

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

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

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

NOVEMBER, 1871.

OUR CREDIT AT STAKE!

Our congregations have increased in number faster than they have grown financially. We have a larger proportion of weak congregations than in times past, and there are some both among the stronger as well as among the assisted, who do not assume their proper position as regards support. That we are advancing in liberality is undeniable, but the growth is not uniform. Some congregations are doing well while others of the same numbers are doing but little. Some men are doing nobly and others meanly. Some give a proportion of all that the Lord gives them, while others shrink from any such calculation, and dread the disclosure which such a reckoning would make. Meanwhile the demands of our Foreign Mission and Supplementing funds increase, and the outlay for circulating the French Scriptures among the Acadians is an addition, the outgrowth of the last few years.

Hitherto, it must be acknowledged, there have been generally one or two schemes in debt to the Treasurer, but the surplus in the Foreign Mission Drawer, rendered it easy for the Treasurer to meet any such occasional deficiency, the only effect being that that fund was deprived of some interest which to which it was entitled. But in our last number it was clearly shewn, that by the time our Missionaries should have sailed, and the salaries for 1872 be forwarded, that drawer, hitherto so highly favoured, would be emptied, and cash borrowed from some one in better circumstances.

This has happened, and the duty of the Treasurer is to lay the fact before the church, and to repeat it till it commands attention. But the special difficulty is that when F. M. goes a borrowing, several neighbours instead of rushing to its relief in gratitude for the past, are constrained by their own need to join the begging expedition, and soon all others are brought to the verge of insolvency, or compelled to stop payments. Now there are at present five in that insolvent condition. Passing by for present the Synod and the Current Education fund, whose depressed condition seems to be chronic, we lay the state of the other three before the church.

FOREIGN MISSIONS.

All demands of salaries and of all other expenses of the Mission have been paid till the end of 1871. All travelling expenses and outfit of the outgoing Missionaries until they reach their destination, with some trifling exception, have been met. The salaries for 1872, however, have been met only in part. Four hundred and sixty pounds have been sent to Dr Steel, instead of six hundred, and yet \$1100.63 are required to balance the account.

SUPPLEMENTING FUND.

May 31. In debt.....	\$450 19
July 1. Paid by order of Synod, by a draft on Home Mission Fund.....	450 19
Receipts at Synod and since:	
From Congregations.....	\$628 63
From Col. Com. Free Ch	436 67
Payments made at Synod and since..	1319 88
In debt.....	\$204 50

ACADIA MISSION.

Receipt from May 31st.....\$107 85
 Debt of last year, and payments..... 494 52

Present deficiency.....\$386 67

and yet Messrs. Paradis and Pelletier, who have so faithfully performed their work in the settlements of the Acadian French in New Brunswick and Nova Scotia (touching shortly at P. E. Island), are paid only in part, for want of funds. Were they paid in full, and they must be paid within a few weeks, that fund, unless quickly replenished, will be \$500 in debt.

Is there not then cause for the heading of this article. Is not our credit truly at stake? Our small Home Mission balance cannot make up for all these deficiencies, nor has the Treasurer any other Bank or Rest, but that to which he now appeals, the hearts and resources of our true and loyal people, in every part of these Lower Provinces. We are no alarmists, but when we consider that in two months a half-yearly payment is due to the Trinidad Missionaries, with at least \$1200 for the supplementing fund, and nothing, or rather less than nothing, in hand to meet these calls, we feel that we must speak out plainly, and call our friends to the rescue.

We have two suggestions to offer—

The first is that our congregations should begin, if they have not already begun, to apply the principle of systematic giving to the Schemes of the church. Hitherto, with a few exceptions, the application of this principle has been to Pastoral support. But why should we give 50 times a year for the maintenance of ordinances among ourselves, and but once or twice for Gospel extension? The congregations which are storing up weekly or monthly, are always ready to meet such a demand as is now felt, and some of them have responded already. Let others follow the example as speedily as possible—making collections in December rather than May or June, and taking order that missionary revenue shall come on like the steady flow of a spring having a perennial fountain.

The Second, is that our children and Sabbath Schools shall, for this season, join the Acadia Mission to the *Day Spring*.

They can and will do both, if they undertake it. Even now the larger proportion of *Day Spring* money required for ordinary support is in fund. What is necessary for the *Dayspring* and for the Acadia Mission debt will both be raised if our Sabbath Schools, will give this year the same sum as last year. The *Dayspring* cards will probably be issued in the usual form, but a resolution of the Sabbath School passed either before or after the gathering of funds would be a sufficient warrant for Teachers, Superintendent or Treasurer of Sabbath Schools, to say one third or one-half of the amount may be used for *French Mission*.

We have again to call attention to the fact, that contributions sent to Rev. C. Chiniquy, are not given to our own Acadia Mission. Essentially it is true, the work is one, and we feel that the interesting facts in the letters from St. Anne's, published in this No., should strengthen faith in our Acadia Mission, and stimulate us to prosecute it; but that distant mission can draw support from many churches and cities; ours depends on ourselves, and unless supported by us, must be abandoned. We would not try to stop funds from going to Mr. Chiniquy, but would say, that for every dollar sent, another if not two, should be dropped into the Acadia Mission Till.

THE BRIGHT SIDE.

We have many most precious encouragements in our work as a Church. Ten years ago the Presbyterian and Free Churches were united after long and anxious negotiations. That Union has been graciously owned and blessed by the great Head of the church. In all the intervening years there never was a vote taken in Synod that would indicate the old dividing lines, nor have there been any other noteworthy symptoms of old disunionism. All the fears of the friends of Union have been disappointed, and many of their fondest hopes have been happily realized. No Church could be more homogeneous in spirit, more harmonious in working than ours is. The questions about the "Civil Magistrate" which were so anxiously scanned before the

Union of 1860, have never emerged in any shape or form whatever. Nobody knows who is or who is not a "Voluntary." All are willing to do what they can to promote the cause of Christ and of sound morality in any sphere in which they can exert their influence. The Union of 1866 has also been a blessing to the Church, widening her sympathies, exciting to greater effort, and bringing clearly to view the necessities of our Presbyterian brethren in the great Province of New Brunswick. About this Union we may say as we have said of the first, that none of the evils which were anticipated have arisen in connection with it, and that in the meetings of the Synod Provincial lines of division are unknown. These facts are highly encouraging. They show that if we follow the path marked out for us by our Master, His presence will go with us and He will prosper and establish the work of our hands.

The work of the Church in all its departments has prospered. There are but few of our old congregations that have not been materially strengthened within the past ten years. Souls have been gathered into the Redeemer's fold, sometimes in large numbers, but more generally the increase has been steady and slow. Our Communion rolls are probably one-third larger. We have more than kept pace with the increase of population around us. This is not much to say: it is truly nothing to boast of: yet it is at least calculated to stimulate us to more zealous and self-denying effort.

The salaries of our ministers have been handsomely increased, not everywhere, we are sorry to say; yet the increase has been sufficient to raise the general average. There is a feeling abroad that it is disreputable to starve a minister, or to cheat him, or break faith with him. Manses have multiplied on every hand. A good, comfortable, house for the minister is coming to be considered a congregational necessity. The system of paying the stipend in advance is also becoming popular—as it certainly deserves to be.

We have a reliable Fund for the Widows and Orphans of our ministers. The Fund is not yet eight years old, but it has already

proved its usefulness. We have also made a fair beginning with an Aged and Infirm Ministers Fund.

A Supplementing Fund has been organized and administered with most beneficial results to the weaker sections of the church, and to the stronger sections too; for it has been the means of drawing forth their fraternal liberality towards those who require their aid. This Fund enables the Church to give practical expression to the christian principle, that we should bear one another's burdens and so fulfil the law of Christ,—and that the strong should help the weak.

The Home Mission work of the church has been very liberally supported, and has been attended with marked success. The Gospel has been carried to lonely and desolate places heretofore rarely visited by any one with the message of salvation. The number of young men willing to devote themselves to the works of the ministry is increasing—too slowly indeed; yet there is increase.

Our Foreign Mission work has borne a sadly discouraging aspect once and again since the Union of 1860. At this moment we have but one representative—the Father of the Mission—in the New Hebrides. But we have two Missionaries in a new and most hopeful field in Trinidad; and two more on their way to the New Hebrides, and several young men are preparing to enter the foreign field in coming years. Young men appear more willing than ever to devote themselves to the Mission work; and the people are abundantly willing to contribute the necessary funds.

A most hopeful and gratifying circumstance is the cordial feeling which exists between our own church and other evangelical churches, especially other Presbyterian churches. Sounds of strife, or even murmurs indicative of misunderstanding seldom reach us. O happy relief from the clangor and bitterness of sectarian feuds!

But the most encouraging feature of the present condition of the Church is the gracious Revival of religion which prevails so widely, and which has already produced such blessed effects. Never before was our church gladdened with such good news as.

we heard from different sections of the land at the last meeting of Synod; and the refreshing showers have continued to descend ever since.

Surely in view of these facts and others which we might enumerate it well becomes us as a church to thank God and take courage.

UNION COMMITTEES,

The official Minutes of the Union Committees which met recently at Montreal have not yet been published, but the results of the Conference are known through Newspaper reports. The proposed Basis has been amended and reads as follows:—

I.—That the scriptures of the old and new testaments, being the word of God, are the only infallible rule of faith and manners.

II.—That the Westminster confession of faith shall form the subordinate standard of this church; that the larger and shorter catechisms shall be adopted by the church, and appointed to be used for the instruction of the people, it being distinctly understood that nothing contained in the aforesaid confession or catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

III.—That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian churches, as laid down generally in the form of Presbyterian Church Government, and in the "Directory for the public worship of God."

IV.—That this Church, while cherishing Christian affection towards the whole church of God, and desiring to hold fraternal intercourse with it in its several branches as opportunity offers, shall at the same time regard itself as being in such ecclesiastical relations to churches holding the same doctrine, government and discipline with itself, that ministers and probationers from those Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.

Much time was devoted to the discussion of the relation in which Queen's College at Kingston should stand to the United Church. The conclusion arrived at was to the effect that the Theological faculty should be removed to Montreal, and that a relation of peculiar intimacy should exist between the College at Kingston and the United

Church.—The liberal offer made by the Church of Canada in connection with the Church of Scotland for disposing of the Temporalities Fund was highly appreciated.

THE CASE OF HASSAN.

Hassan is a Syrian convert to Protestantism from Mohammedanism. When his conversion was ascertained, the Turkish authorities imprisoned and beat him again and again, and his life was in great danger. The Missionaries (American Presbyterians) applied to the British Consul at Beyrut who in turn applied to the British Ambassador at Constantinople. Under the Ambassador's pressure Hassan was released from prison but was ordered to leave the country in twenty days. He was ready to go, but the authorities would not let him go without a passport and would not give him a passport. Thus they kept him and his friends in an agony of suspense. The poor fellow had a wife and five children and they too were in danger from the fanatical mob. In July he and his children were publicly baptized. He is the first genuine Moslem in Syria who has publicly professed christianity. The Turkish officials continued to refuse him protection at home and a passport to go abroad. At last the British Consul took the matter in hand and insisted on the passport being furnished. Hassan then went to Egypt where he will be cared for by the Missionaries and other friends. The Turkish Government has now at last yielded the point of practical toleration under strong British pressure. The next Mohammedan convert will find the pathway easier in consequence of the sufferings endured by Hassan.

