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THE
Home and Foreign Record
OF
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

SEPTEMBER, 1870.

OUR THEOLOGICAL HALL.

We regret to learn that Rev. Marcus Dods has declined to accept the Synod's invitation to the Chair of Systematic Theology, vacant by the resignation of Dr. King. We cannot give his letter till it has been laid before the Board of Superintendence, which meets on the 31st of August. We understand, however, that the reasons assigned are substantially the same as led him to decline a nomination to a Professorship in the New College, Edinburgh. We know the disappointment will be general; but the Board will, we trust, succeed in making and quickly announcing arrangements which will meet the emergency, and provide a profitable Session to our Theological Students.

Had Mr. Dods come, there would have been quite an increase in the attendance; but we hope, without the eclat of a new mind, to see still a respectable attendance.

OUR ACADIAN MISSION.

Information has been received that the visit of Rev. C. Chiniquy and Colonel Haultain, the Secretary of the French Canadian Missionary Society to the Lower Provinces, has been postponed for the present, and probably for this season. The cause which they designed to lay before our people, and for which they intended to enlist our sympathies and support, is essentially the same as our own mission to the Acadian French. Their mission is to the Canadian *habitants*. It has a large and

flourishing school, furnishing board and instruction secular and religious at Point aux Trembles, under competent and zealous teachers; it has been in operation for years; and has already done a work which may be called good, and even great. It has proved a successful mission, and now that Mr. Chiniquy is to be added to its agents, it will call forth to a much greater extent, the Christian sympathies and support of our people in the Lower Provinces.

The non-appearance of our brethren need not prevent those so inclined from assisting the work carried on in Lower Canada, and for the enlargement of which, funds are greatly needed.

But we must say in all honesty that we have a *prior duty*, and that is to second the efforts of the Synod's Committee, by providing the means required for conducting efficiently our own little mission, commenced with the cordial approval of our people and conducted so far as we can learn, to their entire satisfaction.

Two young men, Messrs. Dionne and Rivard, were employed last summer and visited some of the chief settlements in New Brunswick, Nova Scotia and Prince Edward Island, speaking to and praying with, their countrymen, and distributing by sale or gift, according to circumstances, Bibles and religious tracts. Messrs. Rivard and Brouillette, the latter, one of Mr. Chiniquy's pupils, are now zealously employed in the same work. The young men commended themselves highly to the Synod by their unaffected zeal, candour, and courage.

The Synod recommended the mission to the prayers of the churches, naming the 2nd Sabbath of August especially, and adopted the following resolution:—

“Having heard the Report of the Committee and the addresses of the Colporteurs, the Synod expresses its gratitude to God for the extent of successful evangelistic effort put forth during the year on behalf of the French Acadians, and resolves to prosecute the mission still more vigorously. The Synod recommends the support of the mission to the liberality of the congregations under its care, and is confident that more than enough will be forthcoming.”

We hope the Synod's expectations may be realized. We have received and transmitted over a thousand dollars within a year, for the benefit of the tried congregation of Mr. Chiniquy at Kankakee. This amount was sent almost without solicitation, and we should like to see a similar stream of liberality setting in, in favour of our own mission now pretty deeply involved in debt. The French Canadian Missionary Society is well worthy of aid, and we trust they will receive it, but let us first strengthen the hands of our young evangelists, and of our own committee, by a generous and prompt pecuniary support. At Synod they were in debt \$166, and for every dollar since received, five times the number have been expended. We want to see the present year close with the balance on the other side of the sheet.

A SUSTENTATION FUND.

The Church is one ecclesiastical body. She is subdivided into Presbyteries and congregations, but she is an organic whole. According to the Presbyterian theory, which we believe to be scriptural, every one is interested in every other. The parts are in their measure subordinate to the whole, and the whole owes its existence to the parts. There is thus a close, living interdependence marking the Church's life. All the branches belong to the tree, and the tree is formed by the aggregation of the parts of it.

The principle of unity is recognized in our Church so far as organization and rule

are concerned. The congregation is responsible to the Presbytery, and the Presbytery to the Superior Courts. In doctrine, in order, in discipline, we are one; and we know and manifest our oneness. The only department in which our oneness is not duly recognized is that of Finance. Practically, we are almost “Independent,” or “Congregationalist,” in this department. We are indeed quite as independent as our Congregationalist brethren,—for although they are theoretically Independent, yet practically they aid each other very materially—as much perhaps as our average Presbyterian Churches do.

The Wesleyans were the first in modern times to live up to the great Christian principle of the Financial Unity of the Church. And much of the wonderful success of Wesleyanism is due to its financial policy which is at once simple, far-reaching and comprehensive, enabling the Church to plant stations and found congregations in districts where they may be but one or two Wesleyan families. We are not aware, however, that the Wesleyans have carried out the plan of mutual aid to the same extent as has been done in the Free Church of Scotland. The SUSTENTATION FUND of the Free Church is the model towards which the eyes of Christian financiers are turned both in the Old world and the New. Dr. Chalmers, it is well known, studied the Methodist system very carefully; and founded the Sustentation Fund upon it.—As subsequently modified and developed under the management of Dr. Robert Buchanan, it has reached the influential position of model and landmark for all the Churches that have to support themselves independently of the State.

Let us point out a few of the benefits that arise from a judiciously managed Sustentation Fund:

1. It will demonstrate the unity of the Church. Deeds speak louder than words. It is well for the rich as well as the poor—for the ill-trained and churlish, as well as for the liberal and large-hearted man—to hold communion with others in the matter of giving and receiving. It were well to demonstrate to the world that Church unity

is not a mere name, and is as much a reality now as it was in the days of Moses and of David.

2. It enables ministers to speak the mind of Christ with greater freedom and faithfulness. When they are not oppressed with anxiety as to the means of livelihood they cannot study well, or do pastoral work effectively. Under the prevailing congregational system the minister is too much at the mercy of one or two or half-a-dozen of the wealthier men. The "brewer" may take offence at a Temperance sermon; the "drover" may be hurt by what he fancies an illusion to his driving cattle on the Lord's Day. And so on. Three or four men may thus disturb a most happy and successful ministry. We could quote instances to the point, but the fact is too sadly obvious to need illustration. Popular and profitable sins must be assailed by every faithful minister,—not the sins that are popular in a neighbouring town or parish, but the sins of his own hearers.—This is likely to give offence; and where is "offence" to end? A minister is the minister or servant, or ruler, not of a single congregation but of the whole Church, and the whole Church is responsible for his support. He should be sustained at his post in the discharge of his duty, so long as he approved himself to the Church as a whole.

3. There is no doubt that, on the whole, long Pastorates are desirable. The old minister becomes as great a favourite as the old Physician. His years add to the halo of reverent affection which surrounds him. Long pastorates are become too rare under the "Congregational" system. They can be secured with the aid of a Sustentation Fund.

4. Church extension cannot be efficiently carried forward without a Sustentation Fund. The districts that are most in need of a faithful ministry are ever the least likely to give adequate support. We have spoken of this Financial Policy as inaugurated by Dr. Chalmers; but, in truth, it was originated on the day of Pentecost.—The early Christians had to draw for support on their old converts in order to extend their operations to regions where the

Gospel was unknown. Fighting the world, the flesh and the devil, were backed by the whole influence of the Church.

