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AUGUST.
1875.



Home

AND

Foreign Record

OF THE

PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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cc



HALIFAX
N. S.



The Sabbath School.

LESSONS FOR SEPTEMBER.

FIRST SABBATH.

SUBJECT—*The Light of the World*, John IX. 1-11. Golden Text—Psalm CXIX. 13. Par. passages—Ps. CXIX. 130; Eph. v. 14; 1. Pet. II. 9.

The first verse brings before us the man whom Jesus miraculously cured. He had been blind from his birth, and this fact indicates a radical defect in his eyes, rather than an imperfection caused by disease, which might be cured by medical skill. It is said that blindness which dates from birth is never cured.

In V. 2nd we have the enquiry of the Apostles as to the reason why he had been thus afflicted. It involved three opinions, two of which were erroneous: first, that all suffering is sent as punishment for sin—a principle which is contradicted by the teaching of Scripture (see the history of Job, and Luke XIII. 1-5), and also by the events of ordinary life, in which we see great sinners often very prosperous. Secondly, that a man might sin before he was born, a position which implies the doctrine of the transmigration of souls, which is not countenanced by Scripture. Thirdly, that the sins of parents sometimes entail sufferings on their offspring, a belief which we know to accord with statements of the Bible and the dealings of Providence, though not applicable to this case.

Vs 3-6 gives the answer of Jesus. It assures them, first, that this man's blindness was not a retribution for the sins which he or his parents had committed, though like all others of our race they were sinners, but that it was to show the glory of God as displayed in his works—of His sovereignty in inflicting it, and His mercy and power in curing it. Secondly, that this work of mercy was committed to Christ as the representative of the Father; that the day of life was drawing to a close, and that he must be diligent in completing the work given him to do before the night came when no man could work. Thirdly, He calls Himself the Light of the World. In Mat. iv. 2 He is called the Sun of Righteousness, and in Luke I. 78, the Dayspring from on High. As the sun, while above the horizon, is the only source of light, so He, while in the world, was the only source of all of which light is the emblem. Light and darkness have always been regarded as the most striking symbols of knowledge and ignorance. Christ, by his word and spirit, is the only source of that knowledge which makes wise unto salvation. As light adorns the world with beauty, and fills every sentient being with joy, so Christ is the dispenser of the beauties of holiness and of joy unspeakable to all his people. And as light promotes growth, health, and fruitfulness

in the vegetable kingdom, so they that are planted in the house of the Lord are nourished and made fruitful by the beams of the Sun of Righteousness.

Vs. 6 and 7 relate the particulars of the miracle. Why our Saviour adopted the method described we cannot positively say. He may have varied his modes of procedure to show that no uniform method was necessary.

The remainder of the lesson shows that all who had known the man were greatly astonished, and could scarcely be brought to admit that so great a miracle could have been performed.

SECOND SABBATH.

SUBJECT:—*The Good Shepherd*, John I. 1-11. Golden Text—Isaiah XL. 11.

Here we have a parable, and the explanation of it by Christ. The parable is introduced by the solemn formula *Verily, Verily*, an intimation of the importance and certainty of what was about to be said.

A sheepfold was an uncovered space surrounded by a low wall, affording protection to the flock by night. In this wall there was a door for entrance and departure. The sheep entered by the door; so did the Shepherd. But thieves and robbers climbed over the wall. They could not enter by the door, because a porter guarded it and allowed none such to pass. But when the true shepherd came with his flock the porter opened to him, and allowed him to enter in and out, the sheep following him.

Shepherds in the East lead their flocks. The sheep know the shepherd's voice and follow when and where he calls; but they will not answer to a stranger's voice, indeed they flee from it terrified. For a full understanding of this parable teachers would well to consult Thompson's "Land and Book," page 202, English edition.

V. 6.—Christ's audience did not understand his parable. Nor did they wish to understand it, for it was spoken against many of them; at least, it was spoken against the teachers and rulers who were present, and from the connection it would seem that a good many of them were sent. Hence Christ has to explain.

V. 7.—"I am the door," &c. Christ opened the door of entrance for His sheep-people—into the true fold—the Church.

V. 8.—This verse would be better understood if for the word 'before,' we read 'stead of.' "All that ever came instead of me." The prophets came before Christ but not instead of Him. They did not pretend to possess Messianic authority; false teachers did. They endeavoured to lord it over men's consciences. The people of God, however, did not know obey such false teachers.

V. 9.—If the sheep go in by the door they are safe and will be fed. Christ's people have in Him both protection and provision.

V. 10.—Here we have the object and sign of the true and false shepherds.

THE
Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

AUGUST, 1875.

THE RELIGIOUS WORLD.

The grand conflict of ages is still going on as vigorously as ever. The Pope is contending for all power, secular as well as religious. His agents are everywhere active, stirring up trouble wherever they can. Germany is kept in disquiet through the seditious intrigues of the Ultramontanists; the Government, sustained by a vast majority of the people, is pursuing its course of repression. There is no "persecution" in Germany; the Government simply restrains Ultramontanists from carrying out their programme, which would, if successful, involve the ruin of the country. Prussia is the Ultramontane stronghold in Germany; and there the population is almost equally divided. The Old Catholics are making steady and satisfactory progress. They are becoming more distinctively evangelical; still in this direction there is much to be done for advance.

In Belgium there have been cruel riots, stirred up by Ultramontane priests. The country, as our readers know, is almost entirely Roman Catholic, but the population is divided into Liberals and Ultramontanians, the latter desire the extermination of the former, and are doing all in their power to secure that end. What led to the recent riot was the refusal of some students to kneel before the "host." The Government has shown firmness and justice in dealing with these disturbances. It gives Belgian matters importance inasmuch as that country is made the base of Ultramontane operations against Holland, Germany and Switzerland.

In France the struggle for religious liberty is still going on—the Roman Catholic ecclesiastics always in stern opposition. The Government still refuses permission to the Lutheran Church to establish a college in Paris. Pilgrimages are the rage. Tens of thousands flock to the shrines of fictitious saints. The "Sacred Heart" is the dominant superstition of the day, and it has extended to all Popish lands.

It is much the same in Italy—dominant superstition—far extending Atheism—pilgrimages and follies on the one hand—scoffs and sneers on the other. The Pope is still held by his followers to be a "Prisoner," though there is no excuse for the statement. Sicily and Naples have long been tormented by brigands who were too strong for the law and who were encouraged by the Pope. An honest effort is now being put forth by the Government to suppress these vagabonds. Mission work in Italy is meeting with most encouraging success. Recently the Lord Mayor of Florence presided at the examination of the Free Church Schools, distributed prizes, and spoke highly of the work of the missionaries.

An event occurred on the 17th June well worth noting and remembering; it marked a stage in the downward course of the Church of Rome towards the bottomless abyss of superstition and error. The whole Church throughout the world was then consecrated to the "Sacred Heart," and the worship of the "Sacred Heart" is now obligatory. Heretofore the month of June was devoted to the "sacred name of Jesus;" henceforth it is to be devoted to the "Sacred Heart."

All this has been the work of the Jesuits, and greatly to the disgust and distress of moderate Roman Catholics.

In Germany and Switzerland the services conducted by Mr. Pearsall Smith excited very deep interest, and, it is hoped, were productive of much good.

In England the grand theme of discussion, the great object of interest, has been the Revival of religion in connection with the services of Messrs. Moody and Sankey. The services in London were attended with the profoundest interest. Hundreds of thousands who had not often heard the glad tidings flocked to hear. The interest was unabated to the last. Men and women of all ranks attended the meetings. A proposal to preach at Eton excited unreasoning opposition; but the proposal was carried into effect. The Archbishop of Canterbury has written a letter endorsing to a large extent the work of Messrs. Moody and Sankey. Thousands of ministers of all denominations flocked to the meetings. The press, on the whole, was favourable in its criticisms.

The visit of the evangelists to Great Britain is now about its close; it certainly has been a wonderful visit. Who would have ventured to predict such results from such agents! To God be all the glory.

One noteworthy feature in the revival in Great Britain was the success with which laymen were enlisted in Gospel work. This is what we need in all directions—in the new world as well as the old.

The battle of Ritualism is going on with all its wonted vigour. A powerful band of "Puseyites" are devoted to the enterprize of conforming the Church of England to that of Rome. The enactments of parliament and the decisions of the law courts are alike inefficient to remedy the evil. There is no true remedy but the Gospel of the grace of God truly and purely proclaimed.

A meeting of representative men from all the Presbyterian Churches throughout the world has been held in London. It was harmonious and encouraging. It has tended already to give visibility to the Reformed faith. A General Council has been

agreed upon; but details have not yet reached us.

The negotiations for the union of the Presbyterians in England are proceeding most favourably. We are not aware that any date has yet been fixed for the actual celebration of the union; but there appears to be now no obstacle in the way. The same may be said with regard to the Free Church and the Reformed Presbyterians.

Evangelistic work is being prosecuted with zeal and success in Scotland. There is some stir about ecclesiastical politics; but it counts as nothing in comparison with energetic work in the Lord's vineyard.—The Irish Presbyterian Church is doing its work well and faithfully—as usual. There was a slight falling behind in the Sustentation Fund; but prompt measures have been adopted to repair the loss.—The Irish Episcopal Church has narrowly escaped disruption in the interest of Ritualistic High Churchism.

Coming over to this side of the Atlantic we notice that in the United States and Canada, Romanism and Ritualism are unusually active. The clergy in Quebec are endeavouring to subject everything to the sway of the Pope. It is much the same wherever Popery has secured a footing. In Central America, in Mexico, in South America, there have been wicked outrages committed by priest-led mobs. In the United States a live Cardinal now flourishes the "Red Hat," and probably the "scarlet stockings." Crowds of Jesuits and other agents of the Man of Sin are arriving from Europe. On the other hand the Evangelical Churches are doing their work with more than usual vigour and success.

CONGRATULATIONS.

In our last issue we mentioned that the General Assembly had received the congratulations of the Methodist Conference, the Irish General Assembly, and the Synod of the Episcopal Church of the Diocese of Montreal. We now add with much pleasure the following from the Synod of the Diocese of Toronto:

TORONTO, July 20th, 1875.

THE REVEREND P. G. MCGREGOR, *Ex-Moderator, Presbyterian Church, Lower Provinces, Halifax, N. S.:*

REVEREND SIR,—

It affords us much gratification to be the medium of transmitting to you the following resolution of congratulation, on the recent auspicious union which has taken place among the various Presbyterian Churches in the Dominion of Canada.

We have also much pleasure in stating that the resolution was passed by an unanimous and hearty vote, with the cordial approval of the Bishop of the Diocese as Presiding officer of the Synod.

The following is a copy of the resolution :

"That the Synod of this Diocese, deeply interested in the unity of Christians everywhere, begs respectfully to congratulate the Presbyterian Church of Canada on the movement by which it has been placed on its present basis; and humbly hopes that such an auspicious event may inspire other christian Bodies with a like desire for union, and earnestly prays that it may prove a precursor of the ultimate unity of all christian communities that are bound to the Faith of the ancient Church, as expressed in the creeds of the first four general Councils."

We have the honour to be,

Reverend Sir,

Your very obdt. serv'ts.

A. J. BROUGHALL, M. A.,

Hon. Clerical Secretary.

GEORGE HODGINS, LL. D.,

Hon. Lay Secretary.

THE YOUNG.

Again and again we have called attention to the danger of young men and women coming from rural districts to our towns, their families being overlooked in the work of the Church. Some, we know, are anxious to escape all attention or notice. They wish to be their own masters and taste all the supposed delights of religious vagabondage. Of such we are not likely to hear till they are very ill, or very poor, or when the Gospel arrow has pierced their hearts. Sometimes, alas we do not hear of them till the day of death or of the funeral!

Let us plead with our ministers to be more particular in giving their young people a full introduction to ministers or elders of the town or city to which they go. And let a letter be not asked, or not accepted,

let the minister still write to some minister or elder intimating the removal of the person in question. We cannot be too watchful over the well being of the young men and women of our country. What we do for them now we do for the future. Parents and elders, in the absence of the minister, should attend to this matter.

MIXED MARRIAGES.

Mr. Moody, in one of his discourses in London, uttered words of earnest warning against being "unequally yoked with unbelievers." He warned women of the danger of becoming attached to men without religion or principle. Parents lay too much stress upon "worldly prospects" for their children. When young women are warned of their folly they say, "Oh, I cannot give up that man," and thus they go blindly on. Many young ladies came to him in the inquiry-room to seek his advice afterwards, when they had embarked on an unhappy marriage. It was only the other day that a lovely looking young Christian lady came to him in the inquiry room almost broken hearted, and with her life blighted through this mistake. She had married a man without religion, and within the first fortnight of her marriage he had commenced coming home drunk, and was in the habit now of beating her until she was black and blue. There were also many young men who married young women without religious feeling or principle. Their life, too, was made a blank, and greatly because they had not obeyed the injunction "Be ye not unequally yoked." So in business partnerships. A Christian man had lately come into the inquiry room to him under the grief of similar misfortune. He asked the man how long he had been connected with such unprincipled partners. He replied, "Oh, some years." After that he asked the man how long he had been a Christian, to which he replied, "Oh, many years before his partnership." He then asked him how he came to disobey the injunction "Be ye not unequally yoked." In conclusion, he earnestly besought all to break themselves from all merely earthly affections, and unite themselves with higher things and nobler aspirations.

THE GENERAL COUNCIL.

The Conference held in London towards the close of last month has been successful. There is now every reason to hope that the thirty-four millions of Presbyterians throughout the world will be united in one grand "Alliance of Reformed Churches," whose object shall be "the peace of the Churches; the distribution of mission work; the combination of church energies, especially in reference to cities and destitute districts; the religious instruction of the young; the sanctification of the Sabbath; the suppression of intemperance and other great prevailing vices; systematic beneficence, and the overthrow of infidelity and Romanism." The Conference met in Regent Square Church, London. It was attended by leading ministers of all the Presbyterian Churches, and the result has been that a "Constitution" has been adopted, and arrangements have been made for future action.