Mr. Jessup, an American Presbyterian Missionary, thus explains the value of British influence in the East:

The influence of the British Government is felt throughout this empire. Other Protestant governments have thus far taken no active official stand in behalf of religious toleration here. Germany and the United States sometimes act unofficially, but have given no instructions to their diplomatic representatives here to interfere in cases of persecution of subjects of the Porte. The British Consul telegraphed to Constantinople, and the British Ambassador obtained

Hassan's release; and at last Mr. Eldridge, the British Consul, obliged the Pasha to give him a passport. Three little boys once came to their father to recount what part each had performed in securing a little brother from drowning in a tank. Said the father, "Johnnie, what did you do?" "I brought a board, and he got upon it and climbed out." "And William, what did you do?" said the father. "I ran to call you, and could not find you." He asked Samuel, the youngest of all, "And what did you do, my boy?" "I stood still and shouted with all my might." And this is not far from the case in Syria. None could be more cordially willing and anxious to do all in their power for the protection of the persecuted in this land than are the Consuls of Germany and the United States, and their influence in the Hassan case, as in other cases, has been very great, and is always exerted in the right direction; but unofficial interference must always stop at a certain point, and while King William and "Uncle Sam" may do their best to rescue the drowning brother, the final resort in a crisis must always be to the representative of the veritable *Jc in Bull*. This is plain talk for an American, but it is only the statement of a simple truth familiar to all residents of this empire. The United States protect American citizens, but absolutely refuse to interfere in behalf of Protestant subjects of the Porte. The Prussian (German) Government holds a similar position, but England claims and exercises the right of insisting upon religious toleration throughout Turkey. British ambassadors and consuls have been in many notable instances the very bulwarks of religious liberty in the Sultan's dominions; and they are such to-day. Foreign interference on this subject is palpably becoming more distasteful to Turkish officials from year to year, but it is none the less a necessity on that account. Ever where the Turkish official is a liberal and enlightened man, the pressure of the old Moslem sympathies and antipathies is so overpowering, that justice is more likely to be done and religious liberty to be secured, if in some way his Excellency be reminded that the British lion is in the vicinity. It may not be necessary that he roar, or even shake his mane; but experience has shown that teeth and claws are so necessarily associated with the abstract human idea of the lion, that the mere mention of his name generally suffices as a wholesome restraint upon intruders. It has been so ordered in the providence of God that the great majority foreign missionary labourers, thus far, in this empire are Americans, and it is no less striking, as a providential fact, that the foreign political influence which has watched over the rights, and often the very lives of persecuted Protestants, is that of Great

Britain. As a natural consequence, though not for this reason only, the relations between the British and American residents in Turkey have always been most cordial and harmonious. Never may the influence of either of these great nations be given to any cause which would conflict with religious liberty and toleration!

GRATIFYING PROGRESS.

The statistics of the Presbyterian Church in the United States exhibit a most remarkable example of growth in the grace of liberality. Doubtless similar progress has been made elsewhere, though not so marked, perhaps. In 1807 there were connected with the church in the United States 17,871 communicants. These contributed for all Missionary purposes the sum of \$4,641, or an average of 26 cents each. In 1819, 63,997 communicants contributed \$15,149, or a little over 23 cents each.

In 1829, 162,816 communicants gave to the Missionary Board \$39,180, or 24 cents each; and to Education, \$30,445, or 18 cents each; making a total of 42 cents each to the two causes.

In 1837, the year before the separation, the year also in which the Foreign Board was formed, and the year before the formation of the Board of Publication, 220,557 communicants contributed to Missions \$163,563, or 74 cents each, and to Education \$111,265, or 50 cents each—making \$1.24 each to the whole benevolent work.

Last year 455,378 members contributed to the different objects \$1,444,388, or \$3.17 each; and to all benevolent objects which are reported to their sessions \$5.40 each.

The Communion Rolls are now 25 times as large as they were in 1807; but the contributions are 311 times as large! The contributions have grown twelve times more than the membership. The membership in the year of Reconstruction (1870) is twice as large as it was in the year of separation (1839). The receipts of the Boards are more than five times as large.

Figures show that within the past fifteen years while the membership of the church has increased 20 per cent, the contributions have increased 100 per cent. The money

advance is five times more than the increase in membership,—proving the Christians are growing in the grace of giving to the cause of Christ.

ROMAN CATHOLIC TROUBLES.

The movement against the Infallibility Dogma has become very serious in Germany and Austria. The Government of Bavaria, the most Popish State in Germany, has declared itself against the Dogma, and resolutely defends the rights of Dr. Doellinger and other excommunicated men. A large assembly of the Anti-Infallibilists was held lately at Munich, and measures were adopted for concert of action. Prince Bismarck has given his aid and countenance to the Anti-Papal movement. Austria also is moving in the same direction. In no country in Papal Europe is there more of religious progress. A priest of Linz, called Alois Anton, began preaching against the dogma of infallibility, even before it was published. His bishop warned him to desist; Anton remonstrated, and pursued the same course. The next step was to suspend him from his office, and to forbid him to preach in his church. But the population, especially Anton's own parishioners, were indignant at the bishop's exercise of power. Anton, prevented from performing his priestly office in his church, preached in the open air, or in barns, or in any building lent for the occasion. Crowds came to hear him. A previously unsuspected talent was discovered in the disobedient priest. He became a local Father Hyacinthe.

The reforms proposed by Father Anton, and which were unanimously accepted at a meeting at Linz, and again accepted at a much more important gathering of the Old Catholics of all Germany at Heidelberg, are eleven in number, and as follows:—

1. Each community shall have the right to choose its own priest; and priests are no longer to be named by the bishops.
2. Priests must be sufficiently paid by the community to enable them to live respectably.
3. Compulsory celibacy must cease.

Priests shall be allowed to marry as in the early times of Christianity.

4. The Chapters shall be dissolved.
5. Masses and the service of the Church must be spoken and read in German, or in the common language of the province.
6. There shall be no separate payments for masses at burials, baptisms, &c. The priest's salary shall be sufficient to enable him to live without charging additional fees.
7. Inequalities between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions.
8. Auricular confession must cease.
9. Pilgrimages, processions, and begging missions must cease.
10. The worship of pictures, statues, and images must cease.
11. The traffic in relics must be discontinued, and be proceeded against by the State.

Father Hyacinthe is in full sympathy with the new movement.

It must not be forgotten that the Doellinger party, so far, declare themselves intensely Roman Catholic, and profess abhorrence of Protestantism. They are still willing to accept Popery with the exception of its most *outré* developments. There seems to be strong sympathy between the leaders of the Doellinger movement and the High Church party in the Church of England.

THE CHURCHES IN GREAT BRITAIN AND IRELAND.

The Irish Presbyterians have an Orphan Society which is doing a great deal of good, and which is supported with praiseworthy liberality by the people. 391 congregations help the Society which has charge of over 1000 orphans.

The Irish Presbyterian Church has succeeded admirably with the Sustentation Fund. The withdrawal of the "Regium Donum" has proved a blessing in disguise, as it has called forth in an unusual degree the liberality of the Christian people.

The following incident has gone the rounds of the papers: Rev. Dr. Guthrie

was spending a short time in a country district in Scotland where he was wont to preach. On the last occasion Dr. Ker of Glasgow, a United Presbyterian minister, preached; Dr. Guthrie prayed, and a minister of the Established Church was preacher. This quoted as an example of "practical Union."

The number of communicants in the United Presbyterian Church is 179,652, showing an increase of the year of 1,229, and the average attendance at public worship on the Lord's day is 205,000. The preachers—or probationers—have payment provided for them. The minimum stipend for preachers is £1 1s. to £3 3s. for each Lord's day service, with board and lodging for a week in case of vacancies.

Besides the regular ministers of the churches, there are 195 missionaries, Bible women, and catechists, paid by the various congregations. The amount contributed for the year 1870 was £215,866, and in addition to this, there has been raised for missionary and other purposes, making the total amount raised by congregations \$284,611. Other donations were received to \$18,531. The total income for the year 1870 was £303,537, which was an increase over the previous by £13,575, and the average was £1 11s. 8d. per member.

Several churches connected with the Established Church have lately introduced organs to assist in leading the singing of the congregations.

The Archbishop of York and the Bishop of Winchester (Dr. Wilberforce) have recently officiated in Scottish Presbyterian Churches to the intense disgust of their High Church brethren. It is a matter of small importance, but as it has been published and talked about, we may note it: Three members of the Royal family recently worshipped in the Parish Church at Crathie, near Balmoral; and some members of the same family have recently worshipped in a Free Church.

On the second Sabbath of each month special prayer is offered up in all the United Presbyterian congregations on behalf of Missions.—Missionaries are still wanted by the United Presbyterian Committee for

Trinidad, India, and China. Four Missionaries and a medical missionary are required for Old Calabar. This branch of the Presbyterian family increased in England from 72 congregations in 1860, to 105 in 1870.

The most friendly and intimate relations now exist between the Calvinistic Methodists of Wales and the Presbyterian Church of England. An early union of the two bodies is not at all improbable.

There are 120 inhabited islands around the "Highlands" of Scotland. The Highlands and Islands contain about 430,000 Gaelic speaking people. The Free Church is in the whole of this region "the Church of the people." Successful evangelistic efforts have been conducted among the destitute islanders during the summer.

The following lamentable statement, too true of other churches, is from the Foreign Mission Report of the Church of Scotland:

"Another great cause of anxiety is the want of missionaries. There is no want of preachers in the Church, as each vacant parish, chapel, or mission station testifies; nor if testimonials are to be credited, are these preachers defective in any gift or grace which could disqualify them from being efficient missionaries abroad as well as at home; nor are the salaries allowed insufficient, as they are as large as those, and much larger than most, enjoyed by the missionaries of any Church; nor are the terms of service severe, as they are permitted, at the expense of the Mission, to return home to recruit at the end of seven years, and may also return, on the same terms, at the end of five years, if they find the work unsuitable. Yet so it is, that so dead apparently has the missionary spirit become in a field of labour so grand as India—requiring comparatively so few sacrifices, and presenting so many advantages in every respect—that four Scotch divinity halls have failed to supply more than three ordained missionaries for the whole heathen world, the oldest of whom has been but six years in India, and not one having been sent out for the last three years!"

The *Edinburgh Presbyterian* says:—

"Our readers will have observed with thankfulness that as Dr. Duff expresses it, "after a long dearth as regards the higher spiritual fruit in our Indian mission fields, we have lately to rejoice in a somewhat goodly produce;—Bombay, Puna, Nagpore, and Calcutta all contributing their share." This appearance of life abroad seems to be:

contemporaneous with a revival of an interest in missions among our students at home. Three or four young men fresh from college have been quite recently, or are on the eve of being, sent out by our Committee; but in addition to these one student from New College has been appointed by the English Presbyterian Church to China, another has been accepted by the Welsh Presbyterian Church to proceed to India, and a third is on the eve of leaving also for the East to commence a mission in the name of the Presbyterian Church of Canada.

The Sustentation Fund falls short in the first four months of this year £1,800 of what it was last year.

THE SABBATH SCHOOL TEACHER.

Is it an essential qualification in a Sabbath School teacher that he is a christian—that he has tasted that the Lord is gracious, and knows in his experience the blessedness of the man whose sins are forgiven?

In answer to this question I may state that the primary, the grand aim of the Sunday School is to bring the children to Christ, to implant the love of Jesus in their young hearts, to draw out their affections to Him who first loved them.

To this end every teacher should look; for this object every Sunday School worker should labour and pray, and give God no rest till the work is accomplished, till Christ is enthroned in every heart, and till every Sunday School scholar is brought to feel that Jesus is precious. This is work not to be entrusted to those who have never known joy and peace in believing.

The Rev. Dr. Peck, of California, an earnest and successful Sunday School worker, in speaking on this subject at a recent S. S. Convention, said: "when I am approached by young men or young women who want to become Sunday-school teachers, I feel like saying to them—"If thou believest with all thine heart, thou mayest."

