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Rev. Wm. B. Lewis

JUNE  
1873.



Home

AND

Foreign Record

OF THE

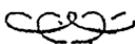
PRESBYTERIAN CHURCH

OF THE

LOWER PROVINCES OF BRITISH NORTH AMERICA.

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HALIFAX  
N.S.



## The Sabbath School.

### LESSONS FOR JULY.

#### FIRST SABBATH.

**SUBJECT:**—*The Word made flesh*, John 1 1-14. Golden Text, 1st Tim. 3, 16. Par. pass. Isa. 9, 6. Luke 2, 11. John 3, 16.

This lesson contains, first, the most elaborate statement of the *divinity of Christ*, which is given to us in God's Word. Indeed, while in Matthew He is presented chiefly in the aspect of the Messiah promised to the Jews, in Mark as the active servant of God, in Luke as the Saviour of mankind at large—one leading feature of John's gospel is, the exhibition of his divinity.

Gen. 11, coupled with verse 3 of the lesson, tells us that in the beginning He made the heavens and the earth. In verse first we are told that He *existed* in the beginning. That is, He is eternal. He is declared to be distinct from the Father, to be equal with the Father, (see Chap. 13, 7) and to be as truly God as the Father. He is called *the Word*, an expression used only by John; and this name indicates his official work, as the second person of the Trinity. As man's words disclose his character and intentions, so the Son of God reveals to His creatures the character and purposes of the Father.

Secondly, the lesson describes the manner in which this great work was carried on, and the results which followed. As the Creator the Son of God had been the source of all natural and spiritual life, and now when that spiritual life had been lost, it could be restored only by Him. His life on earth, through His teaching and His example, was the light of man; and by His words and spirit He still communicates all that in men is true light, knowledge, integrity, purity, obedience to God, love to Him and to man, holy joy, rational happiness. By His word and His messengers He had sent this light from the Creation, but the darkness comprehended it not. The ignorance and moral corruption of men were so thick and gross that the light made little impression. So it was before the incarnation, and so, to a large extent, has it been since. The world had not been left in ignorance of the advent of its august visitant. The predicted forerunner had come, preparing the way of the Lord, and preaching with such wonderful fervour and success, that His positive disavowal was necessary to hinder the people from proclaiming Him to be the Messiah. And yet when the true light really came—the only source of light to men—into His own world which He had made, to his own temple and priesthood which He had consecrated for His service, to His own people, whom He had chosen out of all nations, and many times saved from impending ruin, the world knew Him not, the people rejected Him, and the priests persecuted and slew Him. Still, there were, and are, some who receive Him, that is, believe that He is able and willing to save them; come to Him as sinners, accept of His salvation, draw their spiritual life

from Him, and thus, receiving power to become sons of God, become members of that glorious family, of which He is the eldest brother. That the number of those so far had been few, does not arise from any deficiency either of wisdom or of power, on the part of the Eternal Word. The principle of gradual development reigns in every department of His works. As the dawn brightens only by slow degrees into the effulgence of noon-day, so ages may be required to bless the nations with the meridian splendour of the Sun of Righteousness. But we know that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

In the 14th verse we have the most wonderful feature of this wonderful manifestation of God. The Word was made flesh. Our nature was taken into such intimate union with the divine nature that they became one person. His manhood was not a mere appearance, taught by ancient heretics; nor did His divinity supply the place of a human soul, Mr. Beecher teaches; but He had a true body and a reasonable soul. For more than thirty years he lived on earth, displaying, not material, but spiritual glory—"the glory of a passing grace, love, tenderness, wisdom, purity, majesty, meekness, riches and poverty." Plentitude of grace marked His purity regarding our lost race, full and perfect marked His teaching, both necessary, the first to pardon the utterly helpless and lost, the second to banish the delusions respecting God and themselves, which prevent sinners from seeking salvation.

#### SECOND SABBATH.

**SUBJECT:**—*Following the Lamb*, John 1 46.

John the Baptist was a cousin to our Lord Jesus, yet it was so arranged in the wisdom of God that John was not personally acquainted with Him. See verse 31. *The next day* here refers to the day after that mentioned in v. 39. Of the two disciples here mentioned one was Andrew, and it is likely that the other was John himself. See v. 40. It is remarkable that John, throughout the whole of the Gospel story, keeps back his own name, and he can do so,—out of modesty.

V. 36.—*Looking*: the looking here is tense, steady. It might be translated "looking attentively." John the Baptist looked at Jesus, and so must all who would know Him. Beholding as in a glass the glory of the Lord, we shall be changed into the same image. "We shall see Him as He is." "Whom not having seen ye loved, whom though now ye see Him not, ye believe, ye rejoice with joy unspeakable, full of glory."—No sooner does John the Baptist see and know the "Lamb of God" than he points Him out to others.

(Let the Teacher again and again explain the meaning of the name *Lamb of God*, from Isaiah, 53: 7. Exod. 12: 4, 5. 10: 10. Rev. 5: 6. The types under the Old Testament were but feeble foreshadowings of the Lamb of God.)

V. 37.—See the promptitude of the disciples. They loved John the Baptist

THE

# Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JUNE, 1875.

## MEETING OF SYNOD--THE POSTPONEMENT.

The time and place of next meeting of Synod, could not be determined at the time of adjournment in New Glasgow in October. It was therefore left to the Moderator, who in last *Record* announced the time and place to be June 9th at half-past 7 o'clock, Knox Church, Montreal; but this announcement was so far superseded by another in last *Witness*, that the meeting had been postponed till 10 o'clock on Thursday morning, June 10th. A short explanation is here submitted.

The first announcement was made after inquiry from gentlemen who had repeatedly written on the Intercolonial and the other ways to Montreal, and who affirmed that persons leaving Halifax, Truro and Pictou on Monday morning could reach Montreal on Wednesday afternoon. As the time which would suit the greatest number had to be chosen, Wednesday evening was selected because it was believed that persons from the whole Presbyteries of Halifax, Pictou, Tatamagonche and St. John could leave home after Sabbath, 6th, and be in time for the meeting as announced.

Subsequent information shewed that this calculation presumed that there would be a train from St. John westward, of which there is no certainty and little probability; and the most reliable authorities accessible in Halifax stated that Wednesday morning at 9, would be the date of arrival. Under these circumstances the Moderator readily modified the notice given, to the

extent of postponement from Wednesday evening to Thursday morning.

Had the Synod assembled at the time first announced, the evening sederunt would have been occupied by the opening sermon, and the usual and inevitable routine work. In consequence of the change, the Moderator will not feel at liberty to occupy time by preaching on Thursday morning. The Synod will constitute at once, at 10 o'clock, and, after such devotional services as may be thought necessary in the circumstances, may proceed to business, and at 1 or 2 o'clock be nearly as far forward as it would have been, had no postponement been decided on.

These remarks will explain the following NOTICE.

The Synod of the Presbyterian Church of the Lower Provinces of B. N. A., will meet (D.V.), in Knox, Church, Montreal, on Thursday, June 10th, at 10 o'clock, A. M.

PETER G. MCGREGOR,  
Moderator.

## FACILITIES OF TRAVEL.

1. Members of Synod, duly attested as such, and going to Montreal, will be taken by the Gulf Ports steamers thither and back for one fare and one-third, or *either way* for one-third less than the usual fare.
2. Members of Synod duly attested will be taken from St. John, N. B., to Montreal over the European and Grand Trunk Railways and back to St. John for one fare and one-third.

3. Ministers going by rail to St. John, will take out the usual ministers' ticket, by which for a single fare they have the privilege of return. At St. John they will receive their ticket to Montreal.

4. Elders passing over the Intercolonial will pay the usual full fare in going to St. John, and on presenting on their return, at the ticket office St. John a certificate of attendance at Synod, will receive for one-third of the usual fare a ticket to the place from which they started.

5. Members of Synod who have not received from Archibald McGoun, Secretary of Committee of arrangements at Montreal, attestations to be presented at the Office of the European and North American Railway, St. John, or to the Agent or Purser of steamers of Gulf Ports' Co., will obtain such certificates by immediate application to the undersigned,

P. G. MCGREGOR.

N.B.—1. Wives of delegates, from St. John to Montreal and back are allowed to travel at the same rate.

2. All the special privileges for members of Synod as stated above, extend from 1st till 30th June.

3. The price of tickets to Montreal and back by rail at the reduced rate, will be from \$26 to \$28 from Truro, Pictou and Halifax.

P.S.—The following note has just been received from Rev. R. Campbell, Montreal:—

The Gulf Ports Co., will make the reduction for either the single or double journey. It would be well, however, for those who mean to return to the Gulf to take their return tickets at once, because the certificate will be used when the first ticket is purchased, and they who might wish to go back, after having given in their certificate for the up journey, could not claim the privilege accorded by the Company.

The *billets* of members, accompanied by the necessary certificates, will be forwarded early next week to all who have intimated to the Secretaries their intention of coming. We shall send a supply of blanks to yourself and Mr. McCrae of St. John, for such members as have not yet sent in their names, but who nevertheless determine at last to come.

## STATISTICS.

Our present issue contains the regular authorized Statistics of the Church for the year ending with the 31st December. It will be seen that some large congregations are blank. This we regret for their own sake and for the sake of the church at large. It is deeply to be regretted that Sessions do not attend promptly to matters of this sort.

The Clerk of P. E. Island Presbytery, Rev. John Macleod, publishes an abstract of the Island Statistics in the *Presbyterian*. Several large congregations, being vacant, sent in no returns. The returns show fruits of the revival of 1873. For example, the increase in membership as reported is \$60. It would probably be over 1000 if fully reported. There is also increase in nearly every item that indicates life and progress. In Stipends the increase is \$1,985. Under all the heads the difference in favour of 1874 is \$7,382 or nearly 50 per cent. The largest sum raised by any one congregation is \$2,512, in the congregation of Zion Church, Charlottetown. Next to it comes Summerside with its \$2,304. The rate per family in the former of these congregations is \$23.12 and to the latter \$21.86.

Throughout the whole Presbytery, the average per family is \$10.00; the rate per communicant is \$7.15; and per adherent including children, the average rate is \$1.68.

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## THANKSGIVING.

It is good at all times to give thanks to the Lord, but there are times when the grateful duty is peculiarly appropriate. Such a period has come in the history of our Presbyterian churches. By the goodness of our God upon us we are brought as it were within sight of an era which promises to be an epoch in our history and in the history of Christianity in this Dominion. The separated branches of our family are to be re-united. The wounds of past conflicts are to be healed, and the scars are to be removed. We, who so long stood aloof one from another, now see each other to eye, and embrace one another as brethren beloved in Christ. What shall we re-

the Lord for the way in which He has led us? Shall we not take the cup of thanksgiving and call upon the name of the Lord? Shall we not pay our vows to the Lord in presence of all His people of every nation? Ought we not to express our gratitude in a way that will tangibly and visibly advance the glory of God and the good of man?

Look at the situation in which we are placed, and the position we hope shortly to occupy. The reproach of schism and fraternal strife is already virtually wiped away. The barriers that separate brother from brother are taken out of the way. We are able to testify publicly and unitedly in behalf of our Lord and Master. A prospect of indefinite expansion and unrestrained usefulness lies before us. How then do we rise to the occasion? It is well to thank our Father. It is well to sing our praises. But it is better still perhaps to act.

Our brethren in the United States, when they completed their union, raised the grand total of Ten Millions of Dollars as a thank-offering. In one year that amount was collected, in sums varying from fifty or even less, up to fifty thousand dollars. The money was used to pay off our debts, to build new Churches, to support foreign missionaries more perfectly in their work, to endow colleges, and in every way to promote the cause of Christ in the world. Shall we not devise liberal plans? It will be for the ministers and people of the Synod assembled to sound the trumpet, and set an example which will be followed to from the far East to the far West. As a united church we must exert our united effort, or our union will be nominal. Let us diligently ask the blessing of the Lord that He may direct us in the critical time which is now upon us.

### PRESBYTERIAN CONFEDERATION.

In June, we trust the Presbyterian Confederation will become one from New York on the East, to Vancouver's Sound on the West, in July a Conference

will be held in London designed to prepare the way for a General Council of all orthodox Presbyterian Churches throughout the world. The Churches will shake hands across oceans, seas, and continents. Brethren from Canada, the United States, Australia and the British Isles, will meet together and take sweet counsel as to the best methods for advancing the Redeemer's Kingdom, and pulling down the strongholds of Satan. Barriers still more formidable than seas and continents will be overcome, it is hoped,—namely, barriers of language, race and nationality. All the Churches of the Presbyterian order, meet on an equal footing, testifying together to the truth as it is in Jesus, and go forth to witness for Christ in Heathen lands, and among the Unbelieving everywhere. It is an age of Union and Communion. Christians of all denominations are drawing more closely to one another. The Lord hasten in His good time the day when all shall dwell together in the unity of the Spirit and in bonds of heavenly peace. We trust that the drawing together of Presbyterians is but part of a wider, deeper, more magnificent movement which shall embrace all true believers.

### PRESBYTERIAN UNION.

Before another issue of the RECORD we trust that the four negotiating Churches will be happily united, never again to be divided. God in mercy has led us to the verge of the event,—an event earnestly longed for, much hoped for, faithfully toiled for, devoutly prayed for. Let our readers continue to supplicate the Head of the Church, that He may make all rough places plain. "If Thy presence go not with us, take us not up hence." God has promised to go with us; He has spoken good concerning Israel.

While in the Presbyterian Church of the Lower Provinces there is not a dissenting voice heard, our Sister Churches connected with the Church of Scotland are not so fortunate. Some ministers and several congregations have felt grave difficulties in their way. God can remove these difficul-

ties, and make a plain path before all our brethren,—and He alone can do so.

We hope and trust that measures will be taken to raise a Thank-offering, for God's great goodness to us. The American Churches raised Ten Millions; shall we not raise One Million? The money is required to build Churches, to renew College buildings, to pay off Church debts, to endow Professorial Chairs, and to provide for the extension of our work in new territories. The subject deserves to be carefully considered.

#### A feast of Ingathering.

The following intensely interesting facts have come to our knowledge, which we record with fear and trembling, lest it should be in the spirit of the King in numbering the people. To the Lord be the praise, for the movement of which these are the fruits was surely His own, albeit there might be the drawback of much human imperfection.

The Communion was held at River John in the Presbyterian Church, on the first Sabbath of May, when 90 new members were added to the Communion Roll. These ranged from the youth of 12 years, to the aged of three score and ten years. It was a very precious season to the whole congregation, and one long to be remembered. The pastor, Rev. H. B. Mackay, was assisted on the occasion by the Rev. A. Stirling, of Scotsburn.

At Stewiacke, the congregation under pastoral care of Rev. E. Grant, has received an accession of 45 communicants. There have been large accessions at Springside, and Middle Stewiacke also.

In Pictou town, Dr. Bayne's Church has had an increase to its membership of 56, Mr. Herdman of 45, the Wesleyans of 29, and at Mr. Ross's Approaching Communion, not less than 40 will, it is expected, come forward to profess their faith in Christ, making a band in and near Pictou town of 170. These are glorious results.

In Merigomish on a recent occasion, 66 persons made profession of faith, and took their places at the Communion table. It was a day to be remembered. It must have

gladdened the heart of their young Pastor. We should have been glad to be there.

There is one far away South, at work among Asiatics, who will read the intelligence about Pictou congregations, and especially about Merigomish, with a tearful eye and a rejoicing heart. The sower and the reaper will rejoice together.

In Pictou, on the third Sabbath of May there was an united Communion of the Presbyterian and the Wesleyan congregations in the Kirk. The lower part of the large building was filled to overflow with communicants, and the galleries were a general audience. All seemed to feel the solemnity and hallowing influences of the celebration, in circumstances so affecting and delightful. "The Lord is doing great things for us whereof we are glad."

We stated elsewhere that there have been 125 added to the Antigonish and Cape George congregation.

#### REPORT OF THE BOARD OF HOME MISSIONS 1874-5.

The Board of Home Missions, on sending to Synod its Annual Report, constrained to express gratitude to God for the large measure of success which crowned the labours of Probationers and Catechists during the past year. During no previous year, has so much Home Mission work been performed, for, although our Probationers have not been so numerous than formerly, our Catechists have increased in number; Presbyterian supervision has been more systematic, the reports of the young men, and the sentiments of the people have proved unsatisfactory, and indicative of good work done for the Master. Better still the satisfying evidence of real success in the advancement of the Lord's kingdom.

Probationers have varied in number from eight to four. Theological students employed as Catechists during the summer of 1874 have numbered thirteen, of whom seven were our own students, and six from the United States, chiefly from Princeton and New York. The Probationers have been employed mainly, and in fact almost exclusively, in supplying vacant congregations in all the Presbyteries of the Cape Patamagouche excepted. During the summer, they were able to accomplish with some approach to completeness during the winter months, their numbers were so reduced by the withdrawal of

and the settlement of Mr. Quinn at St. James', and of Mr. Wallace at St. George's, that they were insufficient to afford more than half the needed supply.

The chief part, of the strictly missionary work of the Church, was therefore done by the Catechists, and done between May and November. Respecting this work the Board would report a little more fully than usual, so that the whole Church may know the various mission fields in the different Provinces and Presbyteries, and become acquainted with the leading features which they present respectively.

NEW BRUNSWICK.

The Presbytery of St. John embraces the largest half of New Brunswick, extending from Buctouche to St. Stephen's, and north to the Tobique and New Kincardine in Victoria County. That Presbytery has a larger mission field than any other in the former Provinces, employs the largest number of Catechists, and therefore has the largest expenditure.

*Victoria County.*—In this County, which speaking comparatively may be represented as newly opened up, there are two fields which for the present must be cultivated in connection, and probably by the same man, though presenting work enough for two. These are New Kincardine and the Tobique district.

The first of these is a Scotch Colony consisting of immigrants, who have settled within the last two years, the whole number being at present between 120 and 130 families. They are engaged like all new settlers in clearing their land, erecting buildings, and in conducting farm work as the land becomes cleared. Within the year a large number of people has been ministered to by Mr. [Name], Catechist, by Rev. James Quinn, and by Rev. James Howie. Their visits have been appreciated, but the desire of the people is to enjoy the services of a Pastor, a resident missionary, who will make his abode among them for a year at least.

The Board has written to the Colonial Committee of the Free Church of Scotland a suitable man, and has asked different missionaries to accept the appointment, but so far without effect. Meanwhile the Colonial Committee has laid the Board, the Church and that colony under obligation by providing for the current year a salary of £100 stg., to be expended in providing for religious ordinances for these people, now far from their native land and their beloved Church.

The Tobique district in the same County has been described in last Report, it will suffice to say that this extensive range of land, or 30 miles in extent, with its 40 families, has been for months unsupplied.

The Presbytery of St. John has recently sent a labourer thither, Mr. E. S. Bayne.

2. *Harvey, Acton, and Magaguadavic.*

—This field is somewhat peculiar and exceptional in its character, as a portion of it is within the limits of the congregation of Harvey, under charge of Mr. Johnston, but no explanation of this peculiarity is called for in this report. The labourer during the summer was Mr. Henry N. Hoyt, whose work is thus summarized. "I have spent eighteen Sabbaths in the Province—seven at Magaguadavic, one at Brockway, and ten have been divided between Acton and Harvey. I have preached thirty-three times on the Sabbath—four times on week-day evenings, and have held three temperance meetings, all of which have been well attended; and the latter half of the time I have had only crowded houses. One Sabbath I exchanged with Wm. Ross, Catechist, in the Prince William district, he is doing a good work in his field, and was everywhere very highly spoken of. I have had neither Sunday schools nor prayer-meetings, partly because of the large field I had to work in—partly because of those already established by Mr. Johnston. I have received money—

From Magaguadavic.....	\$ 38.64
" Brockway.....	1.20
" Acton.....	24.00
" Harvey.....	49.18

Total.....\$113.02

The extent of this field is pretty nearly as follows:—

At Harvey about 14 families.

    " Acton " 12 " "

    " Magaguadavic 10 " "

Mr. B. K. McElmon has been sent thither for the present season.

3. *Quaco, Teynemouth, and Black River.*

—Quaco numbers 2000 to 2200 population, and situated on a beautiful beach of the Bay of Fundy, 30 miles North East of St. John. Teynemouth Creek about 10 miles from Quaco, South, on the shore. Black River 18 miles, in the same direction.

These three were united as a missionary field, and placed last year under charge of Mr. J. F. Stanley, from Union Theological Seminary, New York. The fidelity and diligence of this young man may be gathered from the following condensation of his report, which will at the same time show what kind of a district he had assigned to him: "Upon my arrival, I perceived the destitute condition of the community in regard to Sabbath schools and prayer-meetings, and the general apathy prevailing among the people concerning the young. I found one Sunday school here—with 30 or 35 scholars—with no Bible class—two or three teachers—no system, and well nigh no life in it.

Immediately I began the work of organizing Schools and Bible classes. At present we have in this community—Quaco—two large new Union Sunday Schools, numbering 65 and 143 respectively; Two good Bible classes, and 1 prayer-meeting weekly. A fine Sunday school library, and nearly all the appliances essential to the conducting of said Schools. The old Sunday school is still at work and has gained much from the Union International Lesson System we have adopted.

"At Black River we have an excellent Sunday school—where they have had none for 30 years before.

"The number of Presbyterian families—not all members of the church, but adhering to Presbyterianism—in this district of 20 miles would probably reach 24 or 27. Then there are quite a number, who do not profess anything concerning religion; but who would doubtless become interested in their soul's welfare did they have the subject presented to them by a true servant of God. This last named want I have endeavoured to meet to some extent; but it requires some one to be here all the time.

"Strong was the Presbyterian body here 25 years ago from all evidences brought to light, but without a pastor, or even preaching once a month or once in two months, they have gone hither and thither as the winds blew. They can be strong again, I am confident, if looked after. Many are the young men and women now standing with folded hands—and scores of precious lambs in the community to be trained "in the nurture and admonition of the Lord."

"I have held divine services once a fortnight at each place—except in one instance—that exception, being on account of extra labor in Quaco, one Sunday."

4. *St. George, Mascareen, and Pennfield.*—St. George, on the Southern shore between St. John and Passamaquoddy Bay, contains only a few families of Presbyterians, but it is the centre around which are the stations named above and Upper Mills. Mr. E. S. Bayne, son of Dr. Bayne, Pictou, was put in charge of the district one year ago. He found the people considerably disunited and disorganized, but by the blessing of God on his zeal and prudence in his visiting, preaching and prayer meetings, he left them united, and hopeful of calling a minister. He was succeeded by Mr. John Wallace, Probationer, who zealously followed up the work so well conducted by Mr. Bayne, and the result was an unanimous call, which has since been accepted, and a settlement affected of a Pastor under hopeful circumstances. The only church building is in St. George; the district is missionary in its character, and Mr. Wallace is well entitled to the cordial sympathy and aid of the whole Church, in

working this interesting field. Mr. Bayne's support from May 1st to August 17th, was provided by the people, \$151.

5. *Prince William.*—This is a vacant charge including four regular preaching stations—Lake George, Pokioc, Upper Prince William, and the Barony, besides the mission stations of Nackwick and Alledale. Mr. Ross held regular services in all four sections, preaching twice every Sabbath, and conducting prayer-meeting fortnightly. He also visited the two mission stations as time permitted. There is one Sabbath school only, which is at Lake George. Whole No. of Presbyterian families, 75.

Mr. Ross's labours were blessed. He left the people united, and earnestly desiring further supply. They provided his whole support, paying him \$170, while the Pokioc Settlement raised about \$200 for Church building. At the urgent request of the people, Mr. Ross has been sent back to prosecute the Lord's work in the same stations, during the present summer.

6. *Albert Co.*—Mr. W. P. Archibald was appointed to supply a circuit of six different places, involving a range of 100 miles, embracing in all probably not more than 10 Presbyterian families. Besides these, however, many welcome the visits of the missionary, and the services held were always well attended. The people pay \$100 besides board, for the season, leaving to be provided about the small sum of between fourteen and fifteen dollars.