The Presbyterian Churches do something towards meeting the case by their Home Mission and Supplementary Fund. Great good has been done, but still the root-evil has not been reached. One-third of the congregations received help last year.—Under a regularly worked Sustentation Fund, properly checked and guarded, it is not likely that a larger proportion would be found requiring aid.

We do not anticipate a speedy accepting of the Sustentation Fund system on this side of the Atlantic; but we are glad to see that our brethren in the United States are devoting close attention to it. When they shall have adopted the plan we may follow their example. Possibly we may get the start of them.

A GREAT MISSIONARY.

Have you read the MEMOIR OF THE REV. W. C. BURNS, written by his brother, Professor Islay Burns, of Glasgow? If you have not read it, you should take the earliest opportunity of doing so. It will bring you into contact with one of the most spiritually minded, one of the most devoted, earnest and powerful men of modern times. True and good and noble, worthy of a place by the side of the Reformers and Evangelists and Apostles, his life was a strong and eloquent testimony to the reality of his faith; it was one consistent, beautiful and resolute "*Apology*" for the Gospel of Christ. He probably preached by the living voice to a greater number and variety of men than any other preacher since Apostolic times. He preached in English, Gaelic, French, and in at least four different Chinese dialects. We know of none except W. C. Burns that have preached in half-a-dozen tongues. And the word preached by him was equally effective in Scotland, England, Ireland, Lower Canada and Upper Canada, Amoy, Hong Kong, Canton, and Peking. He proclaimed the plain truths of the Bible wherever he went, he preached not with

splendour of imagery and rhetoric, not with the wisdom of words, but with a most powerful and vivid realization of the wondrous verities of the Unseen World. To him Heaven and Hell were at hand; God was ever present; the sinner had to be saved or he would be lost forever. He was in earnest. He struggled and grappled and fought with the world, the flesh and the devil, as men fight for victory in the day of sorest battle. It was in his closeness to God that his great strength lay. He would never preach or teach but what he actually realized. The Eternal World with all its unspeakable things, was to him at hand, as real as the earth he trod on or the air he breathed. The Judgment Day was near, it was near and hastened greatly, and hence his ardour and ceaseless urgency. The crucified Redeemer was ever in his heart, and His most sweet praises ever on his lips.

He made himself all things to all men with an amount of success rarely equalled, never surpassed. So far did he go in this direction, that he dressed, ate and lodged like the Chinese and with the Chinese. He knew no denominational, national or personal jealousies. Christian charity and self denial were exemplified in his life from his College days till he died a lonely stranger far away from home and kindred and the graves of his fathers. Thanks be to the bountiful Giver of all good for such an Epistle, so plainly written by the finger of the Spirit. Thanks be to Him that He raises up witnesses for the truth, who are willing to go to the ends of the earth to declare the Truth as it is in Jesus,—to live solely for this purpose, and calmly to die when their work is done. O what a contrast does such a life present, to the fever and the fret of the little selfish lives that are spent with a view to the narrow bounds of this world and to more earthly interests! How grand the life that is bright with the light of God, in contrast with the life that withers under the cold blighting shadow of Mammon. It is a glory to Scotland, a glory to Presbyterianism, a glory to Evangelical religion to have given, under God, such a man, as William C. Burns to the modern church.

The record of his life is full of solemn teaching to us all—and oh! how full of rebuke! When he realized the truth, when he found Christ, he spared no effort, he feared no danger, in telling others the story of the Cross. Of a fine constitution and a sturdy frame, he often preached from ten to twenty times in a week. Often he spent ten or twelve hours of the twenty-four in converse with anxious inquirers. Under his preaching, Scotland was roused into a great and far-extending revival,—a movement which prepared the church to encounter the sore trials of the disruption. Similar effects crowned his labours in England and Canada; and even among the stolid and ignorant Chinese there came a time when the fire of faith and love burned brightly, and Amoy became a beacon light for all the surrounding mission fields. When he saw the path of duty before him he never hesitated, even though armies of aliens, filled with suspicion and hate, were around; though robbers and murderers lurked on every side. When he was accepted as a Missionary to China by the Synod of the English Presbyterian Church, the Synod asked him when he would be ready to start. "To-morrow!" was the prompt reply of this true soldier of the Cross. This promptitude characterized him all through his bright and wonderful career.

The leading facts of his life are briefly told. He was the son of a well known Scottish minister. Dr. Burns, late of Toronto, was his uncle. He was born in 1813. His conversion he dates from 1831. He was then entering on the study of law; but he relinquished this study at once and devoted himself to Theology, with a view to the gospel ministry. He became a very superior scholar, both as a linguist, a mathematician and a theologian. He preached in his father's church in Kilsyth, in 1839, and his preaching was followed by a most wonderful out-pouring of the Holy Spirit. He then supplied Mr. McCheyne's church in Dundee, while Mr. McCheyne himself was in Palestine. Here, too, his labours were abundantly blessed. In many towns, and in country districts throughout Scotland, he preached, and the result was a

great spiritual awakening, the remembrance of which is still fresh and fragrant in the Church of God. In 1844 he visited Canada, where he spent two years. In April 1847 he was ordained as the pioneer Missionary of the English Presbyterian Church to China. There he laboured, doing mostly the work of a pioneer—laboured with impassioned ardour, till death laid him low on the 4th April, 1868.

Far more precious than volumes on the Evidences of Christianity is a Life like that of William C. Burns,—so full of Heaven and of Christ, so victorious over self, so jubilant in the face of every trial and difficulty, so calm and happy even in the last conflict. His whole life was a life of prayer, and his whole ministry a series of battles fought at the mercy seat. Enlightened, naturally sceptical, thoroughly honest, he had inquired, searched, examined into all the phases of Christianity; he experimentally sounded its depths and soared to its heights, and he gave himself up to it with a sincere heart, with an intelligent and deliberate conviction that its claims were paramount to all other claims. He gave the best proof of his convictions by devoting all the days of his life to the noble and peerless mission of making Christ known to dying men.

While we recommend this Memoir to all our readers, we urge its perusal especially upon students and young ministers. Let us all ask ourselves, and ask each other, why have we not more men of the stamp of William C. Burns?—and let us pray that God may send many such labourers into this part of His Vineyard.

THE MOST SERIOUS PERIL.

