was taken up by him, and the objector silenced. I asked him if he would take my Sunday noon Bible class of young men, and the next Sunday with his Bible he came, and since then I have no words to tell you all the good he has accomplished with that class.

I began by degrees to depend on him to help me everywhere, and no one dared say anything out of the way when he was near. You may smile, but all his time he was becoming the neatest person to be seen anywhere.

About this time the girl to whom he was engaged, a noble Christian girl, came to me one day and in talking said, "You cannot know the wonderful change in Jim; perhaps you remember the night at Bible class so long ago, when you spoke to him of himself. He came home early, I was stopping at John's, where he lived. He came in and threw himself down. We said, 'Where is John?' 'At school,' he answered. 'Why did you come home first?' 'Hush,' he called out, so we waited until John came. He said Jim had talked badly to you and broken your heart. The next day, Jim said 'You had talked to him and he could overthrow your arguments, but he would not because you were a woman, and you asked him if he did not believe; you spoke to him because you loved him and wanted to be saved, and he said he would not be talked to so, he did not believe in Christian love at all.'" "To-day," added she, "I was in my garden, and he came out, sat down and said, 'Do you remember that night?' I said 'Yes.' Then he added, 'Zita, to-day I am a little child. The first thing that conquered me was our mother's love. I learned to see her love in giving up her home to come to me; from that I learned the love of Christ. God

helping me I am her child till death, and my Saviour's through eternity.'"

The girl was speaking with tears when she said, "I always loved my husband for his greatness, but thank God through you now I can love him for everything."

Since Jim began to teach, the people ask for him to teach them, as "he knows how so much better than others," and his time has been much occupied in such work.—Last evening, Unbyana, one of our native missionaries, came and preached from the text, "Come over and help us," a very powerful sermon and full of earnestness.—This morning I was writing in the school house when Jim came in. It is such an every day thing, his coming now to see if there is anything for him to do to help me, that I thought nothing of it. He sat down and we talked of one thing and another. He soon said, "What a splendid sermon we had last night, I could sit all day and listen and it stirs me so." I said, half smiling, "Why, Jim, why don't you go if you like such words?" He replied, "I shall if I live a few months longer." I looked up in surprise and said, "Are you in earnest?" "Yes, mother." "But I heard you say sometime ago, nothing would induce you to be a missionary." "Yes, you have heard me say a good many other things. I speak first now, so you cannot say you recalled your words of that Sunday night so long ago, I came to tell you of my heart, how it loves the Saviour." I said, "I have known that a long time." "Yes, but I speak first and from to-day let us talk much, and as I said, I wait to prove myself, for my heart was very bad, and if God gives me power, before long I shall be far away among the heathen. I know I have power, I know I am wise in the Bible and in its truths, and if I have a gift from God I shall be able to bring many to love Him. And now while I live, I pray for power to work here and that they may be fitted for great good in this world."

It is useless to tell you all the words we spoke, or how when he sat down he began writing off the music of a chant, and asked me to try it with him, his voice was true and clear, while mine trembled with the great joy I had found this day. And now while he is doing his work among the sick and ignorant, who was almost a Saul in evil, and will be a Paul to his nation in good, I thank my God for not having fainted, and if I could speak to those who pray long and almost faint I would say: "Men ought always to pray and not to faint."

The Moravian Mission Station, Grenadendal, or Grace-Vale.