7. *Glassville and Florenceville.*—An extensive missionary district contains the congregation bearing this name, including Greenfield, Shitikihawk, Glenville, and Coldstream Settlements. These have been visited by Rev. Jas. Quinn, and supplied partially by several others. But the Board remains that the Board was unable to provide the Presbytery of St. John with preachers for more than one fourth of the time. We hope better things for the present year.

#### PRESBYTERY OF MIRAMICHI.

The only station supplied in this Presbytery was Kouchibouguack. Mr. D. C. McIntyre, Catechist, was employed for a time but as the people had applied for a Probationer, with a view to a call and settlement, he was withdrawn, and Mr. Jas. Bryant, Licentiate from the American Presbyterian Church, sent in his place. After Mr. Bryant had remained there for a few months he accepted a call duly preferred, and was sent, and his induction has been delayed only until the proper credentials are received, and until Mr. Bryant returns from a visit to the United States, for the benefit of his health, somewhat impaired by longed study.

NOVA SCOTIA.

PRESBYTERY OF LUNENBURG AND YARMOUTH.

Within the bounds of this Presbytery, during the past year, there have been two districts provided with missionary labour, during the summer, and one during a portion of the winter.

The most distant, and probably the most destitute of these districts, commences on the LaHave, some 6 or 7 miles above Bridgewater, and extends in a northerly direction for about 25 miles. The shape of this field is triangular, and includes the parishes of Northfield and Riversdale. There are seven places in which Divine service is held, and about 30 families, who are in whole or in part Presbyterian; living in comparatively new settlements, on land in many places rather rocky, but the soil good.

Mr. D. F. Creelman was the Catechist, and he laid out his work with wisdom, and pursued it with characteristic system and perseverance. He expounded and applied the Scriptures publicly twice every Lord's day, and occasionally during the week, organized and conducted three prayer-meetings, one at each of the three stations, set going a Sabbath school at Riversdale, and succeeded in sustaining a prayer-meeting conducted by women.

Of the whole expenditure for 6 months, including fee, board, and travelling expenses, of \$222, the Board had only to provide \$100, so that these scattered families, many of them poor, contributed well to the support of their teacher, and are sanguine of doing even better, as the word of the Lord prevails. Mr. Creelman recommended, and the people asked, that an ordained minister should be located there, on a grant of \$200 per annum. The Board were unable to comply with this request, but sent Rev. John Nelson for March and April, and on his return, another Catechist has been sent for the summer.

*New and West Dublin, Lower LaHave.* This was formerly part of the charge of Donald McMillan, but with the concurrence of the Presbytery, and their former pastor, they were encouraged some time ago to ask for the services of a Catechist. During last summer, Mr. D. McGregor, was ordered among them, preaching every Lord's day at New Dublin, where the Presbyterians have a Church of their own, and Sabbath schools out of four at West Dublin in the Union Church. At New or Lower LaHave, a Sabbath school was found in operation, which increased in numbers and interest. Teachers 5, pupils 50.

At West Dublin he organized a School. Teachers 8, pupils 80. A weekly prayer-meeting was held with increasing interest and attendance. The

Lord's Supper was dispensed by Mr. McMillan, and three members, on profession of their faith, were added to the Communion Roll.

The earnest request of people and Presbytery for a labourer during the winter months, it was beyond the Board's power to grant. They had no one to send, but notwithstanding other applications for Mr. McGregor, the Board feeling the superior claims of the people of New Dublin, responded, by sending them again the young man whom they sought.

PRESBYTERY OF HALIFAX.

1. *Eastern Shore.*—This mission field is partly within, and partly beyond, the limits of Rev. Mr. Dickie's congregation, extending from Taugier and Moseland for 60 miles to Marie Joseph and Liscomb Mills, and including Spry Bay, Sheet Harbour, Beaver Harbour, Quoddy, Moser River, besides the places previously named. Mr. Thomas Murray laboured in this district under direction of Mr. Dickie, and by them four of these places were supplied on the Lord's day, and visitation of families, prayer-meetings, and other evangelistic work carried on with great energy and success.

For particulars, we refer our readers to Mr. Murray's report in the *Record* of last December. The proportion of money raised for the Catechist was rather less than formerly, but this arose from no deficiency, or want of appreciation of, the service of the missionary, but from the available funds being in a large measure forestalled in more than one settlement by efforts in Church building and debt liquidation. With the result both in a financial and spiritual aspect, the Board were highly satisfied, and gladly appointed Mr. John A. Logan to the same field for the present summer.

2. *Bay View and Hillsburgh.*—These two stations are in Digby County, the one near Digby Gut, and the other at Bear River, at least 13 miles apart. These were taken up some years ago at the request of Rev. D. S. Gordon.

Bay View is an interesting little Settlement, in which the Presbyterian element predominates. The people have with some assistance, provided themselves with a neat little Church, with land connected with it for a graveyard, the land the gift of Mr. G. Turnbull, the son of the Patriarch of the Settlement, who was the father of Presbyterianism there.

In Hillsburgh the Presbyterians are a small people numerically, but large hearted, zealous and determined to have a place of worship of their own, and Divine ordinances administered according to the polity and practice of the Presbyterian Church. During the season, one of their number drove

to Ba, View for the Catechist weekly, and usually took him back, driving over 50 miles weekly, besides paying his share towards his support.

Mr. D. C. McIntyre, a zealous young man from the United States, fully answered the people's expectations, breaking to them, in both places, the bread of life, from May 1st, 13 Sabbaths. Rev. Mr. Gordon dispensed the Lord's Supper at Bay View, on the first Sabbath of September, which was a time of refreshing. Mr. G. S. Burroughs from Princeton, has been appointed for the present summer.

3. *Bedford, Fall River, and Beaver Bank.*—Bedford is the name of the village at the head of the Basin, West of Halifax. The Presbyterian families formerly resident there have decreased in number, so that there are now few to ask, or to pay for, supply. Still there is a neat, well finished Church there, a few families, and from June till the 1st September, a good many summer visitors, some of whom attend and do their full share in support.

Fall River is distant 6 miles on the Old Eastern Road, 12 miles from Dartmouth, with from 10 to 15 families, who look to us for supply, and who have been paying a fair proportion of the expenditure according to their numbers and ability.

Beaver Bank is so far distant from the station just described, that they cannot easily be worked in connection. It is distant about 8 miles from the Railway station so named, on a cross road leading to Rawdon, and is known to be one of the most neglected and spiritually destitute districts in Nova Scotia. The people are poor, without a church, or regular visits by any clergyman; and never have had sufficient unity or zeal to obtain regular services from any minister of Christ. They have been visited repeatedly, and Divine service held among them during the past season by Mr. Robert Logan, Elder, under appointment of Halifax Presbytery, and by some of the Theological students monthly.

Mr. Logan was assisted by a volunteer evangelist, and having personally visited all the people, and spoken to them of Jesus, both publicly and from house to house, they have seen manifest evidence that their labour has not been in vain in the Lord. Larger meetings than ever before have assembled, many have been deeply impressed, and have anxiously inquired what they must do to be saved, the Sabbath school has become an institution valued and sustained, and in a few cases, the worship of God in the family has been begun in a settlement, in which previously such an observance was entirely unknown. Mr. Logan says, "when I contrast the state of these people 8 years ago, and what I saw and heard when there

last, I feel constrained to say, what has God wrought?"

#### PICTOU PRESBYTERY.

The chief Home Mission effort within the bounds of this Presbytery during the last year, sustained by the funds of the Board, was among the French Miners, Stellarton, and at the Vale Colliery near New Glasgow. Mr. A. B. Cruchet was the missionary employed, and as his mode of procedure by private calls and public addresses, by conversations, and by the circulation of religious publications, and Bibles, was published in full in the *Devotional Record*, and may possibly find a place in the Report of the Acadia Mission Committee, it will not be necessary to enlarge. The result of the season's work was such, that the Presbytery felt that they were called to continue their efforts to carry the Gospel in their own tongue to this body of people providentially brought in among them. They have therefore obtained the services of Mr. Pelletier, another young missionary for the summer of 1875.

#### PRESBYTERY OF VICTORIA AND RICHMOND.

*N. E. Margaree.*—On application from this Presbytery, Mr. Adam Gunn was sent to this station. Being engaged in the Presbytery of Pictou for May and June, his season at Margaree was short, but was occupied among the 25 families of Presbyterians, and the general population around. This community has the occasional service in summer of ministers of other bodies, but these are irregular, and even if constant our own people would still crave supply to their own little church. There are few communicants and few to co-operate in sustaining prayer meetings, and the best that we can do, is to follow up the labours of Mr. Gunn for 3 months, by sending a Catechist this summer, which has been done, from the beginning of May. Donald McLeod has already reached the field, where he will probably remain for 3 months. May the Lord strengthen him in his work and abundantly bless his labours, and may that somewhat secluded but interesting people have a time of refreshing in the Lord's presence.

#### GAELIC CATECHISTS.

Our Gaelic Catechists are a different class from those whose labours have been just described. They are laymen not prepared by educational training for the work of a preacher, but fitted by their previous knowledge of the Scriptures and of the evangelical system to conduct prayer for the sick, and thus supply in some measure the want or absence of the pastor. They

are generally employed in sections where the pastor can be present only occasionally. These agents are employed only in the Presbyteries of Cape Breton and Victoria and Richmond—in the former six at an expenditure of \$188, and in the latter four at an expenditure of \$80. These agents report to their respective Presbyteries, but nothing special concerning their work during the past year has been laid before the Board.

VACANT CONGREGATIONS.

The vacancies which have received supply from Probationers for a longer or shorter time, are as follows:—

In Halifax Presbytery.—Milford and Bay's River, Kempt and Walton, Cornwallis West, Cornwallis North, and Elmsdale and Nine Mile River.

In Truro Presbytery.—Acadia Mines, Arcaon and Nappan, and to a small extent the 2nd congregation of Truro.

In St. John Presbytery.—St. James, settled under pastorate of Rev. J. G. Ginn, Glassville and Florenceville, also George now settled.

In the Presbytery of Miramichi.—The congregation of Kouchibouguack.

In Presbytery of Prince Edward Island.—Bonshaw and Tryon, East St. Peter's and Murray Harbour.

In Cape Breton Presbytery.—Boularderie now settled, Gabarus and Framboise.

In Presbytery of Victoria and Richmond.—West Bay, Middle River was also supplied for a time during the illness of Rev. McKay.

The Board desire to record with special gratitude the kindness of the Colonial Committee of the Free Church in responding to an application for aid in providing for the New Kincardine colony. The Board shewed the condition of the colony, the need of a settled pastor, asking a suitable man, with aid for his support. The Committee responded by remitting £100, leaving the Board and the Presbytery of St. John who knew most of the people the peculiar circumstances of the case, to procure the man. The Board has to do with sorrow that they have not yet been able to find a man at once suitable and willing to undertake the work, the Board to be done, in laying the foundation of that new Colony on the Gospel of Christ, and in moulding the rising generation to serve the Lord. Who shall we send? Here is a field in which an apostle might covet, a field in which a young man of piety with physical strength and fair talents would find abundance of scope for all the energies which he consecrate to Christ.

We would now submit our financial statement:

Balance on hand May 31st, 1874..	\$327 19
Bequest of Mr. R. Gunn, E. R., St. Mary's.....	248 30
Grant to Board for New Kincardine.....	497 66
Ordinary collections.....	2743 60
	\$3906 73

CONTRA.

Expended.....	\$2776 50
Balance on hand.....	1830 23
	3506 73

Having submitted this brief financial exhibit, the Board would express satisfaction that the liberality of the church has met all the demands made upon their funds, leaving the greater part of the Free grant for New Kincardine available for the current year. But it is to be noted that our agents are more numerous during the present season, and this liberality must continue in unabated fulness, if the Lord's work is to go on in the sparsely settled portions of our land.

The Board closes its Report with the full knowledge that arrangements for the future will be modified, and may be greatly changed, after the consummation of the approaching Union. But the work to be done will remain substantially the same, and we are persuaded that the great work of Home evangelization must go on with undiminished, and they hope with increasing zeal and power. In the field, the factory, and the forest will develop the physique of our rising generation, the school and the college will draw forth intellect and talent, but the Bible, the Christian Home, the Sabbath School and the Church, are essential to the culture of the moral and the spiritual. To teach the heart is ever more important than to teach the head. The former will give a safe direction to the latter, but the latter alone gives no holy and blessed influence to the former. Our love of humanity, of kindred and of country, and beyond these our love to Christ and the glorious cause demand that Home Missions shall have great prominence in our Church work over this whole Dominion. And in the blessed enterprize of making this a Christian country and a Christian nation, we hope and believe that the Acadian Provinces will be found keeping step with the larger and richer lands washed by the Great St. Lawrence.

During the season past, God, by the work of His Holy Spirit over a large part of our beloved land, "has done great things for us whereof we are glad." Our ministers, our people and our students, are feeling and displaying stronger faith, more ardent aspirations, and more self-denying zeal for Christ and for the souls redeemed by His blood. We fully believe that the



by Missionaries in connection with various branches of the Presbyterian Church, as follows:—

Missionary.	Location.	Church Supporting.
Rev. JOHN INGLIS.....	Aneityum.....	R. Pres.
Rev. J. COPELAND.....	Fotuna.....	Church of Scotland.
Rev. THOMAS NEILSON.....	Tana.....	
Rev. J. D. MURRAY.....	Aneityum.....	Pres. Ch. of the L. F. of B. N. A.
Rev. J. W. MACKENZIE.....	Efate.....	
Rev. J. ANNAND.....	Efate.....	
Rev. H. A. ROBERTSON.....	Eromanga.....	Maritime Provinces of B. N. A.
Rev. JOHN G. PATON.....	Aniwa.....	Pres. C. of Victoria.
Rev. D. MACDONALD.....	Efate.....	
Rev. PETER MILNE.....	Nguna.....	Pres. C. of Otago and Southland
Rev. WM. WATT.....	Tana.....	Pres. Ch. of New Zealand.

Respecting the present condition of this Mission as a whole, and the state of the Islands on which the missionaries of this Church have been labouring, nearly all that is known to the Board has been published in full in the pages of the *Monthly Record*. In presenting a summary of information and of fact, we shall avail ourselves of the following statements from the pen of Rev. D. Murray, not yet laid before the Church.

PRESENT STATE OF THE MISSION.

"During the year one death has occurred in the Mission, viz., that of the infant son of Rev. Mr. Neilson, of Tana; Mr. Goodwill and his family have been compelled to leave the field, chiefly on account of the sickness of Mrs. Goodwill; Mrs. Copeland and children have been absent from their land for more than a year, on account of illing health; and Mr. Paton and Mrs. Paton had almost decided to spend the coming rainy season in the colonies, for the same reason. We are glad to learn, however, that their health has been improving late, and that they have seen it to be their duty to remain at their stations. The rest of the mission families have enjoyed their measure of good health.

Messrs. Copeland and Paton were absent from their respective stations, eight months; Mr. Robertson was away from his station; native teachers, however, were left in charge.

At all the other stations mission work has been in full operation during the whole year; and, although we have no extraordinary triumphs of the Gospel to report, the cause of Christ seems to be making encouraging progress on most of the islands where missionaries are settled. Indeed, we are disposed to believe that it is the "cloud in the size of a man's hand" that we see hanging here and there over this thirty

field. There are, if we mistake not, at least some faint glimmerings of light where hitherto there was nothing but darkness that might be felt, and some cheering signs of life among those who have been indeed surrounded by the light, but who appeared as if they had never really risen from the dead. May the morn of a brighter day soon dawn upon our Mission."

ANEITYUM.

"On Aneityum, Missionary effort is being attended with an encouraging measure of success. In the early stages of the work on this island the friends of the mission were often greatly gratified to hear of the progress which the natives were making in the way of abandoning their heathen practices, and outwardly, at least, submitting to the institutions of Christianity. That was all very good, no doubt, all deeply interesting and very encouraging. But, that which must ever be still more welcome and delightful to every Christian heart is the appearance of real spiritual fruit, as the result of missionary labour. We are glad, therefore, and thankful to be able to say that recently many of the people here have been manifesting a more than usual interest in the subject of Divine things. Mr. Inglis says: "There has been a felt improvement among the people under my care. There has been a marked abatement in the practically heathen proclivities of our young men; there has been a more serious and devout spirit displayed at public worship; the applications for church fellowship have been greatly more numerous, and the character of the applicants, as a whole, more satisfactory; cases of discipline have been fewer; and a healthier moral atmosphere has pervaded the community."

"The whole population are nominally Christian. None, so far as we know, have relapsed into heathenism. All wear European clothing, and, with more or less regularity, attend church and school. A great and good work has doubtless been accomplished among this people in bygone years. The most superficial observer must see that between what is called Christianity, as it exists on Aneityum, and heathenism as it exists elsewhere on the group, there is a very marked difference.

"At the same time, we are compelled to feel that, great as has been the work effected here by missionary agency in the past, it is little compared with what remains to be done. It would appear that, although there is a general profession of Christianity, there has not been by any means, an extensive conversion of the people to God; and that even those who, in the judgment of charity have received the truth in the love of it, are much more defective in the exhibition of the fruits of the Spirit, not indeed than

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might reasonably be expected of those who have been so recently heaved up, as it were, from the depths of heathenism, and who belong to so low a type of humanity, but than that which many, who have never come into contact with heathen ignorance and degradation do in reality think, does and should characterize them."

This estimate may be regarded by some as a depreciatory of the work accomplished in the past, and the Board would not wish to endorse it in every particular. It is to be regarded as expressive of the longing of an ardent evangelist that all the Aneiteumese may be found a willing people in this day of the Lord's power. The general conversion of the people to God is what we desiderate at home, and what is in a measure realized when the people come forth by fifties and sixties and nineties, and ask to be received into the Church that they may own and work for the Lord.

Rev. Dr. Steel during the year past visited Aneityum, [the different Stations, and some of the heathen islands, and while in some aspects of the Mission, disappointment was at first experienced, yet the more he saw of the heathen population, the more fervent his gratitude became for the great and blessed change in Aneityum and Aniwa.

STATISTICS.	ANEITYUM.	MR. MURRAY'S STATION.
Ordained European Missionaries.....	2	1
Stations and out-stations....	9	5
*Total Population.....	1483	748
Males.....	809	449
† Females.....	589	299
Excess of males over females	310	150
Proportion of females to males.....	65½ %.	
Professedly Christian—whole population—		748
Church members.....	684	306
Elders.....	27	13
Deacons.....	23	9
Teachers.....	50	22
Church members admitted this year.....	81	24
Births.....	45	12
Deaths.....	69	29
Marriages.....	21	9

New books put into the hands of the natives, viz., portions of Old Testament,

\* Twenty-five years ago, the population was 3500, and, in 1864, it was 2000.

† "The great disproportion of the sexes on this island," says Mr. Inglis, "is one of the greatest barriers to social progress. In the days of heathenism, the wife was always strangled on the death of her husband. This custom originated the present evil, and although Christianity has for more than twenty years removed the cause, the evil consequences of that and other forms will long be felt."

comprising Genesis, Exodus, and part of Leviticus and 600 copies Almanack.

#### MR. MURRAY'S STATION.

Candidates..... 2  
 Adults baptized..... 11  
 Children..... 11  
 Suspended from Church Privileges..... 11  
 Restored..... 1

Afternoon school taught by Mrs. Murray and myself—term 3 months, viz., Jan., February and March.

Teaching days—Monday, Tuesday, Thursday and Friday, the weekly prayer meeting being on the afternoon of Wednesday, and Saturday being cooking day among the natives preparatory to the Sabbath.

Names on the school list..... 30

Average attendance..... 16

Mrs. Murray's class—Girls and children.

My class—Young men.

Subjects taught—Reading, Writing, Arithmetic, Geography, Singing and Sewing.

Mrs. Murray and I teach also a Sabbath School class each.

Translation—First 23 chapters of Ezekiel.

Words in my Aneiteumese-English vocabulary..... 115

Applications for medicine..... 94

Most prevalent diseases—Fever and Ague, Asthma, Pulmonary Consumption, Diarrhoea, Dysentery, Rheumatism, Scrofula &c.

Contributions for the support of the Gospel—Arrowroot towards payment for printing of the Bible; not yet weighed but there will probably be about 950 1000 lbs. Also, the following were

viz., 4 houses on the mission premises thatched, and others repaired, 1 cow house built, hard wood and reed fence put up round our cow park and other grounds, 10 houses on the premises washed outside and inside, the walls kept free from weeds, and corralled, 12 wattled and plastered church and school house, and all the churches and school houses, in connection with the station kept in good repair.

#### ESFATE.

In this island there are three missionaries one a son-in-law of Rev. Dr. Geddie, supported by the Presbyterian Church of Victoria, the other two are supported by our own Church, and are natives of our land. If we have a deeper interest in Aneityum than on any other island in the group the next in order certainly is Esfate, which two of our own brethren and missionaries are engaged.

During 20 years, teachers chiefly from Eastern Polynesia have been at intervals located at Havannah Harbour in this island. Not one however remained long enough

require the language, and Mr. McDonald has had to lay the foundations amid much hardship and discouragement. He himself, however, testifies that notwithstanding the opposition and hindrances, by and from unprincipled traders, the year past has been the most encouraging in his experience. The following abstract is official:—  
 “Recently a man bringing his wife and child has, of his own accord, come to live at Mr. Macdonald’s station, and asked to be instructed for baptism. Two men have abandoned heathenism, and are seeking the Lord, if haply they may find him. It is hoped that these three may be prepared for receiving baptism together. The young man and the school, but the old people stand aloof. School is held twice a day, viz., in the morning, from daylight till after sunrise, and in the evening. On Sabbath, the Missionary when practicable visits some of the adjacent villages, and preaches, when the natives generally receive him in a friendly manner, and respectfully listen to his message.”

STATISTICS.

European Missionaries.....	1
Teachers.....	1
Students.....	1
Boys.....	1
Shippers.....	30
Boys.....	10
Acts of worship.....	2
Estimated population.....	900—1000

Books translated during the year, viz., the Gospel and Exodus.  
 Books put into the hands of the natives, a small Primer of 14 pages, comprising the Lord’s Prayer, and Decalogue.  
 The natives, although heathen, have erected a wattled and plastered House of worship, 30 by 15 feet, also two dwelling houses of the same kind of materials for the teachers. One is 24 by 10 feet, and the other 30 by 10 feet. All this work they have done without payment.

STATIONS OF OUR OWN CHURCH—MR. MCKENZIE’S.

At Erakor and Pango the Missionary has been very much grieved on account of divisions among the Church members, some of whom had enjoyed the teaching of the Missionary, and had been confirmed in their profession by a Cosh; nevertheless he has often cheered by gleams of sunshine and earnestly persevering in his work of prayer and labour of love.  
 The natives of the two villages have attended Church during the year, and the majority of them the school. They are learning to read well. The Lord’s Supper has been dispensed quarterly. There is a service held at each village, where the people are engaged in reading, writing and arithmetic.

STATISTICS.

Stations and Churches.....	2
Schools.....	2
Christian population.....	224
Heathen population.....	Not known.
Christian natives gone away in vessels	20
Births.....	13
Deaths.....	17
Church members.....	67*
Elders.....	8
Candidates’ class.....	37
Baptisms, infants.....	4
Marriages.....	6
Admissions to Church-fellowship.....	None.

\* We question the accuracy of this statement of 67 Church members. Mr. McKenzie himself gives the No. thus: Epang, 11; Erakor, 32. Total, 43. We cannot account for the discrepancy.

Contributions for the support of Christianity, viz., labour valued at £6 stg., also a quantity of native food.

MR. ANNAND’S STATION.