Superintendents—Do you wish to see the work of the Lord prospering in your hands among the lambs of His flock. Then gather around you bands of faithful, earnest teachers, whose hearts the Lord has touched, young men and young women who live much with Jesus, who delight in hold-

ing communion with Him, and whose hearts are overflowing with His precious Love, and you will not be disappointed. *

SABBATH SCHOOLS.—Our present number contains Notes on the lessons for the concluding month of the year. The Synod's Committee have selected a series of lessons for 1872 which we have no doubt will prove acceptable to our Schools. The usual amount of space will be devoted to Notes. Experienced teachers as well as members of the committee engage to furnish our columns from time to time with practical hints for the use of teachers and superintendents.—The last Sabbath of December—the last day of the year,—is set apart for review. It will be very appropriate to review the state of the School: how many pupils have left, or died; what teachers have left or died: how many classes have increased or diminished: has the school advanced in numbers—in knowledge—in organization? Have souls been brought to the knowledge of the truth as it is in Jesus? What has the School done to promote the Redeemer's Kingdom?

CIRCULAR.

The subject of the following Circular is so important and timely that we feel it to be our duty to aid the Committee in their work by laying it before our readers.

TO THE OFFICE BEARERS, MEMBERS AND ADHERENTS OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

Dearly Beloved Brethren:

The following resolutions, relating to Systematic Beneficence, were adopted by the Synod at the late meeting held in St. John.

I. That the Synod authorize the Committee immediately to issue a Circular, reminding office bearers, members and adherents of the recommendations of Synod, restating our principles, indicating the progress which has been made, and urging to continued and increased efforts to carry on the work as rapidly, and as effectively as possible.

II. That the Synod instruct the Committee to watch over the progress made during the year, and, shortly before next meeting of Synod, to collect information by

circular or otherwise respecting the advancement made.

III. That the Synod recommend to Sessions and Boards of Managers the extensive circulation of tracts and other literature bearing upon the subject throughout our congregations.

Exercising the authority conferred upon us we would again address you briefly upon the subject entrusted to our charge, in the line indicated by the Synod.

Besides those recorded above there are three Synodical recommendations of which it is necessary to remind you. These are:

First: That all persons under the oversight of the Synod should adopt immediately the practice of weekly storing in proportion to means and income.

Secondly: That where necessary to the accomplishment of this object, Sessions should form congregational associations for the purpose of exciting and deepening an interest in the subject.

Thirdly: That all ministers should earnestly and faithfully preach upon this important subject.

The principles underlying the Scriptural doctrine respecting Systematic Benevolence which we are required to reiterate, are few and simple. They are all either implied or directly stated in that precept addressed not only "to the Church of God which is at Corinth," but also to "all that in every place call upon the name of Jesus Christ our Lord," "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." They may be briefly stated as devotion, system, universality and proportion—devotion, because Scriptural Christian Benevolence is worship, prescribed by God, rendered by grateful loving hearts, and practised for the most part on those occasions set apart for sacred service; system, because it requires for the performance of the duty set times, frequently recurring, the first day of every week—universality, because it is binding upon all who hear the gospel, "Let EVERY ONE OF YOU lay by him in store,"—and proportion, because it determines the amount to be appropriated, "Upon the first day of the week let every one of you lay by him in store AS GOD HATH PROSPERED HIM."

To point out the progress which has recently been made throughout our own Church in the adoption of these principles, and of the practice which is founded upon them, is an easy and very pleasant task. We do not indeed undertake to indicate the number of those who have been induced to adopt the system in its essence by making their weekly appropriations, and casting them into the Treasury of the Lord in their own homes; but in reference to the public action of a considerable number of our congregations we have been furnished with de-

finite information which has greatly cheered our hearts and strengthened our hands. When we addressed you last year, only three congregations had adopted the practice of weekly collections for any purpose beyond the defraying of more incidental expenses. Since that time nine have been added to the number, some of them situated in cities, towns and villages, but others in strictly rural districts. At the present time there are no fewer than twelve of our congregations which are wholly dependent upon their weekly collections, for the support of gospel ordinances within their own bounds. Besides these there are some others, sections of which have accepted the Synod's recommendations for the raising of all the funds required, either for strictly congregational purposes, or for the support of the general schemes of the Church, and it is a most interesting fact that every congregation, whether located in town or country, which has tried the experiment which we are urging, is so far, well satisfied and in some instances the results achieved have been most encouraging.

In obeying, therefore, the instructions of Synod to urge you to continued and increased efforts in carrying on the work, so happily inaugurated, as rapidly and effectively as possible, we appeal to you under the animating influence of confidence and hope. We are so fully convinced of the stability of the foundation on which our plan of systematic benevolence rests; we have found it so generally commend itself to thoughtful men who have fairly considered its advantages; we have observed with so much satisfaction its beneficial influence in relieving some congregations from their financial embarrassments, and we find it gaining favor so rapidly, not merely in our own Church, but also in others, that, with the utmost earnestness we press upon every individual whom our words may reach, the speedy adoption of the practice of proportionate weekly storing, and upon every congregation the cordial acceptance of the recommendations of Synod.

Brethren, let the current year be marked by a still greater advance than the past. Let those congregations which have made the desired change carry on the work with increasing energy and zeal that they stimulate others to imitate their example. Let those which have hitherto shrunk from the adoption of the proposed system, be persuaded to try the experiment. Let all our elders, deacons and managers endeavour to master the principles involved in the Scripture measure and method of Christian giving. Let them discuss them freely with the people. Let them endeavour to circulate widely throughout their respective congregations, books and tracts bearing upon the question, such as "Gold and the Gospel,"

"Giving Made Easy," "Uncle Ben's Bag," "Storing for God and Giving to God," and others which can be had at a moderate rate and in any required amount, through the agency of the British American Book and Tract Society, Halifax. Let the subject be considered at congregational meetings. Let an unwearied agitation be maintained. As rapidly as congregations become ripe for the adoption of the system, let the experiment be fairly and fully tried, and there is every reason to believe that if we look up trustfully and hopefully for a blessing, not only isolated congregations, but the Church as a whole, in acceding to the plan laid down by the Head of the Church Himself, will find in her own blessed experience that "God is able to make all grace abound to her, that she always having all sufficiency in all things may abound unto every good work."

ALEXANDER STEWART, }
 R. S. PATTERSON, }
 M. G. HENRY, }
 E. A. MCCURDY, }
 WILLIAM ANDERSON, }
 CHARLES ROBSON, }
 DAVID BLACKWOOD, }
 GEORGE BLANCHARD, }
Committee on Sys. Ben.

NEW GLASGOW, OCT. 9TH, 1871.

Letters from Rev. C. Chiniquy.

ST. ANNE, KANKAKEE CO., ILL., }
 Sept. 15th, 1871. }

My Dear Mr. McGregor,—On my arrival here, the 9th of August, I found your letter of the 27th July. But the first thing I could do was to take my bed and keep it almost constantly till this week. I lingered between death and life, almost constantly, and the Physician forbade me to write and even to read.

Some fifteen days after my arrival I received your second letter, of the 8th August, with the check of \$80, and was again unable to answer it. But, thanks be to God, to-day I am well enough to write, and thank and bless you and all my kind friends of Nova Scotia for your admirable generosity. I cannot refrain my tears of gratitude when I see what marvellous things you, in the Lower Provinces, have done for my dear missions in Illinois. Without the noble-hearted friends whom the good Master has given me in your fair and hospitable country, this so blessed missionary field might have been a wreck long since; but now it is more than ever fertile and prosperous.

* * * * *
 You will like to know, and all the disciples of Christ in Nova Scotia will help me

to bless the Lord for the great things He continues to do in these missions. Not long ago, I requested one of the converted priests who labor with me to go and visit a certain place, not very far from here, where I knew there were a good number of Roman Catholics, French Canadian emigrants, to whom we had not yet been able to preach the gospel. He has gone, and passed about a week with them,—and he gives us the most cheering news about that new mission. He has preached almost every day during a whole week to a crowded and most attentive and respectable audience—all composed of Roman Catholics—and at the end of the week 70 of his auditors signed a petition to request him to come and stay with them—in order to continue to give them the pure Bread of Life without any mixture of human traditions. I could not refrain my tears of joy when I heard that glorious news. It is so, that in the very time that our merciful Heavenly Father seems to overwhelm us with tribulations, He sends upon us some bright and shining rays of His infinite love and mercy, in order to show us that He is still with us, and that we have nothing to fear from the furious waves which beat our frail bark.

I would have many other glorious things to tell you about the great mercies of God towards us, his unprofitable servants; but I am still weak—and unable to write long letters.—Please accept the assurance of my gratitude: and be the interpreter of the same gratitude towards the dear brethren and so kind sisters who have saved my dear missions—and if any more of them would consent to be the instruments of the mercies of God towards the numberless perishing souls by whom I am surrounded, please continue to receive their charitable gifts.—Tell them that I have half-a-million in the the United States, and one million in Canada, whom I must evangelize—many of whom are as a ripe fruit ready to be reaped. I cannot do this work alone,—it is of the utmost necessity that I should prepare men to work with me and after me in that immense field. It is for that reason that I make every sacrifice, and ask the help of my friends to rebuild and keep up my college, where we prepare those whom the Lord has chosen to be his messengers of peace. I have now 7 working evangelists and colporteurs in Canada,—two of them have passed the summer in Nova Scotia and New Brunswick, whom the Lord has much blessed in their labors. Another one has been very near to be killed by the Romanists, who have beaten him very cruelly—his name is Joucy. He is a new convert—only two years ago. But he is full of piety and zeal, and ability. Five new young men have offered themselves last Sabbath to prepare themselves for the

ministry, and I have accepted them,—hoping that the same God who has helped me to train the first ones, would enable me to support these last ones also.—We want 50 laborers.

But my hand begins to tremble—I am still very weak. I have only strength enough to tell you and all my dear brethren and so kind sisters, “Pray for me.”

Yours, forever grateful,
C. CHINIQUY.

ST. ANNE, KANKAKEE CO., ILL., }
Sept. 27th, 1871. }

My Dear Brother in Christ,—Mrs. J. A. Mathewson has sent me your last check of \$40, which has come in a time of need, for though the debt is now reduced to \$1500, the creditors are more pressing than ever. But, by the great mercy of our Heavenly Father, and the help of your fervent prayers, it is my hope, more than ever, that we will be soon out of the terrible difficulties which had come upon us by the destruction of our chapel and college. Our classes are again open with 110 pupils, and the prospect is that we will have more than 150. As I told you in my last, five new young men have offered themselves to preach the gospel, if we could instruct them. These, added to the 13 who are already in the field as evangelists, colporteurs or ministers, will make 18 evangelical workers, whom our little people has given to Christ, to spread the gospel. Is it not a remarkable thing that so many gospel labourers have been found in a single congregation? and it is my firm hope that many more will come. We want at least 50 for the United States, Canada, and the Maritime Provinces; for every day the field is becoming wider and wider and the crop more abundant. A great number of Romanists—at a short distance of this place, give me the hope that they will soon receive the Truth as it is in Christ. Three, this week have expressed the desire to be received among the followers of the Gospel. And I am going to-day to visit one who, not long ago was one of the most bigoted Romanists I have ever seen; she has been touched by the admirable sentiments of faith and purity of an Evangelical neighbour, whom it has pleased the good Master to call to his eternal rest.

Please ask our dear brothers and sisters of Nova Scotia, to pray for us. Let all the venerable ministers of the gospel request their different congregations to unite in fervent prayers to the Throne of Grace, that those multitudes of poor, blind, slaves of Popery may receive the Light which saves, and be free from the chains of Satan. Let them all remember that the color of christianity which is upon the Romish system of

religion is a false and deceitful varnish, under which the most abject and damnable idolatry reigns. Oh! let every disciple of Christ feel a deep concern and real charity for those millions of perishing souls who are at their doors! Let every one of us be ready to do every sacrifice, even of our life, to bring them out from the awful pit of perdition in which they are blindly kept. It is the desire of Jesus that they all come to His feet. But He wants our co-operation. Every one of us must be His co-worker in that sublime work; every one must be His soldier, in the great battle which has to be fought; and if there is a true will and real desire in us to see the Kingdom, and the reign of Christ come, we will see it! and for ever and ever we will rejoice in it.