This is the oldest missionary station in South Africa. It lies at the end of a valley, formerly known as Baboon Glen, entirely surrounded, except in one direction, by high mountains. The settlement is about a mile in length, and a quarter of this in breadth; the gardens being so numerous that it looks, at a little distance, like a city in the woods. 'A more pleasant spot,' says Mr. Campbell, 'can hardly be imagined. The houses of the Hottentots are found neat and clean. Some of them had four apartments, others of them were mean; but all had a good garden stocked with fruit-trees, both ornamental and useful. At the common dinner-table in the mission house, the Hottentots who served did everything with as much propriety and expedition as our best English servants could have done.' The missionary history of the settlement will be found in *Moffat's Missionary Labours and Scenes*. The substance of it is this:—In July 1736, George Schmidt, with something of that zeal which fired the bosom of Hans Egede, left his native country for that of the Hottentots. He came as a man commissioned by the King of kings to direct these degraded, oppressed, ignorant, despised people to the Lamb of God. It is impossible to traverse that glen, or sit under the great tree which the devoted man planted with his own hands, without feeling something like a holy envy of so distinguished a person in the missionary band. The Hottentots who remembered Mr. Schmidt, or had heard of his labour of love, now rallied around the fresh-erected standard, and though severe were the trials of the missionaries, often threatened as they were with destruction and murder, yet their labours were blessed, and from the colony the mission has spread to the Tambookies beyond it, where they have now a flourishing station. Who can now doubt the divine assurance, 'My word shall not return to me void?'

'Genadendal,' says a missionary, 'is a lovely spot. I almost feel inclined to call it a paradise.' 'And truly,' says another missionary, 'it may be justly termed a garden of the Lord.'

The Moravian mission premises and chapel are shaded by large and stately oaks. The congregation numbers about 3000 souls, and the services are always well attended. The simple, earnest Christianity of the converts is very manifest. 'It is my greatest joy,' said an aged Hottentot widow, 'to wait upon the sick at night, especially when the patient is in destitute circumstances. When unable to sleep, I feel the happier in conversing with my Saviour.'

Another widow said, 'I am comforted by His sufferings for my sins. Oh, may I ever be found thankfully adoring at His through-pierced feet!'

Grasping the missionary's hand, a dying one said, 'Just as I hold now the hand of Mynheer, have I taken hold of my Saviour. My sins are all forgiven!'

'The Saviour has so much compassion on me,' remarked a communicant, 'and yet I find sin abounding. One is so shut up in sin from top to toe, so oppressed under the burden of sin, and so polluted, that, were it not for the blood of Jesus, all the water of the ocean could not cleanse us. But His blood is able to do so.'

An old Hottentot, when asked if he did not find it difficult to obtain a living, replied, 'Oh! no; weak as I am, I have planted pumpkins. I have got as many as sixty, so that I have been able to assist others. A sack of corn lasts me longer than it would others. That is through the blessing of our Saviour. I am old and feeble. It is not I, but our Saviour that helps me. I see more and more clearly how great His love and patience are.'

When the only mission station in South Africa was Genadendal, a slave among the Boors, who wore the kaross, or Hottentot cloak of sheepskins, sometimes heard the Boors say that such an one was converted, and then they laughed at him. The slave wished to know what this meant, but his companions could not tell him. When about fifteen years of age, he saw an old Hottentot woman, whose husband had been killed by the Bushmen, and observed something peculiar about her. He asked her what this being converted meant. She replied, 'If you wish to be converted, pray to God to forgive your sins, and to make you His child, and do not leave off till you get sweet.' She meant, 'till you find peace.' The slave took her advice for a week, and found rest in Christ. Then she told him more about the Lord, and he learned to commune with Him, and gained experience. He afterwards went to Genadendal, joined the mission church there, and became a shepherd on the neighbouring plains and kloofs.—*The Missionary News*.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in John Knox's Church, New Glasgow, on the 4th inst., and was constituted by the Rev. James Thompson, Moderator; with whom were present the Revs. David Roy, John Stewart, George Walker, James Bayne, D.D., D. B. Blair, Alex. Sutherland, George Patterson,

George Roddick, John Mackinnon, K. J. Grant, J. A. F. Sutherland, and J. D. Murray, Ministers; and Messrs. James McGregor, Geo. Underwood, Jas. Davison, James McDonald, Francis Henry, Duncan McLean, and Alexander McBean, Ruling Elders.