A PANIC.—At one of the London services there was an alarming panic owing to the overcrowding. Many ladies fainted, but no serious injury was suffered by any one.

"SHIELDSAIG."—The Congregation of Shieldsaig were kept without a site for a church from the disruption of 1843 till this year—32 years. They have now a site, and a church will be built before winter.

ARRANGEMENTS are being made for an important change in the United Presbyterian Hall, Edinburgh. In future the session will last five and a half months, and the course will consist of three sessions.

DR. GUTHRIE.—The second and concluding volume of Dr. Guthrie's Memoir is now published. It is extremely interesting. Preachers and people can learn much from such books.

THE "College of New Jersey, Princeton," has conferred the degree of **DOCTOR OF DIVINITY** on Rev. George Patterson. We congratulate Dr. Patterson upon this recognition of his attainments and work.

REVEREND.—An English ecclesiastical Judge has decided that, according to law, Wesleyan ministers, being Schismatics, are not entitled to prefix "Reverend" to their names. The decision has been severely condemned by the *Times*, and by many clergymen of the Church of England.

INTERCOMMUNION.—High legal authorities have decided that according to the present state of the English law it is illegal for an English Church minister to attend, or take part in worship with any other body of Christians, or in any unconsecrated place! It is time such superstitious rubbish were swept out of the way.

THE Eminent Evangelist, Mr. Moody, leaves England for the United States on the 4th of this month. His labors in England, Scotland and Ireland have been wonderfully blessed by the Head of the Church. Not the least valuable result of his visit has been the stirring up of the churches to greater zeal in the Master's work.

FREE CHURCH FOREIGN MISSIONS.—The income for last year was £58,880. There are 278 Christian agents employed under the direction of the Committee, whom 28 are ordained Europeans, and 250 ordained native ministers. Attached to various stations are 2387 communicants and nearly 2000 baptized adherents. Two hundred and thirty-five have been baptized or admitted on profession, during the year. And there are 11,303 pupils under instruction, of whom 3390 are girls. Mr. Duff addressed the the Assembly, and in the course of his remarks referred particularly to the new mission to be commenced on Lake Nyassa. He said the whole expedition had been organized thoroughly, and a staff of very remarkable men secured—remarkable, because they were all evidently endowed by the Spirit of God with great zeal and energy, and many special professional qualifications. There were eight of them, and he was confident it was the most notable mission staff that had ever been sent forth from Scotland.

Edinburgh.

Mr. W. S. Bruce writes from Edinburgh, an account of his sojourn there, so far. We give the following extract :

I received a great deal of kindness from Rev. Peter Hope, Secretary to the Colonial Committee, and from many others with whom I became acquainted through him. I have had the privilege of attending some very interesting missionary meetings. The first was a prayer meeting held in connection with the departure of three young men to the foreign field : One to Japan, and two to Africa. Dr. Laws goes to Lake Nyassa. He is one of the leaders of the Livingstonian Expedition, which left London in May, to take up the field on the shores of that Lake, which bears the name of the first explorer. Dr. Laws is sustained by the Mission Board of the U. P. Church, but is under the direction of the Mission Board of the Free Church : so much co-operation, a step in the right direction. Mr. Auld, the other missionary to Africa, goes to Caffraria. The missionary meeting in connection with the U. P. Church, the Synod of which met the week after I arrived, was a very good meeting ; the missionary meeting in connection with the Free Church, the Assembly of which met on the following week. It was very inspiring to hear the venerable Dr. Auld plead the cause of missions. All the vigour, and enthusiasm of the man of years ago, were thrown into his address. Then at the breakfast next morning, breakfasts are quite an institution here on the meeting of the Assembly, to see such men as Drs. Goold, R. F. Gill, U. P., and Duff, besides a number of returned missionaries, chiefly from India, plead the cause of missions, was calculated to make one devoutly thankful that ever he had been called to such a noble work.

REPORT OF COMMITTEE ON SUPPLEMENTS.

The Committee on Supplements in presenting their annual report would by expressing their gratitude for the countenance and blessing extended to the work committed to their charge during the year that is passed.

The Synod will remember that in their report, and in view of the largeness of the work required to meet their recommendations, they expressed their apprehensions that the usual means might not be forthcoming. Your Committee rejoice to be able to report that so far they have been able to meet all their obligations, and

they hope to be able without any great difficulty to satisfy the payments yet remaining to be made. In this connection, and contributing to this happy result, your Committee, while not overlooking the liberality of our own people, would make especial mention of the generosity of the Board of Missions of the Irish Presbyterian Church in increasing their grant from £50 to £150 stg. This increase was unsolicited on our part, and came to us unlogged by any conditions on theirs, except that a fair proportion should be expended in New Brunswick. We feel that their liberality deserves, as it will no doubt receive, some special action on the Synod's part. Nor can we pass on without recording our grateful sense of the services of the Rev. P. G. McGregor, who has conducted the correspondence with the Irish Board in reference to this matter.

It has been usual to furnish some statistics bearing upon the position of the Fund, and gathered from the Statistical Table. This year, owing to want of time, it has been found impossible to do so, the Statistical table not having come into the Secretary's hands until a few days ago. Should, however, the Synod think it worth while these can yet be prepared.

As to the coming year your Committee would recommend that supplements be granted as follows :

PRESBYTERY OF ST. JOHN.

1. Sussex, \$100.
2. Springfield, \$100.
3. Londonderry, \$120.
4. Saltsprings, \$100.
5. Bocabec, \$100.
6. Carleton, \$100.
7. Fredericton, \$200.
8. Baillie, \$150, if settled.
9. Nerepis, \$50.
10. Buctouche, \$100.
11. Glassville, \$120, if settled.
12. Tobique and Kincardine, \$200, if settled.

13. St. George, \$150.
14. Chipme, \$100, if settled.

PRESBYTERY OF MIRAMICHI.

15. New Mills, \$100.
16. Kouchibouguac, \$100.

PRESBYTERY OF P. E. ISLAND

17. Dundas, \$120.
18. West Point, \$120.
19. Bay Fortune, \$100.
20. Cove Head, \$80.
21. Tryon & Bonshaw, \$100, if settled.

PRESBYTERY OF VICTORIA & RICHMOND

22. Port Hastings, \$80.
23. Lake Ainslie, \$80.
24. Mabou, \$100.

PRESBYTERY OF CAPE BRETON.

- 25. Leitch Creek, \$130.
- 26. Gabarus, \$200, if settled.
- 27. Cape North, \$100.

PRESBYTERY OF PICTOU.

- 28. French River, \$80.

PRESBYTERY OF TRURO.

- 29. Parrsboro', \$100.
- 30. Coldstream, \$100.
- 31. Acadia, \$100, if settled.

PRESBYTERY OF HALIFAX.

- 32. Annapolis \$150, if settled.
- 33. Kempt & Walton, \$120, if settled.
- 34. Lawrencetown, \$140.
- 35. Musquodoboit Harbor, \$120.
- 36. Noel, \$120.
- 37. West Cornwallis, \$200, if settled.

PRESBYTERY OF LUNENBURG AND YARMOUTH.

- 38. Clyde River, \$75.
- 39. Cheboque, \$150.
- 40. Riversdale \$200, if settled.

One or two remarks on these recommendations may now be submitted.

The number of Congregations on the list this year is forty, as compared with thirty-nine last year. In the Presbytery of St. John, Chipman has been added. In the Presbytery of Lunenburg and Yarmouth Mahone Bay has been removed, having become self-sustaining, and Riversdale has been added. This last is a new Congregation, and the grant has been recommended upon the representations of the Presbytery that the case is a deserving one, and that the prospects there are very encouraging if a settlement can be effected.

As to changes in the amounts recommended to be granted—in the Presbytery of Cape Breton, and upon their recommendation, Gabarus receives \$100 additional in the event of a settlement. From facts laid before the Committee they could not take the responsibility of refusing this increase. In the Presbytery of Halifax, Annapolis receives \$25 less than last year, that amount being assumed by the Congregation; while \$100 is added to the supplement granted to W. Cornwallis, making it now \$200. This is done at the urgent request of the Presbytery, and from facts brought to the Committee's notice they feel that in present circumstances it would be wise to foster that Congregation and to encourage the settlement of a minister there. In the Presbytery of Lunenburg and Yarmouth, Clyde River receives \$15 less upon the Presbytery's recommendation.

To sum up, the whole amount recom-

mended to be granted is \$4755, being an increase of \$420. This increase, however, is more apparent than real, and it is not probable that more will be required this year than last.

One or two other matters yet remain to which the Synod's attention must be directed.

1. We have to ask the Synod to sustain the action of the Secretary (already sanctioned by your Committee) in granting \$100 to the Congregation of Chipman, upon the recommendation of the Presbytery of St. John.

2. We have to ask the Synod's approval of the action of the Secretary (sanctioned in like manner by you Committee) in paying the Rev. J. P. Bryant, under call to Kouchibouguac, and actually supplying that Congregation the supplement granted it. This action was taken in conjunction with the Agent of the Church and the Presbytery of Miramichi, and full particulars of the circumstances can be given if required by Synod.

3. Your Committee would suggest that the Treasurer be authorized in paying the supplements for the current half year to draw if necessary from the Fund of the Home Mission Board. They are informed that there is at present a very considerable balance to the credit of that Board, and the Synod will not forget (1) that this Committee's work is really Home Mission work, and (2) that some Congregations contribute to the Home Mission with the full knowledge that the course now suggested by your Committee may be adopted when the occasion arises.

4. Finally, your Committee cannot forget that very probably this may be the last report which it will be their duty and privilege to present; and this being so they feel that perhaps one or two further observations will not be deemed inappropriate on their part. It is now twelve years since this committee was first appointed, during which time they have labored in the face of no inconsiderable difficulties, but still they would fain believe with some measure of success to fulfil the duties entrusted to them by this Synod. They rejoice to think that during that period their efforts have contributed somewhat to extend and strengthen our Church in these Provinces and thus to set forward the cause of Christ which was the direct object of their appointment; while indirectly they think they can claim that the marked improvement in the standard of ministerial support among us of late years is due in some degree to their persistence in keeping this important matter prominently before the Church. But be this so or not, they can point with legitimate satisfaction to

fact: that though the work has grown upon their hands from 15 supplemented Congregations in 1863 to 40 in 1875; and from \$1100 required in the former year to \$4000 in the latter, yet by the increasing liberality of our own people, by the generous sympathy and aid of the parent Churches, and above all by the continued blessing of the Church's Great Head, they have been enabled so far to fulfil every obligation into which they have entered. Truly we have reason to thank God and to say, The Lord hath been mindful of us. Such has been the record of the past, and the future we think will be equally propitious. In one way or another the United Church must and will take up the work in which this Committee has been engaged; and with the earnest belief and hope that this will be done, and with a far greater measure of rigor and efficiency by their successors than by themselves, and that the Divine guidance and blessing which we have so largely experienced may be more richly vouchsafed in this and in all other matters to the United Church, your Committee would bring this report to a close.

All of which is respectfully submitted.

GEO. CHRISTIE, *Convener.*
THOS. SEDGWICK, *Secy.*

REPORT OF COMMITTEE ON SABBATH OBSERVANCE.

The Scriptural observance of the Lord's Day has received the serious attention of evangelical Christians in both this and the other country. Scotland has done much for Sabbath observance, and the Sabbath has done much for Scotland. In the commercial capital of this continent, as well as in this Dominion, strenuous efforts have been put forth from time to time to resist aggressions which are frequently made on the sanctity of the Lord's Day. Closely connected as this Synod is with a country and Church which have done so much to maintain the Christian privilege referred to, it ought to hold forward the same standard and try to preserve the due remembrance of the Christian Sabbath.

Your Committee's report possesses the general features as those for some years past. Little outward progress may be said to have been made during the year. The Sabbath has not, however, been neglected amidst the claims of kindred subjects. Many of its friends have been striving to promote its Scriptural observance. In connection with the improvement in the state of religion, somewhat extensive and only, the evidence is undeniable that the Lord's Day has been increasingly honored and rightly employed. Public

worship has been more largely attended on that day; while religious meditation and Christian conversation have with numbers superseded "thinking their own thoughts and speaking their own words." Many of the young have also had set before them a much better example of the sanctification of the Sabbath. Those who instruct and direct the anxious inquirer and young Christian should attach much importance to the proper use of the precious hours of the Sabbath. The progress referred to is all the more gratifying in that it is likely to be a permanent and unceasing source of gain.

On the other hand much watchfulness is still required. As facilities for the acquisition of wealth increase, inroads are likely to be made on the "one day in seven." As pleasure-seekers multiply with advancing population, further encroachments on the Lord's Day may be expected. In these circumstances the friends of the Sabbath ought to maintain a firm attitude. Instruction given in the past requires to be repeated with greater force of argument than ever. The truly spiritual observance of the day by those who profess to honor it ought to become more marked and decided. Example here is exceedingly valuable. The nominal observance without the reality has greatly encouraged desecrating practices. Let, therefore, all the members of the Church, as well as its officers, practise what they profess or teach, and thus bear a consistent and weighty testimony to the value of Sabbath observance. Without this the Lord's Day will undoubtedly become more secularized, and a plausible enemy to vital Godliness will come in like a flood.

Ministers, Elders and Presbyterian Magistrates residing in localities in which public shows are exhibited, would do well to watch the movements of these disturbers of the quiet of the Lord's Day. To magistrates especially must the Church look more anxiously to wield the authority with which they are invested for the repression of glaring outward breaches of the Sabbath laws. This like the temperance cause, is a sphere in which civil authority occupies a somewhat well defined position in this country. Those who have been chosen to enforce civil law, when required, should become well acquainted with their duties and responsibilities, and be always ready to administer the law of the land in a firm and impartial manner.

Your Committee feel that they should not close their report without an allusion to the loss which they have sustained in the removal by death of one of their most active and useful members. Rev. D. S. Gordon has for a number of years taken a very active and even leading part in promoting

Sabbath observance in the County of Annapolis. His works in this sphere of effort follow him and will doubtless still result in fruit to the Divine glory.