“The station at Efil Harbor is of recent date. It is only about eighteen months since it was first occupied by a missionary; and, as he has not yet acquired a sufficient knowledge of the language to enable him to speak to the people, the work of evangelization can scarcely be said to have commenced among them. No school has been organized as yet. Hitherto the work of the Missionary at this Station has been almost altogether of a preparatory character. The people on the two small isles of Fila and Meli are all heathen, and have no desire to know anything about Christianity. Some of them, however, come occasionally to Mr. Annand for medicine and for bartering purposes; and although opposed to Christianity many of them appear to be friendly to the Missionary personally. They are not at all a savage-looking people, and, as a race they are said to be superior to all the tribes of the adjacent island of Efate. Their language is radically different from the Efatese. Mr. Annand has an interesting Fila lad living with him and assisting him to acquire the language; and we fondly hope that, in a short time hence, the mouth of the Missionary will be opened to announce to those perishing heathen the terms of eternal life.

The population is not known, but it is thought to be rather inconsiderable—probably 400, or there-about.”

ERROMANGA.

As two of our missionaries perished in the Apostolic work of carrying the Gospel of Christ to the degraded natives of this island, and as a third, Rev. H. A. Robertson, is now boldly following up the same work whose face is familiar to most of us, and who is the sole representative now, of the Church of the Maritime Provinces there, we feel that we cannot pass it by in silence.

The following is a condensed summary of the most recent information :

On Erromanga the mission appears to be in a hopeful state. The natives are generally friendly to the missionary. The Christians manifest a strong desire to learn to read. The natives of Cook's Bay have erected a house of worship 67 feet x 25 feet, and the people of a district called Rom-poutonmase have finished another 47 x 20 feet. Ten teachers, all natives of the Island, have been employed during the past twelve months in endeavouring to instruct their fellow countrymen in the truths of the Christian faith, and have been more or less successful in gathering in a few to attend to the Gospel message.

STATISTICS.

Ordained European Missionary...	1
Principal Station.....	1
Out Stations.....	13
Christian Population.....	400
Heathen Population.....	Not known.
Church Members.....	30
	} Males, 21
	} Females, 9
Teachers.....	11
Deaths among Christians... ..	5
Births at Dillon's Bay.....	1

FUTUNA.

This island is occupied by Rev. Joseph Copeland with whose name and constancy in work we have become familiar, and when we add that Mrs. Copeland is a Nova Scotian, we have stated reasons sufficient for presenting the statistics of the island.

STATISTICS.

Births.....	18
Deaths.....	30
Stations.....	5
Ordained European Missionaries.....	1
Teachers.....	1
Schools.....	2
Attendance on School.....	25
Total number attending on Sabbaths.....	90
Heathen population.....	769
Natives Absent from their Homes.....	24
Translation during the year—Luke's Gospel.	

It will be seen by a glance at these figures, how injuriously the labour traffic is telling on this island, and hindering its evangelization. We will let Mr. Copeland himself speak, as he is most capable of doing, on this nefarious trade :

"The traffic in natives still exists, but on a much smaller scale. During the year, eight have been taken away, and ten have been returned. Out of 109 natives taken away from this island from the beginning of the traffic, till April, 1871, 14 died when away, and 12 were killed. Twenty-four are now absent—two of these since December, 1867. The results of the traffic are as in past years most unsatisfactory. Returned labourers are by far the most intractable

portion of the population. Scarcely one of them attends worship."

TANNA.

Dr. Geddie's son-in-law, Mr. Neilson and Mr. Watt are the missionaries on this island, and faithful and persevering as they have proved themselves to be. But the people are still enslaved by heathen superstitions, savage passions, love of revenge and debauchery. Like the heathen of the other islands and beyond them, they "set themselves" against all surrender to Christianity, because they know that once embraced their licentious, lawless courses must be abandoned. They hate the Gospel on account of its purity and attendant restraints. Some of these remarks may be illustrated by the following

TERRIBLE INSTANCE.

At the Station of the Rev. Mr. Watt of Mrs. Watt's Tanece helpers was cruci-clubbed a few yards from the Mission house by a returned Fiji labourer, in October last. The savage having repeatedly tried to seduce the woman without effect, took revenge by clubbing her on the brow, from which injury after eight or nine days of severe suffering, she died. This sad event has been a sore trial to the missionaries and has somewhat involved them in a general excitement. May the mighty God of Jacob be their defence.

STATISTICS.

Ordained European Missionaries.....	
Native Teachers.....	
Schools.....	
Principal Stations.....	
Out Stations.....	
Attendants on Public Worship.....	

Books translated, viz., Genesis, Matthew, Mark, John, Acts, Romans, and part Luke.

Books printed, viz., a Hymn Book and book containing the Lord's Prayer, and Ten Commandments.

The translations referred to are only translations for the missionaries' own use.

ANIWA.

The people of this little island, under the influence of the Gospel and the pastoral care of Mr. Paton, now like Mr. Copeland, and the elder brethren in the field, are advancing rapidly in christianity and making progress in civilization.

Mr. Paton's account of the state of the island is that "not only is Christianity advancing on the island, but education and the civilized life as well. The missionaries are engaged in translating and revising translations of the Scriptures, printing, proof-reading and supervising the work of teachers and other helpers, teaching, preaching, and like his fellow missionaries in getting

striving with all his might to establish the institutions of Christian civilization among the people.

The attendance at public worship is all that could be desired. The whole population attend church, and two-thirds of that number attend school. Almost every young man able to attend school does so, and seems to be taking an interest in his education. So great has been the demand among the natives for books of late, that Mr. Paton is now engaged in printing a new edition of the catechism, and expects to be able to get one of the Gospels printed in the Colonies at the end of this year.

STATISTICS.

Ordained European Missionaries....	1
Houses of Worship.....	5
Schools.....	6
Whole population.....	192
Christians.....	Whole population.
Schoolers.....	128
Church Members.....	33
Adults baptized from commencement of the mission.....	39
Admissions to Church Membership during the year.....	0
Expended.....	1

Our limits will not admit of the presentation of details and statistics from all the stations on this group, but having given them thus far, our review requires that we present the following figures, which give the statistics of the mission as a whole for the last two years, as given in the published report of "Dayspring" prepared by Mr. Murray:

Ordained European Missionaries in 1873.....	12;	in 1874-11
Native Teachers in 1873.....	94;	" 85
Missions and out-stations in 1873.....	43;	" 49
Church attendants.....	3000;	" 2644
Communicants.....	726;	" 814
Wives.....	70;	" 86
Slaves.....	2000;	" 2433

Figures, says Mr. Murray do not always represent the real progress of the Lord's work in a mission, the kingdom of God cometh not with observation, and the quality of the converts of more importance than the number.—If the state of the work here is to be judged by the measure of statistical facts, the foregoing statement must be admitted, I think, to be more encouraging, as a whole, than discouraging. The results indeed, however, are very likely far below expectations prospectively entertained by many. But let us not forget that the work of the kingdom of Christ is likened to the silent gradual working of the leaven which a woman took, and hid in measures of meal until the whole was leavened."

WHOLE GROUP—COMPARISON OF 1873 AND 1874.

On review of the year in connection with the past, the following facts may be recorded. 1st. Our own missionaries are faithfully serving the Church and their Divine Master. Mr. Murray has entered with zeal and enthusiasm into Dr. Geddie's work, and is following it up with much earnestness and constancy. He has acquired the language, has won the confidence of the natives, and taken a prominent place among his brethren. His letters are replete with information, and his heart seems set on the evangelization of the whole group.

Mr. McKenzie, too, has entered into mission work with much earnestness, and has met the difficulties of his station with a faith and continuance in well doing, which shew him to be a workman not needing to be ashamed. His difficulties are great and his hands should be held up by the prayers of many friends.

Mr. Annand's position is peculiar and specially trying. Were he a veteran missionary, his faith and constancy would have been put to a severe test. But he is a young man, and this his first position in relation to satan's heathen kingdom. In this he has shewn himself a true soldier of the cross, and if our faith and prayer do not fail, he will, we are persuaded, become the honoured instrument of the ascended Lord in casting down satan from his power and reign over his savage subjects in Fila and Mila.

2ndly. The whole Mission Band of the New Hebrides are entitled to our confidence. They are bearing their trials well and keeping aloft the standard of the cross. These men could find easier and more encouraging spheres of labour in lands where the Gospel is loved and where civilization has followed. But they abide at their posts. Dr. Geddie occupied his for 22 years, and died in faith, and faithful to his charge.—Mr. Inglis is about to retire after 21 years of honourable toil; but he will "hold the fort" till the arrival of Mr. McDougall his successor to whom he can entrust the maintaining of the standard. From 10 to 12 will still remain, so that the removal of an individual here and there will not greatly hinder the progress of the work. All honour to the men who are thus proving themselves faithful and devoted in those high places where "satan's seat is."

3rdly. We should sympathize with their appeals for help.

With one voice they say that more missionaries are required. Twelve ordained ministers are aided by about 100 native teachers. These teachers are for the most part earnest and devoted, but they know..

but little, are raised but a little above the general level, and cannot as a rule have much aptitude to teach. Consequently their range is limited. Only about one-fourth of the group is at all occupied, and the Mission Synod has authorized appeals, more especially to the Australian Colonies, for men to go up and possess the other three-fourths now under the domination of heathenism and a hunting ground for men stealers, who deal in slaves and in the souls of men.

It may not be in our power to send more men at present. It may not be our duty, for the enlargement of the mission may devolve more directly on Churches nearer the group, but let them have our fullest sympathy. Let not the spirit be encouraged which finds expression in such questions as, What is the use of evangelizing these Fatese? What will the Gospel do for these Tannese? Should not these Erromangans who have slain four godly missionaries be given up? Why try other islands, when the success so far is so limited? Our reply is short and simple—it is, How shall they hear without a preacher? How shall they preach except they be sent? The only hope for them is in the Gospel, and that can be preached to them only by men, by sinners saved by grace and anxious to save others. Hinder them not, help them, cheer them in this perilous work.

#### TRINIDAD MISSION.

In submitting a report respecting this department of our mission work, the Board has the advantage always of having the reports of the missionaries themselves till the close of the year. But as these have all been published, quite recently, nothing extended is now required.

In the Trinidad Mission field there are three missionaries, and all are labouring now in distinct places, but among the same people, the Coolies who are imported labourers. Some of these come from China, and more from India, and among the Indian Coolies those from Bengal are a large majority. Some are Mahomedans, but the Hindu religion predominates.

Our missionaries are Rev. Messrs. Morton, Grant, and Christie, who are respectively in their eighth, fifth, and second years of Foreign Missionary work. During the year past their work has been so distinct as to require separate notice.

#### MR. MORTON'S WORK.

During the year past Mr. Morton visited his native land with wife and family and therefore gave less direct work in the mission field than during any year of the previous six. During the first quarter he was engaged in connection with Mr. Grant

as described in former reports in teaching and preaching in different portions of the Naparimas from San Fernando to Iere. Near the end of April he left Trinidad and spent four weeks very usefully in Bermuda, visiting our congregations and Sabbath Schools there, interesting ministers and people in the work, and receiving liberal collections from the congregations of Warwick and Hamilton. June, July, August, September and October were spent in the Provinces, but chiefly in Nova Scotia, of which Mr. and Mrs. Morton were both natives, and where their parents and friends chiefly reside. But Mr. Morton's time was not spent chiefly among friends and social enjoyments. He visited and addressed 48 congregations from Yarmouth to Barney's River in one direction and to St. John N. B. in another, taking up collections in nearly all. He met the two Synods in the Lower Provinces in June and in October and gave accounts of the work, which his brethren who were present will well remember, and he attended, with the Board's hearty concurrence, the meeting of the Evangelical Alliance in the City of Montreal. Leaving Halifax Nov. 2nd, he reached home Nov. 25th, thankful for protection by sea and land, and for return to the work which God has owned and blessed. In connection with the visit of Mr. and Mrs. Morton, the Church as a whole has much cause to be thankful, for they were while among us still engaged in their Master's work. Our chief regret on review is that the rush of business at both Synod meetings rendered it impossible for many of the brethren to enjoy social intercourse with our beloved missionary and family, and prevented such an affectionate and considerate farewell as our hearts longed for.

#### MR. GRANT'S WORK.

As the work of the two Senior missionaries devolved, in great measure, on Mr. Grant during a great part of 1874, its chief features are brought out in Mr. Grant's Annual Report.

#### SCHOOLS

Eight Estate Schools (and for a time were under Mr. Grant's charge, containing 216 enrolled pupils and 147 in daily attendance. By adding the San Fernando School to these, we have a total enrolment of 333, and in daily attendance 280. Here is a most important agency, and the superintendence of these schools occupied part of four days out of nearly every week. In the Estate Schools religious instruction is imparted daily, and in connection with the San Fernando School, which is endowed, religious instruction is communicated at a separate hour, either daily, or twice a week, according to the age of the pupils.

On the Lord's day the Sabbath School has been held from 8 to 9.30, with an attendance of between 70 and 80, rising one day as high as 95. Young men of the Presbyterian congregation have given valuable aid in teaching, and aiding the children in singing, while the ladies of the same congregation have taken part in these labors of love, and all have found themselves rewarded by the progress of their pupils, 14 of whom at a late quarterly review repeated accurately the answers to questions in a Catechism, containing 30 pages. These 14 are now promoted, and are striving to understand and to remember the definitions of the Westminster Divines as embodied in that honoured standard, the Shorter Catechism.

An English service follows for the benefit of Chinese and Madras, who do not understand Hindoostani at all or very imperfectly, with an average attendance of nearly 50. Then at 2 p. m., there is regular service in Hindustani, in which Mr. Morton has had the aid of Lal Behari, C. M. and T. Cockey. These are the chief acts of worship on the Lord's day, and every people should take note of them that, while enjoying their own solemn holy day and its hallowed ordinances, they may visit the thought, their dear brethren in San Fernando, and invoke upon them the rich blessing of the Divine Presence.

MR. CHRISTIE'S WORK.

Mr. Christie's district is in the Couva, one of the largest and most important in the Island. It is six miles by seven the wealthiest and most fertile portion of the ward, the land is flat, bordering on grove swamps, and therefore trying to European constitutions, but Providence has provided for Mr. and Mrs. Christie a comfortable house in a healthy locality, so that they have suffered but little from sickness, and the whole Church should feel thankful that the lines have thus fallen to them in pleasant places. As it is important that the disposition of each missionary should be understood, Mr. Christie's description of his field is here reproduced:

The estates here except one are connected with the mission. On these twelve there are about 2000 Coolies. There is a large proportion of free Coolies in the villages around, and there are Government settlements of free men within four or five miles, so that the whole number of Coolies within reach is something over 4000. So far as I meet with them they are easy of approach, listen attentively and often ask questions which show that they think seriously of the subject of religion. This can be said for the most part only of the men. Women usually do not take the same

interest. They seem to consider themselves an inferior class and they allow the men to do the thinking for them. At meetings on estates a few drawn by curiosity will gather round the outskirts, but they pay very little attention to what is said. A warm hearted Christian woman by going in among them might be instrumental in doing much good, and I hope that before long the way may be opened for the coming of a few such labourers.

The Couva field must not be looked upon as a new or an uncultivated one, as Mr. Morton has been accustomed for several years to pay fortnightly visits to this place, holding services and looking after the schools.

Mr. Christie describes his work as threefold, 1st, study of the language; 2nd, visiting of the people, and thirdly superintendence of the Schools. Respecting the first, though it involves the greatest amount of labour to him, it is sufficient here to say, that he is making good progress and can converse with the people, being able to make himself understood, but of course finding greater difficulty to understand them. Respecting the second he has visited in various ways, at homes and at schools, but chiefly by meeting, along with an assistant and interpreter, with people invited to assemble at an Estate hospital, or at the house of a leading Coolie. Thus he has met audiences of all sizes, from 10 to 100, has had a respectful hearing, awakened an interest and answered the questions of the inquiring.

Respecting Schools, he found two in operation, inherited from Mr. Morton on Esperanza and Exchange Estates, and a third, Sevilla closed unavoidably for a season, was soon reopened. A Sabbath School has also been kept up on these three Estates. Mr. Christie says:

"It was in regard to the schools that the severity of the season was most felt. A very large number of children on all the estates were sick, and the roads were so bad that the younger children were often not able to come to the schools. The following is the report for the year:

Name of School.	On Roll.			Attendance.		
	Coolies.	Creoles.	Total.	Coolies.	Creoles.	Total.
Esperanza....	21	8	29	14	4	18
Sevilla.....	24	1	20	18	1	19
Exchange....	27	..	27	20	..	20

Two more schools are needed, one on Perseverance estate, and one on Spring and Caraccas estates. I expect to open both of them on the 1st of February. One of the teachers I expect to employ has received his education in the Esperanza school. He is able to read well in any or-

dinary English book, writes a good hand, has some knowledge of Grammar and Geography, and is well on in Arithmetic."

Mr. Christie has felt encouraged by the desire of the free Coolies to have their children taught to read in English, by his access to the people generally, and the liberality of the Proprietors of the estates, who have met the expenses of his department of the mission to the extent of \$2000 and upwards. The Spring school has been provided for from the children's fund.

#### NEW EVANGELISTS AND NEW ARRANGEMENTS.

Lal Bihari, a native evangelist, has done good service during the year. During Mr. Morton's absence his aid was most precious and helping to Mr. Grant who thus speaks of him:

Lal Bihari has fully justified our expectations. He is humble, studious, faithful, really watching for opportunities of doing good. When I visited the schools he usually accompanied me, and when I was engaged in examining and pushing up the school, he would visit the estate hospital or go from house to house. His work has been constant, sometimes arduous, but not to the neglect of his studies. A mind furnished with truth is a guarantee for stability and the principal element of power, and therefore I have endeavored to unite diligent study with active usefulness. Lal Bihari is a valuable agent in our mission, and the money spent in the support of such men is well laid out."

On many grounds this is matter for thanksgiving, and the Board feel persuaded that his supporters, the young men in Dr. Bayne's congregation, will feel strengthened to continue their liberality and rewarded by such tokens of his usefulness,—while other congregations may be led to follow so good an example.

John A. McDonald is a Mission teacher. He offered his services through Mr. Morton last Summer. He was a young man of piety and promise, of good education but delicate health. On this account the Board did not feel warranted to send him forth as their agent, but were willing to do so, if friends were to provide the means in full knowledge of the facts of the case. Through Mr. Morton chiefly, the means were furnished, and Mr. McDonald is now actively employed in work congenial to his taste, and beneficial to the mission. He has greatly relieved Mr. Grant from constant oversight of Schools in town and country and is studying the language; so that while Mr. Grant can give his strength more unreservedly to preaching Christ in public and in private, the mission teacher is qualifying himself for more directly evangelistic work also.

#### THE NEW ARRANGEMENTS

to be reported, commenced immediately after Mr. Morton's return, and arose out of the progress of the work. Before Mr. Grant's arrival in Trinidad the need of a missionary at San Fernando had become apparent, and the second missionary made his abode there. Before Mr. Grant was able to speak in Hindustani, Mr. Morton, partly from the salubrity of Iero village, and partly from the exigencies of the work, removed thither, and the two brethren wrought in harmony and the Lord blessed their work.

At the close of 1874, after Mr. Morton's return, it was thought that the time was come for a new departure, and Mr. Morton, who had recently relinquished a large part of his field and three schools to Mr. Christie, offered to break new ground and to leave San Fernando and its connected schools under charge of Mr. Grant. With the concurrence of this Board obtained by Mr. Morton while in Nova Scotia, and by the unanimous decision of the Mission Conference, this measure was decided upon, and the Naparimas have been divided into two districts, that of San Fernando and that of Petite Morne. The latter was assigned to Mr. Morton, who has consented while he continues to reside in San Fernando, to superintend the school in the town. For the cordial co-operation of the two brethren hitherto, and for their wisdom, self-denial, and disinterestedness in recent changes, we feel thankful to the Father of mercies and to the author of all spiritual gifts and graces.

#### STATE OF THE ACCOUNTS.

The state of the funds will be learned most fully from the accompanying accounts. In the meantime the following outline will suffice:

Our ordinary receipts have been.....	\$675
We have received large and liberal bequests from the late J. McDonald of Green Hill.	
First instalment to For. Missions, \$933 34	
For Trinidad Missionaries, special 466 67 140	
From Crerar Reserve Fund.....	471

Total Receipts.....	\$667
The \$466.67 have been remitted to the Brethren in Trinidad.....	466 67
We had a balance against us at the opening of the account.....	1132 40
Expenditure.....	7005 17
Last year's Debit.....	\$1132 40
Paid.....	467 94

May 20. Bal. due Treas. at date. \$864 46

#### "DAYSRING"—SUPPLEMENTARY

The Board desire in this supplementary statement to acknowledge zeal and liberality of the Sabbath Schools and collectors of children generally, in every part of church of the Lower Provinces in providing for payment of our proportion of expenditure for support of The Dayspring and the Trinidad Schools. The following

condensation of the Report respecting the *Dayspring* published by the Committee in charge

### THE "DAYSRING."

"The new and superior vessel which we have had at our service during the past year, and by which the calamity sustained by the Mission in the loss of the former *Dayspring* has been so fully repaired, while affording matter of congratulation to our supporters and ourselves, ought also to call forth our special gratitude to the Giver of all good, increase our confidence in Him, and encourage us to persevere in the onerous carrying of evangelistic operations in the New Hebrides.

The price of the vessel, including the cost of alterations and fittings, &c., was £3,800 stg. Of this amount £2,000—the sum in which the old *Dayspring* was insured—were paid up by the Insurance Societies, and the Presbyterian Churches of the Australian Colonies were appealed to for the rest. That appeal met with a hearty and prompt response, the practical result of it being the receipt in the course of a few weeks of a sum amply sufficient to meet all demands for the purchase and fitting up of the vessel.

Our renewed *Dayspring* is a three-masted schooner of 160 tons register, and is built after the model of the well-known Aberdeen ships." Her dimensions are as follows:—Length from stem to stern, 110 feet; main breadth, 20 feet; depth of hold, 10 feet 4 inches.

She is a vessel of excellent sea-going qualities; her sailing powers are even superior to those of the former *Dayspring*. With a good quarterly breeze she sails at the rate of twelve or thirteen knots per hour; and, with the wind "dead ahead," at the rate of four and a half knots in her course per hour.

No small skill and taste have been evinced in ordering the internal arrangements of the vessel. Every inch of available room has been turned, in one way or other, to a useful purpose. Besides suitable apartments for the captain, officers, steward and crew, and for the teachers, there are seven cabins containing two sleeping berths each for Missionary passengers; there is also a dining room; and the whole is fitted up with special attention to ventilation and convenience. On deck also there is a house for the sufficient number of berths for the crew and cook.

The *Dayspring* is commanded by Captain Jenkins. The ship's company consists of the first mate, a carpenter, a second mate, a steward, four able seamen, one cook, and a boat's crew of four natives. So far as we have seen and are permitted to judge, have performed their

respective duties with care and efficiency. Their moral conduct has been, for the most part, exemplary and unexceptional. With two or three exceptions they are either pledged or practical abstainers; the exceptions are temperate. Worship is conducted on board regularly every morning and evening, when all attend who can. A weekly prayer meeting, in which the captain, officers and some of the crew take part, is held every Wednesday evening at half-past seven o'clock; and, when a Missionary is on board, Divine Service is conducted twice on the Lord's Day.

The *Dayspring*, after undergoing the necessary alterations, took her departure from Sydney for the New Hebrides on April 4th, and, after a favourable passage of twelve days, cast anchor in Ancelgahat harbour, Aneityum, on the 16th of the same month.

She had on board Rev. J. G. Paton, Mrs. Paton, their two children and one native nurse for Aniwa; Rev. J. Copeland, for Futuna; Rev. J. Goodwill, Mrs. Goodwill, their two children and one native nurse for Aneityum; and the Rev. Dr. Steel, of Sydney, who availed himself of the opportunity of paying a visit to all the Mission Stations in the group.

As cargo she had on board a quantity of Mission goods from Scotland for some of the Scotch Missionaries, and the usual supplies from the Colonies for the Missionaries.

After Mr. Murray's letters and goods had been delivered she proceeded north as far as Santo, called, on her way, at Futuna, where she landed Mr. Copeland and his goods; at Aniwa, where she landed Mr. Paton and his family and goods, and at all the other stations occupied by Missionaries, there to land their mails and goods.