The minutes of the meetings of Presbytery held during the time of Synod, were read and sustained.

The Rev. Dr. McKinney, Professor of Austen College, Texas, being present, was invited to sit as corresponding member.

Commissions were presented from the Sessions of East Branch, E. R., Merigomish; John Knox's Church, N Glasgow; Earltown and Scotsburn,—appointing as their respective representative elders in Presbyteries and Synod during the ensuing year, Messrs. James McDonald, Robert Murray, James Davison, Alex. McBean, and Duncan McLean. These commissions were sustained, and the names of these elders added to the roll.

Read an application from the Earltown congregation, for a moderation in a call for one to be their minister, which was supported by the Rev. Alexander Sutherland, Moderator of their Session, and by Mr. McBean, ruling Elder; whereupon the Presbytery agreed, that while sympathising with them in their present vacancy and disposed to encourage them in their efforts to obtain a minister, to delay the granting of the moderation until the congregation have decided upon the amount to be given their minister, and which shall be \$600 and a manse, or as near this sum as they can possibly come in their present circumstances.

The following supply of preaching was arranged for Knox Church congregation, Pictou, viz.:

Rev. Mr. Patterson, third Sabbath of August; Rev. A. P. Miller, fourth Sabbath of August; Rev. J. McKinnon, fifth Sabbath of August; Rev. D. B. Blair, first Sabbath of September; Rev. K. J. Grant, second Sabbath of September; Rev. George Walker, third Sabbath of September, (evening); Rev. J. A. F. Sutherland, fourth Sabbath of September.

Mr. McKenzie was appointed to preach in Earltown and West Branch, on the third Sabbath of August, and Mr. Sinclair on the fifth Sabbath of the same month.

Mr. Logan was appointed to preach at Hopewell on the third Sabbath of August, and at Fisher's Grant on the second, fourth, and fifth Sabbaths of the same month.

The Presbytery then adjourned to meet in James' Church, New Glasgow, on Tuesday, 1st of September, at 11 o'clock, A.M. for ordinary business.

JOHN MACKINNON, *Clerk.*

Presbytery of Halifax.

This Presbytery met at Dartmouth on Wednesday 12th August, at 11 o'clock. There were present Revs. J. L. Murdoch, P. G. McGregor, John Cameron, A. Stuart, W. Maxwell, J. M. McLeod, Professor McKnight, E. Annaud, E. A. McCurdy, A. Simpson, and J. Forrest, and E. Taylor, J. W. Fleming, A. James, W. H. Blanchard, and Robert Murray, Ruling Elders.—The first business before the Presbytery was the proposed demission of Professor McKnight. The congregation was heard on their own behalf, and after viewing all the circumstances the Presbytery agreed to accept Professor McKnight's demission and declare the congregation vacant. Prof. McKnight to be Moderator of Session.

In accordance with the resolution of Synod, the Presbytery agree to dissolve the connection between Rev. P. G. McGregor and Poplar Grove Church, his connection with that church to cease about the end of September, which will be twenty five years from the date of his induction.

George A. Blanchard, Esq., appeared as a commissioner for the congregations of Cornwallis, South and West. The Presbytery approved of the two congregations uniting to call one minister, and granted moderation in a call for one to be their Pastor. Rev. J. L. Murdoch was appointed to moderate in the call on the 26th August.

The call from North Cornwallis came out unanimously in favour of Mr. Joseph Hogg. The call was sustained and the Moderator appointed to prescribe trials for ordination to Mr. Hogg in case he should accept the call—Several Home Mission Reports were read. The Presbytery agreed to apply for Mr. Glendinning with a view to supply Dartmouth. Mr. Chase was appointed to the Gore and Kennetcook. Mr. Logan to Mount Uniacke, Mr. Edward Grant to Sheet Harbor and Mr. Forlong to Kempt and Walton. The health of Rev. Jas. Waddell is still too precarious to permit his return to active work in his congregation, and the Presbytery extended his leave of absence, and expressed sympathy with him in his illness. The next meeting of Presbytery will be held in the Session House of Chalmers Church, on Wednesday the 16th September, at 11 o'clock, A. M.