That remarkable man, William C. Burns, used to speak in his letters of the *benumbing influence of continual contact with Heathenism*. Missionaries are in danger of losing the keen edge and high tone of practical godliness while dwelling in a land in which all the usual means and incentives of the spiritual life are in so great a measure withdrawn. Hence the unwisdom of locating one solitary missionary on a heathen

Island. We are persuaded that this should not be done except in very peculiar circumstances. Dr. Islay Burns says, "We are apt to regard the Christian Missionary as, by the very act of his consecration to so sublime a calling, at once raised to so sublime a region of faith and fervour far above us, in which all the ordinary perils to the life of the soul are unknown. The idea of a carnal, formal, perfunctory, unspiritual, and common-place missionary seems to us almost a contradiction in terms. We think naturally of those brave athletes of the Cross very much as ordinary Christians in early days thought of the ascetic recluses of the desert, as men by the very nature of their calling pre-eminently devoted in heart to God, and almost as a matter of course and *ipso facto* full of faith and of the Holy Ghost." No mistake can be more grievous. The whole history of missionary life and labour abundantly shows how possible it is to lose the life of faith even while seeking the propagation of the faith; to leave house and home and kindred for Christ's sake and the Gospel's, and yet in a heathen land to breathe little either of the love of Christ or the grace of the Gospel. Most of us have little thought how hard it must be for a missionary to maintain the life of practical godliness in the very air and element of Heathenism, without a Sabbath, without communion with Christians, without a Christian face to look into or a Christian hand to grasp; with an utter disbelief in Christ and all the truths of the Bible, looking out from the eyes of all around him,—with nothing left to feed the inner springs of the soul but his Bible, his closet (if indeed he can command a closet) and his God. The brightest lamp will burn dim if kept too long in an impure and rarified atmosphere. It is only by miracle that the children of Israel can thrive on the pulse and water of Babylon. The palm-tree of the desert "knoweth not when heat cometh," but it is because its roots are watered by hidden springs far underground." What a fearful ordeal it must be for our missionaries to spend month after month and year after year in constant contact with the degraded Heathenism of

the South Sea Island! What urgent need for strength from above! How earnestly should the Church pray for the spiritual welfare of her Missionaries, and how carefully should she arrange their location so as to secure frequent opportunities for inter-communion!

PASSING EVENTS.

A few weeks ago the Pope of Rome was pronounced by himself and his Council to be Infallible in questions of faith. He is now clothed with one of the attributes of Deity! The character of the Papacy is more anti-Christian and heretical than ever. The limit of audacious tampering with God's truth appears to be attained. The Dogma was keenly opposed by many of the Bishops; among the rest by Dr. Connolly of Halifax. The majority, however, supported the Pope's blasphemous pretensions, and the minority have given way. Father Hyacinthe has boldly protested against the impious dogma. It is thought, too, that there will be a serious defection in Hungary, and in some sections of Germany. We see no signs whatever of strength being added to the Papacy by the deliberations and decisions of the Council.

The Dogma of the Infallibility was not a fortnight before the world before the Pope's chief defender was engaged in a tremendous war with the principal Protestant power on the Continent of Europe.—Prussia and France have met in deadly conflict in the Rhenish Provinces of France. One of the first results of this war was the withdrawal of the French troops from Rome. This will lead speedily to the final overthrow of the Pope's temporal power—a power to which he has clung with amazing tenacity, and which France has sustained in the face of the protest of Europe. It is highly probable that the Pope's regal power in Rome will cease with the present year. There is a prospect of his seeking shelter in Malta or some other portion of the British Empire.

It is frightful to see professedly Christian nations engaged in war as France and Prussia now are. We who are far away

from the arena of strife—who do not hear the cannon's roar—who do not see the killed or the wounded—whose fields are not trodden by the feet of foemen or furrowed into graves to cover the dead,—we have but a faint realization of the horrors of war.

Let us be deeply thankful for the fact that the peace of our own happy Empire has not been seriously disturbed since 1856,—that British soil has not been trodden by invader's foot for many scores of years, and that at the present moment there seems no prospect of the Empire's peace being disturbed. Should not we labour diligently for the Prince of Peace while our fellowmen are making such tremendous sacrifices at the shrine of worldly ambition and national jealousy?

God brings good out of evil, and spans the storm-cloud with the rainbow of promise. War rescued Italy from the political grasp of the Papacy. War led to the annulling of the concordat between Austria and the Pope; Revolution broke the tie between Spain and the Pope; and now the last political supporter of the "Man of Sin" has been compelled in spite of the most earnest pleadings and the most ominous threats to withdraw the last French soldier from Rome!

One of the results of the war is the postponement of the Evangelical Conference of all nations that was to have been held this month in New York. That gathering from which so much good was anticipated is now put off for another year.

Home Missions.

Report on Eastern Shore, by Mr. A. F. Carr.

To the Presbytery of Halifax:

The district of country in which I have been laboring for the last few weeks, extends about twelve miles along the Halifax Shore. In this district there are four preaching stations, Owl's Head, Ship Harbor, Head of the Harbor, and Shoal Bay.

Upon arriving here I found that although there was a minister belonging to the Church of England settled in the place, yet

spiritual apathy prevailed to a very large extent. Out of a congregation composed of thirty-two families, there is an average attendance of only about thirty-five on the preaching of God's word. This is about one-fifth of the population who are able and who should be in the House of God on Sabbath.

I commenced my work on the second Sabbath of May, and have been engaged in this field ever since with the exception of two Sabbaths. The 15th of May as directed, I supplied Revd. E. A. McCurdy's pulpit in Clam Harbor. And on the 5th of June I was in the same place at the dispensation of the Lord's Supper.

I have held six meetings in Owl's Head and a Bible Class every fortnight. With the exception of one Roman Catholic family all the people here belong to the Church of England. Notwithstanding this, however, I was very kindly received among them, and our meetings were well attended.

In Ship Harbor I have had public worship every fortnight, and a Bible Class once a week. Here there are eight families, part of which are Presbyterians. From this number there are eight individuals who are members in full standing of our Church.

The most encouraging thing connected with our work in Ship Harbor is the Bible Class. This has been very largely attended. Nearly every young person in the settlement has turned out and met with us to study the Word of God. Some of the members of the Church of England who seem to feel the coldness that prevails in that body in this vicinity, have come to our aid and rendered very valuable assistance in making our class a success.

At the Head of the Harbor I have preached four times. My audience here was made up of members belonging to different denominations, Baptists, Methodists, Universalists, Episcopalians and Presbyterians. Mr. Hill, the proprietor of the mills, and the men in his employ, numbering about twenty-five, have manifested a strong desire to have service continued among them. After our first meeting they applied to me for Bibles with Psalms and Paraphrases. These, by the aid of Mr. McCurdy, I was able to procure, and disposed of twelve copies without difficulty. I may say that I have felt a special interest in this station. Here there are a number of young men gathered from all parts of the country, away from the good influences of home, without a minister to take an interest in their spiritual welfare, and are deserving our earnest attention.

On the last Sabbath of May, Rev. A. B. Dickie preached in Shoal Bay, and I supplied his place at Tangier. Since that time I have had three meetings in Shoal Bay and all well attended. Here there are

only four Presbyterian families, but the largest congregations I have addressed have been in this place. The majority of the people seem willing to come out, and also grateful for our efforts to do them good.

Although there are peculiar difficulties connected with the mission work on the Shore, yet I cannot but feel that with the blessing of God our labours have not been lost. There are many things to discourage yet there are also some indications of progress. People are beginning to see that we are anxious for their spiritual welfare, prejudices that have hitherto existed are gradually growing less, and party spirit that has deprived many of the benefits of our teaching, is becoming removed. I have no doubt, if we persevere, that a good work will yet be accomplished in this field.

Extract from a Letter from Mr. K. McKay.

N. E. MARGAREE, August 3.

Up here at the N. E., or "Big Intervale," they have been actively engaged preparing a place of worship. The outside of a neat little church is now finished, so that we have been able to meet in it the last two or three Sabbaths. Before that we had been meeting in a School House. At the Harbor, some 22 miles from here, they have a small old building which has never been finished. They now speak of pulling it down and building a greater one.