She reached her destination at Santo on the 14th of May; and, after a stay of three hours and a half there, left again for the Southern Islands. On her way South she collected the Missionaries, and took them to the Annual Meeting of the Mission Synod.

On the 6th of June she again cast anchor in Ancelgahat harbour, Aneityum.

The meeting of Synod was held at the station of the Rev. James D. Murray. It opened on the 8th of June, and continued till the 16th. All the Brethren were present except Mr. McKenzie, who found it impracticable to leave his family.

On the 18th of June the vessel left Aneityum for the purpose of returning the Missionaries to their various stations.

On the 29th of June she started again from Nguna, and, proceeding south, called at all the stations, took Mr. and Mrs. Watt on board at Kwamera for Australia, and arrived again at Aneityum on the 13th of July.

On the 16th of July she sailed for Sydney, with the following passengers on board, viz., Rev. J. Goodwill, Mrs. Goodwill and their two children, Rev. W. Watt and Mrs. Watt, and Rev. Dr. Steel. After a rough passage of thirteen days, she arrived on the 29th of the same month.

On the 18th of August she again left Sydney for the New Hebrides, bringing Mr. and Mrs. Watt back to Tana, and a quantity of goods to all the Missionaries in the group. After a run of twelve days she again returned to Aneityum, on the 30th of August.

On the 3rd of September she left for the northern islands, Mr. Murray accompanying her as deputation, and his wife and child for the benefit of their health. She took on board at Aneityum, seventeen natives to assist the Missionaries on Tana in house-building and other manual labours. On the 10th of the same month she called at Kwamera, and landed Mr. and Mrs. Watt and their goods. After having visited all the stations occupied by Missionaries she proceeded to Santo.

On the 20th of September the vessel came to anchor in Cape Lisburne harbour. Here, we were disappointed in not seeing any natives for twenty-four hours, and then, only after we had gone in quest of them. First, we went ashore to the mission house, but saw no human being. We therefore betook ourselves to the boat, and, after sailing a few miles along the coast, fell in with a few of the objects of our search. A small company of natives not unusually savage looking, but all apparently terror-stricken made their appearance on the beach. Two of them waded out to our boat to pilot her to the proper boat-entrance. We went ashore here and spent about an hour and a half in the native village.

On the 22nd of Sept. the vessel left Santo for Aneityum. On her way south, besides calling at all the Stations occupied by missionaries and native teachers, for the purpose of landing mails and parcels, she visited Portinia Bay and Cook's Bay in Erromanga. The objects of those visits was, to bring some native teachers from Dillon's Bay—the principal station on the island—to the latter place, and to ascertain the disposition of the people at the former whether they were willing to have teachers settled among them or not. One opening, near where the lamented Jas. D. Gordon fell by the hand of violence, was secured for a teacher. Some of the men with whom we met in this region seemed to have very little confidence in us. They were disposed to keep aloof from us. They were of a most unprepossessing appearance. We thought they were men not to be trusted. A few, however, were quite friendly. At Cook's Bay there are several teachers sta-

tioned, and the people are desirous of retaining a missionary. There are upward of a hundred people round the Bay who meet for public worship, and who are, therefore, I suppose, entitled to receive the name of Christians. It was intended that the vessel should go round the whole island and visit a place, called Ifou, on her way but adverse winds prevented this arrangement from being carried out. Mr. and Mrs. Robertson and their little one accompanied the vessel during her six days' voyage from Dillon's Bay to Cook's Bay and back.

On Oct. the 6th, the vessel started from Dillon's Bay for Aneityum.

On the 15th Oct. she arrived at Aname and landed Mr. and Mrs. Murray and their child and servant, and reached Anelgauhat harbour the same day, after an absence of nearly six weeks. Mr. Murray's object in remaining at Aname was to assist Mr. Inglis at the Communion there on the Sabbath following.

After lying in Anelgauhat harbour twelve days for repairs, the *Dayspring* set out on her fourth and last voyage North, during the present season, on the afternoon of the 27th of Oct., and, on her way, touched at Futuna, Fila and Aniwa.

On Oct. 31st, she came to anchor in Havannah Harbour, Efate; and, on the 10th November, she left that port for Aneityum, calling on her way south, at the various Stations, for the missionaries' letters and orders, and at Futuna to take on board Mr. Copeland for Sydney, where his family has been living since last year, on account of illness.

On Nov. 22nd, she returned to Anelgauhat harbour, and, on the 27th, took her departure thence, for Sydney, where she arrived on the 7th of December.

She has thus made, during the season six visits to Aneityum, seven to Tana, eight to Futuna, nine to Aniwa, nine to Dillon's Bay, one to Portinia Bay and Cook's Bay, eight to Fil Harbour, five to Havannah Harbour, five to Erakor, four to Nguna, two to Mataso, two to Santo, and two to Sydney.

From the preceding statement the friends who support the Mission Ship will see that she has been kept in active service during the whole of the sailing season. We are thankful to be able to say that she has accomplished all her voyages successfully and that she has been of invaluable use, in many ways, in enabling us to carry on the work of the Lord on these islands. She has been exposed to perils from gales, calms, currents, shoals and reefs; but, by the kind providential care of Him who causes the winds and waves to obey, she has not sustained any serious damage."

TRINIDAD SCHOOLS.

Besides providing £250 stg. annually to keep the *Dayspring* at the service of the New Hebrides missionaries, the children's fund has been of great service in Trinidad. The numerous Schools there make no draw on the proper funds of the Board. They have in the main been sustained by the liberality of friends of the missionaries in Trinidad. Forty dollars per annum are provided for Mr. Morton's schools, by the children of St. John's Church, Chatham, and the remainder is now provided from the children's fund.

During the year children have provided for roofing of premises in San Fernando, for removal to new school room, for fencing school lot, &c., \$112.21, for Pictorial illustrations, \$4.50, for John Godai's salary, \$40.50, for Lal Behari, before he was provided for by Dr. Bayne's young men, \$100, to meet balance on San Fernando school account, \$109.50, for Mr. Christie's school at Canacass Estate, \$37.50 for the half year, and \$40 at Mr. Morton's recommendation, to be laid out by Mr. Grant for the general benefit of the mission schools as circumstances might demand, besides providing one-sixth of the salary of the agent of the Church. This is not all, and what this comes to within five dollars of making \$,00. When we say that after doing all this the balance of the fund is over \$1000, it is a high testimonial to the children of the church, all of whom seem to have done well, and some have contributed munificently.

In expressing thanks to all, special mention should be made of St. Joseph's, Erskine Church, and Cote St., Montreal, of Pearl Church, Hamilton, Ont., and of Huron Bay St., formerly Dr. Jennings, all of which have sent us donations, either to the *Dayspring* or to the Foreign Mission funds.

Respectfully submitted, by order of Board,  
P. G. MCGREGOR, Secretary.

REPORT OF THE BOARD OF SUPERINTENDENCE OF THE THEOLOGICAL HALL, 1874-5.

The annual report of this Board is herewith submitted with feelings of gratitude to God for His goodness to Professors and students during the session recently closed, and for indications of revival and progress. The attendance shows a slight movement in the right direction, and other indications of promise are perceptible. We have in the first place to ask attention to the Reports of the Professors which contain the prominent facts connected with the work of the present session.

MR. MCKNIGHT'S REPORT ON SESSION OF 1874-5.

HALIFAX, 9th April, 1875.

The session which closes to-day has been one, for the most part, of steady, arduous labour. Partial interruptions, from sickness or other causes, were slight, and soon passed away. For health and power to work, and freedom from distraction in prosecuting the studies of the session, it becomes Teachers and Students alike to thank the Giver of all good.

As respects numbers, it is still the day of small things with us. There are ten students. Two of these have now completed their curriculum; three are in their second year of Theological study, and five in their first year. It is to be hoped that the deepened interest in spiritual things that has been manifested this spring in various parts of the country will lead to an increase in the number of students for the ministry. The present numbers are inadequate to meet the wants of the Church at home and abroad.

The work of the Theological class presented the usual combination of two methods of instruction: by lecture, and by the use of text-books. One day in the week was given to a conversational exercise on the third volume of Hodge's Systematic Theology. The theme of lecture on other days was the Person and Work of Christ, as outlined, with progressive clearness, in ancient prophecy, as exhibited in the fulness of time, when the Word was made flesh and dwelt among us—and as described by the Apostles, who were eye-witnesses of his majesty.

In Church History, apart from some brief notices of the Christology of the second century, all the work was done by text-book. We went over D'Aubigne's History of the Reformation. We also went through a course of Pastoral Theology in the same way, using Dr. Blaikie's Manual entitled, "For the work of the ministry."

The reading of Essays and Hall Discourses formed an interesting part of our class work. The duty of criticizing keeps the class on the alert; the work of criticism is more minutely and thoroughly performed than if the professor kept the matter entirely in his own hands, and the exercise serves as a valuable training in the art of speaking extempore.

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

Respectfully submitted,

A. MCKNIGHT.

PROFESSOR CURRIE'S REPORT.

During the term just closed, as formerly I conducted three classes every day—a.

Junior Hebrew, a Senior Hebrew, and an Exegetical. The Junior Hebrew was attended by five students, all of the first year. This class overtook a full outline of the grammar of the language, and translated all the exercises contained in Green's Elementary Hebrew Reader—a text book introduced for the first time. Considerable attention was also paid to Hebrew composition.

The Senior Hebrew Class was attended by five students, three of whom were of the second year, and two of the third. Selections from some of the more difficult parts of the Hebrew Scriptures were read, and the important words carefully analyzed. The exegesis of these passages received attention so far as time, and the state of advancement of the class permitted. Several chapters of a Hebrew translation of the New Testament were also studied. Of Chaldee, six chapters of Daniel and Ezra were read, also extracts from the Targums of Onkelos and Jonathan. Towards the close of the session some time was devoted to Syriac; an acquaintance was formed with the elements of the grammar, and selections from the Peshito were taken as first lessons.

The Exegetical class was attended by all the students. Once a week I delivered a written lecture. The subject of discussion was the Criticism of the Hebrew Text. After a few lectures on the Shemitic languages by way of introduction, I endeavoured to give as full an outline as possible of the history of the transmission of the text, and of the means available for testing its present condition, and of restoring it, in cases of corruption, to its original form. Once a week I conducted an examination on Biblical Geography and Antiquities, using as a text book Barrows' admirable work on these subjects. Three days of the week were devoted to Greek exegesis. Ten chapters of the 1st Epistle to the Corinthians were read, and the hermeneutical canons applied in the exposition. The special object aimed at in this exercise was to habituate the student to the use of sound principles of interpretation.

To all of the students two essays were prescribed—one on the Shemitic languages, and the other on the History of the Hebrew Text. In addition, the students of the second year prepared a Hebrew and a Greek critical exercise on subjects assigned at the close of the preceding session. These compositions were read in the class, and criticised by the students themselves as well as by the chair,—an exercise which while occupying considerable time has proved highly beneficial.

As on former occasions I have much pleasure in testifying to the christian de-

partment and the commendable diligence of the students.

Respectfully submitted,

JOHN CURRIE,

*Prof. of Hebrew and Exegetics.*

*Halifax, 10th April, 1875.*

P. S.—I preached 70 times during the twelve months.

The Session of which the foregoing accounts are furnished, was opened on the evening of the first Wednesday of November, by an able and suggestive lecture delivered in Calmairs' Church, by Rev. Mr McKnight. Subject: "The ideal Church of the Future," a large and most attentive audience being present, and testifying a lively interest in the Church of "the present," as well as in that of the future.

The closing services were held in the same place on the 9th of April, and a still larger audience assembled with the students to hear a lecture from Rev. R. F. Burns, D. D., on "Some phases of modern Infidelity." The Dr.'s admirable lecture was followed with an able and stirring address by Rev. G. M. Grant, showing the importance of a proper University training as a preparation for the study of theology, and the duty of the Church so soon to be united in the Lower Colonies, to maintain, and to add to the efficiency of, its theological school.

#### STUDENTS ABROAD.

Besides the ten students in attendance on our own Professors, there have been six abroad at Princeton and Edinburgh, making the whole number 16, but giving promise at the farthest of only five preachers coming forth per annum. While contributors to the maintenance of our own Institution will feel regret that the proportion of students going abroad is so large, the most thoughtful and zealous will be chiefly affected by the self-evident fact, that our Church must be hampered and hindered in her work for Christ, at home and abroad, until a larger number of our youth devote themselves to the work of preaching the everlasting Gospel. There are wide stretches of country here and there, from which no aspirant from the ministry has come, so far. There are Churches in considerable numbers which have been receiving minister after minister, and we have to hear of the first man given in return, to carry the Gospel to others in destitute places. But we hope for better things. The Lord's blessing has been descending abundantly during the two seasons past, on those parts of our Church which have done most in furnishing preachers of the Gospel, and this Divine visitation extends, we confidently anticipate as one blessed result, though it may not be immediate, that it

of the sons of those spiritually enriched, and of young men drawn to Jesus, will engage in the work of prophesying.

#### ANOTHER PROFESSOR.

We may presume that it is already known that the hope entertained by the Synod at its adjournment last July, that the co-operation of a Professor of Church History and Apologetics, likely to be appointed by the Sister Synod, or rather in response to an application from a Committee of that Body was not realized. This did not arise from any want of zeal or activity on the part of that Committee, but from circumstances which they could not control. When on the very point of succeeding, and after their Professor had been named, and had consented to come, they learned with deep regret that unexpected hindrances had presented themselves, causing disappointment, both to them and us; and so all parties were constrained simply to bow to the inevitable, and to wait for another season.

#### REMITTS FROM SYNOD.

The Board have next to report in what manner and to what extent they have carried out the directions given them by Synod, on several points of practical moment.

*First,* The Board has paid its Professors at the rate of \$1500 per annum, and dated the increase from the 1st July, the time when the resolution passed the Synod.

*Secondly,* They have placed all the Professors supported by Synod, according to direction, on the same footing as respects terms of payment, the theological Professors from this date, receiving their salaries quarterly, in advance, in common with the two Professors paid by this Synod in Dalhousie College.

*Thirdly,* They conferred, as directed, with the Governors of Dalhousie College, respecting our present obligations, to support two Professors, and the possibility if not probability, that these engagements might be so affected by the approaching Union, as to require the withdrawal of the support of one of the two Professorships at present guaranteed by Synod.

This Board assured the Board of Governors that no resolution of withdrawal had been passed or even proposed, but that the Synod thought that the Government of the Province should be respectfully requested to increase the grant for the benefit of the College, and thus take a step in advance towards founding an Arts Course for the whole people, and to be supported by the people's money.

The governors gave a respectful consideration to the views set forth, and expressed their intention to make such an application to the Executive and Legislature, apart from any action which the Synod

might find necessary in the way of withdrawal, and added that they would feel thankful if we could support them in their appeal to the Legislature for further aid.

*Fourthly,* The Board without long delay sent a respectful request for an interview with the Executive Government of the Province, on the same subject, as will appear from the subjoined paper presented for their consideration.

*To the Honorable the Provincial Secretary, and Members of the Executive Council of the Province of Nova Scotia:*

The Board of Superintendence of Education having been instructed by the Synod of the Presbyterian Church of the Lower Provinces to take into consideration the relation of the Church, as a body, to Dalhousie College, and to confer with the Government of the Province on the matter of denominational grants, desire most respectfully to lay before the Government the following statement:—

The Presbyterian Church of the Lower Provinces is now carrying on negotiations which are likely to result in a Union with three other Presbyterian bodies in this Dominion. That Union when consummated may somewhat change the relation which the Church sustains to Dalhousie College; and though we do not apprehend that there will be any immediate necessity for withdrawing our financial aid from that institution, still we deem it very desirable that the College should be placed in such a position that it would not require funds from any Church to make it an efficient Provincial University,—the charter and constitution of Dalhousie College placing it on an entirely Provincial and undenominational basis, upon which we desire to see it still maintained and built up. When we relinquished our own flourishing and vigorous Collegiate institution at Truro, to ally ourselves with Dalhousie College, it was with a view of aiding the Governors of that institution in developing it into an efficient Provincial University, and happily our combined efforts, together with those of another Presbyterian body, have secured a very gratifying measure of success. But we believe the time has now come for us to enquire whether or not Dalhousie College really needs the financial support of our Church in order to carry on its operations efficiently; and we are desirous of knowing whether or not the Government are prepared to assume the entire responsibility of maintaining and further developing the institution, and thus making it in all respects what it is in theory and organization, a thoroughly unsectarian and Provincial University.

In approaching the Government on this

subject, we would respectfully call their attention to the following considerations:

1.—The maintenance of a thoroughly equipped University is not only in perfect harmony with the principles of our Common School Law, but it seems to be the necessary requisite for the complete development of our public school system.

2.—One Provincial University is, in our opinion, sufficient to meet the educational requirements of the Province, and its equipment would not be more than respectable were all the resources of professors, students and means, which Nova Scotia can reasonably furnish concentrated upon its support.

3.—The withdrawal of the Presbyterian bodies from the connection which they at present maintain with Dalhousie College would remove even the semblance of denominational influence from that institution.

Upon these grounds, among others which we might mention, we shall be glad to hear that the Government are prepared to assume the whole responsibility of sustaining Dalhousie College as an efficient Provincial University.

If, however, the Government do not think that the time has come for them to adopt the course which we have suggested, then we feel constrained to press our undoubted claims for a due consideration at their hands in the distribution of the public funds for collegiate institutions. In thus referring to this matter, we wish it to be distinctly understood that we would not, as a body, accept any public money to be applied to sectarian purposes; but when we plead for Dalhousie College, we present our claims on behalf of a Provincial unsectarian institution that has no more connection with our School of Theology than our common day schools have with our Sabbath Schools. We are desirous of having the recognized principle of our common school law applied to higher education, viz.: that no sectarian institution be supported by the public money. In the present state of matters, however, we feel it to be a duty which we owe to ourselves, as well as to the cause of higher education, to call the attention of the Government to the fact that the body of citizens which we represent, have a right to their share of the public money for the unsectarian institution with which they are allied. We represent two bodies, the Free Church and the Presbyterian Church of Nova Scotia, and in supporting Dalhousie College, we are allied with the Kirk of Scotland in this Province. Each of these bodies would, according to the present mode of distributing college grants, be fairly entitled to the sum of at least \$1400 a year from the public treasury.

The Roman Catholics get \$2800 for their denominational colleges. The Episcopalians get \$1400 for theirs; and the Wes-

leyans and Baptists get each the same amount. Now we wish to remind the government that the Presbyterians are the most numerous denomination in the Province and their claim to a fair share of the public money for collegiate purposes cannot be denied. We would therefore most respectfully ask the Government, if they are not prepared to assume the entire responsibility of supporting Dalhousie College, whether or not they are prepared to pay over to the secretary of the Board of Governors the amount which would be justly awarded to us as a denomination, for the benefit of Dalhousie College.

In presenting this claim on behalf of the college we desire to call the attention of the government to the fact that the Presbyterians have never hitherto received their fair share of the public money for collegiate purposes and thereby a very large saving has hitherto been effected to the Province. If the request which we now present be granted, the money will be appropriated for the benefit of a Provincial institution which is furthering the best interests of higher undenominational education in the country.

*Halifax, Oct. 19th, 1874.*

#### ACTION OF THE LEGISLATURE.

The Executive heard respectfully all we had to say in explanation, and, without expressing their own views, promised to take the matter into consideration. It is probable however that such consideration was postponed in presence of other matters of more pressing necessity; and when the Legislature assembled, it was found that the Government had been reconstructed, and that the matter remained undisposed of and probably unconsidered. The greatest readiness however was manifested to afford us a second interview, at which the new members of the administration might hear our views. The Committee to which this matter had been referred by the Board accepted the opportunity granted, and aided by Rev. G. M. Grant and A. James, Esq., presented the case anew and with some additional arguments.

The views presented by the Committee were that we did not ask anything for ourselves as a denomination, that we respectfully urged the Government to make Dalhousie the Provincial University, and, as a step in that direction, to aid the Governors to the same extent at least, that they would feel obligated to give grants to the Presbyterian bodies, if they were pressing their claims in favour of denominational institutions.

The Executive having reserved the matter for consideration, cheerfully consented that the paper presented to them formerly, and now again read, should be placed in the hands of the members of the House of

Assembly, and of the Legislature Council, which was accordingly done.

The Governors of the College had also an interview with the Executive and presented a powerful appeal for augmented support. The result of these consecutive applications has been an additional grant of \$1800 per annum. Whether this grant will enable the Governors to relieve the Synod of some share of financial responsibility this Board cannot at present say. A Committee has been appointed to confer on the subject with the Board of Governors, the result of which will be laid before Synod in a brief supplementary report.

The Synod will learn with satisfaction that the last session of Dalhousie College was fully equal in all respects to any previous session. The number of students, their proficiency and promise, the graduation and the whole proceedings of the Convocation shewed life, progress among the students, and enthusiasm in friends and supporters.

#### FINANCIAL.

Our account shews a larger expenditure than usual. Our account when balanced stands thus:—

Credit.....	\$7475 33
Debit.....	7397 14
Balance against us.....	421 31

respecting which a few explanations should be offered. At last Synod there was a balance on hand of \$536.29 to which the Synod directed \$146 of capital paid in at the time should be added and \$200 additional paid to each of the four Professors for the year then past. The difference was \$117.71, which with \$42 due to the agent for salary of 1873-74, caused our account really to open with a deficiency of \$159.71. The addition to the Professors' salaries for 1874-75, amounts in all to \$1200, and when it is considered that no circular was issued and no special appeal made to the Church in any form, for funds, that there was a small addition for Library expenditure and aid to students, and that the real deficiency on the year amounts only to \$261.60, the results must be accepted as somewhat satisfactory. It is true there should be no deficiency, and if all the congregations or all who might reasonably be expected to contribute had done so, the balance would have been on the other side of the account.

A table is appended shewing the contributions by Presbyteries, the average collections over the whole church, and the average in each Presbytery. This is submitted not to laud nor to humiliate any Presbytery, but to meet a desire that has been expressed in Synod and to remove what has been spoken of as a defect in preceding reports.

It will be noticed that the Halifax Pres-

bytery presents the highest average, but the Board do not see that that Presbytery has any special ground of boasting, for one-third of the whole amount has been given by the congregation of Fort Massey which has done nobly again in support of this vital interest of our Church. One other congregation in the same Presbytery is worthy of honourable mention. St. James's, Dartmouth, is not large in numbers nor in means, is burthened too, with a heavy debt, yet it occupies the second place in the support of this scheme, having given ninety dollars to our funds for the past year. From the people of Fort Massey congregation we have received three hundred dollars.

#### PROFESSOR POLLOK.

It was when they had proceeded thus far in the preparation of this report, that the Board received the intelligence of the arrival of Rev. Allan Pollok, the Professor of Apologetics and Church History, appointed by the Colonial Committee of the Church of Scotland at the request of the Committee of the Synod of the Maritime Provinces. The Board embraces this early opportunity of expressing feelings of liveliest satisfaction and of gratitude to God for this auspicious fact. We see in it one of the most gratifying effects of the approaching Union. With an augmented staff of Professors, and an increasing number of students we have grounds for anticipating an enlarged interest and sympathy from our congregations generally. We trust a new era is dawning upon us, and we look forward to a more rapid advancement of the Kingdom of Christ in these Provinces by the sea. Arise O Lord and plead thine own cause, and let thy kingdom come!