Fireside Reading.

The Greater Fool.

I have read an old story of a lord who kept a jester in his house for his amusement, as was often the custom among great men of olden time.

To his jester the lord gave a curiously carved staff, which he was charged to keep until he should meet with one who was a greater fool than himself, when the jester should deliver it over to such a one.

A few years passed, and the lord fell very sick, so that it seemed quite likely he would die. His jester came to see him, and as he stood beside his bed, the lord told him he must shortly leave him.

'And whither art thou going, my lord?'

'To another world,' was the reply.

'And when wilt thou return? Within a month?'

'No,' answered the lord.

'Within a year?'

'No.'

'And when, then, my lord?'

'Never.'

'Never? Then what provision hast thou made for thy journey whither thou goest?'

'None whatever.'

'None at all! Ah! here, take thy staff, then,' said the jester. 'Going away never to return more, and no provision made for thine entertainment there! Take thy staff again, for surely I never will be guilty of such great folly as this.'

We are none of us too young to die.—Let us learn wisdom from the foolish lord, and see that our sins are forgiven, and our trust is in Jesus; and so, whenever he shall call us to himself, we shall be ready to meet him in joy and peace.

'Better is a poor and wise child than a dull and foolish king.'—*The Appeal.*

Charles Wainfleet.

Charlie Wainfleet was, perhaps, one of the most remarkable children I have ever known, and that's saying a good deal; for I am an old man—a very old man, some would say; and those dark locks I used once to be proud of, are now silvered by time. Yet I am a very happy old fellow, for I can still take pleasure in many of the enjoyments of others.

I am very fond of children, and the little people usually like me; and so by one of those mutual attractions it was that Charlie Wainfleet and myself became such firm friends.

Charlie was an odd, dreamy child, with large lustrous eyes, which sometimes glittered, and softened again, with an expression almost unearthly. The poor village folks used always to bless the lovely boy when he passed; and many a one have I heard exclaim that he was "too good" for this world!

My acquaintance with little Charlie began on this wise:—I was walking one day down the lane to our river, when I heard a young voice calling "Mary! Mary!" So

I looked, and saw at a distance from me a beautiful boy, of from six to eight years old. I asked him why he was calling. He told me he had come out with his nurse and little brother, and had wandered from them to watch the water of the river ripple past. They had not noticed his absence, neither had he thought of them, till a few moments since, when he had lost his way; and after trying uselessly for some time to regain the right path, could not succeed in discovering it.

I found out where my little friend lived, and took him home. A few days after this I was out again and met Charlie. He began to talk to me; and in short I soon became so fond of the child, that I asked him to come and see me. And indeed, after his first shyness wore off, little Charlie would come very often and spend an hour or two with me.

Things had gone on like this for a long time when, some days having passed without any visit from Charlie, I called at his mother's house, and, on inquiry, found that the child was very ill; so I sent to Mrs Wainfleet, to ask if I might see my little friend. Presently a scrap of paper was given me, with these words, traced in a baby hand:—

"Do come to me. I am very ill and they won't let me get up. I have such funny dreams. "CHARLIE."

So I went up into the child's room, and found him lying on a couch by the open window. When I entered the room, Charlie tried to raise himself, but fell back, too weak for the exertion.

His hand clasped that of his mother—a lady about twenty-four years of age, dressed in deep mourning, and wearing a widow's cap. I used to like to look at her sweet pensive face in after days, for its loveable, gentle features; and the subdued, quiet melancholy reminded me of Charlie.

Well, when I entered the sick room, Charlie and I chatted for some time (poor fellow! his voice had grown terribly weak since I had last heard it), his mother joining sometimes in the conversation, but very quietly and gently. She seemed fearful of too much exercising her child.