As this is probably the last report which your Committee will present to you as a Synod, they may be allowed to say that much work yet remains to be accomplished, and is likely to arise of greater difficulty than that with which your Committee have had to contend. They express the hope that the cause will receive hereafter that attention which its importance demands, and that the day which has been made for man will be a source of increasing blessing and happiness to Presbyterians in their united capacity throughout the Dominion of Canada.

Respectfully submitted,
ROBERT LAIRD,
Convener.

REPORT OF COMMITTEE ON TEMPERANCE.

Your Committee do not feel called upon to occupy the time of the Synod on the present occasion by a lengthy report. Nor can they claim credit for any unusual activity on their own part during the past year.

EVILS.

It is unnecessary to press upon this Court the magnitude of the evil of intemperance or the complication of evils to which it leads. To them we rejoice to know that the Synod is keenly alive. It is difficult to realize the multiplicity and magnitude of these evils. It is impossible to overestimate them. The traffic in intoxicating drinks is fraught with peril to the Church and State, to the individual and to society at large, to the body and to the soul of every one who comes within its reach. It has led to our jails and penitentiaries by far the larger proportion of their inmates. It has weakened the hands of the Christian Church, and laid upon the State enormous burdens. It has paralyzed and impoverished the commerce of the world. It has lifted its hand against the authority of law, and interfered with the independence of Parliament. It is one of the greatest hinderances to the spread of the gospel, and one of the most powerful means employed by Satan for the destruction of immortal souls. The many evils it produces—the kind hearts it breaks, the happy homes it blights, the innocent children it starves, and beggars, and murders, the gray hairs it brings down with sorrow to the grave, and the multitude of precious souls it is sending down annually to a drunkard's perdition,—all these considerations call loudly on this Synod as well as all the members and office-bearers of our

Church to use all lawful means to stem the tide of intemperance, yea, to eradicate entirely this gigantic evil from our land.

EFFORTS.

Your Committee rejoice to know that during the past year strenuous efforts have been made for the suppression of the evil; that advantage has been taken of the legislation of previous years, and that those engaged in this unhallowed traffic have in many instances been compelled to abandon it. Both in Nova Scotia and in P. E. Island such a powerful moral and legal influence has been brought to bear upon the rum-sellers that in some cases the traffic has been entirely banished from whole communities. Such has been the case in Antigonish, in Mount Stewart, and to a greater or lesser extent in other places. In this last named locality the Roman Catholic Priest, the Wesleyan and Presbyterian clergymen of the place met together in the Presbyterian Church, and addressed crowded audiences night after night, and by a thorough organization, and by continued and persevering efforts they succeeded in putting down this evil, so that the present time there is not a single house in that rising town where a glass of intoxicating liquor can be purchased. If in these instances the united and well directed efforts of clergymen and other temperance workers have resulted in the suppression yea, the entire banishment of the evil, might not the same means in other places be productive of the same results?

PROHIBITION.

Your Committee note with satisfaction that the friends of temperance have during the past year made a noble, though, to be regretted, unsuccessful effort to obtain, by numerous signed petitions, a prohibitory liquor law for the whole Dominion. Though the appeal to our legislators on this occasion has failed in obtaining the end desired, your Committee would encourage temperance workers to continue the agitation of this question and repeat year after year the effort, bringing, if possible, each year a larger and more influential array of names to bear upon our representatives as the best way to succeed in securing the passage of a law for the prohibition of the importation, manufacture and sale of intoxicating drink in our land.

PROGRESS.

Your Committee are pleased to note that throughout the bounds of the Synod there is a growing interest manifested in the cause of temperance, not only among our ministers, but also amongst our members and adherents; and we regard this as a vital sign of progress in the cause of temperance as

the best proofs of the genuineness of the glorious revival of religion which has been enjoyed by so many of our Congregations during the past year.

While your Committee regard the preaching of the Gospel, accompanied by the outpouring of God's Spirit, as the only effectual cure for this great evil, they rejoice in the increased number and activity of other purely temperance organizations, such as Sons of Temperance, British and Independent Good Templars, and Congregational Temperance Societies, and welcome them as valuable co-workers with the Church in this great cause, and heartily wish them God-speed.

RECOMMENDATION.

Your Committee are pleased to learn that their recommendation adopted by the Synod last year have been generally observed throughout the Church, and would earnestly recommend this year also:

1st. That the ministers of this Synod preach to their people the subject of Temperance on the 3rd Sabbath of December, and on a Sabbath previous to elections earnestly warning the flock against using intoxicating drinks.

2nd. That they earnestly recommend the members of our Church to ponder seriously the duty of individual abstinence from the use of all intoxicating drinks as a beverage.

All of which is respectfully submitted.

J. M. McLEOD,
Convener.

Home Missions.

The Sub-Committee of the Board of Home Missions met in St. Matthew's Church on Tuesday, July 13.

Various reports were received and bills were ordered to be paid. The following distribution of Home labours for the month of August was adopted:—

PROF. PRES. NAMES OF PREACHERS.

Box: Rev. David Neish, Messrs.
E. Scott, E. S. Bayne, Jas.
Cormack.
Box: Mr. A. Gunn.
Box: Mr. D. McRae.
Box: Rev. J. Galloway, Mr. W.
P. Archibald.
Box: Rev. T. Talloch.
Box: Rev. Messrs. W. McCullagh,
J. W. Nelson, J. Goodwill.
Box: Rev. D. Sutherland.

The distribution for September is not published. Some changes may be found necessary.

Report of Rev. J. W. Nelson.

To the Rev. the Presbytery of Lunenburg and Yarmouth:

During the months of March and April it has been my privilege to supply the station in the vicinity of Riversdale. The Catechist having left about the end of October, the field was open to the enterprise of other denominations. In dividing my time generally I followed the course taken by my predecessor. One of the seven Sabbaths was given to Springfield and New Germany, two to Northfield and Knock S. H., two to Northfield and Riversdale, and two to Riversdale and Meisner S. H. On Thursday evening of last week service was conducted at Riversdale. Owing to the state of the weather, the roads, and my own health, I was compelled to relinquish the last appointment to Springfield. The day was given to the southern section of the charge, the service being held at Riversdale.

As regards the desirableness of occupying this important field at once I heartily concur with the published report of Mr. Creelman. The great want of the charge at present is a Church in a central locality. Without such a building all progress in gathering these scattered families together will be unsatisfactory, the time and labor of the Minister being to a large extent lost. There is no want of a general interest in the word preached among those families claiming the fostering care of our Church. The school houses are ordinarily filled, and the churches at present occupied nearly filled with attentive hearers. The desire to promote the object of the Presbytery in sending me to this field has been manifested as on former occasions by the leading men, and even by some who do not belong to our communion. Mr. Meisner, of New Germany, conveyed me from Riversdale to Springfield and back, a distance of nearly forty miles. Mr. James Mossman, in addition to driving me round with horse and carriage during the month of March, furnished me with board and lodging during six weeks free of charge. To those who are acquainted with our friends in this district, I need only add the names of Messrs. Abraham Hebb, Alexander Knock and Mr. Watt. That the word preached may prove effectual, and that the earnest desire for a settled Pastor may ere long be satisfied is the hope and prayer with which I left this somewhat difficult but promising field of Home Mission enterprise.

Respectfully submitted,
J. W. NELSON.

Bridgewater, N. S., }
April 25th, 1875. }

Our Foreign Missions.

The Board of Foreign Missions,

Met at New Glasgow, in James Church, on Tuesday, 23rd ult., at 9 o'clock, a. m., and was opened with prayer by Rev. Dr. Bayne, Chairman. The members present besides the Chairman were Rev. J. Stewart, Rev. Dr. Patterson, Rev. Messrs. J. McKinnon, G. M. Grant, E. A. McCurdy, R. J. Cameron, of St. John and P. G. McGregor, ministers; and John Miller, Esq., of Westville. Rev. J. F. Campbell was also present, and invited to share in the deliberations of the Board.

A letter was read from Rev. A. McLean, of Belfast, expressing regret that engagements, which could not be set aside, would prevent his being present, and a message to the same effect from Rev. Mr. Duncan, of Charlottetown.

This being the first meeting of the united Committees forming the Board of the Synod of the Maritime Provinces of the Presbyterian Church in Canada, Rev. P. G. McGregor and Rev. G. M. Grant, by request of the Chairman, presented statements of the number of missionaries, the fields and stations occupied, the pecuniary obligations involved, and the present condition of the finances of the respective Churches at the time when the Union was consummated. These statements were ordered to be published, and may appear in the *Record* of the Maritime Provinces, published on the 10th of this month.

The time of the Board was chiefly occupied in matters connected with the acceptance by the Synod in connection with the Church of Scotland of Rev. J. F. Campbell as a missionary to the English speaking natives of India in Madras.

After a careful consideration of the minute of Synod, it appeared that the information considered necessary before any decision could be come to respecting the time of Mr. Campbell's designation and departure had not yet been received, and the following resolution was then unanimously adopted with Mr. Campbell's concurrence:

"With reference to the sending out of Mr. Campbell to Madras, Resolved, That as sufficient information cannot be obtained in time for his going out this year, the Board, in accordance with the resolution of Synod, direct the Secretary to correspond with the India Mission Committee of the Church of Scotland, to obtain all necessary information as to the special work which it is proposed that Mr. Campbell should do in Madras, and what relation he would be expected to hold to said Committee, or to the local superintending Board; and in the mean time, and until the meeting of Synod in October, that Mr. Campbell be employed in visiting the Congregations of the Maritime Provinces.

A series of questions was then drawn up, the replies to which, it is hoped, will furnish such information as will enable the Synod in October to arrive at a satisfactory determination of the question.

Mr. Campbell gave an account of his visitation of Congregations in Ontario in the Presbytery of Miramichi, in New Brunswick, and of Pictou in Nova Scotia with a statement of the collections received. It appeared that large and deeply interested meetings have been held in the places named, and liberal collections tendered and accepted.

Mr. Campbell's connection with the Board dates from July 1st. Till his departure his salary was fixed at \$800 and expenses of travelling, collections to be paid into the funds of the Board.

Mr. Campbell was appointed to preach at Earltown on the last Sabbath of July and in the Congregation of Pugwash on the 1st Sabbath of August, and to visit the Congregations in the Island of Capetown from 2nd Sabbath of August till the end of September.

TRINIDAD MISSION.

Letter from Rev. J. Morton

SAN FERNANDO,
June 4th, 1852

Rev. and Dear Brother,

I went home to Nova Scotia to talk and came back to Trinidad to work, and being that you had no lack of copy for RECORD, I felt quite absolved from writing much.

Since the division of the field, Jamaica, I have been endeavoring to be

thoroughly acquainted with my half with a view to a wise expenditure of labor on it.

IERE.

My first effort was to get the English speaking people at Iere Village connected with the Presbyterian Congregation of San Fernando as an out station. This would have relieved me altogether from preaching in English, a thing I much desire. The Presbytery of Trinidad seconded my views, but the proposal was objected to by the minister of San Fernando on the plea of want of strength. I have therefore for the present to give one service each Sabbath in English at Iere. But in submission to your Board, I hold this arrangement undesirable and to be departed from as soon as the San Fernando minister can undertake the work.

NEW CHURCH AT IERE.

Iere church, too, seemed almost ready to fall, and it was evidently useless to attempt to repair it. The bequest of Mr. James McDonald to us as missionaries came to hand, and it was agreed that one third of it be spent in each field. This was something; but \$133 is not much towards a new church. Still, I determined to go forward and the people promised over \$70. I studied the subject of flat roofs covered with asphalt and gravel when at home, and when coming out I tried several experiments which were very encouraging. Asphalt is what we have a lake of it. So I decided to cover the roof with it, and also use it for the floor as we did in the San Fernando church. This enabled me to sell the iron of the old roof, and that and some other old material realized \$100. The new building is 37 ft. x 22 ft. 8 in. It is painted on the outside and colour washed. It is all completed but the floor, and has been occupied for the last two Sabbaths. The people are pleased with it; and I shall be glad to make the maintenance of the man who can get a better building constructed at less cost. I cannot render the account of it till all is paid, but I believe the \$130 from James McDonald's bequest, \$70 from the people, and \$100 from sale of old material will cover the entire cost of the new building. The old church was not taken down a day too soon. The termites had been at work in it since the time of the Free Church disruption, and they had reduced a part of the underwork literally to nothing.

MY WORK.

My work among the adult coolies has been encouraging. At Jordan Hill a number of the parents seem interested and attend the service very regularly. At Malabar Estate, which is near Iere, the

attendance and interest has been quite encouraging, and there have been more interest in the truth shown by women on this estate than I have seen anywhere else; for it must be confessed that the women generally are mentally debased and hard to awaken. To be brief, I may state the following encouraging facts:

1. Theism is gaining ground. Again and again, at the close of meetings, a score or more in the presence of their countrymen have openly declared that they have no faith in images or in deotas (gods) but only believe in the Most High.

2. The people all over my field are friendly and there is a growing desire for school's for their children.

3. Except in a strip up the centre of my field which has been little worked, and is, perhaps, stormy, there is no opposition to your missionary. It seems to be understood that my going among the people and teaching them is a part of the recognized order of things, and not to be interfered with even by those who do not believe in what we teach.

4. The peculiar doctrines of Christianity are becoming better understood, and one is surprised to see how accurately people, still Hindus or Mohammedans, will sometimes state these doctrines to their fellows. On one occasion a Mohammedan did this so well that I had little to correct or add. But I thought it well to state clearly the difference between Mohammedanism and Christianity. When I had concluded he said, without anger, and as if uttering a truth of which he was convinced, "Well, then, the essence of the difference between Christianity and Mohammedanism is that you have a Saviour from sin, and we have none." If intellectual conviction implied a love of the truth, and knowing the right necessarily led to a moral and devout life, then might we rejoice over many. But for heart-renewing and life-transforming results we wait and pray for the manifestation of God's Spirit.

Joseph Annagie returned to this field and entered on his duties as Catechist under me 1st inst.

Yours very sincerely,

JOHN MORTON.

Rev. P. G. MCGREGOR, }
Sec'y F. M. Board. }

NEW HERBRIDES MISSION.

Fighting and other Disasters at Tanna.