In these two places I have been holding services on alternate Sabbaths since I came. In each place we have a Sabbath School, Bible Class, and Prayer meeting. Gaelic is the language of both stations, and although all or nearly all the young people understand English, nearly all would prefer Gaelic. A number of aged persons have no English, and can derive no benefit from my labours. At present I will only say this is field much requiring cultivation. Much tilling and watering are necessary ere this moral "desert shall blossom as the rose."

Letter from Cape North.

CAPE NORTH, Aug. 16th, 1870.

My Dear Mr. McGregor,—

You will be glad to hear that the Master's work at Cape North is in a very prosperous state. I have met with nothing but success since I came; and here indeed, such success as my weak faith did not at all anticipate when entering on the work.

We have a very flourishing Sabbath School, with twelve teachers, and between 80 and 100 scholars at Cape North proper. We have a young men's Bible Class and also a young ladies' Bible Class. From these classes the teachers are taken for the Sabbath School, and the lessons they teach.

their pupils on Sabbath, are previously studied and explained at Bible Class.

A Gaelic prayer meeting is held on Thursday. Two services, one in English and the other in Gaelic, are held each Sabbath when I am at Cape North, and when at other stations, three services are held. What may be called the external machinery of ordinances is indeed almost all that I could desire; and tokens of a more spiritual nature are not withheld.

There is a deep interest manifested in spiritual things. Many. I have no doubt, are "pricked in their hearts," and pondering "these things," while a few are rejoicing in a Saviour found.

A manifest change has come over the place, for which I desire that the Lord shall have all the glory.

When I add to the above that I have visited all the families in the place, and expect to visit them again before leaving, you will understand me when I say I have little time for duties other than those immediately bearing on the interests of the congregation. In about nine weeks my labours here will be at an end, and you will expect a fuller report.

Yours, ob't,
JOHN MURRAY.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board met at New Glasgow on the 23rd instant.

Letters were read from Rev. Dr. Geddie, Dr. Steel, Rev. K. J. Grant, Captain W. Fraser, of *Dayspring*, Mrs. D. Morrison, and Rev. D. Blue.

Dr. Geddie, before leaving Australia for the New Hebrides, completed arrangements for printing the Old Testament in the language of the Aneiteumese, in Melbourne or Greeling, on his return at the close of the present year.

Dr. Steel's communications accompanied one from Rev. D. Blue, giving reasons for not accepting the Board's appointment as Missionary. As explained in another column, the reason assigned was want of physical strength for the work.

Mr. Grant's letters gave an account of his progress and success in visiting churches in New Brunswick, and his arrangements

for the filling up of his time prior to his departure. These were approved; and the Board agreed to meet again in New Glasgow on the 20th September, preparatory to the sailing of Mr. G. for Trinidad.

The usual business arrangements were attended to in reference to the salaries of Missionaries and applications for Bursaries

We give below a letter from Dr. Geddie, written from Melbourne prior to his departure for Aneiteum. By letters from Rev. Dr. Steel, we are informed that Rev. Daniel Blue has declined the appointment to the New Hebrides Mission. This refusal rests on failure of health, occurring between the date of his offer of service and receiving notice of appointment.

Dr. Steel, while expressing regret at the disappointment, thinks the decision judicious, as there was doubt respecting physical ability, remarking that in most cases those who have died in the New Hebrides have been removed by diseases contracted prior to their residence there.

He also expresses strong hope that the Board may find some other missionary to undertake the work from our own Provinces, adding this sentence, the truth of which is self-evident, "More sympathy and support are secured from a people who have really seen the missionary before he goes to his distant sphere."

Our latest word from the New Hebrides comes through Mrs. Morrison, who is still in Auckland. She writes under date of July 7th, "I heard from the islands on the first of May. All were well at that time." She adds, that 26 Fateans had just been landed at Auckland to work at a flax mill, mostly young lads, and said to have come willingly.

We are happy to add that Mrs. Morrison and her two children were well at date of writing. Her mind was not quite made up, whether to take passage for Nova Scotia at an early day, or wait till her babe was somewhat older. She had received an invitation from Dr. Geddie to engage in the teaching of young women in Aneiteum, but this involved the acquisition of a new language, and she feared that by the time

when her real usefulness would be commencing, she might be anxious to return home for the education of her son.

Letter from Dr. Geddie.

MELBOURNE, MARCH 26, 1870.

My Dear Sir,—I have finished up my visit to Australia, and am about to return to the islands. Our visit to these Colonies has been beneficial to Mrs. Geddie's health and my own, and I trust not unprofitable to the cause. We leave our little daughter at Ballarat, where she attends school.

My time has been occupied in visiting during my short stay in these Colonies. I have been in all the principal towns of Victoria, and in some parts of Tasmania. I need scarcely say that I have met with a most cordial welcome wherever I have been. Much interest is still manifested in the *Layspring*, and the children contribute liberally for her support. I have addressed many missionary meetings, but the largest was a meeting of children at Ballarat, when there were about 1800 children present.—This was probably the largest meeting of children ever convened in the southern hemisphere.

The most interesting event which occurred during our stay here has been the visitation of the *Layspring* by the children of Ballarat and surrounding country. She lay at Geelong about sixty miles distant, and the excursion party were taken there and back on the same day, for the small sum of one shilling for children and four shillings for adults. The whole party consisted of 2200 children, and 800 Sabbath School teachers and guardians to look after them. There was an abundance of refreshments, and to crown the whole a band of music, including two bagpipers. The children spent a most delightful day, and returned happy to their homes. The manner in which the expedition was planned and carried out did great credit to the parties who had charge of it. We all felt thankful when it passed over without the slightest accident. It was an intensely interesting sight to see so many young persons going so far to see a vessel which is devoted to the spread of the gospel. The largest and most magnificent vessel afloat does not excite so much interest as our little *Layspring*. Our churches are much indebted to the Rev. D. McDonald of Emerald Hill, Melbourne, for the trouble which he takes about her. He has made our vessel the special object of his advocacy, and his appeals on her behalf are irresistible. I have no fears as to her maintenance as long as she is in his hands.

The arrival of Mr. Goodwill has been very cheering to me. He appears to be a

man well fitted for the work before him, and has produced a very favourable impression here. I trust that God will recompense the Church of Scotland, which has sent so good a man to the mission field.—May he soon be followed by others, equally devoted to their Master's work. I regret that he is not better known in our congregations, for though he comes from another branch of the Presbyterian Church we are one in heart and one in action here. Mr. Goodwill accompanied me in my visits to Tasmania and some other places, and perhaps his letters may contain fuller accounts of these visits than I can give you at present.

I am much indebted to kind friends here for assistance in maturing arrangements about the printing of the Old Testament, especially to the Rev. M. H. Beecher, rector of St. James', and Secretary to the Bible Society. I long to see this portion of God's word in the hands of the natives. It will, I believe, give a favourable impulse to the cause of Christ on our island. I hope (D.V.) to see the work of printing begun about the first of January next year.

May God prosper all our efforts to extend his cause. We long to see Nova Scotia better represented here. May God raise up men among you who will be willing to forsake the endearments of home and come far hence to preach among these Gentiles the unsearchable riches of Christ.

Ever yours, &c.,

JOHN GEDDIE.

REV. P. G. MCGREGOR.

Report of Rev. K. J. Grant's Visit to P. E. Island, July 1870.