#### CONTRIBUTIONS BY PRESBYTERIES.

Halifax Presbytery,	22 Congregat's.	\$334 11
Pictou "	15 "	367 61
P. E. Island "	15 "	333 22
Truro "	8 "	293 15
Lunenburg & Yarmouth,	6 "	110 75
St. John,	14 "	104 50
Miramichi,	4 "	74 24
Victoria and Richmond,	3 "	30 18
Cape Breton,	5 "	64 00
Tatamagouche, Individuals in Wallace.....		8 55

Contributing Congregations 92..... \$2192 39

Average payments by the congregations contributing..... \$24 00

Average in Halifax Presbytery.....	\$7 00
" Pictou "	24 45
" Truro "	25 37
" P. E. Island "	22 21
" Lunenburg & Yarmouth Pres.	18 40
" St. John Presbytery.....	11 61
" Miramichi "	18 56
" Victoria and Richmond Pres....	10 06
" Cape Breton Presbytery.....	13 20

Respectfully submitted, by order of the Board,

P. G. MCGREGOR, Secretary.

## STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Con. in miles.	No. of Adherents, including children.	No. of Families.	No. of Churches.	No. of sittings in these	No. Preach'g stations	No. of Baptisms.
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## PRESBYTERY OF PRINCE EDWARD ISLAND.

1  Alberton and Tignish,	A. F. Carr, M. A.,	20 x 6	890	165	2	600	2	33
2  Bay Fortune, Souris and Gr	J. G. Cameron,	20 x 6	520	104	3	530	...	19
3  Bedeque,	[River, R. S. Patterson, M. A.,	10 x 10	600	90	1	360	6	30
4  Brookfield,	} S. C. Gunn,	20 x 15	300	45	1	250	2	7
5  Clyde River,		20 x 15	170	32	1	130	...	7
6  West River,		20 x 15	300	45	1	400	1	9
7  Brown's Creek & Val. Field	Alex. Munro,	12 x 5	1260	150	2	600	4	40
8  Cavendish,	Isaac Murray,	12 x 10	311	106	2	900	2	31
9  Charlottetown,	J. M. Macleod,	City,	850	113	1	600	2	51
10  Cove Head,	James Allan,	12 x 6	.....	46	1	300	2	18
11  Dundas,	Allan MacLean,	7 x 6	370	75	1	300	3	15
12  East St. Peter's,	Vacant,	8 x 5	455	100	2	600	...	20
13  Mt. Stewart & W. St. Peter's	W. R. Frame,	5 x 11	550	100	2	550	...	20
14  Murray Harbor, [merfield,	Vacant, i	15 x 6	540	66	2	600	2	...
15  N. London North and Sum-	Vacant,	.....	.....	.....	.....	.....	.....	.....
16  N. London South and Gran-	John Murray,	9 x 6	713	125	2	500	1	20
17  Princetown,	[ville, Robert Laird,	10 x 10	890	143	1	700	2	9
18  *Richmond Bay,	Henry Crawford,	25 x 10	700	100	4	1100	2	20
19  Strathalbyn,	Alex. Campbell,	13 x 8	1000	200	1	500	1	30
20  Summerside,	Neil McKay,	.....	750	110	1	450	...	15
21  Tryon and Bonshaw,	Vacant,	16 x 6	400	80	2	450	...	...
22  West Cape and Campbellton,	Charles Fraser,	20 x 14	500	90	2	300	3	11
23  Woodville and Little Sands.	John Sutherland.	9 x 18	1600	200	2	700	6	80

## PRESBYTERY OF TRURO.

1  Onslow,	J. I. Baxter & J. H. Chase,	11 x 16	600	110	3	900	1	7
2  Truro,	Wm. McCulloch, D. D.	10 x 9	1350	260	1	800	3	41
3  Clifton,	James Byers,	4 x 15	800	150	3	850	1	18
4  Upper Londonderry,	Ebenezer Ross,	8 x 6	600	117	3	1100	...	7
5  Great Village,	A. L. Wyllie,	6 x 6	602	113	1	1000	1	15
6  Economy,	J. McG. McKay,	18 x 5	900	170	2	850	2	17
7  Parrsborough,	D. McKinnon,	20 x 24	300	50	3	350	6	8
8  Springside,	J. Sinclair,	10 x 12	620	107	1	750	...	24
9  M. Steviacke and Brookfield	Edwin Smith,	16 x 9	750	140	2	800	1	23
10  Steviacke,	Edward Grant,	10 x 5	938	155	1	1000	1	49
11  Riverside,	Alex. Cameron,	10 x 10	580	108	2	400	1	15
12  Coldstream,	J. Layton,	8 x 15	330	65	2	350	5	9
13  Acadia,	Vacant,	.....	.....	.....	.....	.....	.....	.....
14  Maccan,	Vacant,	.....	.....	.....	.....	.....	.....	.....
15  Truro, 2nd,	Vacant.	.....	.....	.....	.....	.....	.....	.....

## PRESBYTERY OF LUNENBURG AND YARMOUTH.

1  Yarmouth,	George Christie,	8 x 10	428	93	1	200	...	15
2  Lunenburg,	William Duff	8 x 10	470	91	1	500	3	12
3  LaHave,	} Donald McMillan,	10 x 4	500	100	2	600	...	24
Dublin,		{ Catechist,	4 x 5	220	40	2	400	...
4  Clyde and Barrington,	M. S. Henry,	25 x 25	340	68	3	800	3	10
5  Bridgewater,	} P. M. Morrison,	10 x 10	500	85	3	900	4	40
Riversdale,		{ Catechist,	25 x 10	160	30	1	200	5
6  Mahone Bay.	Ebenezer McNab,	12 x 4	430	85	2	500	3	20
7  Chebogue and Carleton,	John C. Meek,	30 x 5	220	33	2	250	1	4
8  Shelburne.	E. D. Millar.	40 x 10	600	110	3	600	5	25

\* Pastor Inducted, 8th Sept., 1874.

STATISTICS OF SYNOD.

No. Communicants.	No. Accessions.	No. Removals.	No. of Elders.	Diets of worship each Sabbath.	Communion services.	Families observing family worship.	No. Sabbath Schools.	No. Teachers.	No. Pupils.	Vols. in Library.	Prayer meetings each week.	Average weekly attendance at do.	Bible Classes.	Attendance at do.	No. of Deacons or Managers.
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PRESBYTERY OF PRINCE EDWARD ISLAND.

285	39	9	10	3	2	65	8	28	165	.....	6	110	.....	6	1
132	4	6	4	3	2	.....	3	10	60	50	2	50	.....	13	2
155	39	1	3	2	2	25	3	7	65	120	2	40	2	40	3
43	8	2	2	1	1	40	1	4	50	230	3	40	1	25	6
20	5	1	1	1	1	.....	1	3	30	20	.....	.....	.....	5	5
41	14	2	5	1	1	30	1	.....	.....	52	3	30	.....	6	6
64	4	4	4	2	1	120	4	25	280	200	.....	200	.....	13	7
240	120	12	7	3	3	70	5	.....	.....	200	20	100	1	50	3
257	144	13	10	2	4	40	1	16	212	370	4	250	1	250	7
70	5	4	2	2	2	.....	4	9	60	50	3	50	2	25	5
40	9	3	3	2	1	50	2	8	50	50	3	20	1	14	5
153	17	7	8	2	2	50	4	12	80	80	2	100	5	100	8
100	1	8	7	2	1	40	3	11	85	.....	3	50	2	40	8
108	63	2	8	1	1	72	5	25	160	50	6	60	1	40	10
322	20	12	9	2	2	62	7	28	220	800	3	145	6	120	3
210	10	10	3	2	2	40	6	24	180	.....	.....	50	5	100	11
95	15	7	1	1	1	170	5	10	130	.....	8	35	.....	5	19
240	132	2	5	2	3	.....	3	25	200	500	4	100	1	20	5
73	.....	6	6	1	1	.....	1	6	40	100	1	150	2	14	5
138	2	2	5	2	2	20	4	9	40	.....	2	50	.....	3	22
146	60	10	7	2	2	150	4	8	56	40	10	100	2	12	7

PRESBYTERY OF TRURO.

184	5	13	9	2	4	75	4	22	150	225	1 1/2	40	2	35	4
437	67	32	9	2	3	150?	5	51	495	960	4	70	1	60	2
145	12	.....	6	2	3	45	3	15	115	170	1	50	1	15	8
135	8	5	9	2	3	.....	2	8	100	.....	2	50	1	18	3
147	8	4	7	2	4	47	2	17	140	200	2	130	1	40	6
238	12	6	11	2	4	.....	1	8	75	150	2	30	1	20	7
100	4	1	9	2	3	20	3	10	50	100	1	15	.....	6	7
202	10	10	8	2	3	94	6	26	225	450	6	200	2	60	2
170	4	1	8	2	3	.....	6	22	120	.....	2	50	.....	7	9
232	19	8	8	2	2	110	4	24	165	.....	6	80	3	50	8
178	18	4	8	2	4	68	3	12	112	180	1 1/2	60	.....	.....	11
108	8	6	7	2	5	.....	4	16	120	100	2	60	1	40	5

PRESBYTERY OF LUNENBURG AND YARMOUTH.

130	13	5	5	2	4	28	1	13	120	400	2	40	.....	5	1
66	1	3	3	2	2	.....	1	8	75	.....	1	40	1	15	2
130	12	4	3	2	4	Few	2	10	160	100	1	100	3	190	3
.....	.....	.....	.....	.....	.....	.....	2	.....	.....	.....	1	.....	.....	.....	.....
68	4	6	4	2	2	.....	4	17	90	200	1	20	4	40	5
101	5	.....	4	3	3	About 30,	4	20	180	700	2	40	3	20	9
34	.....	.....	.....	.....	.....	About 10,	4	.....	.....	.....	1	15	3	20	4
40	11	8	4	2	3	.....	1	5	70	150	1-2	20	2	40	6
62	5	3	4	2	6	22	2	12	125	500	1	55	1	30	6
83	9	3	5	3	4	.....	2	14	80	200	1	24	2	20	3

No. of Baptisms.  
 33  
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## STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Method of raising stipend.	Terms and mode of payment.	Annual value of Manse and glebe.	Supplement received.	Debt on Congregational property.	Balance due the Pastor.	Stipend promised.
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## PRESBYTERY OF PRINCE EDWARD ISLAND.

1 Alberton and Tignish,	Weekly offer	Quarterly,	.....	.....	\$230	\$60	\$650
2 Bay Fortune, Souris & Gr.	Subscription	Half yearly,	.....	\$100	.....	.....	500
3 Bedeque, [River,	W. O. & P. R.	Cash,	.....	.....	.....	14	450
4 Brookfield,	Vol. sub.	C. half yearly,	.....	.....	.....	.....	243 33
5 Clyde River,	Vol. sub.	Cash do.	.....	.....	.....	.....	162 22
6 West River,	Vol. sub.	Cash do.	\$65	.....	240	.....	243 33
7 Brown's Creek and Valley	Pew Rent.	Cash yearly,	100	.....	.....	.....	500
8 Cavendish, [Field,	Subscription	Half yearly,	16	.....	.....	.....	760
9 Charlottetown,	Sub. and col.	Weekly,	130	.....	2592	.....	1000
10 Cove Head,	Sabbath' ol.	Cash,	.....	80	.....	.....	400
11 Dundas,	Pew R ..	Quarterly,	.....	120	100	.....	400
12 East St. Peter's,	.....	.....	.....	.....	.....	.....	.....
13 M. Stewart & W. St. Peter's	Vol. sub.	Half yearly,	81 27	.....	.....	.....	600
14 Murray Harbor, [field,	Subscription	Half yearly,	48	.....	.....	.....	.....
15 N. London N. & Summer-	.....	.....	.....	.....	.....	.....	.....
16 N. London South & Gran-	Subscription	Half yearly,	150	.....	.....	.....	600
17 Princetown, [ville,	Pew Rent, &c.	Half yearly,	.....	.....	.....	.....	600
18 Richmond Bay,	Sub. and col.	Quarterly,	.....	.....	.....	.....	650
19 Strathalbyn,	Subscription	Half yearly,	60	.....	.....	.....	500
20 Summerside,	W. offering.	Monthly,	150	.....	400	.....	720
21 Tryon and Bonshaw,	P. R. & sub.	Half yearly,	.....	.....	.....	20	.....
22 West Cape & Campbellton,	Subscription	Yearly,	80	120	93	45	340
23 Woodville & Little Sands,	Subscription	Yearly,	100	.....	1468	.....	600

## PRESBYTERY OF TRURO.

1 Onslow,	Sab. col.	Cash Quarter.	100	.....	2500	.....	\$700
2 Truro,	Sab. col.	Monthly,	\$30	.....	.....	.....	1200
3 Clifton,	Subscription	Quarterly,	30	.....	.....	\$80	600
4 Upper Londonderry,	Subscription	C. half yearly	40	.....	.....	.....	700
5 Great Village,	Subscription	Quarterly,	.....	.....	.....	.....	700
6 Economy,	Subscription	Quarterly,	.....	.....	.....	.....	600
7 Parrsborough,	Sab. col.	Quarterly,	.....	\$100	.....	.....	400
8 Springside,	Sab. col.	Quarterly,	80	.....	.....	.....	700
9 M. Stewiacke & Brookfield	Subscription	Quarterly,	80	.....	.....	.....	700
10 Stewiacke,	Sab. col.	Quarterly,	.....	.....	.....	.....	800
11 Riverside,	Subscription	Quarterly,	.....	.....	.....	.....	650
12 Coldstream,	Sab. col.	Quarterly,	.....	100	.....	.....	500
13 Acadia,	.....	.....	.....	.....	.....	.....	.....
14 Maccan,	.....	.....	.....	.....	.....	.....	.....
15 Truro, 2nd.	.....	.....	.....	.....	.....	.....	.....

## PRESBYTERY OF LUNENBURG AND YARMOUTH.

1 Yarmouth,	W. offering,	Cash quart'ly,	.....	.....	.....	.....	\$500
2 Lunenburg,	W. offering,	Cash quart'ly,	.....	.....	.....	.....	800
3 LaHave,	W. O. & S.	C. semi-ann'y	\$60	.....	.....	.....	600
Dublin,	Subscription	.....	.....	.....	.....	.....	.....
4 Clyde and Barrington,	W. O. & S.	Cash quart'ly,	50	\$90	1500	.....	610
5 Bridgewater,	W. O. & S.	C. semi-ann'y	100	.....	3000	.....	700
Riversdale,	Subscription	.....	.....	160	.....	.....	.....
6 Mahone Bay,	W. offering,	Cash quart'ly,	100	90	60	.....	500
7 Chebogue and Carleton,	Subscription	Quar. in ad.	.....	150	.....	.....	400
8 Shelburne.	Subscription	Cash quart'ly,	30	.....	250	.....	800

STATISTICS OF SYNOD.

Stipend paid.	Church and Manse building and repairs.	Other Congregational purposes.	Synod Fund.	College and Theological Hall.	Home Missions.	Supplementary Fund.	Foreign Missions.	Dayspring.	Other Religious and Benevolent objects.	Total.	Ratio per family.
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PRESBYTERY OF PRINCE EDWARD ISLAND.

\$650	\$548	\$100	\$15	\$30	\$50	.....	\$80	\$7	\$115	\$1595	\$9 66	1
500	550	.....	3	.....	.....	.....	.....	.....	.....	1053	10 12	2
452	.....	30	12	16	16	\$12	98	36	50	722	8 01	3
243 33	.....	100 73	3 92	9 86	12	1	20 02	6 31	10 17	407 27	9 05	4
162 22	.....	48 96	1 27	5 36	6 24	3 35	8	2 62	23	266 25	8 32	5
234 66	315	56 46	2 92	5 87	10 86	2 78	8 73	5	46 66	738 94	16 42	6
650	306 50	10	23 16	7 50	7	.....	40	21	18	1033 16	7 22	7
760	.....	475	10	23 05	30 71	.....	54 27	.....	130	1483 03	14	8
1007 47	354 21	656 32	30	20	34	23	33	7 43	446 92	2612 35	23 12	9
400	.....	.....	8	10	25	25	30	10	30	538	11 70	10
300	200	.....	7	5	5	10	2	1	.....	530	7 07	11
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12
60	135	129 15	21 50	40	20	20	100	.....	115	1180 65	11 81	13
360	1030	7 30	.....	.....	.....	.....	.....	26	24	1447 30	21 77	14
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15
600	229	27	10	.....	15	9 25	37	20	42	1989 25	7 91	16
618 86	80 52	112	25 11	36	50	17 50	137 20	32 48	265	1374 67	9 61	17
325	500	200	15	15	15	15	30	.....	10	1125	11 25	18
500	.....	99	15	.....	5	4	66 70	6	35 50	731 20	3 65	19
850	500	570	32	29 50	30	40	36	67	100	2254 50	20 56	20
60	.....	.....	.....	.....	.....	.....	.....	.....	60	75	75	21
330	.....	20	5	.....	9	10	8	10	10	402	4 46	22
600	336 23	88 92	9	10 19	9	3 41	15	2 40	25 61	1099 81	5 50	23

PRESBYTERY OF TRURO.

\$700	\$900	\$100	\$8	\$25	\$30	\$25	\$64	\$44	\$50	\$1946	17 69	1
1230	300	1216	28	.....	60 96	100	110 96	17 75	236 90	3400 57	13 07	2
600	.....	61	17	15 66	47 98	5	49 40	38 15	124	958 19	6 38	3
700	.....	125	12	30	25	20	43	.....	43	998	8 53	4
700	16	131	26	.....	28 75	15	23 86	35 51	34	1010 12	8 94	5
606	.....	.....	10	14	21	11	73	8	60	797	4 68	6
400	30	.....	6	3	4	3 25	7 16	9 17	.....	462 58	9 25	7
700	30	100	16	30	46	25	45	16	80	1088	10 10	8
700	150	100	28	35	60	47	78	24	88	1310	9 35	9
800	1300	53	24	31	23	27	31 65	25 42	113	2428 07	15 66	10
650	1350	148 80	24	32 89	40 31	28 15	99 27	42 40	113 54	2529 36	23 42	11
500	106	20 50	12 73	15	40 19	24 80	36	21	48 30	824 52	12 68	12
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	14
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15

PRESBYTERY OF LUNENBURG AND YARMOUTH.

72	\$3095	\$166	\$25	\$4	\$12	\$11	\$21	\$28	\$355	\$4442	47 75	1
300	.....	60	.....	.....	.....	.....	.....	.....	50	1110	12 21	2
600	.....	20	10	.....	20	13	40	.....	20	723	7 20	3
150	.....	.....	.....	.....	.....	.....	.....	.....	.....	160	4	.....
630	1068	50	19	12	12	38	34	26	45	1624	28 30	4
700	4000	60	13	25	78	25	58	15	70	5044	59 34	5
.....	.....	.....	.....	.....	200	.....	.....	.....	.....	200	7	.....
500	200	80	8	8	10	19	20	5	50	900	10 58	6
415	1000	46	5 15	.....	6 83	6 50	12	22 80	6	1530 28	40 27	7
300	500	128	13	23	20	30	44	37	42	1637	14 75	8

†Collected for all the Schemes.

## STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and Breadth of Con. in miles.	No. of Adherents, including children.	No. of Families.	No. of Churches.	No. of sittings in these	No. preach'g stations.	No. of Baptisms.
PRESBYTERY OF TATAMAGOUCHE.								
1 New Annan,	James Watson,	11 x 7	600	83	1	345	...	7
2 Wentworth,			.....	.....	.....	.....	.....	.....
4 Goose River & Shinimicas,	W. S. Darragh,	50 x 20	500	20	1	270	3	8
4 River John,	H. B. Mackay,	7 x 7	700	130	1	600	2	18
5 Wallace and Pugwash,	John Munro,	30 x 10	530	109	4	1900	2	16
6 Tatamagouche.	Thos. Sedgwick.	10 x 7	800	150	3	900	...	20

## PRESBYTERY OF PICTOU.

1 New Glasgow,	George Walker,	8 x 8	541	170	1	480	...	32
2 Pictou, Prince Street Ch.,	James Bayne, D. D.,	5 x 5	700	160	1	750	2	16
3 French River,	A. P. Miller,	8 x 8	300	49	1	320	...	12
4 Barney's River,	D. B. Blair,	26 x 19	400	70	1	330	2	14
5 Blue Mountain,			26 x 11	400	70	1	330	...
6 Green Hill,	George Patterson,	9 x 6	450	80	1	650	1	6
7 West River,	James Thompson,	8 x 10	480	74	1	600	...	9
8 L. Harbour & Fisher's Grant,	Wm. Maxwell,	14 x 3	450	110	2	500	...	19
9 Westville,	John Lees,	6 x 5	400	160	1	575	...	48
10 Middle River,			10 x 3	130	28	1	360	...
11 West River,	George Roddick,	10 x 10	750	125	2	1150	2	10
12 Scotsburn,	Alex. Stirling,	9 x 8	350	60	1	300	3	2
13 Saltsprings,			10 x 5	250	40	1	300	3
14 Hopewell,	John Mackinnon,	9 x 4	600	110	1	700	...	18
15 Pictou and vicinity,	Alex. Ross, A. M.,	12 x 16	750	130	2	700	3	15
16 Antigonish & Cape George,	Peter Goodfellow,	30 x 14	660	132	2	500	...	7
17 Stellarton,	Thomas Cumming,	3 x 3	600	115	1	520	...	23
18 New Glasgow,	E. A. McCurdy,	9 x 4	730	146	1	800	...	28
19 East River,	A. McLean Sinclair,	21 x 7	850	150	2	1000	...	43
20 Union Centre and Lochaber,	J. F. Forbes,	20 x 10	780	152	2	1000	1	14
21 Sherbrooke, [St. Mary's,	A. C. Gillies,	14 x 3	700	130	1	400	3	16
22 Glenelg, Caledonia, & E. R.,	Robert Cumming,	50 x 10	1100	200	3	1350	3	24
23 Earltown & West Branch,	William Grant,	22 x 8	774	124	3	1800	...	20
24 Merigomish.	H. McD. Scott.	12 x 4	470	135	1	600	5	10

## PRESBYTERY OF HALIFAX.

1 Annapolis and Bridgetown,	D. S. Gordon,	26 x 3	219	40	2	490	3	5
2 Bermuda, Warwick,	Walter Thorburn,	.....	.....	.....	.....	.....	.....	.....
3 " Hamilton,	K. F. Junor,	2 x 3	220	30	1	300	...	5
4 Cornwallis North,	Joseph Hogg,	10 x 8	365	65	1	400	4	13
5 " West,	Vacant,	12 x 5	102	18	2	700	2	...
6 Do. South and Wolfville,	John B. Logan, A. M.,	16 x 6	225	45	2	600	...	22
7 Dartmouth,	Alexander Falconer,	4 x 3	520	102	1	550	...	8
8 Gay's River and Milford,	Vacant,	14 x 14	360	110	2	700	...	7
9 Halifax, Chalmers',	C. B. Pitblado,	City,	480	83	1	600	...	11
10 " Fort Massey,	Vacant,	City,	400	80	1	700	...	.....
11 " Poplar Grove,	Allan Simpson,	City,	500	100	1	550	...	26
12 " St. John's,	John Forrest,	City,	500	101	1	700	...	17
13 Harbor Grace, Nfld.,	Alexander Ross,	.....	.....	.....	.....	.....	.....	.....
14 Kempt and Walton,	Vacant,	30 x 3	140	49	2	600	2	10
15 Kennetcook and Gore,	John Gauld,	20 x 8	450	95	3	600	...	21
16 Lawrencetown,	Alexander Stuart,	25 x 10	345	57	3	300	1	5
17 Maitland,	L. G. McNeill, M. A.,	15 x 5	500	75	2	600	3	33
18 Musquodoboit, [Grant,	Robert Sedgewick,	28 x 6	.....	240	2	800	1	33
19 M. Harbor and Meagher's	James Rosborough,	30 x 6	254	71	3	580	2	11
20 Newport,	J. D. McGillivray,	15 x 11	324	83	2	600	4	12
21 Nine Mile River & Elmsdale,	John Cameron,	14 x 10	450	86	2	600	1	17
22 Noel,	Samuel Bernard,*	14 x 3	380	80	2	550	5	7
23 Sheet Harbor,	A. B. Dickie,	50 x 12	604	96	4	1070	8	20
24 Shubenacadie,	James McLean,	13 x 13	700	150	2	750	3	31
25 St. Croix & Ellershouse,	J. A. F. Sutherland,*	8 x 3	450	90	1	375	1	8
26 St. John's, Nfld.,	Moses Harvey,	.....	.....	.....	.....	.....	.....	.....
27 Windsor.	A. J. Mowitt.	5 x 5	575	115	1	500	...	13

\* Settled only part of the year.