PORT RESOLUTION, TANNA.
4th March 1875.

Rev. Dr. STEEL, Sydney,

Rev. and Dear Sir,—I wrote you last by the Dayspring, when she took her depar-

ture for the colonies in the month of December, and I now take the opportunity of writing by a small vessel in the harbor on her way to New Caledonia. Since I last wrote we had rather a disturbed state of things here. In the month of December a young man of the name of Nautiha, a relative of the old chief of the same name, died of dysentery. There was a party of inland people living beside us with Nawar, as refugees. They were blamed with having killed him by witchcraft, and it was resolved to take vengeance on them. The death happened on Saturday, and on Monday forenoon we were startled by quite a quick discharge of muskets close at hand. Immediately the women and children began to gather up to our premises, howling and lamenting, and carrying all their little property along with them. Presently a man came running up carrying another on his back, and having set him down close beside our fence, immediately ran off again to join the fight. I went to see the man who had been set down, and found he was a fine stout young fellow, about nineteen years of age. He was badly wounded in the neck, and covered with blood. I got a stretcher and had him carried into our church, where he expired almost immediately. Just as this was done a man came to me with a flesh wound in the thigh, which I bound up, and he too rushed off to rejoin the fight. Our yard was full of people bewailing the dead, and in the greatest state of excitement and consternation. In the afternoon the fighting had ceased, and I sent the Aneityumese to dig a grave for the dead man. We had a little funeral service, but Tannese said they would not bury him till the evening. No sooner, however, was my back turned, than they lifted him up, carried him to a canoe, paddled out to the mouth of the harbor, and threw him into the sea; this was to prevent his body being dug up and eaten by the opposite party. There was a vessel here at the time, and the captain came to me in the evening saying that some of them had been off to ask him to take them to Aniwa, and as he was passing that way he could easily do so; he wished to consult me as to whether he should do it or not. I said that it was just with himself, as I was afraid that if they stayed there would be more bloodshed. It was a fine moonlight night, and about one hundred of them embarked in the vessel and were away before morning. Nobody was here beside us, except one old woman, who was found in the morning, and who having been asleep, had not known of the departure of the others. She was a poor old delicate creature; the Aneityumese brought her up to our premises, and she died after living about six weeks with us. Among the fugitives were all those who

had been in the habit of attending church here on Sabbath, and all the women who wore any clothing. I have heard nothing of them since they left us. I daresay they will be rather short of food there. However, they can always fall back upon coconuts as a last resort, and it would not be safe for them yet to return to their own land.

We have since been living on quite good terms with those who were the victors in the late engagement, and a small number of them attend church on Sabbath.

We had a hurricane here on the 15th of January. It was not quite so severe as that of two years ago, but bad enough for all that. Two very large trees were blown down close beside our house; had either of them fallen on it they would have completely crushed it. The bread fruit crop was wholly destroyed, and a good deal of damage done to plantations. As the breeze then about here blame the raising of the wind upon the fugitives at Aniwa, there is not so much ill-feeling among themselves on account of it, as there was on the previous occasion. We have since heard that the vessel which conveyed the Tannese to Aniwa became a total wreck in Havanna harbor (Fate) during the gale.

At Kwamera the force of the wind was not so strong as here, but it was preceded by a whirlwind which passed about fifty yards from Mr Watt's house, levelling the church to the ground, and literary smashing to atom the house of a trader who was close by. Mr. Watt's premises fortunately escaped with little damage. The Sabbath before last I was round visiting a teacher who lives about half way between here and Kwamera, and went on to Mr Watt's in the afternoon, preaching at several different places on the way. At one place there was an old chief named Tanaki, whom lives an Aneityumese teacher called Lutha. I was preaching on the day of judgment and the final separation of the saved and the lost, and noticed that this man was particularly attentive. I saw him again on the shore on Monday morning; on Wednesday he was shot dead by some of his own people who had been hostile to him for some time. I met him on rather an adventure on the way home on Monday. There is a part of the path is somewhat steep and precipitous, and in order to avoid this I am in the habit of hiring a canoe when the sea is calm, and sailing about a mile a tiresome tramp, about three or four miles is avoided. I did on Saturday, and in returning on Monday the sea was beautifully calm, and two Aneityumese got into the canoe and came paddling along to the next landing place. There was an old swell of the sea usually is here even on the calm

day and the tide was out, but we were going along quite confidently, dreaming of no danger, and were now near the shore, when I looked back and saw a great rolling wave coming curling up behind us. I called upon the Anceiyumese to put forth all their strength, which they did, but we were just a minute too late, for when we were about twenty yards from the beach it came rushing over the top of us! I immediately struck out for the land; the canoe and its outrigger parted company; the Anceiyumese clung to the former and brought it ashore along with them, so we escaped safe with nothing worse than a soaking in salt water, except the loss of my umbrella, which I had in my hand at the time of the accident, and of which I remembered nothing until we had been a good while on land.

From the above narrative you will see the state in which things are here at present, and how much we stand in need of your sympathies and prayers.

Mrs. Neilson, myself, and the children are all well at present.

I am, Rev and dear Sir,
Yours sincerely,
THOMAS NEILSON.

KWAMERA, TANNA,
26th February, 1875.

Dr. STEEL, Sydney.

My Dear Sir.—We have received two mails by way of Noumea.

We had a hurricane on the 14th January, which blew down several houses, &c., and among others our grass church. A lime-house which belonged to the late Mr John Herwood was blown to pieces, having evidently been in the centre of a whirlwind. Our natives are fighting, and we expect they will be driven away; but we do think little effect us.

I have been busy printing a book in these, a copy of which I enclose for Mr. Marin. You may open the wrapper and examine it if you feel inclined.

We are both well. With kindest regards to yourself and family, in which Mrs. W.

I remain yours sincerely,
W. WATT.

The wife of the Rev. P. Milne, of the American Mission at Nguna, writes as follows: "On the 3rd of October we sailed in the Harbinger to Mataso. The being light, we had a long passage of 24 hours, but we landed safely at our destination, and got everything comfortably settled by dark. The teachers and natives were as usual, waiting on the beach to receive us, and to carry up our goods and baggage. We felt cheered next day when

assembled in the new church for worship, and found the attendance about as large as formerly, the house being full. We are hopeful of the duration and progress of the work amongst that people. Towards the close of the services Mr. Milne generally catechizes them on what he had been telling them in his address, which is a good way of fixing some truths in their minds, which otherwise would 'go in at one ear, and out at the other.' One Sabbath some of them had been more than usually inattentive, and consequently gave very stupid answers or none at all. At the end, Ta (the native teacher) made a very affecting appeal to them, one part of which I could not help being amused with. He said, 'My heart is very heavy to-day, when I think that I came here a young man (only three years ago!), and I am now getting old, my hair will soon be grey (it is as black as a raven yet), and I will soon die, and not one of you yet understand the word of the Lord.' We went, intending to stay only a few days at Mataso, and then going to Makuru for a week, but God willed it otherwise. We were storm-stayed for three weeks.

Twice we packed up for going, the first time the night before the change of the weather, and again a week after, when it cleared up a bright afternoon, but the morning was as bad as ever. So we gave up all hope of getting away, and the first favourable day—October 22nd—returned to Nguna. The sea was much rougher than we had expected, but the Lord preserved us on the deep. We found all well. On the 26th of October we again got out the Harbinger, and sailed for Utanilagi, at the other end of the island. The chief there refused teachers when we had them to give, and also refused to sell any land for a mission-station (although they had sold to traders) until, three months ago, he was here, and promised to give us a piece of ground. At the time appointed we went, and found him true to his word. After drawing the boat up, Mr. Milne, with Andrew and Masogomabula, went away to the village, which is situated on the hill several miles from the sea. The chief showed them a piece of ground he was willing to give. He accompanied them back to the beach to receive payment for the ground. He was very well pleased with the goods we had brought, and so the transaction was quietly settled. While Mr. Milne was away inland, Iona and my Erromangan cook had roasted yams and boiled some rice; so, after having settled with the chief, on their return we had dinner under the shade of a tree. We gave the natives some rice, which they are very fond of, but the chief did not want any; he, however, took a biscuit with exclamations of delight. He squatted down beside

us, watching us with evident wonder; but when I produced a bottle of goat's milk, his curiosity got the better of him, and, calling to the others, they all came round to see it, one of them who had been at Queensland saying, in a tone of superior knowledge, that it was *milik*. The chief would not be persuaded to touch it, but turning up his nose, thought, no doubt, that our appetites were very depraved. Before leaving we sung a hymn. Mr. Milne read a few Gospel texts and spoke a little to the natives, and Masogoa prayed. It was mid-afternoon when we got away, and so rough that we had to lay over to Faté under a double-reefed sail, but by the time we got under shelter of land the wind had calmed down. We were then in smooth water and hoisted all sail, but it was almost dark by the time we got to the entrance of Havanah Harbour. At length we reached the sandy point, glad to get ashore and find the McDonalds all well. I had not seen them for four months. Next afternoon we returned to Nguna. These sea-voyages were rather miserable, owing to a bad leak in the boat, making it necessary to bale her constantly, besides everything being soaked with salt water. I am sure you will rejoice to hear of this new opening and footing we have obtained at the other end of Nguna. We have now six stations, mission property, two of which are large enough for, and ought to have, a missionary, but which have not even native teachers. Although slowly, the work is progressing, and we are finding gradually another step gained up the hill."

News of the Church.

Presbytery of Halifax.

THE Presbytery of Halifax met in St. Matthew's Church, on Tuesday, July 13. A unanimous and enthusiastic call from Milford and Gays River, addressed to Mr. Ephraim Scott, was sustained and ordered to be transmitted to him. A petition from Richmond, asking to be set apart as a separate congregation, was allowed to lay on the table in the meantime, and the members of Presbytery in the city were appointed a committee to consider the whole question of supply for the suburbs, and also the question of a Sabbath afternoon service to be held in one of the city Churches. In response to a petition from the Musquodoboit congregation, the Upper Settlement was set apart as a distinct charge, the division to take place on the 1st of October. Rev. Thomas Tallach was received as a

minister of this Church from the Presbytery of Glasgow in connection with the Church of Scotland. The following appointments of supply among others were made:—

For Annapolis and Bridgetown: Mr. Ephraim Scott for the month of August and Mr. Neish for the 3rd and 4th Sabbath of September.

For Cornwallis North: Mr. Neish for the 4th and 5th of August, and Mr. Cormack for the 1st and 2nd of September.

For Cornwallis West: Mr. Bayne for the 1st and 2nd Sabbaths of August; Mr. Neish for the 1st and 2nd of September and Mr. Cormack for the 3rd and 4th of September.

For Milford and Gays River: Mr. Milford Gregor for the 2nd of August, Mr. Bayne for the 3rd and 4th of August, and Mr. Galbraith for the 1st of September.

For Kempt and Wallace: Mr. Neish for the first three Sabbaths of August; and Mr. Galbraith for the last three Sabbaths of September.

For Little River, &c.: Mr. Cormack for the 2nd, 3rd, and 4th Sabbaths of August and Mr. Bayne for the 5th of August, and 1st of September.

For Kennetcook and Gore: Mr. Gunn for 1st Sabbath of August; Mr. Cormack for the 5th Sabbath of August, and Mr. Bayne for the last three Sabbaths of September.

For Richmond and N. W. Arm: Mr. Cormack, for the 1st of August; and Mr. Galbraith for the last three Sabbaths of August.

For Bedford: Mr. Black for the month of August.

For Newport: Mr. McMillan for 1st Sabbath of August, Mr. Simpson for 2nd; Mr. Falconer for 3rd; Mr. Logan for 4th; Mr. Grant for the 5th.

The next meeting of Presbytery will be held (D. V.) in St. Matthew's Church on Tuesday, August 31st, at 11 A. M.

Presbytery of Pictou.

The Presbytery of Pictou, met in the Church, New Glasgow, on the 20th and was constituted by the Rev. D. Blair, Moderator *pro tem.*, with whom present, the Revs. John Stewart, George Patterson, D. D., James Thompson, James Lees, John Mackinnon, Alexander B. Thomas Cumming, and E. A. McCulloch, ministers; and Messrs. John Miller, Logan, James Arthur, John Thos. Arthur and James Cumming, ruling elders. The missions were sustained from the session of Salem Church, Green Hill, and the united congregations of New Glasgow pointing Messrs. John Thomas Arthur, Daniel McDonald as their representatives, and the elders in the higher Church Courts.

The Committee on the French Mission as carried on by Mr. Pelletier, reported that the work was favourably progressing, and asked instruction and authority from the Presbytery in reference to the administration of baptism to those who might apply for it. It was agreed to authorize the Rev. Thomas Cumming to baptize the children of those French parents who might apply for this privilege, after careful examination into their religious knowledge and conduct, and on a profession of their faith. Mr. James Cumming asked the Presbytery to appoint a Moderator for the session of St. Paul's Church, E. R., when it was agreed to appoint the Rev. A. McL. Sinclair.

The following supply of preaching was appointed for that Church:

Rev. Alex. Ross, 2nd Sab. of August.

" A. McL. Sinclair, 4th Sab. of August.

It was agreed to ask each session belonging to the Presbytery to pay \$2 to the Presbytery Fund for last year, ending the last of June. Mr. E. J. Pelletier graduate of McGill College, and who had completed his Theological course at the Presbyterian Divinity Hall, Montreal, was regularly transferred to this Presbytery, by the Presbytery of Montreal, with the following trials for license assigned him, viz.:

1. A Thesis on Latin. An aliqui sit Philosophiæ in Theologia usus.
2. A critical exercise. Romans iii. 24.
3. A Homily. 1 Chron. xxviii. 9-10.
4. A Lecture. Luke xxiv. 5.
5. A popular sermon. Acts xiii. 26.
6. Biblical Hebrew and Greek. Genesis chapters 43, 44 and 45. Psalm 68, and New Testament.
7. Theology. Church History 16th century. Church Government and Personal religion.

Mr. Scott to examine in Hebrew, Mr. Lees in Greek, Dr. Patterson in Theology, Mr. McCurdy on Church History, Dr. Bayne on Church Government, and Mr. Thompson on Personal religion.