To the Revd. the Board of Foreign Missions:

Having just accomplished a visitation of the several congregations of P. E. Island Presbytery, I beg to submit a brief report.

Our appointment dated from 24th April, but ice in the Gulf prevented Mr. McCurdy and myself from reaching Charlottetown until Saturday the thirtieth. As we failed in fulfilling appointments for 7 days, and as both of us were under the necessity of returning at the time originally specified, we were compelled, though very reluctantly, to forego the visitation of several congregations in the Western section of the Presbytery. I am happy, however, to be able to state to the Board, that by returning to the Island a week before the meeting of Synod, I had the privilege of addressing the congregations not previously visited, so that every congregation has been addressed on the subject of Missions, while in some, two or three meetings have been held. In all 41 meetings have been addressed. The attendance was generally good, in some cases it was large, considering the busy

season of the year. The profound attention always paid, the tenderness of feeling frequently exhibited, and the generous offerings sometimes presented, (as the sub-joined financial statement indicates,)* all testify that our people are interested in Missions. I dare not assert that all manifest a becoming ardour in this enterprize, but in some of the congregations the mission spirit is marked, and we trust that under the fostering care of the earnest ministry enjoyed, together with the aid of warm-hearted Christian men and women everywhere to be met, this spirit will soon be more fully developed.

From our brethren in the ministry we received every encouragement and assistance, to many of their people we are indebted for kindnesses in the house and by the way, and Mr. McCurdy joins me in expressions of obligations to them.

On invitation we addressed Rev. Mr. Duncan's congregation, Charlottetown, and Rev. Mr. McLean's, Belfast. I need scarcely say that these brethren are one with us in desiring to promote the evangelization of the Heathen, and recognizing the connection between the oneness of Christ's people and the conversion of the world, and seeing that union of Presbyterians in these provinces is practicable, I believe that their prayer to God is that "they all may be one." Union would be an unspeakable blessing to this Island, but not greater than to Pictou County and many other places, simply in the matter of enjoying religious ordinances. And doubtless as vital religion leavens our churches, and as love to Christ and zeal for souls characterize the ministers of the Gospel, so will the spirit of union abound. There is much at present to awaken gratitude, and to encourage our hopes.

I have avoided details as they would have rendered my report too lengthy. I may be permitted, however, to allude to the two most Westerly congregations of the Presbytery now vacant. One is the congregation of the late Mr. Fraser. They dearly loved their pastor, they sincerely mourned their loss in his removal. The thoroughly organized, spirited and liberal congregation of Alberton, is a living witness to the wisdom and fidelity of their late Pastor.

The other congregation immediately adjoining is West Point and Campbelltown, which enjoyed the services of Rev. Wm. Stewart for a few years. Recently, in consequence of the extent of the field Mr. Stewart felt it to be his duty to resign. The congregation presents an interesting and most promising field. A young minister of greater physical vigor than Mr. Stewart

might perform the labor, and after a few years of diligent culture, this new and opening section of the country might have a flourishing congregation. As an evidence of spiritual vitality, in one section, Lot 8. near Mr. Archibald Ramsay's, the people meet twice on Sabbath for religious service, and in addition hold two weekly prayer meetings. In this they set an example to some older congregations worthy of imitation.

Our visit through the Presbytery though arduous was pleasant, I trust profitable. I sincerely thank the Board for appointing the Rev. E. A. McCurdy to accompany me, I feel grateful to Mr. McCurdy for the valuable services which he rendered; and I am persuaded that his visit will not soon be forgotten by the people. Never before did I realize so fully the wisdom and kindness of Jesus, in sending forth his disciples two and two.

All of which is respectfully submitted.

K. J. GRANT.

CHARLOTTETOWN, P. E. I., }
June 30th, 1870. }

Mr. Grant in New Brunswick.

From the *Presbyterian Advocate* we learn that Rev. K. J. Grant has nearly completed his tour through New Brunswick visiting and addressing our congregations on the subject of his mission.

We do not wish to anticipate his report by entering into details, but it is evident from the published notices, that alike in the North and South, he has met with a most cordial reception and that his addresses have been heard with deep interest. During the greater part of his journeys he was accompanied and aided by brethren from the Presbytery of St. John, and thus aided found the work more pleasant than arduous. In fulfilling so many engagements in succession, however, there is great wear, and we trust our young brother will have wisdom not to labour beyond the strength which God has given him.

He has now done all that the Board have asked in the way of visiting the churches. He has gone thoroughly over P. E. Island and New Brunswick, and any further service is voluntarily undertaken and carried out. We understand he is now in Yarmouth and intends speaking there and in all our congregations between that town and Halifax. We trust our ministers in the

* See August Record.

West will be considerate, and make very moderate demands on his time and strength. We believe that such visits are both pleasant and profitable, and are the means of securing precious fruits to the mission, the missionary and the people. We therefore rejoice with those who shall have the privilege; and our aim in these remarks is to prevent the over-taxing of physical strength, which will all be required to meet the trials of the mission field.

Mr. Hugh A. Robertson

Writes to us, kindly promising to renew his sketches of the New Hebrides, as he has another year to remain in Nova Scotia. He states that his latest letters from the New Hebrides speaks very encouragingly of the success of the Missions. Messrs. Watt and Milne had attacks of fever and ague. Favourable accounts come especially from Santo.

News of the Church.

Notice to Students.

Though the Synod at its last meeting appointed Boards of Examiners to test the literary qualifications of General Students seeking admission to the Theological Hall, Students are still required to appear before Presbyteries within whose bounds they reside, and from them bring Certificates to the Board, that they are qualified as to church membership, personal piety, &c., for admission to the Hall. A uniform system of questions is being prepared by the three Boards. The Nova Scotia Board will meet for the purpose of conducting the examinations, a day or two previous to the opening of the Hall. Due notice of the particular time and place will be given.

ALEX. FALCONER,
Con. of Nova Scotia Board.

Erratum.

In the printed Minutes of Synod, page 21st, where it is recorded in reference to the Report of the Committee on Supplements, "The Report was received," it should have been added, "and its recommendations adopted." These recommendations will be found in the *Record* for August, Page 229. It was also agreed that the thanks of Synod be tendered to the Colonial Committee of the Free Church.

of Scotland for their liberality in continuing their grant in aid, for a series of years.

P. G. MCGREGOR,
Synod Clerk.

HALIFAX, August 26th.

Presbytery of Lunenburg and Yarmouth.

This court held its first meeting, according to Synodical appointment, during the meeting of Synod, at which, however, little was done, except determining that the next meeting should take place at Lunenburg, on Wednesday the 10th of August, at 10 o'clock, A. M.

Accordingly, at the appointed time and place, the second meeting convened; there being present with the Rev. Wm. Duff, Moderator, the Revs. D. McMillan, M. G. Henry, P. M. Morrison, and L. Archibald; and Abraham Hebble, Elder. Communications from the sessions of Lunenburg, Bridgewater, and Lower LaHave were read, appointing Jas. Eisenhaur, Abraham Hebble and Elisha Knock, as their respective representative elders to Presbytery and Synod during the current year.

The Rev. H. D. Steele, late of N. S., now of Ontario, being present, was invited to sit as a corresponding member; and at the request of the Moderator, briefly addressed the court on the state of Presbyterianism in Canada.