Your forever grateful brother,
C. CHINIQUY.

Our Foreign Missions.

Meetings of the Board of Foreign Missions.

Two meetings of the Board were held on the week prior to the sailing of the Missionaries to the New Hebrides. The first at Prince Street, Pictou, when the chief topic was the consideration of the best centres or centre of Missionary operations in Trinidad, as brought before the Board by letters from the Missionaries and medical certificates, indicating some unhealthy features of the Mission premises at Iere, from dampness and proximity to a Distillery. Further information was desired and agreed to be asked for, and a decision on the main question postponed. Owing to the detention of trains the meeting was brief, and the only additional business was the appointment of Designation services for the next evening at New Glasgow, for Rev. Mr. Murray, Mr. McKenzie having been previously designated at Greenhill, at the time of his Ordination.

The second meeting was as appointed, in James' Church, New Glasgow, in connection with the Farewell Missionary Meeting, and the chief peculiarity of the meeting was, the designation prayer, followed by an appropriate, energetic and affectionate address, delivered by Rev. Dr. Roy, who, besides some eight or ten years of ministerial labour in Scotland, has completed 40 years

of pastoral work on the East River of Pictou and in New Glasgow.

Farewell Meetings.

Farewell prayer-meetings were appointed some time ago, by joint Sub-Committees of the two Boards of the Presbyterian Churches sending out Missionaries. The places selected were, St. John, N. B., Charlottetown, Pictou, New Glasgow, Truro and Halifax. These have all been held. Of the first, held in St. John, in St. David's Church, the *Presbyterian Advocate* says:—"That it was well attended and the exercises of an interesting character." Rev. Mr. Robertson, of the Synod of the Maritime Provinces, having held a Farewell Meeting in St. John, prior to the appointment of the Union Meeting was not present at St. David's.

Of the meeting held in Charlottetown we give the following account from the *Patriot*, expressing regret that the aim of the Boards was to a great extent defeated by the absence of two out of the three missionaries.

"The Missionary Meeting, held in St. James' Church, last Monday evening, was well attended. Rev. Alex. McLean, of Belfast, occupied the chair, and delivered an excellent opening address. Rev. Mr. Murray, the only missionary present, then spoke on the subject which had occasioned his visit, concluding with some solemn words of counsel to his hearers. He was listened to with marked attention, and his discourse, though delivered in a mild tone, evinced deep feeling and an extensive knowledge of the great truths of Scripture. His heart is evidently in the noble work to which he has devoted his life. Rev. Messrs. McLeod, J. Davis, Baptist minister, and W. R. Frame also addressed the meeting; and they, as well as several laymen who spoke, all added words of encouragement to the missionary, and bade him an affectionate farewell. Our wish and prayer is that Rev. Mr. Murray and his brother missionaries may be highly honoured by their Divine Master in the foreign field, and be long spared to preach the Gospel to the perishing heathen."

The meetings in Pictou and New Glasgow, held respectfully in St. Andrew's and James' Churches were large, and if not enthusiastic, highly impressive. The Addresses delivered by the missionaries and others, were listened to with great interest

and the meetings have seldom been surpassed.

The meeting in Halifax, was held in St. Matthews' Church. George P. Mitchell, Esq., in the chair. A few minutes after the appointed hour the house was filled, and Rev. Professor McKnight conducted devotional exercises, praise, reading the Scriptures and prayer. The remarks of the Chairman, and Historical statements by Rev. P. G. McGregor, were followed by the addresses of the three Missionaries. Rev. Messrs. Annand and G. Patterson, offered prayer. Special prayer for the Missionaries was then offered by Rev. J. F. Campbell. Rev. N. McKay, from St. John, and Rev. G. M. Grant shewed the people's duty to the men about to leave us, the latter, referring also specially to the women, their trials, and responsibilities, and leading the audience in a closing prayer, specially on their behalf. Rev. John I. Baxter pronounced the Benediction, and thus closed one of the best sustained Missionary meetings we ever attended. We are happy to add that the Missionaries by their addresses and their whole bearing, left not only a favorable, but a profound impression, and carry with them the deep sympathies of all who heard them.

SAILING OF THE MISSIONARIES

The three Missionaries and their wives sailed for Liverpool, England, en route for the New Hebrides, on Tuesday, 24th inst., at 1 o'clock, p. m.

A large company of sympathizing friends were gathered on the deck of the *Peruvian* at 12 o'clock, the usual sailing hour. The day was charming, and there was some delay by non arrival of mails in time. A hymn was sung and prayer offered. Farewells were exchanged, the signal given, and the noble ship moved off. The harbor was like a mirror, and the sea smooth almost as a mill pond, so that the commencement of their voyage was exceedingly pleasant.

The quantity of goods shipped was larger than at any previous time, Mr. Robertson having in charge as much as the other two. In all there must have been about 35 or 40 cases or packages, all of which Mr. Morrow, with great liberality, forwarded free.

TRINIDAD MISSION.

By letter from Rev. K. J. Grant we learn that Rev. Mr. Morton and he have recently enjoyed the privilege of receiving five Coolies, who were baptized at San Fernando, on Sabbath, 29th August. They were Robert Frost and his wife, James Sikh and his wife, and Thomas Vishnu.

This intelligence came to the Board in a letter from Mr. Grant, who says :

"The last mentioned has been with us four months. He came to San Fernando in the same ship as Aziz, in May, 1870. He was indentured for five years but finding him a respectable scholar in his own language, and on the whole very hopeful, I secured him a free paper.

He lives with us, is faithful, studious, anxious to be engaged on Sabbath in reading the Scriptures to his countrymen. He is now aiding in the San Fernando school.

He lived in the Punjaub until 14 years of age, then with his father removed to Calcutta. He is now about 19 years of age. Vishnu gives promise of being a valuable professor. We could not desire to have two more faithful, agreeable lads in the house than Aziz and Vishnu.

The other four proved faithful servants, have now comfortable houses for themselves, and will be able to aid financially, but not having enjoyed the advantages of early training, they will be less useful as christian workers.

The Coolies have already paid over \$220 for our new Church, and Mr. Frost—Mr. Bramley's attorney, said to me unsolicited, 'I will give you Five Pounds, Stg., to start a subscription,' and we intend to accept the generous offer.

A Coolie church in San Fernando is a necessity, and we will have it, I am sure, by and by."

POSITION OF THE TRINIDAD MISSIONARIES.

Rev. Mr. Morton has, from the commencement of his work among the Coolies, resided in Iere Village, on premises which belong to the Synod, being given over without charge by the Board of Missions of the U. P. Synod of the United States.

Rev. Mr. Grant has resided in San Fernando, the chief town in that part of the Island which is the seat of our mission. During the past summer, however, Mr. Morton, under medical advice removed, on Mrs. Morton's account, with his family to San Fernando. During residence there Mrs. Morton's health has very decidedly improved, and Mr. Morton has been able to carry on his work as usual, or with slight change, at and around Iere, and at the same time to give material aid in cooperating with Mr. Grant in and around San Fernando.

The two Brethren have not only worked happily together, but have experienced a growing conviction that San Fernando is the most efficient centre for mission effort, and in fact the key to the possession of the surrounding settlements. They have, after full consideration, felt it to be their duty to communicate their impressions to the Board, and to invite their early and earnest consideration of the question of the wisdom and desirableness of concentrating their efforts.

The Board have come to no final decision. They seek fuller information, and this will be furnished. Board and Missionaries have the one aim, to occupy the places and to adopt plans of action which seem best adapted to bring the Coolie people under christian influences. They would wish to mark the leadings of Providence, and to follow them. In our missionaries the whole church feel that they can repose the fullest confidence, and in this as in every other movement let us seek in prayer that they may be guided aright. When they agree on a recommendation on a matter of locality, and continue of the same mind, their views must command most favourable consideration. Thankful for success granted, we trust that in this matter also the missionaries and Board may be led to a wise decision, and thereby the Lord's cause advanced.

Address to Rev. J. W. MacKenzie.

Rev. J. W. Mackenzie spent the Sabbath previous to his departure at Green Hill, his native place, and assisted at the Communion in Salem Church. At the close of the solemn service before the people dispersed, the

following address was presented to which Mr. McKenzie gave a verbal and feeling reply. To nearly all the Congregation he had been personally known from childhood, and they all sought the opportunity in retiring to bid him Farewell. Many tears were shed and many prayers offered to God that he and his young partner may be blessed personally and made blessings to others;—

TO THE REV. JOHN WM. MACKENZIE,
MISSIONARY TO THE SOUTH SEAS:

Dear Brother.—The Session of Salem Church, for themselves and the congregation which they represent, desire, on the eve of your departure for the Mission field in the South Seas, to express our esteem for you, personally, and our best wishes for your success in the work of the Lord.

You were born and brought up among us. We are fully acquainted with "your manner of life from your youth up," and we gladly bear testimony to the blameless deportment and amiable disposition which you have uniformly exhibited. Having early given yourself to the Lord, we have marked with satisfaction your efforts to promote His cause, and we fully appreciate the services of this nature which you have been able to render among us. And now that the Great Head of the Church has called you to go far hence "to preach among the Gentiles the unsearchable riches of Christ," we rejoice that he has counted you worthy of this high honour, and this arduous but glorious work, and our earnest prayers go with you—that the keeper of Israel may long preserve your health and strength—that he may shield you from the dangers of the mighty deep, from the pestilence that walketh in darkness, and from all the power of the enemy—that he may make all grace to abound unto you so that you may be a "workman needing not to be ashamed"—and that he may so bless your labours that you may be among the number of those who, having "turned many to righteousness, shall shine as the stars for ever and ever."

We desire at the same time to express our best wishes for the health and welfare of your partner in life, and in token of our interest in the comfort of you both, we request your acceptance of a small sum as a personal "benefit," and also of a box of mission goods, which we hope may be of service in your work. We need not say what pleasure it will afford us, should it be the will of the Great Head of the church, that you should return to visit your native land, more especially if, like our senior missionary, you were privileged to tell that the Lord by you "had wrought great things among the Heathen." But we know how uncertain this is; yea, we know assuredly that many of us will see your face

no more. Farewell, then, and if it should be till we meet at the great white throne, may we all be found on the Saviour's right, with many ransomed souls from the New Hebrides, and each "receive the crown of glory that fadeth not away."

Signed in the name and by the appointment of the Session of Salem Church.

GEORGE PATTERSON, *Moderator.*
EBENZER MCLEOD, *Clerk.*

News of the Church.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met at Alberton on the 4th ult., and was constituted with prayer by the Moderator.

The Edict having been duly served and no objections having been made to the life, literature or doctrines of Mr. Carr, the Presbytery proceeded to his ordination. After sermon by the Clerk, the Rev. Mr. Patterson narrated the steps perviously taken, and put the usual formula of questions. Mr. Carr was then, by solemn prayer, and "by the laying on of the hands of Presbytery" ordained to the office of the Holy Ministry, and inducted into the pastoral charge of the Congregation of Alberton and Tignish. Our young brother was suitably addressed by Rev. Mr. Patterson, and the congregation by Mr. McLeod. After praise and prayer conducted by Rev. R. Cumming, the congregation, in retiring, gave their new pastor a very cordial welcome. On motion Mr. Carr's name was added to the roll of Presbytery, and being present he took his seat accordingly.

For the credit of the congregation we must not fail to state that the good custom of paying the first quarter of the annual salary in advance, was not overlooked on this occasion.