It was agreed to hold the next meeting of Presbytery in John Knox's Church, New Glasgow, on Tuesday, Sept. 21st, at 11 a. m., for ordinary business.

JOHN MACKINNON, Clerk.

Meeting of the Presbytery of St. John.

The first meeting of the Presbytery of St. John was held in Stanley Church, Montreal, on the afternoon of Wednesday, June 16. Rev. R. Wilson acted as Moderator *pro tem.*, and Rev. J. C. Burgess was chosen as stated clerk. A roll of Presbytery under the new arrangement was drawn up, consisting of some 46 members. The meeting then adjourned to meet in St.

Andrew's Church, St. John, on Tuesday 13th July, at 11 o'clock, a. m.

According to appointment, the Presbytery met in St. Andrew's Church, and th Rev. Dr. Brooke, of Fredericton, was chosen Moderator. Owing to a diversity of practice in the time of appointing representative elders, it was agreed to instruct those sessions which have not made their appointments to do so before the next ordinary meeting of Presbytery. It was agreed to assess each congregation one per cent. on the pastor's salary for the purpose of a Presbytery fund, and Mr. Robert Cruikshank was appointed Treasurer. A petition was laid on the table from Greenock Church, St. Andrew's, asking for moderation in a call. The petition was granted, and Rev. Wm. Millen was appointed to discharge that duty as soon as convenient.

A document was read from Rev. R. Wilson, in which, owing to the state of his health, he demitted the charge of his congregation in St. Stephen. A document was also read from the congregation stating that under the circumstances no objections could be made to Mr. Wilson's resignation, and that the Presbytery need not take the ordinary steps of citing the congregation. After mature deliberation the resignation was accepted, and Revs. Dr. Brooke, Dr. Waters, D. Macrae, R. J. Cameron, and J. C. Burgess were appointed a committee to draw up a suitable minute in reference to Mr. Wilson and his standing in the church.

The Rev. James Quinn was appointed to preach in St. Stephen on the last Sabbath of August and declare the church vacant. The fact was brought under the notice of the Presbytery that the Synod of the Maritime Provinces is to meet in St. John on the first Tuesday in October; and an influential committee was appointed, with Rev. D. Macrae as convener, to make necessary arrangements.

The death of Rev. James Salmon, M.D., was reported to the Presbytery, and Rev. James Bennet, and the Rev. Lewis Jack were appointed to draw up a suitable minute to be put on record, and also to write a letter of condolence to the widow of the deceased minister.

The Presbytery adjourned to meet in St. Paul's Church, Fredericton, on the second Tuesday of September, at 4 o'clock, p. m.

THE REV. Mr. Scott of Merigomish, was waited upon by a deputation from his congregation on returning from his Summer's vacation and presented with a purse containing \$65, as a token of esteem for him and his work. Such manifestations of good feeling "are twice blessed—blessing him that gives and him that takes."

The Union.

A large meeting was held in St. Matthew's Church on the 13th ult., to bring before the public the recent Union. James Thomson, Esq., presided. Among those who took part in the proceedings were Rev. R. Sedgewick, L. G. MacNeill, Dr. Barns, W. J. Stairs, Esq., John Doull, Esq., Rev. John Forrest, Rev. P. G. McGregor, Rev. G. M. Grant. The following resolutions were adopted:—

1. *Resolved*, "That fervent gratitude on our part is due to the Great Head of the Church, for enabling the four negotiating Churches to 'see eye to eye,' and for all the elements of comfort and encouragement that have entered into the Union now so happily consummated.

"Further, while cherishing the warmest attachment towards our United Church in all her interests and Institutions, and desiring a closer co-operation amongst ourselves, we would cordially reciprocate the kindly greetings of Sister Churches, believing thoroughly as we do, in the Communion of Saints, and desiring more heartily than ever to love the whole Brotherhood of the Faithful."

2. *Resolved*, "That in view of the 'mercies of God' bestowed on us as separate Churches, and the special mercy of our gathering into one, we feel summoned, at this new era in our history, to more entire consecration, enlarged liberality, and earnest prayer; at the same time in asserting our unabated loyalty to the time-hallowed principles of our common Presbyterianism, and resolving that, by the help of God, we shall do what in us lies to secure their extension and perpetuation, while lovingly concerting (all the more because of the mustering forces of the enemy) with the other sections of Evangelical Christendom, in bringing the whole world under subjection to Him, whose right it is."

Missionary Meetings.

Highly interesting meetings on the subject of a mission to India, have been held under the auspices of our Board of Foreign Missions, and addressed by Rev. J. F. Campbell, since the meeting of the General Assembly, in Toronto, Kingston, &c., in Ontario, in Chatham, Nappan, Douglastown and Newcastle on the Miramichi, and in Picton, Durham, Saltspings, Hopewell and New Glasgow, in Pictou County. We have heard nearly all of these meetings spoken of as occasions of great interest. More recently Mr. Campbell has spoken at Earlton and Pugwash, and proceeds immediately on a six weeks mission to Cape Breton.

Theological Hall.

The opening of the Theological classes will be on or about the first Wednesday of November, of which a more particular notice will appear in our next number. The approaching session will be the first under the direction of the united Synod of the Maritime Provinces, and with three Professors from its commencement to its close. We would direct attention of students to the notice respecting the "Hunter Prizes." Bursaries are also provided for Gaelic students at the recommendation of the Presbyteries to which they belong, and some further aid is available from the "Matheson Bequest."

The demand for preachers continues undiminished, and not only so but the need of earnest evangelists becomes every year and every day more urgent. Those especially who have completed their collegiate course and who have not fully decided on their life's work, should weigh well the claims of their great Lord and Master. We trust to see a considerable increase in the number of our Theological students.

Rev. R. Wilson.

We notice with extreme regret that through indisposition, the Rev. Mr. Wilson of St. Stephen, has felt it to be his duty to demit his charge, and that the Presbytery has felt constrained to accept his resignation. We indulge the hope that he may be able to resume ministerial work after a season of rest. Mr. Wilson has proved himself an able and faithful preacher, a man of ability and public spirit, and well qualified to do the work of an Evangelist. Though it was late in life when he came into our church courts, he has shewn himself an excellent man of business, and his absence will be much regretted by the whole of the united Synod.

THE Richmond section of Rev. J. Fraser Campbell's congregation presented him a purse and an suitable address. The North West Arm and Goodwood sections presented him with an elegant gold watch with a suitable inscription. Mr. Campbell has left his mark indelibly in the suburban congregation of which he has had charge for a few years.

On both occasions, Mr. Campbell while expressing thanks to the kind and generous contributors, availed himself of the opportunity of urging them to greater devotion to the work of our common Lord.

THE ladies of Maitland recently presented Mrs MacNeil, their Pastor's wife, with a sewing machine, value \$50. A gift of \$31 was received by Mr. MacNeil before his leaving for the Synod meetings at Montreal.

REV. A. GLENDINNING.—Since our last issue this dearly beloved brother passed away from earth to be forever with the Saviour whom he loved and served, and whom he longed to meet. The people of Gore and Kennetcook will especially mourn his death, but many, very many, wherever he was known, will join in the feeling of deep regret. He was a most loving and lovely christian, and he was dearly loved wherever he had laboured as a preacher, even for a short time. Delicate health compelled him, over two years ago, to give up the work of preaching the gospel—greatly to his sorrow. But he bore this disappointment, as he bore his trials to the last, not only without a murmur, but with cheerfulness. He was thirty-eight years of age. Though called away in his prime, his life has not been a fruitless one. He devoted all his energies to the service of his Master.

COMMENDABLE.—The West River congregation have recently added \$100.00 to the salary of their pastor, the Rev. George Roddick, besides paying his expenses to Montreal. The ladies have not been behind in their liberality, they having for many years paid their Minister's annual fee of \$20.00 to the Widows and Orphans Fund. Such expressions of kindness are both encouraging to pastor and creditable to people.

THE Minutes of Synod are now printed and put into circulation. It was an eventful Synod—the last of the "Presbyterian Church of the Lower Provinces." We feel thankful to record that the last year of our separate existence was one of the most peaceful, prosperous, and hopeful in our existence.

REV. MR. GOODWILL with his family arrived at Halifax by the last English steamer. He and his wife are considerably recruited from the effects of their arduous toil on Tanna in the New Hebrides. He has proceeded to P. E. Island, where a wide sphere of usefulness awaits him.

Intelligence.

Missionary Conference.

A conference on foreign missions in connection with the Church of England, with the view of gathering up the results of experience, of taking counsel together, and stimulating Christian zeal in this cause, was held on the 22nd June, in Cannon Street Hotel. The attendance was small at first, and not more than 300 during the

morning sitting. The Lord Bishop of London presided, introducing the subject by a plain practical speech; dwelling particularly upon the timidity that has so long deferred the ordination of natives to the work of the ministry. An excellent paper on "A Native Ministry; the best mode of developing it," was read by the Bishop of Edinburgh, who has been many years in India. A second paper and several speakers added little that was new or important, but generally confirmed the views of the first. The Rev. J. Vaughan, from Calcutta, showed, by an instance in his own experience, that even a Bengali Church, pauperized by the well-meant kindness that has enfeebled so many missions, can, by judicious pressure and loving instruction, be brought to admit the justice and duty of self-support and self-propagation. Sir C. Hobhouse, the Rev. R. J. Mullins (from Kaffirland), the Rev. Dr. Trevor, and the Rev. E. Bickersteth were among the speakers.

The Archbishop of Canterbury presided over the former part of the afternoon meeting, and Bishop Ellicott over the latter part. The Archbishop's manly, godly, and suitable address was followed by a paper on "The False Religions of the World: the best way of dealing with them," by Professor Monier Williams. Bishop Claughton followed with a paper on the same subject. The Bishop of Gloucester opened the discussion in an instructive address. A very able speech was delivered by Sir Bartle Frere, who urged with much force the need of special preparation in men who have to deal with these false systems. Men must know thoroughly what they seek to displace; must not lay rude and violent hands upon misbeliefs they do not understand, and which have long been cherished by the people. Men must be able to appreciate all truth in such systems, and make it a base on which to build up the truth. Two other papers were read on "The Manners and Customs of Western Christians: how far to be enforced on converts to the faith," by Dr. Caldwell and the Rev. James Long.

There was an evening session, at which Earl Nelson presided. The subjects of the papers which were read, and the speeches which followed, were on the supply and training of missionaries, and on the best mode of calling out a missionary spirit at home.

PUBLIC EDUCATION.—The Report on this subject has been reproduced by the *Montreal Witness* and the *Toronto Presbyterian*. It has been severely criticized, and the Synod have been bitterly abused, by the *St. John Freeman*, the organ of Mr. Speaker Anglin.

ANNUAL ACCOUNTS.

The Foreign Mission Fund of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.

1875.	Cr.		
May 20.	By contributions acknowledged in <i>Record</i> during the past 11 months and 20 days.....	\$7254	14
	A. K. McKinlay, interest on Geddie's memorial fund....	217	00
	Interest from Crerar Reserve fund.....	471	64
	Balance due Treasurer.....	\$7942	78
			664 46
			\$8607 24

1874.	Dr.		
June 1.	To Balance due Treasurer.....	\$1132	40
	Rev. J. Morton's expense from Trinidad to Halifax..	321	20
	Howard Primrose Widows fund dues for Rev. Messrs. Murray, McKenzie and Annand.....	60	00
July 6.	Rev. K. J. Grant, half year's salary.....	608	34
Aug. 15.	Rev. J. Morton, half year's salary at reduced rate of £150 stg.	365	00
Oct. 15.	Rev. J. Morton, travelling expenses in Nova Scotia and to Montreal.....	83	50
	Rev. J. Morton, passage of self and family to St. Thomas....	175	00
	" " " from St. Thomas to Trinidad, with expense at St. Thomas.	160	00
Nov. 1.	Rev. J. D. Murray £160 stg., 1 year's salary.....	778	67
	Rev. J. W. McKenzie £160 stg., 1 year's salary.....	778	67
	Rev. J. Annand, £150 stg., 1 year's salary.....	730	00
	" " half of his building expenses, £40 10s. stg..	197	10
	Mrs. Geddie.....	\$600	00
	With interest of Geddie memorial real fund.....	217	00
	Rev. Dr. Steel £25 stg.....	121	67
	" " Incidental expenses.....	40	00
	Rev. J. D. Murray for large boat.....	£27	stg.
	" " native Teachers.....	7	stg.
		£34	stg.
	Premium paid for sight Bill of £100.....	165	47
	Express charge for mission Goods.....	4	44
Dec. 1.			40
1875.			
Jan'y. 20.	Rev. K. J. Grant, half year's salary.....	608	33
	Rev. J. Morton, " " ".....	608	33
	Interest on \$500 3 months, 7 p. c.....	8	75
	Committee cards.....	1	50
	J. T. Bruce, missionary student, aid in completing studies in Britain.....	100	00
	Telegrams, Postage, Stationery, and Secretary's expenses attending meetings of the Board.....	24	80
	Peter Grant, Esq., for transmission to Trinidad, J. McDonald's special Bequest for Mission.....	466	97
	One-sixth of Agent's salary.....	250	00
		\$8607	24

The Mission Ship and Trinidad Schools in account with Rev. P. G. McGregor, Treasurer.

1874.	Cr.		
June 1.	By Balance on hand.....	\$526	74
1875.			
May 20.	Contributions acknowledged in <i>Record</i> during past 11 months and 20 days.....	2417	73
		\$2944	47
1874.	Dr.		
June 12.	Rev. J. Morton's expenses on San Fernando premises and Balances on San Fernando School account, Removal of School and fencing.....	\$	112 21

June 12.	Pictorial Illustrations for School.....	4 50	
	Rev. K. J. Grant for Schools, ad libitum.....	40 00	
Sept. 1.	Zal Behari's salary, first term.....	100 00	
Nov. 18.	Dr. Steel for "Dayspring" upholdance for 1 year, £250 stg..	1216 66	
1875.			
Feb. 3.	John Goodui (Catechist), salary.....	40 50	
	Rev. T. Christie half year for Spring school.....	37 50	
	Rev. K. J. Grant, balance due for maintenance of San Fernando School.....	109 50	
	N. S. Printing Co., printing and mailing 1500 collecting cards	19 00	
	Postage and Stationery.....	5 00	
	One-sixth of Agent's salary.....	250 00	
May 20.	Balance on hand.....	1009 60	
			\$2944 47

The Home Mission Fund of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.