A letter from Mr. Thompson, Catechist, at Digby and Bear River, was read, setting forth the strong desire of the few Presbyterians in that locality to possess a place of worship, and asking the Presbytery to take some steps to afford them material aid. It was agreed to recommend their case to the favorable consideration of the sessions and congregations.

With regard to Home Mission work, it was agreed to ask the Board for one missionary; and Mr. Morrison was appointed to visit the destitute fields in Lunenburg and Queens' Counties, in order to bring the present state of our cause before the next meeting of the court, Mr. McMillan to supply his pulpit, if necessarily absent the whole of one Sabbath.

The revising of the "Rules and Forms of Procedure" was taken up, when it was agreed that each member carefully consider the first three chapters, with a view to a joint consideration of them at next meeting.

The Presbytery agreed to meet for visitation, on the 3rd Wednesday of October, at 2 P. M., in the church at Mahone Bay, Mr. Henry to preach; and on the following day, at the same hour, at Bridgewater, for visitation and other business, Mr. Christie to preach.

P. M. MORRISON, *Clerk.*

Presbytery of Truro.

The Presbytery of Truro, pursuant to appointment, met at Clifton on Tuesday the 2nd of August. The principal business was the consideration of an appeal against a deed of suspension from the eldership and the fellowship of the church. The suspension was set aside on account of certain informalities, and the case remanded to the Session for reconsideration, the whole papers in the case, and also the session book to be laid on the table of Presbytery at next meeting. The Rev. James Byers, of Clifton, being still unable to preach, the usual supply for his pulpit was appointed.

Mr. Byers was requested, if able to preach before the expiration of the specified period, to notify the parties not required.

The Clerk gave notice of motion for consideration at next meeting, bearing on the revival of religion, appointed to meet at Truro, on Tuesday, Sept. 27th.

A. L. WYLLIE, Clerk.

Presbytery of St. John.

ST. DAVID'S VESTRY, }
St. John, Aug. 2nd. }

At which place and time the Presbytery met, and in the absence of the Rev. James Bennet was constituted by the Rev. S. Johnson, Moderator, *pro tem*. There were present the Rev. Messrs. A. Donald, Lewis Jack, John Turnbull, W. Millen, S. Johnson, N. McKay, J. D. Murray, S. Houston, and J. C. Burgess. The Minutes of the meeting previous to Synod and of all the meetings held during Synod were read, and with some corrections were approved. Several Elders' commissions were handed in and accepted; the only one present was James Logan, Esq., from Calvin Church, who took his seat as a member of the court. It was now the time to elect a Moderator for the year, when it was moved that Mr. Millen be appointed, but owing to his remote position he was allowed to decline. Mr. Houston was then appointed, whereupon he took the Chair. The appointments to vacancies and mission stations were then taken up. A letter was read from Rev. R. Wilson declining the call from Fredericton. It appeared that owing to a misunderstanding, Bactouche and Shediac were disappointed in getting supply last Sabbath. The Presbytery deplored the mistake that had arisen, but could not help it. Mr. Leishman, Catechist, who was at Musquash last Sabbath was ordered to remain another week there and then to return to Bactouche and adjoining stations until further notice. The Rev. T. Cumming who was in Nerepis last Sabbath, was appointed to preach for Rev.

Mr. McKay on the 7th (next Sabbath) and for Mr. Houston on the 14th, (these brethren having arranged in turn to accompany Mr. Grant in his missionary tour) and then until further notice to supply Jerusalem and Nerepis. Mr. McCurdy, Catechist, was appointed to preach at Jerusalem next Sabbath, and thereafter, so long as he remains, at Fredericton. Mr. S. McCully, who has been one Sabbath in Prince William, was ordered to continue his services there as long as he remains. The other Catechists remain as they are in the meantime.

There was then a conversation with reference to the Presbyterial visitation of the several congregations. It appeared that some could not conveniently attend to the matter until the harvest is over. Ultimately it was agreed to visit those in Charlotte County during the second week of October, beginning with St. Stephen on the evening of Tuesday the 11th of that month.

The Rev. K. J. Grant, Foreign Missionary Designate, having entered during the sittings, was asked to sit and deliberate.

The Presbytery adjourned with prayer, and benediction by the Moderator.

Presbytery of P. E. Island.

This Presbytery met in Queen Square Church, Charlottetown, on Wednesday, the 27th July. Rev. Allan McLean was elected Moderator for the current year; and Rev. R. Laird, Clerk, for the same time. Rev. A. Campbell reported that he had fulfilled the appointment of Presbytery to moderate in a call at West River and Brookfield. The call was unanimously in favor of Mr. Samuel Gunn, Probationer, and was signed by 251 individuals, including all the church members. On certification, Messrs. Ewen McMillan, West River, and Malcolm McDonald, Brookfield, were received as commissioners from the congregation, and gave the Presbytery such information as it required in reference to the call. On motion, the Presbytery unanimously agreed to sustain the call as a "regular gospel call," and resolved to recommend the congregation, in the event of a settlement, to take steps as soon as practicable, to provide a manse, or increase the salary to a proportionate amount. The call having been put into Mr. Gunn's hands, he asked till the next regular meeting of Presbytery to consider the subject, which was granted. In the hope that he might accept the call, the Presbytery assigned him subjects as trials preparatory to ordination. Rev. A. Cameron read a certificate from Dr. McNeill, showing that in his (Mr. C.'s) present state of health, he ought to rest for three months, and on this

account asked leave of absence for a time, and requested that the Presbytery endeavor to supply his pulpit as much as convenient. The Presbytery agreed to grant Mr. Cameron leave of absence, to express its sympathy with him, and to endeavor to supply his pulpit as far as possible. Rev. Mr. Duncan, Charlottetown, being present, was invited to sit as a corresponding member, and took an active part in the discussion of matters relating to the *Presbyterian*. The accounts of this paper for the past two years were presented, and a committee, consisting of the Clerk, and Mr. R. M. Barratt, was appointed to examine and audit them, and ascertain the amounts due from the different congregations. The Clerk was also directed to write to the ministers absent, urging them to get the sums due for the *Presbyterian* in their respective congregations, paid as soon as possible. On motion, the Presbytery agreed immediately to institute action to increase the circulation of the *Presbyterian*, with the view of making it a weekly paper, at the present price, about the close of the year. With this object in view, Rev. H. Crawford was appointed to visit Belfast, Orwell Head, and Georgetown; Rev. I. Murray was appointed to visit East St. Peter's, Covehead, West St. Peter's, and Mount Stewart; Rev. A. Campbell was appointed to undertake the work at West River and Brookfield; and Rev. S. G. Lawson was appointed to make a special canvass of Murray Harbor congregation, in order to obtain subscribers for the *Presbyterian*. Mr. Charles Fraser was appointed to preach at Cascumpec on the first and second Sabbaths of August, and at West St. Peter's and Mount Stewart, on the third and fourth Sabbaths of that month. Rev. R. Laird was appointed to dispense the Lord's Supper at West Point, on the second Sabbath of August. The Presbytery adjourned to meet in Queen Square Church, Charlottetown, on the fourth Wednesday of August, at 11 o'clock.

R. LAIRD, Clerk.

Religious Intelligence.

Free Church.