Soon she left us alone; and Charlie quite suddenly asked me, "Do you ever think of heaven?" Now I am a cross-grained, queer old fellow, and a question of that kind takes one rather by surprise. However, I said, "Of course; every one thinks of that sort of thing!"

So Charlie said, "I must tell you a dream I had last night. I thought I was wandering by the river, and that it was getting dark. The sun was just going to rest, and a bright halo seemed spread over everything. I sat looking into the water, thinking of

heaven, and wondering whether I should know papa when I went there.

"Suddenly there seemed to float in the air a crowd of fairy like beings. I watched them for a long time, and then they seemed walking on a very bad and stony road.— Some seemed almost faint with the long journey, and some of them fell and stumbled.

"As my eyes became still more accustomed to the sight, I saw that those who bravely tried to toil onwards had in their hands bright golden rods, whose ends seemed to reach the sky. Round these rods was written, 'Faith, Mercy, Truth, Hope, Charity, Love,' and many other things. Some of the travellers dropped their rods when they had to cross a bad part of the road, and I noticed that whenever they let go their rods they fell and stumbled, and then some of those who had kept their staffs would come and help the fallen ones, and their rods seemed to gleam with a more glorious brightness each time they did any good deed to help their fellow-travellers.

"In a short time they all disappeared in the distance, and I awoke; but the dream was so beautiful, so glorious, that I could not forget it."

The child's dream I have put in my own words, as those who loved him less dearly than I did might not understand his baby language. Surely he heard "the clang of harp-strings, and angels from golden clouds beckoned to him like a brother!"

Another evening Charlie and I began to talk about the sun; and after a few minutes' pause the little fellow said, "How happy the sun must feel at night!"

This remark rather puzzled me, but I did not say so; merely remarking, "What makes you think so, Charlie?"

"Why, because it has done its duty all day long, and can therefore enjoy heaven more when it goes to rest there."

"Enjoy heaven, dear! What makes you think the sun goes back to heaven every night, my boy?"

"Because I think that God takes it back to heaven, that the joy it feels there may wash away the remembrance of all the wickedness and sin it has seen by day!"

I could not correct the boy; for the idea seemed too curious to me to be at once replied to. Indeed, I almost doubted whether I had heard aright. That this child, so innocent, so young and happy, should have worked out thoughts which would hardly have presented themselves to the imagination of us "wiser" ones, amazed me. But I learnt many a lesson from that little fellow, that has made me in my old age a wiser and a happier man.

After a moment's pause Charlie added, "Mamma, I shall be with the sun to-night!" And indeed each minute seemed to find the boy weaker than the last; and as the last

ray of sunshine faded from the horizon, Charlie Wainfleet's gentle spirit floated upward to its God.

Work for Little Ones.

There is no little child too small
To work for God;
There is a mission for us all
From Christ the Lord.

'Tis not enough for us to give
Our wealth alone;
We must entirely for Him live,
And be His own.

Though poverty our portion be,
Christ will not slight
The lowliest little one, if he
With God be right.

The poor, the sorrowful, the old,
Are round us still;
God does not always ask our gold,
But heart and will.

Father, oh give us grace to see
A place for us,
Where, in Thy vineyard, we for Thee
May labour thus!

Footprints.

A poor Arabian of the desert was one day asked how he came to be certain that there was a God.

"In the same way," replied he, "that I am enabled to tell by a print impressed on the sand whether it was a man or beast that passed that way. I see God everywhere."

What Jesus is able to do.

'Able even to subdue all things unto Himself.' Phil. iii. 21.

'Able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.' 2 Cor. ix. 8.

'Able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.' Jude 24.

'Able to succour them that are tempted.' Heb. ii. 18.

'Able also to save them to the uttermost that come unto God by Him.' Heb. vii. 25.

'What He had promised, able also to perform.' Rom. iv. 21.

'Able to make him stand.' Rom. xiv. 4.
'Able to keep that which I have committed unto Him.' 1 Tim. i. 2.