1874.		Cr.	
Aug 1.	By Balance.....	\$ 327 19	
1875.			
May 20.	Receipts acknowledged in RECORD for last 11 months and 20 days.....	3479 63	3806 82
1874.		Dr.	
June 1.	To Agent of the Church for salary not charged last year.....	\$ 42 00	
	James P. Bryant, passage from Poughkeepsie to Moncton, including Hotel expenses at St. John.....	22 85	
	Rev. Samuel Archibald, for supply of Fall River and Bedford, Halifax Presbytery.....	6 00	
	Rev. William Johnston, supply of New Kincardine.....	118 88	
	J. J. Casey, supply of New Kincardine.....	44 12	
	Draft for \$163.....	82	
	A. F. Thompson, supply of Glassville congregation.....	19 47	
	" half travelling expenses from Glassville to Mabou...	10 00	
	M. McGregor, Presbytery of Lunenburg and Yarmouth, for 3 months supply of Riversdale, &c.....	45 00	
July 6.	To cash to Rev. Abram McIntosh, for Donald Ross, Cow Bay.....	\$48 00	
	Donald McDonald, St. Ann's.....	20 00	
	Donald McDonald, Boularderie.....	40 00	
	Angus McLean, Cape North.....	40 00	
	Angus McDonald, Gabarus.....	20 00	
			168 00
	Rev. James Ross, for Roderick Benton, Loch Lomond.....	20 00	
	Rev. Wm. G. Forbes, for Malcolm McLeod, River Dennis..	20 00	
	F. v. K. McKenzie, for Donald Campbell, Baddeck.....	20 00	
	I. v. C. E. McLean, for Charles Dawson, Leitch's Creek..	20 00	
	Rev. K. McKenzie, for Angus McLeod, Middle River.....	20 00	
			100 00
	Rev. A. Cameron, balance due by Halifax Presbytery.....	8 00	
	Rev. T. Cumming, for Mr. Cruchet, French Catechist.....	100 00	
	Rev. Isaac Simpson, balance due by Presbytery of P. E. Island..	16 00	
	Rev. S. McCully, part of travelling expenses to Mabou.....	5 00	
	Samuel McNaughton, for services in Halifax Presbytery in 1873..	16 80	
	Samuel Archibald; for services in St. John Presbytery.....	56 00	
Sept. 1.	Rev. J. A. F. Sutherland, balance due Halifax Presbytery.....	2 63	
	S. E. Bayne, St. George's, St. John Presbytery, balance.....	4 50	
6.	Alex. Russell, Truro Presbytery, balance.....	8 10	
	" " Halifax ".....	11 10	
			19 20
10.	J. A. Hoyt, travelling expenses from Kouchibouguack to Digby..	10 00	
	" " balance due from Kouchibouguack, Miramichi Presb'y.	5 00	
	" " 4 weeks at Bay View and Hillsburgh, Halifax Presb'y.	24 00	
17.	Rev. Samuel Archibald, balance due from Glassville congregation, St. John Presbytery.....	13 41	
	James P. Bryant, travelling expenses, and payment of one week, St. John Presbytery.....	15 00	
	Rev. J. P. Baikie, travelling expenses from Halifax to St. George, and thence to P. F. Island.....	12 00	

June 21.	To cash to Robert Logan, services at Beaver Bank, Halifax Presbytery...	10 00
	Rev. William Johnson, balance from St. John Pfsbytery, 2 weeks at Glassville.....	16 00
	Rev. James Quinn, 11 weeks at Now Kincardine.	88 00
	11 weeks board	33 00
	Expense of travel thither.	20 00
	Horse hire in the Settlement.....	35 00
		<u>\$176 00</u>
	Less by contribution'.....	19 01
		156 39
	Draft	78
	Rev. S. Archibald, Fall River and Bedford, Halifax Presbytery, 2 days balance.....	13 70
	Rev. A. F. Thomson, 1 day	8 00
	Rev. J. P. Baikie, St. George, 1 Sabbath.....	8 00
Nov. 1.	D. C. McIntyre, balance due for service at Bay View and Hillsburgh, Halifax Presbytery	56 40
	Draft.....	28
	Adam Gunn, services in Pictou Presbytery.....	31 00
	" " travelling expenses to N. E. Margaree.....	8 00
	D. F. Creelman, balance due on 6 months work at Northfield, Riversdale and Branch, Presbytery Lunenburg and Yarmouth	100 00
	Rev. Wm. Richardson, travelling expenses in 1873.....	10 00
	" " " " " 1874.....	20 00
	Donald McLeod, of P. E. Island, Gaelic Bursary.....	60 00
	Thomas Murray, balance of six months service on Eastern Shore.	74 52
	Rev. T. Cumming, for payment of Mr. Cruchet, French missionary	172 00
	John Wallace, balance due for services in St. John Presbytery, St. George's.....	37 00
	John Wallace, part of travelling expenses to and from Sydney ...	7 00
1875.		
Jan'y. 17.	John Boyd, Truro Presbytery, Maccan, &c.	12 10
	(From Bedford collection) Halifax, Fall River and Bedford.	6 00
	P. G. McGregor, expense of supplying 2 Sabbaths, payable from Bedford collections	2 00
	Rev. Hugh McMillan, from same fund for 2 Sabbaths—supply of Bedford and Fall River.....	14 55
	Rev. J. D. Murray, aid to Shediac Church	40 00
	Robert Logan, supply of Beaver Bank district 5 Sabbaths.....	25 00
	Daniel McGregor, balance of six months service at New Dublin ..	100 00
	John Wallace, balance due from Truro Presbytery	37 19
	W. P. Archibald, balance on six months service in St. John Presbytery	14 62
	W. P. Archibald, travelling expenses in Pictou Presbytery.....	6 00
	Rev. James Howie, balance due from St. George, in Presbytery of St. John.....	20 00
	Rev. James Howie, supply of New Kincardine.....	60 00
	Rev. James Quinn, balance from Glassville and Florenceville....	17 64
	Rev. J. W. Nelson, supply of St. James, Presbytery of St. John..	8 00
	Rev. James Watson, for supply of West Chester.....	20 00
	Rev. H. McD. Scott, balance due from Bonshaw and Tryon.....	24 00
Feb. 28.	W. P. Archibald, 2 weeks at Bay View.....	12 00
	Less by collections	4 00
		8 00
	W. P. Archibald, travelling expense.....	6 50
	Rev. John I. Baxter, Truro Presbytery, chiefly for supply to Acadia Mines and West Chester.....	20 00
	Rev. Wm. Johnson, Presbytery of Truro, balance from 1874.....	11 00
	For travelling expense:	
	D. F. Creelman, to Lunenburg.....	4 00
	D. McGregor, "	4 00
	Wm. Ross, to Prince William.....	12 00
	L. K. McElmon, to Baillie.....	10 00
	Donald McLeod, to N. E. Margaree	15 00
	Thomas Murray, to Kempt and return	6 00
	George Munro, New York, for two Catechists, from Princeton to Bay View, and to Cornwallis West—travelling expenses... ..	42 00
	Four from New York to New Brunswick.....	60 00
	D. F. Creelman, balance for travel expenses to West Cornwallis	3 50
	Daniel McGregor, " " " "	1 00
	Wm. Ross, Gaelic Bursary, Pictou Presbytery.....	40 00

Feb. 28.	To cash to Donald McLeod, Catechist, to N. E. Margaree, Presbytery of Victoria and Richmond, an advance.....	10 00
April 24.	John A. Logan—an advance.....	20 00
May 3.	Rev. James Howie, St. John Presbytery, New Kincardine.....	21 00
7.	John A. Logan, travelling expense to Eastern Shore.....	8 00
10.	Rev. Dr. McVicar, repayment of advance to Mr. Pelletier, French Catechist.....	40 00
15.	Wm. H. Davis, travelling expenses from New York to Baillie, St. John Presbytery.....	15 00
	Rev. H. McD. Scott, travelling expenses in Pictou Presbytery..	10 00
	Secretary's Telegrams.....	5 60
	Postage.....	15 00
	Stationery.....	6 00
		<u>26 60</u>
	Proportion of Agent's salary, recommended by Auditors.....	300 00
	Balance.....	1023 32
Nov. 1.	By balance.....	\$3806 82

The Supplementing Fund of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.

1874.	CR.	
June 1.	By balance on hand.....	\$ 621 01
1875.		
May 20.	Church collections acknowledged.....	2927 73
	Irish Presbyterian Church Grant.....	730 00
		<u>\$4278 74</u>

1874.	CR.	
	IN ST. JOHN PRESBYTERY.	
July 3.	To cash to Rev. J. D. Murray ..	\$ 50 00
	“ Jas. Gray ..	50 00
	“ Lewis Jack ..	50 00
	“ A. Donald ..	60 00
	“ J. B. Beairto ..	50 00
	“ J. C. Burgess ..	50 00
	“ Wm. Millen ..	37 50
	“ J. W. Nelson ..	50 00
	“ Isaac Simpson ..	25 00
	“ Wm. Stuart ..	100 00
		522 50
	IN P. E. ISLAND PRESBYTERY.	
5.	Rev. James Allan....	40 00
	“ J. G. Cameron ..	50 00
	“ C. Fraser ..	69 00
6.	“ Allan McLean ..	60 00
		210 00
	IN PRESBYTERY OF VICTORIA AND RICHMOND.	
	Rev. K. McKenzie....	25 00
	“ W. G. Forbes ..	40 00
	“ Alex. Grant....	40 00
		105 00
	IN PRESBYTERY OF CAPE BRETON.	
	Rev. C. E. McLean ..	65 00
	“ D. Drummond ..	50 00
	“ J. Fraser's widow ..	30 00
	“ Peter Clarke....	66 00
		211 00
	IN PRESBYTERY OF PICTOU.	
	Rev. A. P. Miller ..	40 00
	IN PRESBYTERY OF TRURO.	
	Rev. J. Layton ..	50 00
	“ D. McKinnon ..	50 00
		100 00
	IN PRESBYTERY OF HALIFAX.	
July 6.	Rev. A. Stewart ..	70 00
	“ D. S. Gordon ..	85 00
	“ J. Rosborough..	60 00
		215 00

IN PRESBYTERY OF LUNENBURG AND YARMOUTH.

July 6.	To cash to Rev E. McNab..	50 00	
	" M. G. Henry...	50 00	
	" J. C. Meek	75 00	175 00

IN PRESBYTERY OF MIRAMICHI.

	Rev. A McMaster	50 00	
	" Thomas Sedgewick, allowance as Secretary	50 00	
	" A. L. Wyllie, expense as Deputy to Pictou Presb'y.	3 25	
	" J. H. Chase, expense as Deputy to Halifax Presb'y.	2 00	

1875.

IN ST. JOHN PRESBYTERY.

Jan'y. 1.	Rev. J. D. Murray...	50 00	
	" James Gray	50 00	
	" L. Jack	50 00	
	" A. Donald	50 00	
	" J. B. Beairsto...	50 00	
	" J. C. Burgess	50 00	
	" Wm. Millan..	50 00	
	" Wm. Stuart	100 00	
	" J. W. Nelson...	75 00	
	" J. Simpson	25 00	
	" J. Salmon	50 00	600 00

IN PRESBYTERY OF P. E. ISLAND.

	Rev. James Allan	40 00	
	" J. G. Cameron..	50 00	
	" C. Fraser	60 00	
	" Allan McLean..	60 00	210 00

IN PRESBYTERY OF VICTORIA AND RICHMOND.

	Rev. W. G. Forbes	40 00	
	" Alex. Grant...	40 00	
	" A. F. Thompson...	42 00	122 00

IN PRESBYTERY OF CAPE BRETON.

	Rev. C. E. McLean	65 00	
	" D. Drummond	50 00	
	" P. Clark	50 00	165 00

IN PICTOU PRESBYTERY.

	Rev. A. P. Miller	40 00	
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IN TRURO PRESBYTERY.

	Rev. J. Layton	50 00	
	" D. McKinnon	50 00	100 00

IN PRESBYTERY OF HALIFAX.

Feb.	Rev. A. Stuart	70 00	
	" D. S. Gordon	85 00	
	" James Rosborough	60 00	
	" S. Bernard.	60 00	275 00

IN PRESBYTERY OF LUNENBURG AND YARMOUTH.

	Rev. E. McNab	45 00	
	" M. G. Henry	45 00	
	" J. C. Meek	75 00	165 00

IN MIRAMICHI PRESBYTERY.

	Rev. A. McMaster	50 00	
	" J. P. Bryant...	50 00	
10.	Interest on \$500 1 month, 6 p. c.	2 50	
	Stamp on note of hand	15	
	Paid for P. O. Orders...	1 00	3 00
May 10.	Postage of Treasurer	5 00	
	Stationery of Treasurer.	1 00	6 00
	Proportion of Agent's salary.		200 00
	Balance on hand		608 30

The Ministerial Education Fund of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.

1874.

Cr.

June 1. By balance on hand. S 536 20

1875.

May 20. Church collections acknowledged 2386 03
Interest and Dividends 4118 18
Drawn from Invested funds 135 33
Balance due Treasurer 421 31 \$7897 14

1874.

Dr.

June 1. Rev. P. G. McGregor, commission due May 31st, 1874, but not deducted at that time 42 00
Rev. Dr. Ross, to make salary \$1400, being an addition of \$200, for 1873-4 200 00
" Dr. Lyall, for 1873-4 200 00
" A. McKnight, for 1873-4 200 00
" J. Currie " " 200 00

800 00

July 1. " J. Currie, quarter's salary, due at date 300 00
" Dr. Lyall, " in advance 375 00

1875.