At the recent meeting of the Assembly's Commission in Edinburgh, Dr. Duff made a brief statement of his own and Professor Lumsden's visit to Syria. Professor Lumsden and himself had done their best in prosecuting their inquiry. They had made a circuit of the entire Lebanon range, and had endeavoured to see all the schools. They had seen every one of the Lebanon

schools, and had devoted several hours to the examination of each. They had found that these schools not only existed, but that they were in no way inferior to the best class of schools planted by Americans and English. The education given in the Lebanon schools was essentially a religious education—far more so, he was sorry to say, than the education given in Scotland or England at this moment. Religion entered into all the books used. The scholars seemed to be exceedingly well acquainted with all that was contained in the Shorter Catechism. They not only read it and committed it to memory, but were examined upon it minutely. The Book of Books was profoundly studied, the Old and New Testament being put in the hands of the scholars in Arabic. The other object of their going to Syria was to examine into the charges which had been made against the superintendent of these schools, Elijah Saleeby. It was a delicate matter but they did their duty thoroughly. They examined into every one of these charges; the result of it was in the end that they did not find one of the charges, even the most frivolous, supported by even a single particle of evidence. How these charges had arisen they could not tell, but they found them to be utterly unfounded. Dr. Duff then went on to speak of the estimable qualities of mind and heart which on closer acquaintance they found in Elijah Saleeby, and concluded with a glowing account of the great and good work which the Lebanon schools were doing for the cause of Christ in Syria.

The salaries of the Free Church Missionaries are to be raised fifty per cent. Residences are also to be provided for Missionaries.

A recent number of the *Times of India* contains a long and somewhat graphic account of a missionary tour from Bombay to Bagdad, and other regions beyond the Persian Gulf, by the Rev. James Paterson, who went out from Scotland some years ago as the agent of the Harbour Mission at Bombay. The following incident, which occurred at Bagdad, will be read with interest. It is a pleasing testimony from an unexpected quarter. Mr. Paterson writes:

"Shops and coffee-houses, as usual, were visited, and the precious wares (Scriptures) were exposed everywhere. An apothecary, an old pupil of Dr. Duff's Mission School, Calcutta, whose medicines the people of the district trustingly use, helped us by speaking commendingly of the Scriptures to a crowd in front of his shop, declaring that, whatever the Mulhs said, this medicine was good, and testifying from what he knew of the people that it had been needed long, and that it was needed now. Some of the healing leaves of the Book were

scattered there. Whilst we were busy in the streets, many who had heard of us after we had left their district, and learning where the colporteur lived, came and bought from the colporteur's wife. About eighty were sold this day."

The Jewish Missions have been unusually prosperous this year.

Canada Presbyterian Church.

Rev. James Nisbet, writing from the North-West, far beyond the Red River, says:—

Last week I baptized a man 23 years of age, a woman about 45 years of age, and a girl 8 years old, and also two infants, all from the plains. From the plains also we received a girl into the Mission last week. She is about 8 years of age; her mother is a widow, her grandfather is a very aged Indian, who had been here frequently, and appears to be an earnest enquirer; I hope he may fully find and follow the truth before he dies. Another girl has been left with us for the present, but the family are to settle here after returning from preparing provisions in the plains.

This Indian mission is steadily prospering.

The following statistics of our sister church are quoted from the *Record* for August:—Ministers, 294; Communicants, 46,343; Increase this year, 1,468; Number of families, 27,798; Total raised for stipend, \$177,669; being an increase of \$10,000 on last year; 20 manses and 24 churches were built during the year. There are 154 manses belonging to the church.

Summing up the results, we get the following as the amounts contributed during the past year:—

For strictly Congregational purposes.....	\$364,314 29
" Schemes of the Church.....	42,283 27
" other Benevolent objects.....	15,190 49

Total.....	421,788 05
Total 1868-69.....	393,482 27

Increase over last year of....	\$28,305 78
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Mission Work in Asia Minor.

The Rev. Henry J. Van Lennep has published a compilation from the diary of his travels in Asia Minor. It appears that those at home interested in his work made a great error in sending out to Amasa, where a silk mill had been established, a German colony, thinking that the influence of a whole colony of a godly men and women might have a most beneficial influence on the population around, their lives preaching more forcibly than the solitary missionary's voice, the great truths of the Gospel. Carpenters, masons, millers, machinists, shoemakers, sent out with reference, not to their proficiency in their

respective trades, but to their professions of godliness in their village homes, proved a strange medley when thrown into the heart of an Oriental population. The goodness of many, observes Dr. Van Lennep, was not of a character to "keep" with change of circumstances; and our author, evidently as the result of real knowledge on the subject, speaks of the mischief often done by the best missionaries themselves through the attempt to force on Orientals the civilisation, and, as they think, "better way" which these benighted people are bound weekly to receive, but which really excites only their invincible contempt, as evident: to them of a low morality, if not of utter barbarism. Dr. Van Lennep thinks Asia Minor offers a wide and hopeful field for agricultural enterprise, though he gives fair warning that none may hope to succeed who are not prepared to serve a special apprenticeship to native modes of cultivation. He says.— "Their entry in Tocat seemed likely to grove an unpropitious one. The people turned out from every house to see the new preacher of the hated Protestant heresy with anything but a look of welcome on their faces," but the missionary's wife had placed their year-old boy at the window of their *iahtaraven*, and the laughing, crowing baby, as Dr. Van Lennep was often told afterwards, stole the hearts of the people. Still they found it indispensable to keep good weapons, and show the natives they knew how to use them. Dr. Van Lennep says it has appeared strange to some to hear of a missionary carrying about murderous weapons with him, and that he himself commenced his career a perfect Quaker on the subject of self-defence, but that when he found himself travelling on roads infested with murderers and highway-robbers, and had more lives than his own to protect, he began to think there was another side to the question. The history of evangelistic labours often reads like one long list of disappointments, which somehow act as ploughshares, and, in the end, when labourers have died, scoffers laughed, and sceptics turned sadly aside, the seed which had to die gives earnest of the long-delayed harvest. It was thus in this narrative. Seventeen promising students were under instruction when funds failed, and the institution for two years was entirely closed; the mission premises, with a carefully collected library of two thousand volumes, were burnt to the ground by a fanatical incendiary.

United Presbyterian Church.

Complaints were made at the late meeting of Synod in Edinburgh that the Jamaica Churches were very far from being self-

supporting. Full and satisfactory explanations have been given by Rev. Mr. Watson, Rev. Mr. Downie and others. Says the *Record*:

"While we use with vigour all right means for accelerating the date of self-support in providing funds and agents in our Jamaica churches, we must do so much more in the spirit of Moravian faith, hope, and charity, than in the mood of that man to whom one of our missionaries tersely refers, who, on being asked for a missionary contribution, replied, 'What! when is the world to be converted? I have been contributing for that object for the last ten years!'"

Caffrelund.—Our readers will be glad to learn that the Caffrarian Presbytery have, with the sanction and at the instance of the Mission Board, resumed labour at the important station of Glenthorn (which is now our oldest position in South Africa), and that the Rev. R. S. Leslie has gone to take charge of the congregation and mission there. Its former minister, Mr. Cumming, who is now settled at Emgwali, gives an interesting account, in a subsequent page, of natives whom he had baptized, and of others whom he has ordained as elders of the church.