Whether viewed ecclesiastically, commercially, numerically, morally or socially, the improvement in Alberton, within the last ten years has been equal if not in advance of any other part of the Island. This healthy state of matters may be attributed to a variety of causes, such as the excellence of their harbor, with its vast resources, the industry and enterprise of the people, and last but not least, the faithful and judicious labors of their late lamented minister, the Rev. Allan Fraser. It will thus appear that our young brother, Mr. Carr, enters upon a very interesting field of duty; and surrounded as he is, with a good staff of elders and a large number of zealous workers, we anticipate for the young and talented minister of Alberton, a happy and successful ministry. May the Great Head

of the Church, who so eminently blessed the labors of his predecessor, make his the honored instrument of turning many souls to righteousness.

The next meeting of Presbytery was appointed to be held in Zion Church, Charlotetown, on the last Wednesday of Oct., at 11 o'clock, P.M.

Presbytery of Truro.

This Presbytery met at Brookfield on Tuesday, the 3rd inst. The special object of the meeting was the ordination and induction of Mr. Edwin Smith, B. A., preacher of the Gospel, as pastor of the congregation of Middle Stewiacke and Brookfield. The fine new church was filled to overflowing. Divine service was conducted by the Clerk of Presbytery. Mr. Chase narrated the steps, giving a summary of the movements of the congregation, resulting in that day's settlement. He also put the questions of the formula. These were responded to, in the ordinary way, the congregation indicating their continued adherence to their call, and Mr. Smith, his continued acceptance of that call. Mr. Baxter the oldest member of Presbytery, and who had been at one time pastor of Brookfield, offered up the ordination prayer. Mr. Ross very suitably addressed the newly ordained minister. He pointed out to him the special labours of the Gospel ministry, and how to perform them. Mr. Sinclair addressed the congregation, directing their attention to the various duties which they owed to their pastor. Mr. Smith was in the usual way welcomed by his people. His name was added to the roll of Presbytery, and he took his seat as a member of court. The whole services were about two and a half hours in length. The large congregation continued to the close, and evidently were deeply interested in all that they heard and saw. Middle Stewiacke and Brookfield have, since their erection into a congregation, enjoyed very high privileges, first under the winning preaching of the Rev. A. Cameron, and after that under the able ministrations of the Rev. J. D. McGillivray. The labors of these devoted brethren have truly not been in vain in the Lord. We know of no other place in which there is such decided ecclesiastical and religious advancement. This is specially observable in Brookfield. The past privileges of the congregation have within a comparatively short time had three ordinations. May they have no succeeding ordination or induction until they are honored with a Jubilee. Mr. Layton has intimated his acceptance of the call to Coldstream. All were much cheered by the intimation. This Presbytery has been reduced down to nearly one half its members. Two of its ministers

were translated to other congregations, one was removed by death, one was deposed, one was raised to a professorial chair, and a new congregation erected. Of the thirteen congregations comprising the Presbytery, six were thus vacant. The Lord is, however, giving pastors according to His heart, who shall feed His people with knowledge and with understanding.

Next meeting is at Truro, on Tuesday, Nov. 21st. It is intended to meet on the following day at Coldstream, for the ordination of Mr. Layton.

A. L. WYLLIE, Clerk.

Presbytery of Halifax.

The Presbytery of Halifax held a number of meetings for Visitation in the different sections of the Congregations of Gore and Kennetcook, and Nine Mile River, and Elmsdale,—the charges of Rev. A. Glendinning and Rev. John Cameron. Sermons were preached by Rev. A. McKnight, J. D. McGillivray, E. Grant, A. Falconer, and E. Annand. The state of things in these congregations was found to be very satisfactory. Mr. Cameron, who has labored in this section of the country for nearly a quarter of a century, is still zealous in the good work, and the Lord is owning his labors. Mr. Glendinning is working diligently in what was once a part of Mr. Cameron's charge, and the work of the Lord seems to be prospering in his hands. The meetings of Presbytery were very interesting, and we have no doubt that the earnest words of encouragement and advice given by the members of Presbytery to the office-bearers and people in the different sections, will be productive of good. The Presbytery held an evening meeting for the transaction of ordinary business. A petition was read from the congregation of Musquodoboit Harbor, and Meagher's Grant, asking for Moderation in a call. The prayer of the petition was granted, and Mr. Stuart appointed to moderate. A number of reports of Missionary labor were read and sustained. The Presbytery agreed to meet in Lawrencetown, on Tuesday, Oct. 17th, at 11 A.M.; and on Wednesday, Nov. 1st, at 7 P.M., in Chalmers Church, Halifax, for the induction of Professors McKnight and Currie. Mr. Logan to preach, Mr. Sedgewick to address the Professors, and Mr. McGregor the people.

Calvin Church.

The Secretary of Calvin Church, Mr. J. A. Tufts, of St. John, N. B., requests us to intimate to the congregations in connection with our Synod, who have not yet contributed to the Fund for the erection of the new Edifice, and that who may be inclined

to do so, that their assistance will be needed very shortly.

The circumstances in which, in the Providence of God, Calvin Church congregation was placed by the total destruction, by fire, of its fine building in April last, and the energy and enterprize which the members and adherents have since manifested, in undertaking the responsible work of reconstruction should certainly command for them the sympathy of all our congregations, and the aid of as many as can give a helping hand in the present emergency. We feel sure we have only to call the attention of pastors and people to this matter to insure the desired assistance promptly. We are informed that the exterior of the new Church is rapidly advancing towards completion, and promises to be one of the finest buildings of the kind in New Brunswick—a credit alike to the congregation and the Synod to which it belongs.

Contributions forwarded to the Secretary will be thankfully acknowledged. Those in Nova Scotia who may find it more convenient to remit to Rev. P. G. McGregor, Halifax, may do so, and their contributions large or small will be forwarded without delay.

Other Missions.

Missions of the American Board.

The following is an abstract of the American Board's Report for the past year:

The graduation of the Mission to the Sandwich Islands, with its fifty-six churches and other Christian institutions well established, and the transfer of five fields to the Presbyterian Board—Syria, Persia, the Gaboon, and two of the smaller Indian tribes,—have given special interest to the external history of the Board for the year under review. By the transfers the Board was called to part with 21 ordained missionaries and one missionary physician, with 162 native preachers and teachers, 19 churches, having a membership of 403—besides 722 communicants in Persia, where no separate churches had been organized,—with five seminaries, including those for both sexes, and 89 schools, containing 2,281 pupils. One thousand communicants have been added to the churches on profession of faith during the past year; in several fields more than double the number ever reported before in any one year.

TURKISH EMPIRE.—There are 74 churches, with 47 pastors; 49 licensed preachers, increased by 22 graduates from the seminaries at Marsovan and Marash; 1,380 added to the number of registered Protes-

tants, 5 new churches, and an addition of 494 members. Contributions for the year and for general benevolence, amount to \$19,026 in gold; self-supporting churches, 20.

Besides the wives of missionaries, twenty-seven single ladies are devoting themselves to the elevation of their sex in Turkey. In *Western Turkey* a class of 13 graduated and 17 entered the Theological Seminary at Marsovan. An unexpected helper has appeared in an Armenian who preaches Dr. Goodell's sermons to his people, and another in a bishop who converts the gold, silver ornaments of his church into means of erecting school-houses. In *Central Turkey* the work is so far advanced that it is proposed to reduce the number of stations from five to two.

In *Eastern Turkey* the fruits of the revival at Bilis have been gathered into a working church. The out-stations at Erzroom cheer the hearts of the missionaries in that quarter. Steady growth marks the work in the Harpoot field. Besides a strong church at the centre, seventeen other churches have been gathered among seventy out-stations. Although the work is extending, and demanding increased expenditures, yet the increase in contributions from the people enabled this station to ask, for 1872, four hundred dollars less than it received in 1871. The people gave the last year, \$5,000, half the cost of the mission; 62 are now training for the ministry.

INDIA.—The missions in India have been suffering for want of new missionaries. The five oldest missionaries in the Mahratta field have been in India an average of 24 years each. Ten ordained missionaries in the Madura Mission average over 20 years each—Dr. Spaulding, of Ceylon, 52 years; his associates, with a single exception, average 25 years in Ceylon. In the *Mahratta* mission a "Native Christian Alliance," for evangelistic work, has been organized. The seminaries at Ahmednuggur, are gaining in influence and efficiency. New interest has been awakened in behalf of women, and fourteen Bible women assist the ladies of the mission.

The number of churches in the *Madura Mission* is 28, membership, 1,403. 95 received on profession in 1870. At least one-fourth of the salary of each native pastor, is now paid by his own church. In *Ceylon*, special religious interest seems to centre in the Native Evangelical Society. Its Anniversaries have an interest to the Ceylon Christians, much like that of the meetings of the American Board in this country. The female seminaries continue to enjoy the blessings of the Holy Spirit in the conversion of pupils.

CHINA.—Notwithstanding the disturbances a larger number have been received

to christian fellowship than ever before in any one year. Additions are reported to the churches at all the stations. In *North China*, a new station has been taken at Yuchow, about one hundred miles west of Peking.

JAPAN.—Two missionaries of the American Board are now in the field, and three more are under appointment.

MICRONESIA.—The expenses of the five American missionaries and of the Morning Star are met by the American Board; those of the fifteen Hawaiian missionaries by the Hawaiian Board; and other expenses by the people themselves. The field is under the special direction of the Hawaiian Board, acting in concurrence with the Prudential Committee. Fourteen islands are now occupied.

NORTH AMERICAN INDIANS.—The past year has been one of blessing to the *Dakotas*. Two new churches have been organized, three new church edifices erected, two more native pastors installed, nearly a hundred members added to the eight churches on profession of faith, and schools of a high grade established and well sustained.

GENERAL SUMMARY.—Number of missions, 13; stations, 78; out-stations, 415.

Ordained missionaries (5 being physicians), 111; physicians not ordained, 6; other male assistants, 3; female assistants, 160. Whole number of laborers sent from this country, 280. Native pastors, 87; native preachers and catechists, 277; school teachers, 411; other native helpers, 159—934. Whole number of laborers connected with the missions, 1,214.

Papers printed, 12,538,422.
Churches, 172; church members, 8,486; added during the year, 978.

Training and theological schools, 0; boarding schools for girls, 14; common schools, 417; pupils in common schools, 13,583; in training and theological schools, 284; in boarding schools for girls, 402; other adults under instruction, 1,248. Whole number of pupils, 15,467.

Corea.

This large peninsula, situated between China and Japan, contains millions of people now in grossest heathenism, without a single evangelical missionary. An expedition is soon to leave China for this land, the result of which will likely be its opening up to Christian Missions and foreign trade. It is the only nation upon the seaboard remaining closed to foreign intercourse. May the time soon come when this land shall be opened to the missionary.

Fiji Islands.

What a change christianity has wrought among the heathens of these islands. Parties engaging in trade or any enterprize are now quite safe on any of the group, and the once savage inhabitants now treat the foreign ship-wrecked mariners, who are cast upon their shores, with the utmost kindness and hospitality.

Sandwich Islands.

A Printing Press, now in operation on these Islands, is issuing christian literature for the Micronesian Islands, 2500 miles away. Recently 1100 copies of the Epistle to the Romans, and 1000 copies of Mark and Luke have been printed.

Berbice.

Berbice in British Guiana has now a large population, requiring additional means of religious instruction. A large influx of foreigners has of late taken place, and the call is now loud to enter upon the evangelization of this people.

Presbyterianism.

Four Presbyterian churches in the United States added last year above 100 members, and many others over 75. The Presbytery of New York reports an increase of membership of 866, and the two presbyteries, including Philadelphia, 1,199.

Minnesota.

The Chippeway Indians of Minnesota are now being colonized on a tract of land called the White Earth Reservation, about 40 miles west of the source of the Mississippi. The land, which is 36 miles square, is appropriated to them by the Government with a view of their being taught the arts of civilization. A native Indian missionary has been appointed by Bishop Wipple to instruct them. This Missionary now proposes to erect a church and school for the Chippeways.

Religious Intelligence.

Jamaica.