'Able to build you up, and to give you an inheritance among all them which are sanctified.' Acts xx. 32.

'Able to do exceeding abundantly above all that we ask or think.' Eph. iii. 20.

'BELIEVE YE THAT I AM ABLE TO DO THIS?' Matt. ix. 28.

Preaching Christ.

. A young man had been preaching in the presence of a venerable divine, and after he had done he went to the old minister and said—

‘What do you think of my sermon?’

‘A very poor sermon indeed,’ said he.

‘A poor sermon!’ said the young man; ‘it took me a long time to study it.’

‘Ay, no doubt of it.’

‘Why, did you not think my explanation of the text a very good one?’

‘Oh yes,’ said the old preacher, ‘very good indeed.’

‘Well, then, why do you say it is a poor sermon? Didn’t you think the metaphors were appropriate and the arguments conclusive?’

‘Yes, they were very good, as far as that goes; but still it was a very poor sermon.’

‘Will you tell me why you think it was a poor sermon?’

‘Because,’ said he, ‘there was no Christ in it.’

‘Well,’ said the young man, ‘Christ was not in the text; we are not to be preaching Christ always; we must preach what is the text.’

So the old man said—

‘Don’t you know, young man, that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?’

‘Yes,’ said the young man.

‘Ah,’ said the old divine, ‘and so from every text in Scripture there is a road to the metropolis of the Scripture—that is Christ. And, my dear brother, your business is, when you get a text, to say, “Now, what is the road to Christ?” and then preach a sermon running along the road to the great metropolis—Christ. And, said he, ‘I have not yet found a text that has not a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master; for the sermon cannot do any good unless there is a savour of Christ in it.’

Bible Students.

A christian emperor, whose name was Theodosius, wrote out the whole of the New Testament with his own hand, on purpose to fix its words better in his memory. Another emperor of the same name, who was very much occupied in business during the day, used to spend a portion of every night in not only reading, but studying the Scriptures. Prince George, of Transylvania, read the whole Bible over twenty-seven times. And one of the kings of Arragon was so interested in the study of the Scriptures, that he read them through, together with a large commentary, fourteen times. Sir Henry Walton, an English

nobleman, was very much engaged in business, yet he kept, day and night, the Bible before him, that at leisure moments he might read a verse or two; and when his public duties were over he always spent an hour or two in studying the Bible. And a nobleman, named DeKantz, used every morning to read three chapters of the Bible on his bended knees, stopping every little while to pray that God would help him to understand it. The Rev. Wm. Romaine, one of the best ministers of the Church of England, for the last thirty years of his life, never read or studied any other book but the Bible. There was an Irish peasant who had got possession of a copy of the Bible, and was so fond of it that he spent all the leisure time he had in studying it. The Romish priest found him one day with the Bible in his hand, and asked him what warrant he had to read the Bible for himself. “Faith,” said he, “and please yer riverance, I have a *sarch* warrant; for did’nt the blessed Master say ‘*Sarch* the Scriptures?’”—John v. 39. And thus we see that the Bible is a wonderful book for the way in which it has been studied.

Sowing little Seeds.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting on the side of a stream, and throwing seeds into the water.

“I wonder what this picture is about?” said she; “why does the boy throw seeds in the water?”

“O, I know,” said her brother Edward, who had been looking at the book; “he is sowing the seeds of water-lilies.”

“But how small the seeds look!” said Bessie. “It seems strange that such large plants should grow from such little things.”

“You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while,” said her father.

“O no, father; I have not planted any seeds for a long time.”

“I have seen my daughter sow a number of seeds to-day.”

Bessie looked puzzled, and her father smiled and said, “Yes, I have watched you planting flowers, and seeds, and weeds to-day.”

“Now I know that you are joking, for I would not plant ugly weeds.”

“I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold

water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it until its branches reach the skies and meet before his throne."