STATISTICS OF SYNOD.

No. Communicants.	No. Accessions.	No. Removals.	No. of Elders.	Diets of worship each Sabbath.	Communion Services.	Families observing family worship.	No. Sabbath Schools.	No. Teachers.	No. Pupils.	Vols. in Library.	Prayer Meetings each week.	Average weekly attendance.	Bible Classes.	Attendance at do.	No. of Deacons or Managers.
123	4	4	8	2	3	70	3	18	120	250	1 1/2	37	1	15	3
72	8	3	4	2	1	20	1	6	30	40	1	12	1	40	3
192	14	14	8	2	2	90	4	19	160	350	2	40	1	25	4
157	28	28	9	3	3	52	6	12	110	180	5 1/2	30	2	25	5
237	4	10	7	2	2	General.	5	32	160	450	1	40	2	80	6

PRESBYTERY OF TATAMAGOUCHE.

123	4	4	8	2	3	70	3	18	120	250	1 1/2	37	1	15	3
72	8	3	4	2	1	20	1	6	30	40	1	12	1	40	3
192	14	14	8	2	2	90	4	19	160	350	2	40	1	25	4
157	28	28	9	3	3	52	6	12	110	180	5 1/2	30	2	25	5
237	4	10	7	2	2	General.	5	32	160	450	1	40	2	80	6

PRESBYTERY OF PICTOU.

309	16	28	15	2	2	Nearly all,	5	33	230	550	2	102	1	30	7
300	27	33	8	2	3	90	1	19	149	600	1 or 2	75	2	50	3
123	10	8	7	2	1	43	4	4	30	70	1	65	1	40	3
143	2	3	8	2	1	Nearly all,	4	8	60	150	2	20	1	9	4
165	9	1	8	2	2	Nearly all,	4	8	80	200	5	30	1	7	5
175	10	11	6	2	3	All,	3	14	120	300	4	250	2	30	7
225	4	2	7	2	2	72	3	12	120	100	2	40	3	50	6
145	1	10	6	2	2	Nearly all,	5	19	135	200	2	20	5	70	3
210	109	12	8	2	2	Nearly all,	1	14	110	450	1 1/2	120	1	400	7
46	4	1	3	1	1	Nearly all,	1	1	1	1	1	10	1	4	10
270	10	4	10	2	2	120	5	20	150	200	2	70	2	30	11
100	3	3	5	3	2	All,	6	12	60	1	1	40	1	70	12
53	4	1	2	2	1	All,	4	8	40	1	1	40	1	20	13
300	17	6	6	2	2	110	4	16	120	200	2	50	4	100	7
200	11	6	6	3	2	Nearly all,	3	16	150	700	3 wk. 1 m.	70	1	10	4
169	7	8	9	2	5	Greater No	5	15	120	1	4	120	1	20	5
133	14	6	6	2	2	Nearly all,	3	21	170	350	3	80	2	60	5
240	29	6	7	2	3	Nearly all,	1	26	270	500	2	75	2	231	5
300	4	6	10	2	2	All,	6	20	170	300	2	40	4	100	5
220	15	20	11	2	2	Nearly all,	8	23	215	1	6	40	6	40	14
200	11	6	6	2	2	110	3	29	210	250	3	55	1	70	3
440	10	10	13	2	3	172	9	36	330	200	7	40	1	3	22
140	8	1	15	2	2	All,	5	14	150	120	2	20	4	200	7
280	10	10	8	1	2	About 100	5	22	120	500	3 1/2	35	1	40	10

PRESBYTERY OF HALIFAX.

67	7	5	4	3	5	16	2 1/2	7	50	280	3	8	3	48	4
56	21	4	2	2	4	117	1	11	110	320	1	35	2	32	3
117	18	7	5	2	4	40	1	6	50	150	2	25	2	30	4
27	5	6	2	2	2	14	2	6	40	50	1	7	1	6	5
114	35	10	6	3	6	38	1	6	50	300	2	75	1	60	6
158	16	8	8	2	4	119	1	19	138	276	1	55	1	18	5
171	14	5	6	2	2	520	1	20	120	1	1	1	1	6	8
192	50	23	5	2	4	115	1	15	205	500	2	90	5	130	7
164	6	6	2	4	4	General,	2	21	193	400	2	100	1	40	7
221	33	4	6	2	4	121	1	21	136	200	1	80	1	20	7
235	28	15	6	2	4	About half	1	28	287	400	1	120	1	100	12
81	7	1	4	2	2	18	1	5	25	1	2	23	1	3	14
134	4	1	7	2	2	3	8	8	60	1	1	20	1	25	9
56	3	2	4	2	3	15	2	6	36	1	1	35	1	45	4
130	37	5	8	3	3	About half	2	20	180	231	2	80	2	80	5
451	8	7	13	2	4	200	9	24	190	294	2	30	2	50	18
127	6	6	11	2	3	12	3	7	50	140	1	20	4	80	4
142	6	5	5	2	4	27	4	9	60	1	2	60	3	40	9
168	17	6	9	2	4	70	3	13	100	350	2	60	1	40	6
91	8	3	5	3	2	About half	3	11	90	1	1	35	4	100	5
157	19	7	7	2	6	45	3	16	130	300	1	50	4	120	10
300	10	11	9	2	3	50	4	20	180	700	1	45	4	120	9
70	3	3	8	2	2	12	2	8	70	120	2	40	2	20	4
150	27	13	10	2	4	30	1	16	151	650	2	150	3	28	15

No. of Baptisms.  
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## STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Method of raising stipend.	Terms and mode of payment.	Annual value of Manse and glebe.	Supplement received.	Debt on Congregational property.	Balance due the Pastor.	Stipend promised.
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## PRESBYTERY OF TATAMAGOUCHE.

1 New Annan,	} V. S. & P. R.	C. quarterly,	\$40	.....	.....	\$92 60	\$360
2 Wentworth.		.....	.....	.....	.....	.....	.....
3 Goose River & Shinimicas,	} Vol. Sub.	Weekly Off.	.....	.....	.....	.....	600
4 River John,		Sub. & Col.	C. & P. hf yly.	.....	.....	.....	.....
5 Wallace and Pugwash,	} Weekly Off.	C. quarterly.	.....	.....	62 90	.....	600
6 Tatamagouche.		.....	.....	.....	.....	.....	.....

## PRESBYTERY OF PICOU.

1 New Glasgow,	Weekly col.	Quarterly adv	.....	.....	.....	.....	\$800
2 Pictou, Prince St. Church	Vol. con.	Quarterly,	.....	.....	.....	.....	1000
3 French River,	Weekly col.	Monthly,	\$80	.....	.....	.....	.....
4 Barney's River,	} Vol. sub.	Quarterly,	.....	.....	.....	.....	300
5 Blue Mountain,		Vol. sub.	Quarterly,	.....	.....	.....	.....
6 Green Hill,	Vol. sub.	Quarterly adv	.....	.....	.....	.....	740
7 West River, [Grant,	Vol. sub.	Quarterly adv	.....	.....	.....	.....	600
8 Little Harbour & Fisher's	Vol. sub.	Quarterly adv	\$60	.....	\$565	.....	600
9 Westville,	} Weekly col.	Quarterly,	.....	.....	800	.....	500
10 Middle River,		Weekly col.	Quarterly,	.....	.....	400	.....
11 West River,	Vol. sub.	Quarterly adv	.....	.....	.....	.....	600
12 Scotsburn,	} Vol. sub.	Half yearly,	.....	.....	.....	.....	400
13 Saltsprings,		Vol. sub.	Half yearly,	.....	.....	.....	.....
14 Hopewell,	Vol. sub.	Quarterly adv	.....	.....	.....	.....	800
15 Pictou and vicinity,	Vol. sub.	Quarterly,	.....	.....	.....	.....	.....
16 Antigonish & Cape George	Vol. sub.	Quarterly,	100	.....	.....	.....	700
17 Stellarton,	Weekly col.	Quarterly adv	140	.....	.....	.....	800
18 New Glasgow.	Weekly col.	Quarterly adv	.....	.....	.....	.....	90
19 East River,	Vol. sub.	Quarterly,	.....	.....	.....	.....	800
20 Union Centre & Lochaber	Vol. sub.	Quarterly adv	.....	.....	1200	.....	800
21 Sherbrooke, [St. Mary's,	Vol. sub.	Quarterly adv	.....	.....	.....	.....	800
22 Glenelg, Caledonia & E. R.	Weekly col.	Quarterly adv	.....	.....	.....	.....	900
23 Earlton & West Branch,	Vol. sub.	Quarterly,	60	.....	.....	.....	600
24 Merigomish.	Weekly env.	Quarterly adv	80	.....	.....	.....	700

## PRESBYTERY OF HALIFAX.

1 Annapolis & Bridgetown,	Sabbath col.	Quarterly,	.....	\$170	\$1230	\$13 32	\$530
2 Bermuda, Warwick,	.....	.....	.....	.....	.....	.....	.....
3 " Hamilton,	S. C. & P. R.	Monthly,	.....	.....	973	.....	973
4 Cornwallis North,	Subscription	Half yearly,	\$50	.....	.....	.....	768
5 Do. West,	Collection,	Quarterly,	76	.....	.....	.....	70
6 Do. South and Wolfville,	Sabbath col.	Quarterly,	50	.....	.....	.....	750
7 Dartmouth,	Sabbath col.	Monthly in ad	.....	.....	8000	.....	1200
8 Gay's River and Milford,	Collection,	.....	.....	.....	.....	.....	.....
9 Halifax, Chalmers',	Sabbath col.	Quart'y in ad	400	.....	4000	.....	1400
10 " Fort Massey,	Sabbath col.	Quart'y in ad	.....	.....	23000	.....	2600
11 " Poplar Grove,	Sabbath col.	Monthly,	.....	.....	52	.....	1400
12 " St. John's,	Sabbath col.	Quart'y in ad	.....	.....	4875	.....	1300
13 Harbor Grace, Nfld.,	.....	.....	.....	.....	.....	.....	.....
14 Kempt and Walton,	Sabbath col.	.....	60	.....	30	.....	.....
15 Kennetcook and Gore,	S. col. & sub.	Quarterly,	50	.....	40	.....	600
16 Lawrence town,	Sub. & col.	Quarterly,	.....	140	.....	.....	350
17 Maitland,	Sabbath col.	Quart'y in ad	155	.....	1658	.....	800
18 Musquodoboit, [Grant,	Sabbath col.	Quarterly,	40	.....	.....	.....	760
19 M. Harbor and Meagher's	S. col. & sub.	Half yearly ad	50	120	.....	.....	450
20 Newport,	Sub. & col.	Quarterly,	80	.....	200	76	600
21 N. Mile River & Elmsdale,	S. col. & sub.	Quarterly,	.....	.....	.....	.....	900
22 Noel,	S. col. & sub.	Quarterly,	.....	120	500	.....	500
23 Sheet Harbor,	Subscription	Quarterly,	50	.....	1470	.....	600
24 Shubenacadie,	Subscription	Quarterly,	.....	.....	300	.....	800
25 St. Croix and Ellershouse,	Subscription	Quart'y in ad	.....	.....	.....	.....	600
26 St. John's, Nfld.,	.....	.....	.....	.....	.....	.....	.....
27 Windsor.	Sabbath col.	Quarterly,	150	.....	.....	.....	1000

STATISTICS OF SYNOD.

Stipend paid.	Church and Manse building and repairs.	Other Congregational purposes.	Synod Fund.	College and Theological Hall.	Home Missions.	Supplementary Fund.	Foreign Missions.	Dayspring.	Other Religious and Benevolent objects.	Total.	Rate per family.
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PRESBYTERY OF TATAMAGOUCHE.

\$267	.....	\$50	\$5 81	.....	\$10	\$10	\$10	.....	\$20	\$372 81	\$4 49	1
96	.....	12	.....	.....	.....	.....	.....	.....	150	258	12 90	2
648 78	.....	645 54	12	.....	16 60	23 50	29 08	\$33 50	168	1613	12 40	3
454	\$21 30	43 27	8	\$8 35	15	11	60 57	13	33	667 49	6 12	4
644 24	.....	180	24	.....	14 96	44	40 75	26 10	170	1144 05	7 63	5
												6

PRESBYTERY OF PICTOU.

81387	.....	521 59	53 50	.....	344 40	180 43	324 66	\$40	452 45	3304 03	19 43	1
1000	\$298 61	751 61	\$32	\$51 11	53 65	\$56 22	95 89	.....	.....	2339 09	14 60	2
114 93	.....	32 76	2 10	.....	.....	5 24	2 70	6 49	.....	166 22	3 51	3
300	.....	.....	5	.....	8	4 95	8 07	17 28	20	363 30	5 20	4
420	.....	.....	9	.....	19	18 60	19 41	19 86	20	526 67	7 50	5
770	70	50	18	10	20	20	50	34	50	1022	12 77	6
600	.....	55 29	13	1 50	38 25	37	65 50	.....	57	867 54	11 72	7
600	1162	98	5	8	12	.....	12	.....	33	1930	17	8
500	2344 32	168 09	6	20	35 50	21 50	38 88	28 85	23	3134 14	19 90	9
300	260	50	6	.....	1	.....	2	.....	50	619 50	22 12	10
600	150	50	7 50	23	34	26	24	7	110	1031 50	8	11
400	132	.....	.....	.....	23	.....	50	.....	.....	610	10 16	12
200	.....	.....	.....	.....	.....	.....	24	.....	.....	224	5 60	13
800	.....	60	4	26	18	.....	91 61	4	122 07	1125 68	10 23	14
940	539 49	300	11 75	25	34 75	45 25	85	25	100	2106 24	16 20	15
700	190	645	30	22 17	40	17 55	60	41	150	1895 72	14 36	16
825	900	283	20	.....	25	25	42	.....	125 65	2245 65	19 52	17
900	180	250	12	35	67	30	147	10	300	1931	13 22	18
800	.....	170	8	30	21	25	60	.....	40	1154	7 68	19
800	200	120	15 25	25	49	21	32	26	75	1363 25	9	20
800	185	91	25	15	10	15	30	28 50	121 50	1321	10 15	21
800	1600	85	14 75	56	33	22	20	20 11	90	3640 86	18	22
600	.....	16	25	10	25	35	.....	.....	10	729	5 87	23
775	.....	50	16	10	10	8 64	20	33 27	47 60	970 51	7 19	24

PRESBYTERY OF HALIFAX.

\$16 68	\$8 27	\$111 71	16 83	\$6 34	\$20	\$16 12	\$11 37	12 50	\$55	\$773 23	\$19 33	1
973	243	210	.....	.....	.....	.....	106 92	.....	24 30	1556 22	51 87	2
768	.....	90	24	35	26	25	38	68	125	1249	19	3
400	40	12	.....	.....	.....	.....	.....	4	.....	456	25 33	4
550	1000	353	14	.....	5	5	7 50	39	131	2304 50	51 21	5
1200	323 53	530 85	25 90	80	20	60	77 50	36 78	183	2537 58	24 87	6
356	.....	.....	.....	.....	.....	.....	.....	32	.....	356	.....	7
1190	523 50	1047 16	33 65	42 73	24 60	37	43	144	278 53	3574 29	43 06	8
500	2100	1928 30	30	290	110	252	350	70	347 68	8077 98	100 97	9
500	.....	2704 94	16	27	40	60 25	100	100	894 50	5342 69	53 42	10
1300	664 85	629 48	15	65	30	40	100	.....	195	3039 33	30 09	11
176 75	.....	22 90	3 08	.....	5	5	15	10 03	5	242 86	9 71	12
600	175	.....	20 73	9 65	9 65	4 65	9 65	23 44	.....	857 77	9 03	13
500	200	13 04	16	6 44	8 59	8 59	8 59	.....	.....	431 25	7 57	14
500	706	238 65	25 34	41 19	53 50	43 58	99 10	.....	419 84	2627 20	35 02	15
700	.....	50	15	.....	47	30 32	57 75	25 71	55	1040 78	4 03	16
450	46	106 81	4	2	3	15 30	9	20 15	.....	736 26	10 36	17
633 20	40	47 30	13	9 13	11 29	11	17 06	24 51	.....	702 49	8 05	18
300	.....	30	10	25	25	25	25	16	.....	1056	12 23	19
416	150	.....	16	21	5	15	10	21 68	.....	694	.....	20
100	1260	150	3 91	25 78	60 50	4 25	5 55	19 63	6 53	2136 20	22 25	21
600	22	85	11	21 78	38 40	13	36	.....	75	1102 18	7 34	22
821	.....	.....	.....	5 45	.....	5 95	15 79	.....	.....	348 19	.....	23
700	62 19	676 33	30	35	20	40	82 71	.....	244 50	2190 75	19	24

STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	NAME OF PASTOR.	Length and breadth of Con. in miles.	No. of Adherents, including children.	No. of Families.	No. of Churches.	No. of sittings in these	No. Preach'g stations.	No. of Baptisms.
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PRESBYTERY OF CAPE BRETON.

1 Sydney and Mira,	Hugh McLeod, D. D.	15 x 30	1900	340	4	1800	1	60
2 Sydney Mines,	Matthew Wilson,	7 x 10	864	170	3	700	1	86
3 Boularderie,	Vacant,	10 x 30	1100	210	2	800	3	...
4 Grand R. and L. Lomond,	James Ross,	10 x 16	580	107	1	500	1	36
5 St. Ann's and North Shore,	Abraham McIntosh,	5 x 30	2500	280	4	2000	...	20
6 Glace Bay Mines,	Alex. Farquharson,	3 x 9	500	100	2	600	3	21
7 Cow Bay Mines,	D. McDougall,	.....	460	110	1	500	...	22
8 Leitch's Creek,	C. E. McLean,	5 x 10	300	52	2	400	2	15
9 Cape North,	P. Clark,	25 x 40	700	140	1	250	3	17
10 Gabarus and Framboise.	D. Drummond.	7 x 40	750	125	2	750	5	34

PRESBYTERY OF VICTORIA AND RICHMOND.

1 Whycocomagh,	Murdoch Stewart,	15 x 12	1650	250	1	800	1	65
2 Port Hastings & Riv. Dennis	William G. Forbes,	10 x 20	550	110	2	900	3	35
3 Baddeck, & Forks Baddeck,	Kenneth McKenzie,	12 x 7	770	140	3	770	1	13
4 Middle River & L. Narrows,	Adam Mackay.	25	875	175	2	.....	1	42
5 Lake Ainslie,	Alex. Grant,	20 x 6	540	100	2	410	2	18
6 Mabou, C. B.	A. F. Thomson,	14 x 5	270	45	1	400	0	8
7 West Bay.	Vacant.	30 x 5	800	100	2	700	2	12

PRESBYTERY OF ST. JOHN, N. B.

1 St. John Pres. Ch., St. John	James Bennett,	City,	500	100	1	750	...	21
2 St. David's Ch., do.	David Waters, LL. D.,	City,	.....	150	1	900	...	14
3 *Calvin Ch., do.	David Maclise, D. D.	City,	700	150	1	800	1	19
4 Carleton Pres. Ch., do.	J. C. Burgess, A. B.	5 x 3	260	57	1	350	1	10
5 *St. James,	James Quinn,	6 x 12	350	70	2	500	2	6
6 Sussex, Studholm & Norton	James Gray, M. A.	30 x 3	265	52	2	340	3	24
7 Richmond,	Kenneth McKay,	20 x 10	528	86	3	450	2	31
8 *Moncton,	Joseph Hogg,	2 x 1	225	45	1	300	2	6
9 Buctouche, Shediac and Co.	John D. Murray,	26 x 12	400	72	2	600	3	13
10 Harvey, [caine]	Samuel Johnson,	14 x 7	600	90	1	230	1	20
11 St. Stephen,	Robert Wilson,	2 x 1	300	70	1	250	...	6
12 Lond'ry and Campbell Set.,	Andrew Donald,	38 x 7	340	64	2	280	7	109
13 Saltsprings & Hammond Riv	J. K. Beairsto,	.....	.....	.....	.....	.....	.....	41
14 Bocabec and Waveig,	William Millen,	18 x 18	250	48	2	270	2	115
15 Springfield and English Set.	Lewis Jack,	17 x 12	270	58	2	400	4	40
16 Fredericton, [saem]	William Stuart,	City,	130	29	1	200	...	73
17 Pisarincio, Nerepis and Jeru-	Isaac Simpson,	36 x 4	320	75	3	600	3	43
18 Chipman, Q. Co.	James Salmon,	.....	.....	.....	.....	.....	.....	40
19 Baillie and Tower Hill,	Vacant,	27 x 8	350	60	2	300	6	...
20 Prince William,	Vacant,	.....	.....	.....	.....	.....	.....	...
21 Glassville and Florenceville,	Vacant,	.....	.....	.....	.....	.....	.....	...
22 Kincardine,	Vacant,	.....	.....	.....	.....	.....	.....	...
23 *St. George.	John Wallace, M. A.	15 x 2	180	40	1	160	3	40

STATIONS.

1 Grand Falls,	Rev. M. R. Paradis, Miss.	.....	.....	.....	.....	.....	.....	.....
2 Hopewell,	.....	.....	.....	.....	.....	.....	.....	.....
3 Quaco and Black River.	.....	.....	.....	.....	.....	.....	.....	.....

PRESBYTERY OF MIRAMICHI.

1 Chatham,	John M. Allan, A. B.	9 x 3	476	109	1	400	1	106
2 River Charlo,	Thomas Nicholson,	30 x 5	720	101	3	700	2	91
3 Blackville and Derby,	T. G. Johnstone,	20 x 1	400	68	3	600	3	50
4 Bass River,	James Fowler, A. M.	22 x 5	430	83	2	340	1	43
5 New Mills,	Angus McMaster,	30 x 1	.....	60	1	200	1	50
6 Richibucto.	James Law, A. M.	20 x 6	1000	200	2	800	2	30

\* Congregations marked thus were settled during the year.

STATISTICS OF SYNOD.

No. Communicants.	No. Accessions.	No. Removals.	No. of Elders.	Diets of worship each Sabbath.	Communion services.	Families observing family worship.	No. Sabbath Schools.	No. Teachers.	No. pupils.	Vols. in Library.	Prayer meetings each week.	Average weekly attendance at do.	Bible Classes.	Attendance at do.	No. of Deacons or Managers.
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PRESBYTERY OF CAPE BRETON.

490	10	23	2	2	Nearly all,	630					25	1500		19	1
85	11	1	3	2		112	90	200			2	70		6	2
100		4	2	1	Nearly all,						5	75		10	3
97	7	3	3	1		1	55	250			5	90	1	10	4
99	6		2	3	Nearly all,						8	160		16	5
85	20		5	2		2	9	80			3	70		7	6
90	12		6	2	Majority,	1	15	150	600		3				7
75	8	7	4	2	Nearly all,	3	6	50			1	40		7	8
22	12		5	2		5	12	105			3	12	1	10	5
30	8		4	2	Nearly all.						3			14	10

PRESBYTERY OF VICTORIA AND RICHMOND.

113	9	6	3	2	1	Nearly all,	514	145	98		5	60		12	1
96	7		6	3	1	About 2/3,	2	35	30		3	45	2	20	2
60	3	2	8	2	1	Majority,	1	8	70	100	3	40		11	3
133			3	2		Nearly all,					2	108		5	4
54	4	3	4	3	1	60					1			6	5
65	1	1	5	2	1	25	1	5	40			1	35	5	6
55	6	5	5	1	1	3	1	2	25	300	2	50		6	7

PRESBYTERY OF ST. JOHN, N. B.