God has overruled dark and terrible events in this land for the promotion of his glory. It is no longer a heathen but a christian land. At the present moment there are 250 churches in Jamaica, one to every 1350 of the population. There are 230 recognized ministers, one to every 2000 of the population. Truly this place has become enlightened by the glorious truths of the gospel.

Moravians.

The number of laborers of all classes is 3,737; of schools, 309, of converts, 68,854—distributed as follows.—Greenland, 1,731; Labrador, 1,124; North American Indians, 355; St. Thomas, 1,948, St. Jan, 725; St. Croix, 2,737; Jamaica, 12,587; Antigua, 6,206; St. Kitts, 3,313; Barbadoes, 2,353; Tobago, 2,059, Surinam, 24,385; South Africa, West, 7,125; South Africa, East, 1,194; Australia, 74; West Himalaya, 14. The receipts for the year were 103,699 thalers; the expenses, exclusive of those of the missions in Surinam and Labrador, which are supported by missionary societies, and of a part of those in the West Indies, South and West Africa, which are supported from local resources, were 105,658 thalers, (about \$76,000 gold)

Missions in Turkey.

The first evangelical church was formed in the city of Constantinople in 1846. Twenty-five years have passed, and this one church has become 73. Of these, only five are in European Turkey, the remainder are scattered over all the northern part of Asiatic Turkey. About one-third of these churches have already become self-supporting—the other two-thirds receive more or less pecuniary aid from missionary funds; but the whole seventy-three are entirely self-governing, the missionaries neither exercising nor claiming any authority over them beyond that of fatherly counsel and fraternal co-operation. For mutual counsel and aid those churches have formed among themselves four "Evangelical Unions," as they are called. The largest is that which centres at Harpoot, in Mesopotamia. It embraces twenty-six churches, and not only diligently cultivates its own field, but has undertaken a foreign missionary work among the wilds of Koordistan, in the regions beyond. In the southern part of Asia Minor, in the region of Aleppo, Aintab, and Marait, is another Union, called the "Cilicia Union," from the ancient province of that name. In this are twenty-three churches—some of them strong in numbers, and in the matured Christian character of their members. In this region, during the last fifteen years, the Lord's work has moved on quietly, but with great power. Fifteen years ago there were then only seven churches, with 12 members; now 23 Churches, and 1,342 members; then there were only six native pastors or preachers, now 17; then 11 schools, now 40; then 12 preaching places, now 30; then an average attendance of 1,518, now of 5,475. The number of persons professing to be Protestants has risen from 2,415 to 8,098; the amount of their yearly benevolent contributions from \$145

to more than \$6000. The third Union bears the name of Central, and embraces the central portions of Asia Minor, including the cities Marsevan, Tocat, Siras, &c. In this are eight churches. The Bithynia Union (so called from the ancient province of this name) has 11 churches—those in this city, and in the adjacent parts of Asia Minor. There are five churches which, from their remote and isolated position, are not connected with any of these Unions. The whole number of members in these 73 churches is 3,303; the average attendance upon preaching 13,041; while the whole number of native Protestants is more than 18,000. These statistics do not, however, show all the results of these forty years of missionary labor. The Bible has been translated into the Armenian, Bulgarian, and Turkish languages, and widely circulated through the country; has gone into thousands of families outside the ranks of the Protestants, spreading every where intelligence and correct sentiments in regard to religious questions, even where it has not converted the soul. The schools established by the missionaries have given an impetus to the cause of education that is filling the land with schools. The great battle of religious liberty has been fought, and mainly won.

Striking Testimony.

The testimony of a Scotch sailor is striking in respect to the change wrought by the labors of missionaries. When asked if he thought the missionaries had done any good in the South Sea Islands, he replied:—"I will tell you a fact which speaks for itself. Last year I was wrecked on one of these islands, where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language. On that very island, the next Sunday, we heard the gospel preached. I don't know what you think of missions; but I know what I think."

The mission church at Nazareth has been completed. Nazareth has now a population of some seven thousand souls, among whom Christians largely predominate, one-fifth only being Mohammedans. The plain of Jezreel to the south and east is inhabited by Moslems, who are more ignorant than those in the larger towns, but less fanatical. Here, too, come periodically the wandering

Bedouins of the Hauran, (the ancient Decapolis,) and the Druses on the southern slopes of Lebanon are within easy reach. Thus from the lowly spot where our Saviour was pleased to pass the greater part of his earthly life, his gospel can now be widely preached to the Moslems, wandering Bedouins, the Druses, and other dwellers of the East.—*Missionary Herald*.

South Africa.

A letter from a missionary congregation of Kaffirs to a missionary congregation of Esquimaux is a novelty. The translation of a fraternal epistle of this kind is subjoined. It is addressed by the Moravian Church at Shiloh (Queensland) to the Esquimaux Church in Labrador, in answer to one sending a contribution to the building of the church in Shiloh: "Beloved brethren, —Your letter has given us great joy. We see from it that the work of our Lord Jesus Christ is powerful. We could not have expected such a gift, as our teachers told us of your cold climate, possessing neither cows or sheep like ourselves. Although we are poor, you are still poorer. When you heard we were building a new church, you sent us a gift of money (\$L.); we thank you, dear friends in Christ. We see in it the power of God's word working in us to love one another, although we have never seen each other. The Lord bless you for your love to us, and repay you what you have done for us. You, brethren, make us ashamed. Now that we hear you are building a church at Zoar, what can we do for you? We are still in difficulties this year concerning our own church; though we wish much to help you, if possible, but trust we may be able after a time. Meanwhile we will support you with our prayers, though they may be weak. Continue to pray for us, for our Kaffir people are mostly indifferent to spiritual things. At the same time we praise our Lord, there are many who strive to love him. Brethren, let us keep the faith, so we shall receive the crown of life through Jesus our Lord. May he be with us all until we meet in heaven! Farewell; we heartily greet you, our Esquimaux brethren."

Soon after the Rev. Francis Mason, now for nearly forty years a missionary among the Karens, was received by the American Baptist Board for Foreign Missions, he called upon the Rev. Joseph Grafton, then pastor of the Baptist church of Newton, Massachusetts. Said that venerable father in the Baptist ministry—"Mr. Mason, I understand that you are determined to spend your days in Burmah." "Yes, sir; such is my decision." "Well, well, my brother," said this reverend patriarch, with his

characteristic deep-drawn sigh, "you will need a great deal of piety to go to Burmah." To which Mr. Mason, with the laconic style of an Englishman, and the decision of a Christian, answered—"So I should to stay at home, sir." When subsequently referring to this conversation, "Never," said Mr. Grafton, "did I before receive such a kind, but cutting reproof; and never did I so forcibly feel that every man is solemnly obligated to be entirely consecrated to God, whatever his profession or field of labor."

The *New York Spirit of Missions* quotes a statement of Rev. W. Williamson, agent in China of the National Bible Society of Scotland:—"The Greek Church, under the patronage of the Russian Government, has of late manifested a deep interest in the spiritual welfare of the Mongols. They have established missions in several important localities, and are carrying them on with zeal and intelligence; and what is most satisfactory, the views of Divine truth held by the present head of that Church are clear. They now use that translation of the Scriptures in the Mongolian language which was made by Messrs. Swan and Stallybrass, of the London Missionary Society, and also the school books prepared by them previous to expulsion. Perhaps the most astonishing fact of all is that which the Archimandrite at Pekia told me two years ago, that they had now established missions all throughout Siberia, and had missionaries in all important centres, such as they are on the north of the Amour, and in the remotest confines of Asia, both on north and east."

Death of a Missionary.

The *Inverness Courier* mentions the death of Mr. John Fraser, a well known Scottish missionary in the East. Mr. Fraser, now in his thirty-ninth year, was the fourth son of the late Provost Fraser, of Inverness. The eldest son of the family is Mr. Alex. Fraser, of Cobourg, Ontario, and a member of the Legislative Assembly of that province; the second son is the Rev. Donald Fraser, of Marylebone; and the third the Rev. Wm. Fraser, of Edinburgh. His first labors in the East were at Cairo, where he laid the foundation of a thorough acquaintance with the Arabic language. Thence he removed to Beyrout, where he taught for some time in the Syriac Protestant College, making excursions into the region of the Lebanon, and not only preaching in villages, but reading the Greek Testament in the Maronite and Greek Catholic convents. In Baghdad, his last station, he labored among Mohammedans and Jews.

ANNUAL ACCOUNTS.

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

		CR.	
1870.			
June 1.	By Balance.....		\$1349 34
1871.			
May 31.	By Receipts for 1 year, acknowledged monthly in Missionary "Record.".....		4264 71
			\$5614 05
		DR.	
1870.			
June 7.	To transmission of money from St. Peters.....		0 40
15.	Travelling expenses of Secretary for 1 year, from June 1, 1869, to June 1, 1870, five journeys to New Glasgow, at \$3 25.....		\$16 25
	Cash paid Treasurer of Widows' Fund:		
	For Dr. Geddie.....	\$20 00	
	For Rev. J. McNair.....	20 00	
	For Rev. John Morton.....	20 00	60 00
	Rev. K. J. Grant, 1 quarter's salary in advance.....	\$312 50	
	Travelling expenses.....	24 54	337 04
22.	Rev. John Morton, half year's salary, in advance.....	\$625 00	
	Less by \$20, for Widows' Fund, paid as above.....	20 00	605 00
	Travelling expenses of Rev. Mr. Grant and Deputies in New Brunswick, in N. B. Cy.....	\$67 44	69 46
	Travelling expenses of Rev. K. J. Grant:		
	From St. John to Yarmouth.....	\$3 00	
	" Yarmouth to Halifax.....	8 00	
	" Halifax to Lunenburg.....	2 00	
	" Lunenburg to Pictou.....	4 50	17 50
Oct. 4.	Remitted to Dr. Steel, Sydney, Bill of Exchange for £245 stg., \$1225 00		
	Expense of Bill.....	4 08	
	Paid to Dr. Geddies' order, six pounds sterling.....	30 00	1259 08
	Copying Book.....		3 75
Nov. 3.	Rev. K. J. Grant's trav. exp. in Pictou, Tatamagouche and Stewiacke.		12 67
	½ Salary, from Oct. 1st, 1870, to Jan'y 1.....		312 50
	Passage of Mr. and Mrs. Grant, from Halifax to St. Thomas.....		140 00
	Do., from St. Thomas to Trinidad.....		120 00
Dec. 9.	Cash paid on order of Dr. Geddie to relatives of late Rev. J. W. Matheson, to be charged against Dr. Geddie's salary for 1872.....		58 33
	Bill of Exchange on London, for £12 8s. sterling, remitted to pay for the late Rev. Mr. Johnson's tombstone.....		62 14
31.	Missionary Periodicals for Students.....		1 50
	Express charges on goods from Bedeque.....		0 75
1871			
Jan'y. 4.	Cover for Missionary table for Students in Theological Hall.....		0 70
14.	Rev. J. Morton, ½ year's salary, in adv.....		312 50
	Rev. K. J. Grant, ½ " " ".....		312 50
	Nova Scotia Printing Co., Notices.....		2 00
	A. K. McKinlay for Stationery.....		4 50
Feb. 11	Rev. Thomas Cumming, for two Sabbaths supply in St. John, for Rev. Messrs. McKay and Houston, with Mr. Grant.....		16 48
	Rev. John Morton, 2nd quarters salary, to July 1st, 1871.....		312 50
	Rev. K. J. Grant, " " ".....		312 50
Mar. 1.	Expense of two remittances from P. E. Island.....		0 50
April 1.	Cash paid to Bursary Fund.....		30 00
	" advanced to J. W. McKenzie.....		10 00
	Wm. C. Silver, for Mr. Morton's School, being the gift of St. John's Ch. Missionary Society for 1 year.....		40 00
	Travelling expenses of Sec'y. for 1 year, from June 1, 1870, to June 1, 1871, six journeys to New Glasgow, at \$3 50.....		21 00
	Postage for letters received.....	\$1 14	
	" for stamps.....	10 00	11 14
31	Commission on \$4254, at 7 per cent.....		297 78
	Balance in hand.....		853 58
			\$5614 05
	By Balance brought down.....		\$853 58

The "Dayspring" Fund of the Presbyterian Church of the Lower Provinces, in acct. with Rev. P. G. McGregor, Treasurer.