Let no Man ask for Leisure.

The most fallacious ideas prevail respecting leisure. People are always saying to themselves, "I would do this, and I would do that, if I had leisure." Now there is no condition in which the chance of doing any good is less than in the condition of leisure. The man fully employed may be able to gratify his good dispositions by improving himself or his neighbors, or serving the public in some useful way; but the man who has all his time to dispose of as he pleases, has but a poor chance, indeed, of doing so. To do, increases the capacity of doing, and it is far less difficult for a man who is in an habitual course of exertion, to exert himself a little more for an extra purpose, than for the man who does little or nothing, to put himself into motion for the same end. There is a reluctance in all things to be set agoing; but when that is got over, then everything goes sweetly enough. Just so it is with the idle man. In losing the habit, he loses the power of doing. But the man who is busy about some regular employment for a proper length of time every day, can very easily do something else during the remaining hours; indeed, the recreation of the weary man is apt to be busier than the perpetual leisure of the idle. As he walks through the world, his hands hang unmuffled and ready by his side, and he can sometimes do more by a single touch in passing, than a vacant man is likely to do in a twelvemonth.

Let no man cry for leisure in order to do anything. Let him rather pray that he may never have leisure. If he really wishes to do any good thing, he will always find time for it by properly arranging his other employments.

NOTICES, ACKNOWLEDGEMENTS, &c.

NOTICE.

The subscriber is authorized to employ one or two more Bible Colporteurs, either in this or any of the adjacent colonies, where there may be needy districts destitute of the scriptures. New Brunswick and Newfoundland are supposed to contain many such places, and are to have the first claim on this occasion. Applicants who are qualified for the work, and can be well recommended, will be informed as to its nature and conditions by application to

JOHN I. BAXTER, Agent.

Onslow, N.S., August, 18, 1868.

CORRECTION.—In the Home Mission acknowledgments in our last, the sum of \$9.72, credited to Lower Settlement, Musquodoboit, should read Upper Settlement.

The Treasurer acknowledges the receipt of the following sums:

HOME MISSIONS.

Waveig, per Rev. J. Millen:	
Col. by Miss Lizzy Guest.....	\$11 39½
“ “ Tryphenia Sinclair... ..	6 23½
Bocabec, per Rev. J. Millen:	
Col. by Miss Nancy McMillan....	7 65
“ “ Eliza Ann Linton....	1 72
West Bay, per Rev. M. Stewart....	1 75
Kennetcook, Upper and Lower, per	
Rev. Wm. Maxwell.....	12 00
Mt. Uniacke, per Rev. H. McMillan...	37 00
Capt. Cumminger, of <i>Emulous</i>	5 00
Chalmers' Church.....	104 83

FOREIGN MISSIONS.

Waveig, per Rev. J. Millen:	
Col. by Miss Lizzy Guest.....	\$11 39½
“ “ Tryphenia Sinclair... ..	6 23½
Bocabec, per Rev. J. Millen:	
Col. by Miss Nancy McMillan....	7 65
“ “ Eliza Ann Linton....	1 72
Chalmers' Church.....	109 67
Captain Cumminger, of <i>Emulous</i> ...	5 00

EDUCATIONAL.

Chalmers' Church.....	\$60 00
Primitive Church, New Glasgow....	42 50

SUPPLEMENTARY FUND.

Chalmers' Church.....	\$104 83
-----------------------	----------

SYNOD FUND.

R. McDonald, Cape George.....	\$1 00
-------------------------------	--------

CHINIQUY FUND.

Captain Cumminger, of <i>Emulous</i>	\$10 00
--	---------

PAYMENTS FOR RECORD.

The publisher acknowledges receipt of the following sums:

Mr. Wm. Ross, Pictou.....	\$16 00
P. Peebles, Esq., Quebec....	1 00

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

For every ten copies ordered to one address an additional copy will be sent free.

These terms are so low that the Committee must insist on the payment in advance.