90	6	6	5	2	2		112	180	500			45	1	15	9	1
244	44	6	12	2	4		121	200	450		1	65	1	117	7	2
190	25	6	5	2	2	Majority,	122	125	451		1	75	1	45	7	3
86	10	12	5	2	3		1	7	60	80	1	17	2	20	5	4
		11	6	3	1	30	2	9	50	150	2	30	1	18	7	5
57	5	5	1	2	2		3	7	70	160	1	30		11	6	
95	5	4	9	2	2	20	4	19	177	60	2		2	17	7	
60	1		3	2		20	1	8	75	150	1	20			8	
63	8	5	4	3	3	12	4	12	112	90	1	20		6	9	
230	4	2	6	2	2	Generally,	4	10	100	250	1	20	3	18	6	10
65	6	4	2	2	2		1	10	100	500	1	20	1	12	3	11
109	3	4	6	2	4	22	3	5	50	130	1/2	15	2	18	9	12
																13
41	4	15	4	2	2		2	10	65	120	1	30				14
115	8	1	5	2	2	30	2	5	40		2	30	1	15	14	15
40	6	3	1	2	1		1	3	30	250	1	9	1	8	3	16
78	2	3	9	2	2	13	4	14	100	300	1	20	2	12	15	17
																18
43	3	2	5	2	2	10	2	6	40	200	1	15	1	10	15	19
																20
																21
																22
40				2								1	30	5	23	
																1
																2
																3

PRESBYTERY OF MIRAMICHI.

106	19	15	7	2	2	Generally,	318	137	320		2	40			9	1
81	2	1	7	2	3	Generally,	6	7	85		1	23	1	30	14	2
50	5	2	3	2	2		1	2	14	52					4	3
43	1	1	1	2	1		4	14				1	15	3	4	5
30			3	1	1	Generally,	1				1				4	4
	2	5	2	1	2	Generally,	3	13			1/2				8	6

## STATISTICS OF SYNOD.

LOCALITY OF CONGREGATION.	Method of raising stipend.	Terms and mode of payment.	Annual value of Manse and glebe.	Supplement received.	Debt on Congregational property.	Balance due the Pastor.	Stipend promised.
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## PRESBYTERY OF CAPE BRETON.

1 Sydney and Mira,	Subscription	Cash annually	.....	.....	.....	.....	\$1000
2 Sydney Mines,	Subscription	C. quarterly,	\$60	.....	.....	.....	600
3 Boularderie,	.....	.....	.....	.....	.....	.....	.....
4 Grand R. and L. Lomond,	Sub. & P. R.	Cash annually	.....	.....	.....	\$932 08	600
5 St. Ann's & North Shore,	Subscription	C. half yearly	.....	.....	.....	1200	600
6 Glaco Bay Mines,	Vol. Sub.	Cash monthly	.....	.....	.....	.....	.....
7 Cow Bay Mines,	.....	Cash monthly	.....	.....	\$661	.....	720
8 Leitch's Creek.	Subscription	C. half yearly	.....	\$130	200	.....	420
9 Cape Nor.,	Subscription	Cash yearly,	.....	100	.....	55 64	402 60
10 Gabarus and Framboise.	Subscription	C. half yearly	.....	100	100	.....	484

## PRESBYTERY OF VICTORIA AND RICHMOND.

1 Whycocomagh,	Subscription	C. & P. hf yly	.....	.....	\$650	.....	\$700
2 Port Hastings & R. Dennis	Do.	Cash or Pro.	.....	\$80	.....	.....	600
3 Baddeck, & Forks Baddeck	Yearly Sup.	Cash quart'ly.	.....	.....	.....	.....	590
4 Carleton Pres. Ch., do.	Subscription	Half yearly,	\$50	.....	358	.....	800
5 Lake Ainslie,	Do.	C. & P. hf yly	100	80	270	.....	.....
6 Mabon, C. B.	Do.	Quarterly.	.....	42	.....	.....	500
7 West Bay.	.....	.....	.....	.....	50	.....	.....

## PRESBYTERY OF ST. JOHN, N. B.

1 St. John P. C., St. John,	P. R. & Col.	Half yearly,	300	.....	2300	.....	\$1200
2 St. David's Ch., do.	P. R. & Col.	Quar'ly in ad.	.....	.....	.....	.....	2200
3 Calvin Ch., do.	P. R. & S. C.	Quarterly,	.....	.....	12000	.....	1800
4 Carleton Pres. Ch., do.	P. R. & Col.	Quarterly,	.....	\$100	.....	.....	600
5 St. James, [ton,	Pew Rent,	Quarterly,	.....	.....	100	.....	500
6 Sussex, Studholm & Nor-	Subscription	Half yearly,	.....	100	600	\$15 76	400
7 Richmond,	W. R. & M. D	Monthly,	\$35	.....	280	.....	600
8 Moncton,	Weekly Col.	.....	.....	.....	110	.....	1200
9 Buctouche, Shediac & Co	W. & V. Sub.	Quarterly, ad.	.....	100	400	.....	400
10 Harvey, [caigne,	P. R. & Sub.	Monthly,	.....	.....	.....	.....	400
11 St. Stephen,	Pew Rent,	As collected.	250	.....	1620	434	500
12 Lond'ry & Campbel' Set.,	S. & V. Con.	Cash and Pro.	.....	.....	120	.....	200
13 Saltsprings & Hammond R	.....	.....	.....	.....	.....	.....	.....
14 Bocabec and Waweig,	P. R. & Sub.	Half yearly,	.....	125	.....	.....	.....
15 Springfield & English Set.	Subscription	C. as collected	40	100	.....	.....	350
16 Fredericton, [salem,	Col. & Sub.	Quarterly,	.....	200	400	.....	400
17 Pisarinceo, Nerepis & Jeru-	Subscription	C. Quarterly.	.....	50	.....	300	550
18 Chipman, Q. Co.	.....	.....	.....	.....	.....	.....	.....
19 Baillie and Tower Hill,	Subscription	Half yearly,	.....	.....	125	.....	373
20 Prince William,	.....	.....	.....	.....	.....	.....	.....
21 Glassville & Florenceville,	.....	.....	.....	.....	.....	.....	.....
22 Kincardine,	.....	.....	.....	.....	.....	.....	.....
23 St. George.	Sub. quart'ly	.....	.....	.....	.....	.....	500
STATIONS.							
1 Grand Falls,	.....	.....	.....	.....	.....	.....	.....
2 Hopewell,	.....	.....	.....	.....	.....	.....	.....
3 Quacco and Black River.	.....	.....	.....	.....	.....	.....	.....

## PRESBYTERY OF MIRAMICHI.

1 Chatham,	Pew Rent,	Monthly,	.....	.....	.....	.....	\$70
2 River Charlo,	Sub. & Col.	Half yearly,	.....	.....	.....	.....	50
3 Blackville and Derby,	Subscription	Half yearly,	\$40	.....	.....	.....	45
4 Bass River,	Subscription	Half yearly,	50	.....	.....	.....	60
5 New Mills,	Subscription	Half yearly,	.....	.....	\$100	.....	45
6 Richibucto,	Pew Rent.	Half yearly.	.....	.....	.....	.....	70

STATISTICS OF SYNOD.

Stipend paid.	Church and Manse building and repairs.	Other Congregational purposes.	Synod Fund.	College and Theological Hall.	Home Missions.	Supplementary Fund.	Foreign Missions.	Dayspring.	Other Religious and Benevolent objects.	Total.	Rate per family.
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PRESBYTERY OF CAPE BRETON.

\$1000		\$200	\$12	\$30	\$18	\$18	\$40	\$50	94	\$300	1668	94	\$4	90	1						
600			10	35	25	24	45	25	50		15		\$810	4	76	2					
400																3					
434	78	25	10	14	9	50	9	25	6	9	25	6	50	20	40	535	78	3	14	4	
600	\$100	25	50	26	24	28	40	10	16	50	870	3									5
764	80	44	90	4	8	4	7	11	09	30	1300	79	13								6
720	635	40	18	4	4	4		19	33	80	1524	13	85	7							7
920	200	17	56	10	10	10	17	50	10	10	705	13	29	8							8
350	96	38	18	44	5		10				422	40	3	02	9						9
450		50	17	17	6	14	14	12	7	2	572	17	4	57	10						10

PRESBYTERY OF VICTORIA AND RICHMOND.

\$37	43	\$430	\$35	12	13	20		\$2	\$12	50	\$21	55	\$17	71	\$14	1133	51	\$4	53	1	
353	22		60	15	05			17	11	24	38	45	21	110	68	\$353	22	3	21	2	
620	205		5					13	10	12						925	68	13	22	3	
364	63	209	28	16	50		4	25	6	69	6	10	12	66	29	667	83	6	27	4	
251			30	10		\$12	22	10	17		8				60	420		9	33	6	
57			14				94	43							26	15	191	58	2		7

PRESBYTERY OF ST. JOHN, N. B.

\$1200		\$729	\$12	\$18	\$20	\$20		\$82	\$30	\$784	\$2783	27	83	1
2200		1151	22	60	100	65				234	3944	26	29	2
1436	\$2634	413	13	50						75	4571	50	30	3
600	26	183	20	8	9	14	4			13	882	15	47	4
819	20	86	68								925	68	13	5
470	52	20	5	35	5	11	60	30	6	75	770	70	14	6
600	240	26	8	12	13	10	20	20	27	30	986	11	46	7
	625	450	12			10	5				1102	24	49	8
400	800	30	12	11	13	34	13	33	21		1320	67	18	9
459	71	32	3	88	7	22	4	53	2	5	638	75	7	09
621		200	16	6	16	13	14	9	12	60	916	76	13	09
179	22	6	6	6	4	70	4	5	4	55	262	50	4	10
														12
300	120	22	5	5	5	10	10	10		56	533	11	11	14
226		3	60	7	7	16	4	75	9	30	303	35	5	24
400		69	6	41	9	44	4	3	50	8	600	71	20	71
250		52	9		6	11	5			20	353	4	70	17
														18
375		5	4	4	45	17	50	8	75	10	583	70	9	73
														20
														21
														22
														23
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														3

PRESBYTERY OF MIRAMICHI.

\$150	\$607	\$12	\$16	24		\$26	64	\$40	22	\$71	45	\$92	50	1746	15	16	021	1
40	10	9	6					20		4	37	626	6	20	2			
100	50	25	25	\$17	70	13	34	20	14	41	40	765	45	11	25	3		
780		19	87	18	35	13		7			100			18	53	4		
		2	5	4		8		4			4	209		3	46	5		
		17	32	20	47	20	21	90	13			792	69	3	96	6		

STATISTICAL SUMMARY FOR YEAR ENDING DECEMBER 31, 1874.

	Tatamagouche.	P. E. Island.	Truro.	Pictou.	Halifax.	Jamens'bg & Yarm'th.	Cape Breton.	Victoria & Richmond.	St. John.	Miramichi	Total.
No. of Adherents, including children.....	3130	13060	8370	13615	9003	3398	9654	6455	5468	3026	75158
No. of Families.....	402	2275	1545	2720	2061	740	1034	920	1316	621	14324
No. of Churches.....	10	37	24	34	44	20	20	13	21	12	215
No. of sittings in these.....	3115	11400	9250	16015	4215	4950	8300	3980	7789	3040	72135
No. of other Preaching Stations.....	7	41	22	28	40	24	18	10	30	11	249
No. of Baptisms.....	60	462	924	410	335	148	311	213	212	145	2502
No. Communicants.....	791	2932	2270	4896	3519	784	1173	576	1616	340	18083
No. Accessions.....	68	711	175	345	390	50	84	30	139	29	2010
No. Removals.....	50	90	93	106	150	32	21	17	89	24	784
No. of Elders.....	36	126	90	100	160	32	61	31	91	23	852
No. Sabbath Schools.....	10	75	43	97	581	23	10	10	37	18	409
No. Teachers.....	89	265	231	400	320	60	80	35	180	54	1783
No. Pupils.....	680	2157	1807	3300	2701	900	530	315	1574	936	14160
Volumes in Library.....	1270	2712	2335	5940	5061	2250	1050	528	3841	372	20159
Prayer Meetings each week.....	104	00	31	691	30	124	51	16	191	5	335
Average weekly attendance at do.....	130	1730	855	1427	1243	331	2017	303	461	63	8392
Bible Classes.....	6	32	13	45	48	19	2	3	20	2	199
Attendance at do.....	145	850	338	1691	1220	375	20	55	355	45	5970
Deacons or Managers.....	22	130	56	123	150	50	96	53	129	42	869
Annual value of Manse and Globe.....	8119	\$980 27	\$860	\$140	\$1211	\$340	\$800	\$150	\$925	\$90	\$4375
Supplement received.....	.....	420	200	80	550	490	330	242	1020	100	3392
Debt on Congregational property.....	02 60	5030 03	2590	2965	45276 52	4310	961	1928	7010	.....	63843
Balance due the Pastor.....	92 60	139	80	.....	83 32	.....	2187 72	.....	749 76	.....	3333
Stipend promised.....	1000	6018 83	8250	14240	18911	5210	4826 60	3190	12485	3424	82415
<b>Contributions.</b>											
Stipend paid.....	2146 02	10253 54	8280	15901 03	19598 56	5317	5740 51	2823 28	10535	3133	83793 87
Church and Manse building and repairs.....	21 30	5084 61	4172	8211 42	7569	9363	1414 00	835	4610	1100	42878 13
Other congregational purposes.....	930 81	2000 84	2055 30	3331 34	9038 51	610	351 04	167 12	3478 23	667	23730 24
Synod Fund.....	49 81	248 83	211 73	329 85	342 51	03	137 02	59 75	102 14	85 10	1719 83
College and Theological Hall.....	8 35	293 33	231 65	382 78	728 49	72	119 50	152 27	152 27	01 06	2061 33
Home Missions.....	56 50	349 81	427 19	911 55	565 53	859	111 70	152 68	228 67	54 70	3217 33
Supplementary Fund.....	88 50	106 29	331 20	604 32	717 21	142	126 50	50 10	231 58	69 88	2557 73
Foreign Missions.....	149 40	533 92	661 30	1339 22	1225 40	229	103 25	81 03	135 98	101 22	4049 31
Dyspeptic.....	72 00	200 21	339 36	640 80	640 80	334	104 83	83 58	83 15	93 86	2293 85
Other Religious and Benevolent Objects.....	511	1562 02	990 74	1947 77	3039 88	638	473 93	277 83	1890 25	273 50	11484 89
Total.....	\$4005 35	\$21093 28	\$17752 41	\$94070 90	\$43403 01	\$17070	\$3400 03	\$4652 46	\$21477 32	\$4130 20	\$177833 23
Stated per family.....	83 70	7 54	812 13	812 76	821 00	\$23 83	\$5 15	\$1 05	\$10 32	\$0 60	\$12 42

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## Revivals.

### The Lord's Work at Blue Mountain and Barney's River.

#### PREPARATORY.

It is difficult to fix the commencement of the Spirit's work in the conversion of souls. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Some four or five years ago a course of expository Lectures on the Confession of Faith had been delivered at Blue Mountain and at Barney's River, which were attended by the young of both places, who seemed particularly interested in the services. A number of young men sprung up, who took part in the duties and exercises of prayer meetings. During the past year, and for some years before, there seems to have been a work of preparation going on in the hearts of God's people. They were in a state of constant expectation, always looking out and praying for the outpouring of the Spirit of God. The work of the Spirit was kept continually before them in the public ministrations from the pulpit; and at the stated prayer meetings information was furnished regarding the work carried on in Great Britain and Ireland, on the Continent of Europe, in the United States, in Australia, and other lands. By these means the people were made to feel that a Revival was greatly needed, and they made it the subject of earnest, fervent, and frequent prayers, both in public and in private, and especially in the retirement of the closet. Upwards of twenty persons at Blue Mountain took part in the public exercises and duties of prayer meetings, and nearly as many at Barney's River.

#### BLUE MOUNTAIN.

The news of the Revival at Antigonish first upon the country like the sound of a great Trumpet, whereby those ready to perish in the land of Assyria, and the outcasts in the land of Egypt were summoned to worship the Lord in the Holy mount at Jerusalem. When the intelligence of special evangelistic meetings being held at Glasgow in February, reached the Blue Mountain, numbers of the people went there to attend these services, in which they took a deep interest. About the 20th of March a desire was expressed, by members of the Session, that special meetings should be held in the Church for some time. Accordingly on Sabbath, the 21st March, after preaching, the people were advised to hold meetings for prayer, and on that same evening a meeting was held in the Church.

At first it was proposed that during the week meetings should be held in the Church on Tuesdays, Thursdays, and Saturdays, and in other sections during the other days of the week. In accordance with this arrangement we held a meeting at Blanchard school house on Monday evening, the 22nd, and again in the Church on Tuesday evening, the 23rd March. On the latter evening there was an unusual number of persons in attendance, and it was then decided to hold meetings every evening in the Church, instead of every alternate evening as at first proposed. These nightly meetings were kept up without intermission, until Monday, the 12th April, when it was arranged that meetings should be held on every second night, viz., Tuesday, Thursday, and Saturday, besides the usual meeting on Sabbath evening. At the commencement of the special meetings the people were urged to pray for the outpouring of the spirit upon themselves, their families and the whole congregation. Three subjects were also brought before them particularly as subjects of special prayer. 1st. They were asked to pray for some persons among them who were careless in regard to Sabbath observance. 2nd. To pray for spiritual blessings on the people belonging to the preaching station at Garden of Eden. 3rd. To pray for spiritual blessings on the people residing at Barney's River, that they might be baptized with the Holy Ghost.

Earnest and fervent prayers were offered up by the people for each of the above subjects, on Sabbath evening, March 21st. Having to preach at Barney's River on the following Sabbath, I left the Blue Mountain on Wednesday, the 24th, and did not return again till Saturday, the 3rd April. The Spirit of the Lord had been at work among the people during my absence. The whole congregation was stirred up to their inmost soul. Numbers of young men and young women met together for prayer in separate groups, according to the words of the prophet Zachariah, "Every family apart, and their women apart." The session house or vestry was filled by the young women and the school house by the young men. After spending an hour in prayer the young men and young women adjourned into the Church, where they joined with the general body of the congregation. On Sabbath evening, 4th April, a special meeting was held in the Church, which was attended by all the members of the congregation who could be present.

On Monday, the 5th April, we went down to McPherson's Mills, where there is a wing of our congregation, mixed with the congregation of McLellan's Mountain. We held a prayer meeting there in the school house, and urged on the people to hold special meetings among themselves,

and that these should be united prayer meetings, because they belonged to different denominations. This they agreed to do, promising to begin on the following Monday; but they afterwards found it too long to wait till Monday, (the 12th,) and accordingly commenced on Wednesday (the 7th,) to hold meetings every night, which they kept up until Monday, the 19th April. A spirit of inquiry has been awakened among the people; numbers attend upon the prayer meetings who were careless and indifferent in former times; and several persons engage in prayer, and take part in the religious exercises of these meetings, who were never known to do so in days gone by. "According to this time it shall be said of Jacob and Israel, what hath God wrought!"

#### GARDEN OF EDEN.

On Saturday, the 3rd April, some of the elders from Blue Mountain went down to the Garden of Eden, to stir up the minds of the brethren there to hold special prayer meetings. These meetings have been kept up without intermission on every second night during the month of April, and are attended by all classes of the people, both old and young, who seem to take a deep interest in spiritual and eternal realities. At no previous period in their history did the people of this station manifest such a spirit of earnest inquiry; such eagerness and thirst to hear the gospel. We hope that many of them seek the way to Zion with their faces thitherward. It would be a difficult matter in former times to collect any number of the people for prayer; now, however, they gather of their own accord to hold prayer meetings, whether they have a minister with them or not.

#### BARNEY'S RIVER.

At Barney's River special meetings were held on Monday, 29th March, Wednesday, 31st, Thursday, 1st April, and Friday, 2nd April, in different sections of the congregation. And when the meetings were begun at Blue Mountain, prayer was offered up particularly for Barney's River, that the spirit of grace and of supplication might be poured out upon the people of that place. The spirit of supplication has been poured out upon them, for never at any former period in their spiritual history did they manifest such earnestness and perseverance in prayer; and we hope the spirit of grace is also at work among them, causing many of them to turn to the Lord and seek Him while he is to be found. On Sabbath, 4th April, when both ministers were absent, the one at Lochaber and the other at Blue Mountain, some of the people of both congregations met together for united prayer, and agreed to hold a series of nightly meetings for some time. When the two minis-

ters returned home they found the people engaged in earnest prayer together for the outpouring of the Spirit of God. These meetings were kept up without intermission till Friday, the 30th April, and have been attended by an always increasing audience, who seem to drink in every word that is spoken to them about the Saviour, and the salvation of their souls. The meetings were held sometimes in the one Church, and sometimes in the other, and the two ministers have been co-operating as if they had belonged to the same Church, instead of being of different denominations. A spirit of peace and harmony seems to prevail, and to pervade the whole population. Middle walls of partition have been broken down, and the people appear to realize the great truth that in Christ Jesus "there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." A number of young men have become anxious inquirers after salvation, and hold prayer meetings by themselves. One of these meetings is kept near the Church; another in the school house at Smithfield, three miles further up; and another is kept at the Marsh Settlement, seven miles above the Church. Young men who were never known to pray take part in the exercises of these meetings. The one absorbing subject of conversation with all is the kingdom of God. It is difficult, yea impossible, to tell how many have been brought to the Saviour, and it would be injudicious to do so if we could; but we have no doubt that many have found the pearl of great price, for whose sake they have sold all they had in order to buy it. The heaven has been hid among them, and we hope and pray that the work will go on until the whole mass shall be leavened. A large number of those who were baptized since 1850, thirteen, fifteen, and twenty years ago, young men and young women, both at Barney's River and Blue Mountain, are among the inquirers after salvation. Indeed the work is chiefly, though not exclusively, confined to that class.

D. B. BLAIR.

Laggan, Barney's River, 7th May, 1875.

## News of the Church.

WE are happy to learn that Mr. Pelletier has arrived, and has commenced evangelistic work among the French miners in Pitou County.

THE Presbytery of Truro met at D. Bert River for visitation of the congregations of Upper Londonderry. The finances appeared in a more satisfactory condition

than at any former occasion. Moderation in a call was granted to West Truro and Acadia. The next meeting will be held at Truro, on Tuesday, the 25th inst., at 11 a. m.

THE Presbytery of Halifax met in Poplar Grove Church on Tuesday, the 18th May, Rev. J. D. McGillivray, Moderator, was sufficiently recovered to be present and to preside. Moderation in a call was granted to Gay's River and Milford; Rev. James Maclean to preach and moderate in the Gay's River Church on Tuesday, June 1st, at 11 A. M. Rev. John Gauld, laid on the table the demission of his charge. The usual steps were ordered to be taken. The principal portion of the Presbytery's time was taken up with the trials for license of Messrs. E. Scott, A. Gunn, and W. Archibald. The trials were eminently satisfactory, and were cordially sustained. The three young men were accordingly licensed to preach the Gospel.

UNION CENTRE. ST. MARY'S.—The revival has reached the congregation of Rev. J. F. Forbes in great power. The work began over six weeks ago. It seems to have taken hold of the whole congregation. A remarkable change has taken place in very many of all classes and ages. Some who would least likely to be reached by spiritual influences are found at the feet of Jesus,—are found anxious to do his will. Many who had been in trouble for sin are now enjoying comfort and peace, and are growing in grace. There is an unfailling thirst for the Word of Life. The people are unwearied in their attendance on the means of grace. Revds. Messrs. Gillies and Camming are giving all the aid in their power to Mr. Forbes.

REVIVAL INTELLIGENCE comes to us from Cow Bay, Cape Breton. The congregation of Rev. D. McDougall has been blessed with unusual manifestations of spiritual life.

REV. W. C. BROWN, Methodist minister of Pictou, writes as follows to the *Wesleyan*, under date of the 18th ult. :—

Our meetings are now in their twelfth week, and the interest is still kept up, although the tide of business setting in has necessarily drawn off many into the secular concerns of life. It is difficult to ascertain the exact number of conversions. About 225 are counted who either have united or will shortly unite with the several churches, whose services they attend. Many also who had for a longer or shorter period been members of churches, but had never enjoyed a sense of God's pardoning love have received that blessing, and are to-day rejoicing in the assurance of adoption. Many backsliders have been restored and many

believers quickened. The churches have been drawn more closely to each other in love. The utmost harmony prevails. We are keeping the "unity of the spirit in the bond of peace."