		Cr.	
1870.			
June 1.	By Balance.....		\$385 80
1871.			
May 31.	By receipts for one year as acknowledged in "Record" monthly.....		1839 01
			\$2224 81
		Dr.	
1870.			
Oct. 4.	To Cash remitted to Rev. Dr. Steel, Sydney.....	\$850 00	
	Premium on Bill of £170 stg. in London, at 13 per cent	2 83	
Dec. 15.	Cash paid for Bill of £30 stg. in London at 60 days, 12½, by order of Capt. Fraser.....	150 33	\$1003 16
Jan. 18.	Cash for Stationery.....	2 50	
April 31.	Deduction from money from P. E. Island for expense.....	0 46	
May 20.	Postage for the year, home and foreign.....	3 00	
May 31.	Bill of Exchange on London at sight for £30 stg., paid to order of Capt. Fraser.....		151 66
	Commission on \$1839, at 7 p. c.....		128 73
	Balance on hand.....		935 30
			\$2224 81
June 1.	By Balance brought down.....		\$935 30

EXPLANATION.

Whole sum to be remitted for "Dayspring".....	\$1250 00
Amount remitted as per account.....	\$1150 00
Overpaid last year.....	150 00 1300 00
Leaving £10 stg. or \$50 to our credit, or as a charge against Capt. Fraser for next year at his request.	P. G. McG.

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

		Cr.	
1870.			
June 1.	By Balance.....		\$1063 54
1871.			
May 1.	Receipts for one year as acknowledged monthly in "Record".....		2535 62
			\$3599 16
		Dr.	
1870.			
June 15.	To error of Treasurer against himself in balance of June 1st, 1869.....	\$4 0	
	Cash paid Samuel McCully.....	5 28	
	J. Layton, P. E. Island Presbytery	75 00	
July 1.	Rev J. F. Forbes, for travelling exp. in Victoria and Richmond	15 37	
	Samuel Archibald, St. John Presbytery..	18 00	
	Allan McSwaine, Catechist, P. E. Island Presbytery....	33 33	
9.	Rev. J. L. Murdoch, Halifax Presbytery..	9 55	
13.	J. W. Nelson, St. John	11 73	
	York	22 78	
	Rev R. Wilson,	34 06	
23.	Rev W. Stuart, P. E. I.	18 00	
	Mr S. McCully,	7 91	
	A. McIntosh, for D. McDonald, Catechist, C. B. Presbytery.	20 00	
	Rev J. Ross, for R. Bethune,	20 00	
	Rev K. McKenzie, for D. Campbell, " V. & R. "	20 00	
	Ang. McLeod, " " "	20 00	
	Mal. McLean, " " "	20 00	
	Rev A. McIntosh, for A. McLean, " C. B. "	20 00	
	Rev Dr. McLeod, for Angus McLeod, " " "	20 00	
	Donald Ross, " " "	48 00	
	Chas. Dawson, " " "	20 00	
	Don. McDonald, " " "	40 00	
	Joshua Burgess, Halifax Presbytery.....	6 00	
	Rev John Stewart, Pictou	7	
	Arthur F. Carr, 3 months at Eastern Shore, Halifax Pby... ..	48 80	
	J. Layton, Halifax Presbytery.....	6 00	
	Rev Wm. Stewart, Pictou "	6 00	
	P. E. I. "	18 00	

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

		Cr.	
1871.			
May 31.	Receipts for one year, as acknowledged monthly in "Record"...	3670	72
1870.		Dr.	
June 1.	To Balance due Treasurer....	595	23
	Expense of Rev Mr Houston, as agent..	3	58
1871.			
June 28	Cash, to Rev J. K. Bearisto, ½ year's supplement	51	25
	" J. D. Murray "	51	25
	" D. McKinnon "	50	00
	" A. McIntosh "	30	00
	" E. Grant "	60	00
	" K. McKenzie "	40	00
	" A. McLean "	50	00
	" J. G. Cameron "	50	00
	" A. McMaster "	50	00
	" W. G. Forbes "	40	00
	" M. G. Henry "	62	50
	" E. A. McCurdy "	50	00
	" D. S. Gordon "	100	00
	" Lewis Jack "	50	00
	" D. MacNeil "	40	00
	" A. P. Miller "	30	00
	" S. G. Lawson "	40	00
	" W. Millen "	41	00
	" A. Donald "	41	00
	" T. G. Johnston "	51	25
	" S. Bernard "	50	00
	" A. Stuart "	60	00
	" E. McNab "	60	00
	" James Gray "	40	00
	" James Ross "	40	00
	" Thos. Nicholson "	50	00
Aug. 31.	" C. E. McLean " for 10 months	100	90
	" T. Sedgwick, Sec'y of Committee on Supplement, for incidental expenses	1	50
	" Wm. Grant, for supply of Rev. D. B. Blair's pulpit, in 1869, while Mr. Blair was Synod Deputy to C. Breton	30	00
	" James Fraser, ½ year's Supplement, due July 1st	30	00
	" J. C. Burgess, ½ year's Supplement, to Nov. 1st....	51	50
	" A. Farquharson, Supplement, 1 year to July 1st, 1871....	50	00
	" J. K. Bearisto, ½ year's Supplement to Dec. 31....	51	50
	" Lewis Jack, do,	51	50
	" A. Donald do,	51	50
	" A. Stuart....	60	00
1871			
Jan'y. 1.	To Cash to Rev. J. Burgess, 2 months to Dec. 31....	16	66
5.	" Wm. Forbes, 6 months "	40	00
	" K. McKenzie, " "	46	00
	" James Fraser, " "	30	00
	" A. McIntosh, " "	25	00
	" A. P. Miller, " "	30	00
	" D. McKinnon, " "	50	00
	" E. Grant, " "	60	00
	" E. McNab, " "	60	00
	" D. S. Gordon, " "	100	00
	" M. G. Henry, " "	60	00
	" E. McCurdy, " "	50	00
14.	" James Ross, " "	30	00
	" Samuel Bernard, " "	51	50
	" John D. Murray, " "	51	50
	" Donald McNeill, " "	40	00
18.	" S. Lawson, " "	40	00
	" C. E. McLean, " "	66	00
	" J. G. Cameron, " "	50	00
	" T. G. Johnstone, " "	51	50
	" T. Nicholson, " "	51	50
	" Wm. Millen, " "	51	50
	" Allan McLean, " "	60	00
	" A. McMaster, " "	51	50
	" James Gray, " "	51	50
	" Money Order, for Rev. Allan McLean's cash	0	75

1871.				
Jan. 12.	By Interest on Provincial Debentures....	....	....	195 00
Feb. 15.	Interest from J. B. ....	....	....	10 80
21.	Dividend from U. Bank of Halifax....	....	....	450 00
	Interest from Home for the Aged..	....	....	45 00
1870.		Dr.		\$2475 56
July 16.	Cash pd Rev. Prof. McKnight....	....	....	\$478 73
	“ Dr. King, 1 quarter's Salary to July 1 .....	....	....	375 00
Oct. 20.	“ Dr. King's 2nd quarter..	....	....	375 00
Dec. 1.	“ Rev. Prof. McKnight, one-half of a quarter's Salary....	....	....	150 00
1871				
Jan. 2.	“ Rev. Dr. King, 3rd quarter .....	....	....	375 00
Mar. 1.	“ Rev. Prof. McKnight, one-half of quarter's Salary .....	....	....	150 00
April 3.	“ Rev. Dr. King, fourth quarter....	....	....	375 00
May. 31.	To Commission on \$1997 at 7 per cent .....	....	....	139 72
	Balance pd over to General Ministerial Education Fund..	....	....	57 11
				\$2475 56

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

1871.		Cr.		
May 31.	By Receipt for 1 year, acknowledged monthly in "Record".....			\$906 19
1870.		Dr.		
June 1.	To Balance due Treasurer .....	.....	.....	\$160 92
	Telegram to Gen. Assembly, Toronto .....	.....	.....	1 20
	Expense in arranging free Returns.....	.....	.....	0 28
	Travelling expenses of members of Synod .....	.....	.....	553 70
July 1.	Rev. S. Houston, expense as Assessor to St. Stephen, Ply. ....	.....	.....	14 62
	Rev. Isaac Murray, Synod's Deputy as far as Halifax, en route for Toronto.....	.....	.....	6 00
	A. Nicholson, Janitor..	.....	.....	\$10 00
	J. W. Falconer, for gas, &c. ....	.....	.....	4 00
	Clerk's fee .....	.....	.....	80 00
Nov. 18.	Rev. R. Wilson, for supply of Rev. Mr. Bennet's pulpit, as Deputy to Montreal.....	.....	.....	9 27
1871.	Postage to Con. of Com. on Statistics .....	.....	.....	1 37
Jan. 2.	Stationery, A. Mackinlay & Co .....	.....	.....	3 00
13.	Nova Scotia Printing Co's bill :			
	7 quires Systematic Ben. Circulars .....	.....	.....	\$7 00
	16 " Statistical Schedules .....	.....	.....	7 00
	Headings for do....	.....	.....	4 00
	Printing Statistical Table in "Record" ..	.....	.....	10 00
Feb. 11.	Rev. T. Cumming, supply for Dr. Bayne's pulpit, two Sabb., while in Montreal .....	.....	.....	16 00
28.	David Laird, for printing at Synod 200 copies Doquet, P. E. I. £0 10s. 100 copies Presbyterian, with report of proceedings of Synod.. 0 14s. Postage stamps by Committee of Preparation, in Charlottetown, in June, 1870.....	.....	.....	4 00
	Telegrams for a year... ..	.....	.....	1 34
	Postage stamps for letters, documents and printed matter .....	.....	.....	1 81
	Balance in hand.....	.....	.....	6 00
				4 68
				\$906 19

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

1871.		Cr.		
May 31.	By whole receipts for one year, as acknowledged monthly in "Record".....			\$484 37
	Balance due Treasurer....	....	....	225 43
1870.		Dr.		
June 1.	To balance due Treasurer....	.....	.....	\$709 80
July 4.	Rev. J. Law, money advanced him to French Colporteurs....	.....	.....	\$10 00
	Rev. G. Patterson, for Messrs. Rivard and Brouellette....	.....	.....	50 00
	James Court, Esq., for Colporteurs Bill of Exchange for \$75, at 3 $\frac{1}{2}$..	.....	.....	77 62
23.	Colonel Hautain's Bill of Ex. for tracts from Am. Tract Soc, \$16 95, Am. cy., discount \$2 20 .....	.....	.....	14 75
Aug. 20.	Messrs. Rivard and Brouellette .....	.....	.....	\$28 00
	“ draft on Montreal for \$80 at 3 $\frac{1}{2}$..	.....	.....	82 60
				110 60

Nov. 3.	To Rev S. Houston, being balance paid by him to Messrs. Rivard and Brouillette	20 60
	Freight and truckage of books from Sydney to Halifax....	0 40
Dec. 24.	Messrs. Rivard and Brouillette, draft on Montreal for \$171 80, being payment in full	177 38
1871.		
April 2.	Messrs. Paradis and Pelletier, draft on St. John for \$60, at 3	61 80
May 20.	Fishwick, freight of box to St. John..	0 75
	Postage for one year....	1 14
	Commission on \$484 at 3 7-8 per cent.	18 75
		<u>\$709 80</u>
June 1.	To Balance due Treasurer.... .. .	\$225 43

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

1870.		Dr.	
June 1.	To Balance.... .. .		\$1023 81
Aug. 13.	Dividend on 100 shares in Union Bank.... .. .		140 00
	Interest on \$1500, for six months, from G.... .. .		45 00
1871.			
Jan. 18.	Interest on \$1400, for one year, from K.		84 00
Feb. 20.	Dividend on Shares in Union Bank		180 00
May 7.	Interest from G		45 00
9.	Interest from M..... .. .		36 00
			<u>\$1553 81</u>
1870.		Dr.	
Nov. 3.	To Cash for outfit of books to Rev K. J. Grant.... .. .		\$100 00
	Commission on \$530 at 7 per cent		37 10
1871.			
May 31.	Balance on hand.... .. .		1416 71
			<u>\$1553 81</u>

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

1870.		Cr.	
June 1.	Amount in hand.... .. .		\$35 28
July 1.	By Cash from Alberton.. .. .		14 16
1871.			
May 20.	" Bedeque		3 50
31.	Interest of \$35 28, 1 year, at 4 per cent... .. .		1 41
			<u>\$54 35</u>

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

1871.		Cr.	
Jan. 1.	By Cash from Dr..... .. .		\$50 00
14.	" " K. J.		50 00
	" " I. G.		50 00
	" " P. G.		50 00
	" " G. P.		60 00
25.	" " J. M.		40 00
	" " A. B.		20 00
	" " Fr. Mission Fund.. .. .		30 00 350 00
			<u>\$350 00</u>
1871.		Dr.	
Jan. 19.	To Cash paid No. 1..... .. .		\$70 00
25.	" " " 2		70 00
	" " " 3..... .. .		70 00
Feb 9.	" " " 4		70 00
April 25.	" " " 5..... .. .		70 00 350 00
			<u>\$350 00</u>

Examined and found correct.