Sept. 1. " Dr. Ross, advance of \$300 per annum, from July 1st, to date 50 00
" " quarter's salary in advance 375 00
" A. McKnight, advance of \$300 per annum, for 2 months 50 00
" " quarter's salary at old rate to date.... 300 00
J. Naufts, for fuel of Theological Hall 23 60

1874.

Oct. 1. To Rev. Dr. Lyall, quarter's salary in advance 375 00
" Professor Currie, quarter's salary to date 375 00
Dec. 16. " Dr. Ross, quarter's salary, in advance 375 00
" A. McKnight, quarter's salary, to date. 375 00
J. Coleman, for pointing chimneys on Gerrish Street building 3 50
M. Campbell, shingling half of roof 155 00
B. A. Bookstore, for Periodicals and Hebrew Manuals for 1874.... 49 89
" " " " 1875 8 00

1875.

Jan'y. 6. Rev. Dr. Lyall, 1 quarter salary in advance 375 00
" J. Currie, 1 quarter's salary to date. 375 00
Jan'y. 10. To Hunter Prizes paid to D. F. Creelman 50 00
D. Styles Fraser 40 00
W. P. Archibald 30 00

120 00

M. Campbell, for repairs on College Hall 11 45
" " " platform at entrance 21 55

33 00

Feb. 15. Insurance at $\frac{1}{2}$ p. c., on \$6500, insured on Building and Library 48 75

March 1. Rev. Dr. Ross, 1 quarter in advance.... 375 00

" A. McKnight, 1 quarter, to date 375 00

British American Bookstore, for 5 Syriac Readers 4 00

Rev. H. O'Brien, for 3 Rigg's Chaldee Grammar... .. 4 30

April 1. " Dr. Lyall, 1 quarter salary in advance 375 00

" J. Currie, " to date 375 00

Aid to four Students, \$10, \$30, \$20, 10. 100 00

Mrs. Hershman, Janitor, 12 months, at \$4. 48 00

Stationery... .. 1 00

Advertising closing Lecture, and other small expenses 1 10

May 8. Postage of Secretary 5 00

10. Rev. Professor McKnight, to render payment from this date, in advance, per quarter. 375 00

Rev. Professor Currie, for same purpose 375 00

Proportion of Agent's salary 500 00

May 20. To balance due Treasurer 421 31

\$7897 14

The Acadia Mission Fund of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.

1874.		Cr.		
June 1.	By balance on hand	....	....	\$ 87 71
1875.				
May 20.	Receipts acknowledged...	....	....	1256 12 \$1343 83
1874.		Dr.		
June 1.	To Mr. L. F. Richard	....	....	10 00
14.	M. R. Paradis, salary	....	....	300 00
	Draft	....	....	75
	J. J. Casey, Catechist, 4 weeks service	....	....	24 00
	Board	....	....	12 00
	Expense from Andover to Grand Falls.	....	....	1 25
Aug. 18.	L. F. Richard, 1 month's salary	....	....	20 00
	travelling expenses	....	....	10 00
Sept. 29.	" 2 month's salary	....	....	40 00
	travelling expenses	....	....	20 00
July 7.	Rev. N. McKay, travelling expenses to Grand Falls, Nov., 1872	....	....	8 00
	advance to Mr. Richard	....	....	5 00
Nov. 26.	F. L. Richard, salary	....	....	16 00
	expenses to Montreal	....	....	24 00
	M. R. Paradis, expenses	....	....	40 00
	6 months salary	....	....	29 55
1875.	L. F. Richard, Montreal, (\$10 twice)	....	....	300 00
Jan. 1.	M. R. Paradis, 4 months salary in April	....	....	1 00
Feb.	Draft	....	....	20 00
	Rev. Wm. Stuart, Insurance on Grand Falls Church for \$2000, at 1 p.c.	....	....	30 00
	for Charles Lamont & Son	....	....	20 00
	for travelling expense of Dr. Waters and himself to Grand Falls	....	....	20 00
	Draft for these three sums	....	....	36
	Rev. W. Stuart, advanced for Mr. Rivard	....	....	4 00
	Postage for Treasurer	....	....	3 42
	Telegrams	....	....	54
	Stationery	....	....	97
May 20.	Balance on hand	....	....	222 99
				\$1343 83

The Synod Fund of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.

1874.		Cr.		
June 1.	By balance on hand	....	....	\$ 3 97
1875.				
May 20.	Receipts acknowledged...	....	....	1726 74 \$1730 71
1874.		Dr.		
July 7.	To cash to Rev. R. Sedgewick, expenses in attending General Assembly, of the Free Church of Scotland, and the U. P. and R. P. Synods	....	....	30 00
	" C. B. Pitblado, expense of printing for Public Education Committee	....	....	61 50
	" E. A. McCurdy, expense of printing for Systematic Beneficence Committee	....	....	2 50
	" E. A. McCurdy, postage	....	....	50
	" J. McLean, expense of printing for Committee on State of Religion	....	....	5 50
	Janitor, messenger, and cleaning of Poplar Grove Church and ice	....	....	8 50
	Rev. N. McKay, Assistant Clerk	....	....	25 00
	" A. Falconer, Clerk, <i>pro tem.</i>	....	....	50 00
	" P. G. McGregor	....	....	50 00
	Clerks Platforms, with truckage of tables, chairs	....	....	2 00
	Travelling expenses of members of Synod in June	....	....	863 68

July 8.	To cash to Expense of Delegation to Harvey, N. B.	31 50
	N. S. Printing Company:	
	80 Railway Return Certificates for Elders, on Interco-	
	lonial.. .. .	1 00
	40 Ministers and Elders, on Windsor and Annapolis R. R.	1 00
		2 00
	Binding Record for Auditors, 1875	75
	To expense of members of Synod at meeting in New Glasgow:	
	Presbytery of Halifax....	74 50
	Pictou.	10 00
	Truro	18 45
	Tatamagouche.	9 50
	P. E. Island	54 05
	St. John	48 80
	Miramichi	28 00
	Cape Breton	63 50
	Victoria and Richmond	21 00
	Lunenburg and Yarmouth	33 67
		361 53
	Rev. James Bennet, expense to Harvey	3 00
	Railway Return Cards, R. McConnell	1 00
	Extra stationery, W. L. Campbell	1 00
	Rev. A. Falconer	2 00
	James' Church, Sexton.	6 00
1875.		
Feb. 3.	Rev. A. McKnight, postage of Statistical Schedules....	2 30
	" Dr. Bayne, expense to Sydney on delegation	16 00
	Balance on hand....	204 45
		\$1730 71

The Crerar Mission Fund of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.

CR.

Aug. 15.	By Dividend from Union Bank on 80 shares	\$160 00
	" 2 shares Bank of Nova Scotia, \$3 per share	16 00
Nov 18.	Interest on \$980, 4½ months, at 4 per cent....	16 31
1875.		
Feb. 12.	Dividend from Union Bank	160 00
	" Bank of Nova Scotia.. . . .	16 00
May 20.	Interest, J. M., T.	35 04
	J. K.	81 76
	Interest on Dep. Receipt of \$980, to date, from March 20th, at 4 per cent.	6 53
		\$491 64

DR.

May 20.	\$20 paid to capital to make Dep. Receipt of \$980, \$1000	20 00
	Balance transferred to Foreign Mission account ...	471 64
		\$491 64

Foreign Mission Bursary Fund in account with Rev. P. G. McGregor, Treasurer.

1874.		
June 1.	By balance on hand	\$150 00
1875.		
	Interest of \$150 for 1 year	6 00
July 15.	Cash from P. G., Esq...	50 00
	I. G., Esq	50 00
	K. J. G.	50 00
		\$306 00
March 1.	To cash to John T. Bruce	70 00
	By balance on hand....	\$236 00

John A. McDonald, Mission Teacher, in account with Rev. P. G. McGregor, Treasurer.

1874.		Cr.	Outfit & Pas.	Sup'rt.
Dec. 1.	Andrew Gow, Lunenburg Co., one year..	.....		\$25 00
	Poplar Grove, half "	.....		12 50
	Truro Bible Class, " "	.....		12 50
	Windsor Ladies, " "	.....		12 50
	Hopewell Ladies, " "	.....		12 50
	Riverside " " "	.....		12 50
	Economy " " "	.....		12 50
	United congregation, N. G. ladies ..	.....	\$20 00	12 50
	James' Church, N. G., Missionary Association....	.....		12 50
	Half-way Brook Sewing Circle, Middle Stewiacke ....	.....		6 25
	Ladies of LaHave, half year ....	.....		6 25
	Dartmouth " " "	.....		12 50
	Knox Church, Pictou, one year..	.....		25 00
	St. David's Church, half year ....	.....		13 00
	Youth's Missionary Society, Maitland, half year..	.....		12 50
	James McDonald, Green Hill ....	.....		16 00
	Young lady, New Glasgow ....	.....	4 00	
	A friend, Pictou town ....	.....	10 00	
	Middle Stewiacke Sewing Circle, half year	.....		3 25
	Springville Ladies Society, " "	.....		6 25
	Chalmers' Church, " " "	.....		12 50
	Sherbrook Ladies ..	.....	15 00	
	Westville Bible Class...	.....	12 50	
	Calvin Church Ladies ....	.....	25 00	
	Merigomish....	.....	10 00	
	Antigonish ....	.....	17 50	
	Fort Massey S. S. 1 year ....	.....		25 00
	Middle Stewiacke Sewing Circle ....	.....		3 25
	A sinner saved by grace ....	.....	4 00	
	Balance due Treasurer ....	.....		35 25
			<u>\$118 00</u>	<u>\$300 00</u>
1874.		Dr.		
Dec. 12.	To cash to John A. McDonald, for outfit.	.....	\$100 00	
	" " " salary....	.....		100 00
1875.				
Jan'y. 22.	W. C. Silver, for John A. McDonald, 1 quarter's salary.	.....		100 00
	" " " towards outfit and passage..	.....	14 00	
May 15.	Peter Grant, Esq., for J. A. McDonald, 1 quarter's salary	.....		100 00
	" " " towards outfit and passage ....	.....	4 00	
			<u>\$118 00</u>	<u>\$300 00</u>
May 20.	To balance due Treasurer ....	.....		35 25

The Jewish Mission Fund, in acct. with Rev. P. G. McGregor, Treasurer.

1874.		Cr.		
June 1.	By balance on hand....	.....		\$71 53
1875.				
April 8.	Friend to Israel, Alberton ....	.....		5 00
	" " " Bedeque....	.....		3 00
	Carleton, per J. C. Meek. ....	.....		5 00
May 20.	Interest for 1 year, at 4 per cent ..	.....		2 86
				<u>\$87 39</u>
May 20.	By balance ....	.....	\$87 39	

P. G. MCGREGOR, TREASURER.

HALIFAX, May 21st, 1875.

Examined and found correct.

GEORGE WALKER, }
 J. W. CARMICHAEL. } Auditors.
 G. W. UNDERWOOD. }

SHORT SERVICE PLAN.—The Free Church Assembly has approved of a plan proposed by the Colonial Committee of sending out first-class men to the Colonies for a term of three years; at the end of that time to return. The Committee believed that if these men came home they would be all the better for their colonial experience and advice, and they believed that the Colonies would be all the better of their services for two or three years. But the Committee also believe that a good many of these first-class men would find a first-class sphere, and would find the climate and ways of the people such that they would think twice before they returned to this country. This proposal, of course, implied that these young men, if they returned home, would come back, not with a stigma, but with a feather in their cap, as men who had been chosen for an honorable work, and had honorably discharged it. No doubt that plan would cost a little money, and the Committee propose to divide the expense between the Colonial Churches and the Colonial Committee; and they were satisfied that the plan would be so admirably adapted to promote the cause of Christ that it would be well worth all the expense.

REFORMED PRESBYTERIAN.—Rev Dr. Binnie, of Stirling, is likely to be appointed one of the Professors of the Free Church College, Aberdeen.

UNION.—The way is now clear for commencing the Union between the two branches of Presbyterians in England.

NOTICES AND ACKNOWLEDGMENTS.

NOTICE.

Contributions to the various schemes of the Church received on or before the 20th of each month will be acknowledged in the succeeding Record. Sums received at a later date will have to remain over for acknowledgment to the following Record.

HUNTER PRIZES.

Three prizes of \$50, \$40 and \$30 respectively, will be offered for competition to the students at the Theological Hall in Halifax. Subjects of Examination:—Chalmers's Evidence of Christianity; and the Book of Acts in Greek. The competition will take place about the middle of November.

A. MCKNIGHT.

The Treasurer of the Synod of the Maritime Provinces of the Presbyterian Church in Canada, acknowledges receipt of the following sums:

FOREIGN MISSION FUND.

Acknowledged in last Record	.....\$410 27
A Teacher, Yarmouth	..... 5 00
St. John's, Nfld., per Rev. M. Harvey	74 40
Riverside, half year, Pointapique section	..... 9 30
Riverside, Bass River Section	23 21
“ Castlereagh	..... 3 52
	<hr/> 86 03
John Meek, Rawdon	..... 1 50
New Annan, per Rev. J. Watson	10 00
Catharine McLean, per Rev. E. A. McCurdy	..... 1 00
West Point	..... 10 00
Bay St. Missionary Society, Toronto, per Rev. Dr. Jennings	..... 45 00

Total.....\$593 20

DAYSRING AND MISSION SCHOOLS.

Acknowledged in last Record	.....\$87 35
Presbyterian congregation, St. John's, Nfld., per Rev. M. Harvey	..... 59 24
Maria King, Attleboro, Mass., per Rev. A. B. Dickie	..... 90
West Point, P. E. I., per Rev. C. Fraser	..... 2 08

\$149 57

FOR SUPPORT OF MR. J. A. MACDONALD, MISSIONARY TEACHER.

Windsor Ladies, per Mrs. Murdoch, half year	.....\$12 50
Hopewell Ladies, per Rev. J. McKinnon, half year	..... 12 50
Riverside Ladies, per Rev. A. Cameron	12 50

\$37 50

HOME MISSIONS.