As a fitting manifestation of the Christian charity which is felt among us, the four churches, viz., the Kirk, the two U. P. Churches and our own sat down together at the Lord's table. Upwards of 500 persons partook of the sacred feast. God revealed his presence and made it a joyful solemnity. The day closed with a general thanksgiving service.

MAHONE BAY.—Our Mahone Bay correspondent writes:—About six years ago Mahone Bay was separated from Rev. William Duff's congregation and formed into a new charge under Rev. E. McNab. The minister was promised \$300 and the Supplementing Fund gave \$120. Since then the congregation have built a very superior Manse on a glebe of nearly three acres.— This is now burdened with only \$60 debt, which will soon be paid off, when the whole congregational property will be free of debt. Three years ago the congregation adopted the Weekly Offering system, and steady progress has been made under it. Lately the congregation met and raised the minister's stipend to \$700 a year and presented him with funds enough to pay for a horse, harness and carriage. The Supplementing Committee is relieved—with thanks. A young lady, Miss Maggie McDonald, collected during the winter money enough to get for the minister a good milch cow.

#### Antigonish Presbyterian Congregation.

In our notice of the dispensation of the Lord's Supper in the above-named congregation, in our last number, our figures were mistaken by the Printer, and 9 appeared for 92. In correcting the error, we have to add that on the second Sabbath of May the Lord's Supper was dispensed at Cape George, which is part of the same pastoral charge, distant from the centre about 18 miles, and thirty-three were admitted on a profession of their faith, making, in all, 125 as the direct fruits, so far can be judged of the recent remarkable revival in which Mr. Goodfellow laboured with so much earnestness and judgment. We are gratified at being able to add, that at a congregational meeting held last month, people resolved to add \$200 to the minister's salary, making it up to \$900, with a comfortable manse. This is highly creditable to all parties, and proceeding as it does, doubtless, from gratitude to God, and a higher appreciation of the preciousness of the Saviour, is "an odour of a sweet smell, a sacrifice acceptable and well pleasing unto God."

### Synod Fund.

United Church, N. G., sends \$20 to meet expenses of Synod as a free contribution.

Chatham congregation sends a collection of \$40.

For Dayspring and Trinidad Schools, only three congregations were ahead of the young people of Chatham. How many will pay a larger sum to Synod fund than this spirited congregation?

Since asking this question Sherbrooke has sent \$55.

## Intelligence.

### The Loyalty Islands: Cruel Persecution.

Mr. Ella, an English missionary in the Loyalty Islands, tells a long tale of persecution, murder, arson, bloodshed, and cruelty, with remedies often sought for and often promised, but never practically obtained, spreading over twelve years, which has been perpetrated in this French Roman Catholic colony, and which leads the reader to wonder that there are any Protestants left in the Polynesian Islands. The Romanists, it appears, supported by the Government, have seriously abused their power for objects of persecution and proselytism; so much, indeed, that Lord Derby was on one occasion induced to interfere officially, with the result of securing temporary satisfaction by the removal of the two resident Roman Catholic priests, who were proved to have been the instigators of past cruelties. New persecutions began again, and proved, if anything, only more cruel and more unmerciful for the short suspension they had suffered. Repeated appeals to the Governor of New Caledonia were shown to have led to nothing but fair words, with occasional arrest or transportation for a short time of an offender or two, whose crimes were too flagrant to be overlooked. But the persons so punished were sure to return after no long absence, pardoned, and enjoying the special protection of the bishop of the diocese, and in favour with the local authorities. The barbarities recorded are, indeed, calculated to make one's hair stand on end. The Protestants have been driven out of their houses, which were laid in ruins, and when the women came forth from their hiding-places in search of food for their starving children, they were tied to trees by their hands, and mercilessly struck on their suspended bodies with clubs and with tomahawks. In a later instance, their heads were at once chopped off, and, indeed, the summary method of execution appears to

to have approved itself to the Roman missionaries as—if the less cruel at any rate the speedier and more efficacious method of punishment and conversion by example to others. Starved out, and in constant dread of death, a good many natives seem to have outwardly abjured the Protestant faith. Only some three hundred Protestants remain, and they are prevented from celebrating public worship. Their villages are in ruins, their chapels burnt to the ground, their plantations devastated, their groves of cocoan-trees cut down; all is desolation and misery. In 1872 it appears that Lord Granville once more endeavoured, on the part of England, to obtain justice for the Protestant colony. At his request an enquiry was instituted, but its practical results were *nil*. The German press have taken up the matter, and is horror-struck at this revolting story, and there is not one paper outside the Ultramontane circle that does not make it a text for indignant comments. The *North German Gazette* is reminded of the barbarities of Nero and Diocletian. The *Weserzeitung* recommends a joint remonstrance of the great Powers, in the interests of humanity if not of Christianity, to urge upon the French Government, as they some years ago urged upon the Spanish, a policy of toleration. The other leading papers write in the same strain, and one or two suggest that the Evangelical Alliance would have been better employed in pressing this advice at Paris than it has been in carrying it to Constantinople.—We do hope that these horrid cruelties will be stopped by the interference of civilized nations. How strikingly the true genius of Popery comes out in this distant island of the Pacific!

**SHESHADRI.**—Our readers will remember the distinguished native missionary from India, the Rev. N. Sheshadri, whose appearance in the Free Church Assembly, and at the Evangelical Alliance meetings in New York, excited deep interest. From a private letter from the rev. gentleman he gives a vivid account of how his work in the East has been progressing since his return from England. "I am thankful to say," writes Mr. Sheshadri, "that I am busy at my own sphere of usefulness from four o'clock, a. m., to nine o'clock, p. m.—of course meal hours, bathing-time, &c., excepted. Here is the way in which I spend my day. At five o'clock I go out with my evangelistic party, which is formed of the perfect number seven, to some one of our numerous villages in our neighbourhood, within an area of ten miles. My evangelists take with them their musical instruments, viz., a drum, a guitar, and a pair of cymbals. As soon as we arrived at the appointed village our blind minstrel,

Bartimeus, sings a Christian hymn to the instrumental music, and as this goes on, men, women, and children collect around us. After singing, one of our evangelists steps forward and tries to set forth the truths that have been sung in as spirited an address as he can. Another hymn is then sung, and a second evangelist gives another address—and what does your humble servant do? His principal business is to supplement the addresses of our young evangelists, and close the whole with a concluding address. This lasts for nearly an hour and a-half. We, on the whole, get very good congregations indeed—very orderly, and attentive, and respectful. While going to a village I try to give hints to our evangelists on the art of preaching. After preaching I ride home as fast as I can; that is about nine o'clock. After breakfast I have class with our medical catechists to read the Word of God. This lasts for nearly an hour. At about one o'clock I go over to the Anglo-Vernacular School, and impart religious instruction to the whole school. After this, at about five o'clock, p. m., I have, twice a-week, congregational meetings with our Christian people. At seven o'clock, the advanced scholars from the Anglo-Vernacular school come to read Rogers's 'Handbook of the English tongue.' The last class I hear is that of our young masons, who read the Old Testament from eight to nine p. m. I assure you I have as much joy and pleasure in this way of working as I used to have when I was young. However, with us it is still 'ring time.'

Six years ago a Hindu gentleman in Calcutta earnestly protested against the baptism of his son. Recently he came to the missionary, Dr. Sargent, with the request himself to be baptized. He was supposed, as high-caste Hindus often do, that his son had become a Christian for mercenary motives, and in order that he might have license to eat and drink and wear European dress. This prejudice can soon be corrected, as the complete management between high-caste Hindus and their converted relatives prevents the latter from knowing anything of the true life of a Christian family. A matter of property, however, made it necessary for the Hindu father to visit his son, from whom he had been separated for years. During the days on which he was detained in his cell, dwelling the father heard the Bible, witnessed the family prayers, and saw the course of the household, and having read the Scriptures for himself, became a Christian.

THE CHURCH CONTRIBUTIONS TO THE GEOGRAPHICAL EXHIBITION IN PARIS.—The geographical congress is to sit in Paris

from the 15th July to the 19th August, and in order to illustrate the lectures and discussions on geography and ethnography, an exhibition is being prepared in the Louvre, of which the Roman Catholic missions, who took no part in the exhibition of 1867, intend to avail themselves, and contributions towards which have been asked from Protestant missions by the Paris Evangelical Missionary Society. The Foreign Missions Committee of the Free Church of Scotland are about to despatch, in answer to a request made to them, a collection of maps and topographic sketches concerning their missions; photographic representations of stations, of the natives and their huts, of churches, schoolrooms, &c.; as well as written and printed information derived from the missionaries regarding the countries where they carry on their labours, the condition and manners of the people, and the character and results of the missions.

#### ACKNOWLEDGMENTS.

The Treasurer acknowledges receipt of the following sums:

##### FOREIGN MISSION FUND.

Chatham, N. B., received last Nov. . . . .	\$18 12
Noel, received last Dec. . . . .	10 00
J. W. Barss, Wolfville . . . . .	4 00
LaHave, per Rev. D. McMillan. . . . .	20 30
Cote St., Montreal S. School, per G. Hyde, Esq. . . . .	44 64
Bequest of John Rhodes, Gardener, Summerside, per Rev. J. M. McLeod	32 44
Elmsdale and Nine Mile River, per Rev. J. Cameron. . . . .	25 00
A sinner saved by grace. . . . .	20 00
Cape North, per Rev. P. Clarke . . . . .	3 00
S. School Pearl St. Church, Hamilton, per Rev. W. Reid. . . . .	7 50
S. School Huron St., Toronto, formerly Dr. Jennings. . . . .	20 00
Fredericton, addl., per Rev. W. Stuart. . . . .	2 30
Ladies penny a week, Churchville. . . . .	11 00
This sum was received months ago. The acknowledgment delayed till Treasurer learned for what fund it was designed.	
Ladies Society, Churchville, 2nd payment. . . . .	12 00
Springfield and English Set., per Rev. L. Jack. . . . .	4 75
Glace Bay, per Rev. A. Farquharson. . . . .	4 00
Strathalbyn, additional, per Rev. A. Campbell. . . . .	12 27
Richmond Bay, Rev. H. Crawford. . . . .	30 00
David Walker, Kensington, P. E. I., St. John's Church, Halifax, per Rev. J. Forrest. . . . .	60 00
Middle Stewacke North side River. . . . .	9 75
" " South " " . . . . .	4 76
D. Grant, mason, Gore, Hants . . . . .	4 00

##### DAYSPRING AND TRINIDAD SCHOOLS.

Princeton, addl., Martha C. Sutherland's card. . . . .	1 35
New Dublin S. S., per E. Romkey. . . . .	2 00

Baddeck, per Rev. K. McKenzie:	
Col. by Miss Jeanie McKenzie,	
Baddeck .....	\$17 03
Col. by Sarah McKay, Bad-	
deck River .....	3 35
Col. by Dolina McLean, Bad-	
deck Bay.....	50
Col. by Margaret Fraser, Red	
Head .....	6 42 27 30
Coldstream, per Rev. J. Layton:	
Alex. McKimmie.....	2 78
Isaac Christie.....	3 00
Harry Dickson.....	4 75
Willie McCabe.....	1 22
Susan Hingley.....	4 50
George Munro.....	1 10
Annie McKenzie.....	25
John Sutherland.....	1 39
George Taylor.....	45
Lavinia Johnston.....	25
John Archibald.....	2 46 22 75
Wallace River:	
Col. by A. D. Chisholm's chil-	
dren.....	3 00
Leonard McLean.....	1 32 4 32

OUTFIT AND PASSAGE OF J. A. MACDONALD.

A sinner saved by grace.....\$4 00

HOME MISSIONS.

Shubenacadie and Lower Stewiacke,	
per Rev. J. McLean.....	\$42 25
LaHave.....	25 00
Elmsdale and Nine Mile River.....	25 00
Anon, Sheet Harbour.....	45
Springfield and English Settlement..	7 00
Glace Bay.....	8 00
Richmond Bay.....	15 00
St. John's Church, Halifax.....	30 00
River John, per Rev. H. B. McKay...	32 50

SUPPLEMENTING FUND.

LaHave.....	\$20 00
Elmsdale and Nine Mile River.....	25 00
Springfield and English Settlement...	16 00
Glace Bay.....	4 00
Wallace congregation.....	13 50
Richmond Bay.....	15 00
St. John's Church.....	40 00
Sherbrooke.....	15 00

MINISTERIAL EDUCATION.

Shubenacadie and Lower Stewiacke,	
additional.....	\$ 1 45
LaHave.....	25 00
Elmsdale and Nine Mile River.....	25 00
Interest for 1 year of Logan Bequest for	
Theological Library.....	38 09
Fredricton, additional.....	2 00
Glace Bay.....	4 00
Interest on \$1500 for 6 months.....	45 00
Richmond Bay, P. E. I.....	15 00
St. John's Church, Halifax.....	65 00
Interest on \$1200 N. S.....	70 00
Sherbrooke.....	15 00
Cape North, per Rev. P. Clarke.....	3 00

ACADIA MISSION.

LaHave.....	\$ 8 00
E. R., St. Mary's, S. S., 2nd quarter,	
per Miss E. C.....	1 50

Blue Mountain prayer-meeting, per P.	
Ross.....	6 00
A sinner saved by grace.....	8 00
Mr. Dickson's boys, per Rev. J. Layton	2 25
Richmond Bay.....	5 00
Princeton.....	12 00

AGED AND INFIRM MINISTERS' FUND.

Richmond Bay, additional.....	\$5 00
Neil Taylor, per Rev. R. Laird.....	3 00

SYNOD FUND.

United Church, New Glasgow. Free	
contribution.....	\$20 00
Cape North.....	8 00
LaHave.....	20 00
Mabou.....	10 00
St. John's Church, Chatham.....	40 00
Kentville.....	22 00
Wentworth.....	4 00
Sherbrooke.....	55 00

DONATIONS TO LIBRARY OF THEOLOGICAL HALL.

From Dr. Honeyman—Fox's Book of Martyrs, (black letter Ed.) Pasoris Lexicon, (McCheyne's copy.) Gesenii Bibliothica Catalogus.

From Prof. McKnight—Arabic Reading-book, 6 copies. Barrow's Archæology, 12 copies.

From the Author—Dr. Burns's Life of his Father.

Contributions, in money or books, will be thankfully received by either of the Professors.

PAYMENTS FOR "RECORD."

The Publisher acknowledges the receipt of the following sums:

Rev. J. H. Chase, Onslow.....	\$13 93
John W. Bars, Wolfville.....	1 00
Rev K. Mackenzie, Baddeck, C. B.....	4 00
Hugh Dunlap, M Stewiacke.....	9 00
Angus Cumming, Blue Mountain.....	6 75
Rev. J. Gauld, Gore.....	4 00
H. L. Aikins, Truro.....	16 64
Rev. S. G. Lawson, Murray Harbour	
S., P. E. I.....	3 50
John S. Sutherland, Park Corner, P. E. I.	
Rev. Joseph Hogg, Cornwallis.....	9 00

THE HOME AND FOREIGN RECORD.

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now they part with him in order to follow a greater Teacher, of whom John was but the forerunner. "Delays are dangerous—often fatal." Happy they who having heard of the Saviour, chose Him as their portion! The Lamb of God is the only sacrifice for sin; through Him alone can we receive pardon and be accepted of God, and be saved eternally. It is necessary therefore that we at once follow Him.

V. 38.—*Rabbi*, Teacher, Master, "We wish to be thy scholars, for we are ignorant. We come for instruction and guidance." It becomes every S. S. Teacher and scholar to look to Jesus as the great Teacher, come from God. Every one is in search of something, or some one. Christ asks us: "What seek ye?" Let us answer, each for himself or herself.

V. 39.—This is the welcome given by Christ to us, as well as to the disciples of old. He now dwells in Heaven, but He also is where two or three are gathered in His name. He is also with the humble and contrite heart. He will dwell with thee and thou with Him if thou wilt but receive Him. *Tenth hour, 4 o'clock, P. M.*

V. 41.—Having found the Saviour, Andrew's first care was to make Him known to his brother, Simon Peter. To find Jesus is an unspeakable blessing to ourselves, and we may lead others to the same fountain of blessing. We should tell others what a Saviour we have found. Our first attention should be to those who are intimately connected with us, or acquainted with us,—brothers, sisters, parents, children, &c. It is the aim of the Sabbath School teacher to lead every child in the School to "The Lamb of God."

V. 42.—*Cephas*, a stone, or Peter. See Matt. 16: 18, 19.

V. 43.—Philip belonged to Bethsaida in Galilee. He was a man of family, so tradition says. It is also said that he was the disciple mentioned in Matt. 8: 21, 22.

V. 45.—Nathanael was also called Bartholomew. Philip early begins to preach. See where Moses foretells of Christ: Deut. 18: 18, &c. The Prophets foretell of Him, Isa. 53: 1. Jeremiah 23: 5; Dan. 9: 24, &c., &c.

### THIRD SABBATH.

SUBJECT:—*Jesus at the Marriage, John 2: 1-11.*

*Cana*, a small town in Asher, Galilee. See Josh. 19: 23. There was another Cana in the territory of Ephraim (Samaria). A marriage feast of the Jews used to last seven days. The third day here mentioned may mean the third of the feast.

V. 2.—This was the first Christian marriage. Look at the company, Jesus, His Mother, and His disciples, Jesus ought to be invited to all our feasts, our weddings in particular. Marriage is a divine institution, Christ's presence sanctifies it.

V. 3.—Wine was largely used among the people of the Holy Land, and is to the present day. The want is made known to Jesus; we should lay all our wants, temporal and spiritual, before Him.

V. 4.—The Lord here indicates to His mother that the time for His working mira-

cles is not yet fully come. "Woman"—by no means disrespectful; the term as then used was equivalent to our "Madam." *My time*—the divine supply comes when the need is felt, and the help can come from no other quarter.

V. 5.—This is a direction that may well be given to all, everywhere. Whatever Jesus saith, do it!

V. 6.—The vessels were there with water for washing the hands of the company before they would sit down to their meat. We cannot tell the size of the vessels.

V. 7.—The order given by our Lord is at once obeyed—an example to be followed by us. In the East they take their meals reclining on low couches. The "Governor of the Feast"—the one presiding at the tables.

"Did our Lord turn all the water here into wine? It may have been turned into wine as it was drawn and borne to the company—as it was needed. Did our Lord minister to a degrading vice? By no means. The company was select and holy, and no excess was permitted."

V. 10.—It is shewn that the wine was good, and the Governor of the Feast praised it highly. He intimated what was the usual custom at such feasts—the worst wine was kept till men were nearly intoxicated, and then it was given to them. But in this case the best wine was kept till the last. No doubt but the wine made by our Lord was pure and nutritive. All He does is right and good.\*

This was His first miracle after His baptism.

### LESSONS.

1. Jesus should be with us in our joys as well as sorrows.
2. He can supply all our wants.
3. He keeps the "good wine" till the last. He gives the best portion after all the world's pleasures have vanished forever.
4. We should render implicit obedience to our Lord.

### FOURTH SABBATH.

SUBJECT:—*The new Birth, John 3: 7-17. Golden Text, John 1. 12.*

In His conversation with Nicodemus, Christ touches upon several important truths—but on the one which forms the subject of our present lesson He dwells at considerable length. The doctrine of regeneration or the new birth is taught in many passages of Scripture, but more fully and clearly and emphatically here than anywhere else. Early in his public ministry (for this is among His first discourses, if not His very first) Christ insists upon the doctrine of regeneration. He emphasises the truth that man must be made a new creature. In this He differs altogether from all the teachers of His time. They thought it was enough that man should be reformed; he says man must be renewed. You can't reform the old, for the old is bad; you must have a new creation.

This truth is fundamental and vital. Ignorance or misconception of it will vitiate our whole belief. Hence the prominence it receives at the outset of Christ's public ministry.

On the necessity of regeneration, our Lord's words are very plain and emphatic. There is no mistaking their meaning. Over and over again he says, "Ye must be born again." Educated though Nicodemus was, and moral and upright in his life, respected and honoured as a man of position and influence, one of the very best men of his time doubtless, yet he, even he, needed regeneration, before he was fit for the Kingdom of Heaven. Born of the flesh, he was flesh, and "flesh and blood," we are assured, "cannot inherit the kingdom of God."

Corruption cannot inherit incorruption. And born of the flesh man is corrupt. In the nature of things then he must either be born again or remain for ever without the incorruptible kingdom.

The passage also teaches us concerning the NATURE of the new birth. Regeneration is a radical change. It is no mere amendment of the old, it is out and out renewal. New life is produced in the soul. Weak at first, but though weak real; and it grows stronger and stronger with age. Regeneration is an instantaneous change; it occurs at some point or moment of time, but that point or moment may not be known to those who are the subjects of the change.

The agent producing or accomplishing the change is the Spirit of God, and He works when and where and how He will. He is sovereign in His workings. He may work in the heart of an unconscious child, as well as in the heart of an adult. He is not confined to time or place or manner of working. He works mysteriously. He giveth no account of His doings unto any. We cannot understand how the Divine Spirit operates on the human Spirit. And He works silently. No ear can hear His goings and doings, yet He works mightily and effectually.

Nicodemus was utterly ignorant of this doctrine. He knew it not; neither could he understand it when it was announced. He wondered as Christ addressed him, and thought and talked of the natural birth. He was glad to comprehend it and believe it. Still he did receive it and embrace it. He became a follower of Jesus.

The 14th, 15th and 16th verses treat of another subject, equally great and important. They are and have always been regarded as among the richest verses in the Bible. The 16th v. is intended a Bible in itself; it should be committed to memory by every child in the Sabbath school. The reference to the serpent in the wilderness should be turned up. (Numb 21:9). And from the whole passage the Gospel should be affectionately urged on the attention and acceptance of every child.

We learn that in the work of man's salvation, the three persons of the Trinity are engaged. The Father in His love gave His Son, and the Father and the Son send the Spirit. The Father devised the plan of redemption; the Son executes it, and the Holy Spirit applies it.

All the children of Adam's race whether young or old are by nature corrupt, are dead in trespasses and sins, and so all need to be born from above. Are you born again? Are

those under your care? Give attention to this subject, for unless you have an acquaintance with this point, an experimental acquaintance all your teaching is in vain.

There is room in the Church, and need, for all manner of workers. The poorest and least recognised are as much needed as any. Open your watch; your eyes fall on jewels there. But the sparkling jewels cannot say to the modest coil of steel beside them, "We have no need of thee," for that is the mainspring. And the mainspring cannot say to the tiniest cog wheel, "We have no need of thee," for without it the works stand still. It is just so in the Church of Christ. One little worker can mar the whole by failing to fulfil his office. There is a place for each.

**SUPREME LOVE.**—If this love to God should prevail, there would be—1. No idolatry. 2. No superstition. 3. No profanation. 4. No opposition to truth. 5. No corruption of truth. 6. No perjury. 7. No despising the good. 8. No ingratitude. 9. No pride. 10. No discontent. 11. No suicide. 12. No violent deaths. 13. No duels. 14. No wars. 15. No rivalry. 16. No breach of contracts. 17. No envy. 18. No wrongs. 19. No slander. 20. No intrigues. 21. No deceit. 22. No fraud. 23. No false statements. 24. No oppression. 25. No injury to person, property, or character. 26. No cruelty. 27. No selfishness. 28. No disobedience. 29. No unkindness. 30. No resentments. 31. No haunts of wickedness. 32. No social evils. 33. No complainings in our streets.

Two things characterize every Church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realise the ideal of Church life in its highest form.

WHEN the sun rises there is light. Why I do not know. There might have been light without the sun, and there might have been a sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it is often sent to souls who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be prayer first, and then there shall be an answer to prayer.—*Spurgeon*.