P. G. MCGREGOR, Treasurer of Synod.

GEORGE WALKER,
JAS. W. CARMICHAEL,
GEORGE W. UNDERWOOD, } Auditors.

NOTICES, ACKNOWLEDGMENTS, &c.

MISSION GOODS.

We are happy to find that a goodly number of our congregations have expressed their interest in the out-going missionaries by sending in a large quantity of Goods. A very small proportion of what has been received appears to be intended for the personal use of the mission families, as an Outfit has been provided by the Board. The great aim of the donors has been to strengthen the hands of the missionaries in entering on their work, probably on new and untried fields, by providing supplies which may aid in bringing the natives within reach of the missionaries and under some obligation to them. The contributors have also thought of the requirements of health, comfort and decency, for all of these will be promoted when those contiguous to the mission premises acquire a taste for clothing made of such fabrics as we have been packing for the last two days.

ACKNOWLEDGMENTS.

- 1.—A Box containing 49 yds. home made flannel, at 50c—\$24 50. Printed cotton and small hardware in variety, suitable for mission families, mission school, &c.—\$22 48—from James' Church, New Glasgow, (Rev E. A. McCurdy's).
- 2.—A Box from Princetown, P. E. I., Rev R. Laird's, containing home made flannel, cloth and cottons, value £16 P.E.I. Cy—\$51 91.
- 3.—A Box from Robert Smith, Esq, Truro, containing five pieces flannel and one pair socks—(neither quantity nor valuation furnished.)
- 4.—A Box contributed by the Ladies of Tata-magouche congregation—sent unopened, value \$50.
- 5.—A Box from congregation of Primitive Church, New Glasgow, containing goods sent unopened—value \$75.
- 6.—From Ladies of Rev McLean Sinclair's congregation, 60 yards homespun, at 40c—\$24. From Ladies of Churchville, previously acknowledged, roll of cloth, women's wear.
- 7.—From the congregation of Rev J. Munro, Wallace, three pieces, 66 yds of strong home made cloth—value about \$33.
- 8.—A roll of homespun from Mrs J. W. P. Chisholm, 12 yds.; Mrs Hugh D. Chisholm, 8½ yds.; Mrs James Angevine, 4½ yds., at 25c—\$12.50.
- 9.—Upper Settlement:
 - Chaplain Section, parcel, value.... \$3 45
 - Dean Settlement..... 10 75
 - Henry Section..... 13 00
 - Hutchinson Settlement—Web flannel 9 00
 - “ “ Parcel..... 0 70
 - Main Road—30 yards flannel.... 9 00
 - “ “ Grey Cotton..... 1 68
 - Higgins Settlement—37 yards flannel 11 10
- Middle Settlement:
 - 30 yards flannel..... 9 00
 - Yarn..... 0 65
 - Ward No. 6—28 yards flannel..... 8 40

- Parcel of children's clothes..... 3 45
 - Taylor Settlement..... 3 00
 - Mrs John Shaw..... 1 00
 - Sabbath School at Manse..... 3 45
 - Sabbath School, Glenmore..... 1 00
- The goods at Mr Mackenzie's disposal.
- 10.—Hopewell Congregation, Two rolls of flannel, about 30 yds. each, 50c—\$25; two rolls of gray flannel, 30 yds. each, 50c. \$25.
 - 11.—Stewiacke, F. Creelman sent a package, forwarded unopened, value unknown.
 - 12.—Bedeque, Box previously acknowledged, assorted goods, value £12 8s. P.E.I. Cy. \$40 23.
 - 13.—Tryon, col. by Miss Thompson, previously acknowledged, goods in variety, £3 6s. P.E.I. Cy—\$10 64.
 - 14.—Noel, from Mrs J. J. O'Brien, 5½ yds. home made cloth, at 40c—\$2 10. From Mrs W. D O'Brien, 4½ yds. home made cloth, at 40c—\$1 80.
 - 15.—Small parcels from persons unknown, sent unopened.
 - 16.—From the Ladies of Back Meadows, County of Pictou, for New Hebrides Mission, per Mrs Roderick McKenzie, 31 yds. homespun cloth.

These goods have been received and stored by C. D. Hunter, Esq., and his successor in business, Mr David Scott; tin lined packages furnished, by Messrs. C. Robson & Co., Mr P. Grant, and Mr A. Anderson; and aid in packing, by Mr P. Grant and Mr — Clarke, all gratuitously.

CORRECTION.—By an error of the press, the following names were omitted from the acknowledgements of payments to the Widow's Fund, in last Record: Rev. A. Ross, Pictou, \$19.47; Rev. James Watson, New Annan, \$9.74

Rev. J. D. Murray very gratefully acknowledges the following personal gifts:—From the Free Church congregations of Wallace and Pugwash, \$51 01; from Mrs. McMillan, Cove, Wallace, one plaid and 2½ yards homespun; from Mr. Darragh's congregation, Goose River, \$4; from the Presbyterian congregation of Cape George Antigonish, \$30; from Dr. McCulloch's congregation, Truro, \$20 for Mrs. Murray, and \$26.28 for self; from friends at Green Hill Pictou, \$7; from Osmond O'Brien, \$7; from St. John's Ch. S. School, Halifax, \$4.50; from the Ladies' Benevolent Society, Truro, per Mrs. David Fraser, \$9; from Geo. P. Mitchell, Esq., Halifax, \$20.

The Rev. J. W. McKenzie gratefully acknowledges the following contributions in money and goods:—From Mr. John McDougall, Blue Mountain, \$4 as a personal gift; from Sharon Church, Albion Mines, \$20.50 as a personal gift; from Salem Church—collection, \$54.70, private friends, \$14, total \$68.70 as a personal gift—various articles of goods, for his own use, from friends in the congregation, a box of Mission goods from the congregation, valued at \$90, and one from Mr. Alex. Graham, valued at \$30.35; from

West River, Pictou, Mrs. Dugald Stewart, 20 yards of homespun; from ladies of Shubenacadie congregation \$30, to be laid out as most needed for the heathen; from Dr. McCulloch's congregation, Truro, a personal gift of \$26.27, from Ladies' Benevolent Society of the same congregation, a personal gift of \$9, also from same congregation personal gift for Mrs. McKenzie of \$20, from Osmond O'Brien, Noel, a personal gift of \$7. G. P. Mitchell, Esq., Halifax, \$20.

The Treasurer acknowledges receipt of the following sums:

FOREIGN MISSIONS.

La Have.....	\$11 68
South Branch, Midd. Stewiacke	2 72
North side of River	5 87
South	3 49
	12 08 11 76
Richmon Logan, Student	2 92
Friend, Mabon, per Mr. J. Layton	4 00
J. Layton, Preacher	10 00
Baddeck Cong, both Sections	21 14
Ladies of Eastville, for outfit of Missionaries	12 00
Henry Mosher, Mosher's River	1 00
Hugh Dunlap, Esq., Stewiacke	5 00
Poplar Grove.....	\$190 00
" med. chest, &c.	52 86
Chalmers' Ch. Sabbath School, for med. chest, &c	50 00
A Friend, Sherbrooke	4 00
Newport, per Hiram Smith	15 00
New Glasgow Section of Rev. Isaac Murray's cong., £5, P. E. I., cy.	16 22
SAN FERNANDO COOLIE CHURCH.	
Georgie Taylor	1 00
Mrs. H. A. Taylor	1 00
Henry A. Taylor	2 00
Chalmers' Ch. Sabbath School	25 00

DAYSPRING.

Children of Sheet Harbor Cong:

Mary & Nettie Archibald's box	3 67
Willie & Sarah Hall's	4 07
Jenet Hall's	1 45
Col. by Maria King, Sheet Har.	7 21
" Walter Behie,	1 08
" Malcom Hall,	2 68
" Jas Cruickshank,	2 64½
" Sarah E. Smith,	4 12
" Laura Frazer,	4 69
" Ida M. Balcam,	1 00
" Phebe Hall,	1 58
" Cecilia Holman,	1 83
" Ellen Vance, Pope's Har.	2 43
" Marg't. Craig, Tangier.	2 54
" R. Gaston,	2 15
" C. M. Mosher, Moses R.	5 42
" Mag. Jackson, Spry B.	3 76½
" Nancy Grant	1 92½
" E. McCarty, Taylor Hd	4 10½
" Sarah Atkins, Quoddy	4 42½
" Sarah Robinson.	3 25½
	\$67 04

Deduct postage..... 0 04

67 00

A Friend, per Miss Mitchell, Gotten-gen St.	2 67
Miss Mitchell	1 00
Bridgewater Sabbath School:	
Col. by Miss A. Cook, N. S.	\$2 62
" " Emily Cook	5 00
" " Bertha Baillie	7 13
" " Kate McMillan	4 38
" " Maggie Wyman	2 50
" " Minnie Stewart	4 05
" " Mary Hebb	3 81

N. S. \$29 49 28 72

Children of Alberton and Tignish, £2 1s. 9d.	6 77
--	------

HOME MISSION.

La Have, \$16, N. S.	15 57
Midd. Stewiacke, S. Brh, N.S.	\$2 72
" " N. side River.	5 87
" " S. side River.	1 75
	N.S \$10 34 10 07
Mrs. James Boutillier, Mushaboon, (Rev. A. Dickie)	0 12
Alberton and Tignish, per B. Rogers, Esq., £11 5s.	36 50
Cong. of West Bay, per A. G. McLean, Esq.	29 47
Bridgewater, per Rev. D. McMillan	11 78

SUPPLEMENTING FUND.

From Colonial Comm. of Free Church of Scotland, £100 Stg.	486 67
La Have, \$20, N. S.	19 47

MINISTERIAL EDUCATION.

Mrs. Munro, of New York, per Rev. J. Forrest.	20 00
La Have, \$18, N. S.	17 52

ACADIA MISSION.

Mrs. H. A. T.	1 00
Miss T.	0 50

MISSION OF REV. C. CHINIQUY.

Miss Rebecca J. Little, Stewiacke	2 93
-----------------------------------	------

BIBLE SOCIETY.

Alberton and Tignish, £5	16 22
--------------------------	-------

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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