Acknowledged in last Record	.....\$402 75
A Teacher, Yarmouth	..... 5 00
Riverside, half year, Pointapique	10 47
Bass River	14 85
Castler'gh	3 52

28 84

John Meek, Rawdon	..... 1 50
New Annan	..... 10 00
Musquodoboit, Middle Settlement	20 00
Fall River and Waverley, per A. N. Auld	..... 44 80

Total.....\$512 89

SUPPLEMENTING FUND.

Acknowledged in last Record	.....\$358 77
Riverside cong., half year, Pointapique	..... 2 85
Riverside cong., half year, Bass River	..... 10 41
	<hr/> 12 89
Prince St., Pictou, addl.	..... 2 00
New Annan	..... 10 00
Chatham	..... 25 00
West Point, P. E. I.	..... 10 00

Total.....\$418 66

MINISTERIAL EDUCATION.

Acknowledged in last Record	.....\$199 42
Interest on \$400 N. S.	..... 28 36

Coupons for July Pro. Debentures....	365 00
River Charlo, per Rev. T. Nicholson.	7 00
Riverside cong., half year, Portapique.....	4 78
Riverside cong., half year, Bass River.....	6 97
	11 75
Prince St., Pictou.....	55 64
Dividend U. Bank, Nfld., £99 15s. 10d.	485 90
Error in last Record, 50 cents addl. from Blackville and Derby.....	50
Total.....	\$1148 57

SYNOD FUND.

Acknowledged in last Record.....	\$1787 02
Parrsboro'.....	4 00
River Charlo.....	4 00
Rev. J. McKinnon.....	4 50
W. McPherson, Stellarton.....	3 00
Princetown, P. E. I., addl. to \$25.21	10 00
Total.....	\$1812 52

MR. CHINIQUY'S MISSION.

A Teacher, Yarmouth.....\$5 00

FOR SPRY BAY CHURCH.

Poplar Grove S. School, half a quarter's collection.....\$13 25

FOR HILLSBURGH CHURCH.

Poplar Grove Church S. School, half a quarter's collection.....\$13 25

FOR REV. MR. JUNOR'S PRAYER AND S. S. ROOM, HAMILTON.

Poplar Grove Church S. S. 1 quarter's collection.....\$29 00

The Treasurer of the Presbyterian Ministers' Widows' and Orphan's Fund, P. C. L. P., acknowledges receipt of the following sums since 19th March last:

Rev. A. Stewart.....	\$23 00
" J. C. Meek.....	37
" G. M. Clarke.....	38
" A. Farquharson.....	20 00
" A. Glendinning.....	20 00
" Murdoch Stewart.....	20 00
" J. C. Meek.....	20 00
" A. McKnight.....	20 00
" Dr. McLeod.....	20 00
" A. Donald.....	10 00
" Jas Watson.....	10 00
" Lewis Jack.....	10 00
" P. G. McGregor.....	20 00
" Joseph Annand.....	20 00
" T. Christie.....	20 00
" Edward Grant.....	20 00
" A. B. Dickie.....	20 00
" Moses Harvey.....	20 00
" Alex. Stewart.....	20 00
" Dr. Ross.....	20 00
" H. McD. Scott.....	20 00
" A. J. Mowatt.....	23 37
" D. B. Blair.....	20 00
" James Law.....	20 00
" J. D. McGillivray.....	20 00
" S. Johnston.....	10 00
" D. Drummond.....	58 00
" Dr. Bayne.....	20 00

Rev. Wm. Murray.....	20 00
" E. D. Millar.....	20 00
" John Stewart.....	20 00
" Abraham McIntosh.....	20 00
" J. D. Murray.....	20 00
" John Morton.....	20 00
" Thos. Sedgewick.....	20 00
" Thos. Nicholson.....	20 00
" Alex. Ross, Pictou.....	20 00
" A. McMasters.....	19 38
" J. Currie.....	32 00
" D. McNeill.....	15 00
" A. McMasters.....	1 00
" W. Murray.....	84 75
" J. Fowler.....	20 00
" Thos. Downie.....	14 60
" A. J. Mowatt.....	20 00
" R. Sedgewick.....	20 00
" A. M. Sinclair.....	20 00
" Dr. Patterson.....	20 00
" S. C. Gunn.....	20 00
" T. G. Johnston.....	20 00
" G. M. Clark.....	20 00
" Wm. Millen.....	20 00
" J. W. McKenzie.....	20 00
" K. J. Grant.....	20 00
" M. Stewart.....	20 00
" John Forrest.....	20 00
" A. L. Wyllie.....	20 00
" Geo. Roddick.....	20 00
" W. Grant.....	20 00
12 months interest on \$400, old cy..	23 36
Cash from Westville, per Rev. P. G. McGregor.....	6 00
Coupons on 11 P. E. Island bonds, \$15 each.....	165 00
Coupons on 4 P. E. Island bonds, \$15 each.....	60 00
Coupons on 2 Provincial Debentures, £3 stg. each.....	29 20
6 months interest on \$1000, old cy..	29 20

\$1504 61

HOWARD PRIMROSE,

Treasurer P. M. W. & O. F., P. C. L. P.
Pictou, 24th July, 1875.

PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of the following sums:

Rev. A. F. Carr, Alberton, P. E. I.....	\$1 50
Robert McLeod, Durham.....	7 50
J. McLean, Pictou.....	1 20
N. J. Auld, Fall River.....	25

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.

Ten copies and upwards, to one address, 45 cents per copy, and every eleventh copy free.

tively. The object of the one is that the sheep (His people) may have life, and abundant life—life better and more enduring than that which they had forfeited. The object of the other is to plunder and destroy; to enrich themselves at the expense of those who follow them.

LESSONS.

1. Naturally we are all like lost sheep away from the fold, and straying farther away; alike unwilling and unable to return.

2. Christ is the good Shepherd who came to seek the lost and restore them. See Luke xv. 3-8.

3. The fold is the Church, the door of which is Christ. Entering by him we shall both be cared for and provided for.

4. False shepherds are mere hirelings. They care not for the sheep and cannot help them.

5. The good Shepherd loves and cares for the lambs of the flock. See Isaiah XL II, which is the text for the day.

THIRD SABBATH.

SUBJECT:—*The Resurrection and the Life*, John XI. 34-45. Golden Text—Hosea, XIII. 14.

The home in Bethany where dwelt Lazarus and his sisters Martha and Mary, was a pleasant, peaceful, happy home, because it was a pious home. The inmates were, so far as known all pious. They all loved Jesus for we are told that Jesus loved them. And yet that home was not secure against the invasion of the King of Terrors. Death entered it and struck down him who was the head, the stay and support of the household. After being a few days sick (evidently not many) Lazarus died, and the home that had been so happy becomes a very Bohemia. The sisters weep, those who came to comfort them weep; they all weep together. The loss was great; the grief was deep.

And, strange to say, Jesus who had been sent for when Lazarus took sick, delayed his coming at least two days, so that by the time he arrived at Bethany the sick man was dead and buried. This delay, unaccountable to Martha and Mary, increased their grief. Their faith in Jesus began to waver. They had a secret feeling that Jesus had acted unkindly towards them. Hence they said when they met him, "Lord if thou hadst been here," &c., and they both said the same thing, though they spoke not at the same time, but Martha first and Mary afterwards, and each evidently without the knowledge of the other.

After answering the questions of the sisters and speaking comforting words to them, Jesus draws nigh to the grave, and as he does so he is deeply affected. He groans in spirit and is troubled, or, as it is in the margin, he troubled himself. And when he stood and looked on the grave he wept. *Jesus wept.* The shortest but one of the most significant verses in the Bible. It has

comforted myriads in days that are past, and will continue to comfort till the end of time. Jesus feels for mourners. His is a human heart.

Vs. 36, 37.—The Jews who were standing by saw in the tears of Jesus an evidence of his love. Whereupon some who were disposed to speak against Jesus said, "Could he not have prevented this death? leaving it to be inferred either that he could not, had not the power, or would not because he had not the love.

V. 38.—Jesus words evidently affected Christ, for he again groaned in himself. *A cave, &c.* Lazarus was buried in a vault.

V. 39.—Martha's reason for not removing the grave stone seems to be a very good one, but it was dictated by unbelief and distrust. It was, indeed, a reflection upon Christ as tho' she had said "You should have come before if you were going to do anything; it is too late now."

V. 40.—Jesus reproves her gently, yet he reproves her for her weakness of faith.

V. 41. The stone is removed, and removed by human hands. Jesus does not do that which man can do for himself. The stone removed, however, man's work is done. If Lazarus is to be raised Jesus must act. First he prays to His Father to show to those who were looking on whence came his power. Then he uttered the voice of power, "Lazarus come forth." Literally Lazarus hither! forth! There is no verb. The simple grandeur, brevity, and force of this resurrection call corresponds with the mighty effect, and may be compared with the sublime passage in Genesis, "Let there be light! and there was light."

The dead lives. Lazarus comes out of the grave with his grave clothes about him. A mighty miracle has been wrought, and the result is many of the Jews believed in Jesus, while some went and reported the whole matter to the Pharisees.

LESSONS.

1. Jesus is a sympathizing Saviour. He feels for man. "He weeps with those who weep." He is human.

4. Jesus is an Almighty Saviour. He can raise the dead. He speaks and the dead hear, and hearing they live. Nothing is too hard for the Lord. Side by side in this narrative we have the humanity and the divinity of Jesus. He feels for us and can help us. Let us all believe in him and love him.

FOURTH SABBATH.

SUBJECT:—*Review—Christ rejected*, John XI. 47-53. Golden Text—Isaiah LIII. 3.

The miracle that Jesus wrought in raising Lazarus from the dead had a two fold effect. (1) Some believed. (2) Some were moved to oppose Christ openly. His enemies began to feel and say, "It will not do to allow Jesus to go on working miracles in this way. If he is suffered to proceed all men will believe in him, and the Romans

will come and take away our place and nation." The chief priests and Pharisees—the rulers—feared the loss of their power and influence, and they seemed to think if their powers, &c., were gone then all would be gone. Judea was already under the Roman Government but the hierarchy ruled. And it was the fear of losing their authority that led them to speak and act against Jesus. They were jealous of his growing influence. Hence they say among themselves, something must be done. A council was called, or the Sanhedrim was convened—a court consisting of 71 members, the highest tribunal of the Jews. At this time it was divided into two parties, (1) the Pharisees, (2) the Sadducees; but they both were hostile to Jesus.

At this meeting suddenly called, but called for a particular purpose, viz.: to see what could be done to hinder Christ's work, Caiaphas is the first to speak. It is added that he was high priest that same year. This seems to conflict with Acts iv. 6, and also with Luke III. 2. The explanation is that Annas was ex-high priest, Caiaphas was actually high priest, and perhaps Caiaphas had been placed in office by the Romans, who debased the priestly office at that time by removing and installing at will whom they would. The speech of Caiaphas is a very remarkable one, whether you consider the speaker or that which he said. The speaker, the high priest, the president of the Sanhedrim, a leader of the enemies of Christ, and yet he uttered words prophetic of the sacrifice that Christ was soon to offer, (V. 50). But as these words fell from the lips of Caiaphas they were words of hatred. The feeling of Caiaphas was, Christ must be got rid of; he must be put to death. The only question was how can it be done? Suddenly it occurs to him that it is a recognized maxim that the welfare of the nation is to be preferred to the welfare of one man, and as the nation was in danger it is better that one man die for it than that it perish. So by the death of Jesus their purpose will be served, and, as they imagine, the nation saved. Caiaphas uttered these words with great boldness and authority, because he knew they expressed the inmost wishes of those around him.

V. 31.—There was more in the words of Caiaphas than he was aware of. Unwillingly and unconsciously to himself he had spoken the truth of God, the great truth that salvation is to be provided for men through the death of another—even Jesus. *This he spake not of himself, &c.* God spake through and by him, and yet Caiaphas uttered his own views and feeling concerning Jesus. But his own words were so ordered by God that they expressed the mind of God.

V. 52.—Here the Evangelist explains that the words of Caiaphas were not intended to limit the benefit of Christ's death to the Jews.

Vs. 53, 54.—The effect of the speech was that the death of Jesus was determined upon, and frequent meetings were held to consult as to the manner of his death. Hence it

became necessary for Christ to conceal himself till his hour was come.

LESSONS.

1. The more, and the more mightily Christ works, the more his enemies are stirred up to oppose him.
2. Wicked men sometimes carry out their own intentions and yet fulfil God's purpose. "God makes the wrath of man to praise him."
3. Prophecy is here fulfilled. See the Second Psalm.

A Dying Child's Message.

Speaking to parents, Mr. Moody related an incident of a precious word of a dying child:

"There was a man living in New York city as elder in one of the Presbyterian churches there. His little boy had been sick some time, but he had not considered it dangerous. He came home one day, and his wife was in great trouble. When he came into the house he found her weeping. 'What is troubling you?' he said. 'Why,' she said, 'there has been a great change in our boy since you left this morning. I am afraid he is dying; I wish you would go in and see him, and if he is, tell him so.' The father went in and took his seat at the head of the bed, he placed his hands on the forehead of the little boy, and he could see that death was stealing over him. He said to his boy, 'My son, do you know you are dying?' and the little fellow looked surprised, and he said, 'Am I, father? Is this death that I feel?' 'Yes, my son, you are dying.' 'Shall I die to-day?' 'Yes, you cannot live until the night.' And the little boy smiled and said, 'I will be with Jesus to-night, won't I?' 'Yes, my son, you will be with the Saviour to-night,' and the father turned away to conceal a tear; and when the little fellow saw the tears rolling down his father's cheeks, he said, 'Don't you weep for me, father; when I get to heaven I will go right straight to Jesus, and tell him that ever since I could remember, you tried to lead me to him.'

THE Rev. Dr. Ellinwood, who has recently returned to America after a voyage "round the world," tells the story of a very little Chinese boy who came to the missionary and said, "I want to love your Jesus." "Then just tell him so," was the answer. The child went away; next day he came back, and said, "I do love Jesus, and now I want to be called a Christian." "But how," said the missionary, "have you found him?" "I just did as you told me," said the child; "I knelt down, and said, 'O Lord Jesus, come into my heart, and make me love thee always,' and now I do love him, and want to be his child forever."