India.—Dr. Valentine favours us in this number with a paper, in which he reminds us of the blessed fact so comforting in these warlike times, that the victories of peace transcend those of war. He is himself, under the favour of an enlightened Indian prince, pushing steadily his conquests in Jeypore. He has obtained a site for a church in the capital of that name,—an advantage which no mere commercial transaction could secure. Mr. Robson has entered the spacious new buildings, in which there is provided church and school accommodation suited to the work carried on in Ajmere by himself and his two missionary brethren, Messrs. Gray and Hendrie. He describes below the severe struggle, and the baptism of a Mohammedan convert. This will be read with deep interest; especially by those who consider the fact, that, till lately, it could not be shown that twelve hundred Mohammedans had been converted to the Christian faith during the twelve hundred years since the false prophet set up his dire delusion.—*Record*.

The Protestants connected with the United Presbyterian Mission in Osiout, Upper Egypt, have formed an Evangelistic Society, composed of those who are willing to go every Sunday to preach in the neighboring villages, or to help the students and other members who can go. They hold two meetings each week, at one of which an essay is read on practical questions con-

nected with their work, followed by discussion, and the pairing off of the visitors for the next Sabbath. At the Tuesday evening meeting reports are given from each of the villages visited. During the first four months seventeen towns or villages, at an average distance of ten miles, were visited between four and five times, and between fourteen and fifteen persons addressed at each place. The *Christian Instructor* for July 23 contains a full report of one of these Tuesday evening meetings, taken down in short-hand. We learn from it that the Copts regard Mr. Hogg, the missionary, as a conjurer, who prays over bread and dates, and gives them to people, and makes them Protestants. The story is told of a dog who ate some of the missionary's bread, and then went to the Seminary and would not leave.

The religious movement in Oporto, Portugal, under the direction of Mr. James Cassels, an English Methodist, continues to be violently opposed. Lately, on a Sabbath, when the Rev. Antonio De Mattos, a naturalized American, went, as usual, to hold his Portuguese service at Santa Theresa, he found about one hundred and fifty rioters in the court before the hall in which the service was usually held. In spite of the mob, however, he and a few others contrived to enter the hall; but their devotions were sadly disturbed by the noise outside. The American Vice consul, who came to the spot for the purpose of defending Mr. De Mattos, was set upon by the mob, and would probably have lost his life, had it not been for the protection afforded him by an English gentleman, who succeeded in convincing the rioters that the Vice-consul was not, as they supposed, Mr. James Cassels, who providentially was absent on that day.

The Swedish Missionary Society has had, since 1865, a mission in Shunguala, or, as they are also called, the Kunama people, a heathen tribe on the Blue Nile, in the south-west part of Abyssinia. We know scarce any thing of the history of their effort until the recent expulsion of the missionaries from the country. An Abyssinian chief had come to collect taxes, and an Arabian tribe had attacked him, attempting to carry off the taxes which he had collected. In the ill feeling that followed, the missionaries were charged by one party with having interfered to prevent the collection of the taxes, while the Kunama people demanded that the missionaries should deliver them from the hands of the tax-gatherers, and when this was not in their power, deserted them and became hostile. Last March the missionaries were in Massua, the nearest seaport, waiting for instructions from home.

In the *Missionary Herald*, Mr. Knapp, of Bitlis, Eastern Turkey, describes Havadoric as a "changed village." Ten years ago it was with the greatest difficulty that a catechist was allowed to remain. Now, in this village of fifty houses, seventeen houses, or one hundred and fifty souls, are Protestants; and the whole village, five persons excepted, are persuaded of the truth. Of the Protestants, sixteen have promised to give tithes to the Lord. All the male members of the church but one give tithes. This church was formed the last of April—eleven out of twenty-two applicants being received. The simple piety of the converts much impressed Mr. Knapp. Several confessed thefts of which they had been guilty years before, and made restitution.

The report of the Harpoot station Western Turkey, shows that during the past year ninety-six were added by profession to the churches, increasing the membership by 21 per cent. The average congregations increased from 2,847 to 3,395,—a growth more than equal to that of the two previous years. The contributions for religious purposes, church building, and education, were \$4,446.50, against \$3,105 last year. This is an average of \$8.25 gold, or forty-one days' labor, from each church member. During the year three churches were organized, and twenty-two students graduated from the theological seminary.

Missionary Enthusiasm.

The right principle in regard to giving for Missionary purposes was well presented in the thrilling address of Mr. Garrett, at the last Anniversary of the Wesleyan Missionary Society:—

I believe that our luxuries must give place to others' necessities, and that our necessities must give place to others' extremities. It must come to that; and when it does there will be no more need of pumping; the money will bubble up of itself. I am tired of pumping: it makes one's arm ache so. We shall then take the world by storm. But we must make sacrifices.—Where is the one among us who is prepared to make a sacrifice this year? Who is there among the ladies who will do without a new bonnet? Indeed, if they were to do without altogether, they would scarcely be missed. Where is there anyone who will be prepared to make a sacrifice,—that is my point,—a sacrifice for Christ? O, if instead of spasmodic giving, the whole case would be met. Let us say, Here is a pound a year for Jesus Christ. If all our members and friends were to do that, and some of our friends give more than our members, we should soon have a million of pounds.

Gentlemen, shall we do this? In the

sight of a perishing world shall we resolve to do it? It seems to me that what we want in every circuit is an enthusiastic lover of missions. There is no doing anything without enthusiasm. Let us then have men who think, pray, and never cease tormenting everybody about missions—who, in short, are always at it. The next year we shall have an income that our secretaries never contemplated in their fondest dreams. Having achieved that, we must then look up. At the battle of Alma, we are told, when one of our regiments was beaten back by the hordes of Russia, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors; but the reply of the ensign was, "Bring up the men to the colors."

Family Reading.

God or Mammon?

The Sin of the Age.

The giant sin of the Church of Christ at this time is covetousness. While God is breaking down the most ancient and stubborn barriers to the spread of the truth, while the light of civilization is increasing and spreading over the world with a rapidity never before known, while the most distant nations are welcoming, and even inviting the gospel, the Church is refusing to give the money necessary to raise up, send forth, and properly equip the heralds of salvation to the perishing. The missionary cause is now mainly narrowed down to a question of money;—simply, whether professing "Christians" will give their money for the fulfilment of the last command of Christ?

Its Effects on Religious Enterprises.

It is a sin which affects all departments of effort for the honour of Christ, and for the welfare of man. It doubly affects Education: first, by preventing the complete and liberal training of those who offer themselves to be preachers of the gospel; second, by deterring others who behold the trials to which the ministry are subjected, and who witness the reluctance of the Church to employ the means which are needed to fill the world with the blessings of the gospel.

Examples; Instructions, and Warnings of Christ.

How seriously should the Church consider at this time the example, the instructions, and the warnings of its Divine Lord

and Head in respect to the sin of covetousness. In his first sermon at Nazareth he announces that he has been anointed "the Messiah," specially to preach the gospel to the poor. The sermon on the Mount is opened with his blessings upon the poor, and the poor in spirit; and its first woe is aimed at the rich. He holds up the two great antagonistic powers of earth,—those of good and of evil, as God and mammon. He affirms that the first duty of man is to seek the kingdom of God and his righteousness, and that all needed earthly things shall be added. He declares anxiety for earthly goods to be in its nature heathenism, "for after all these things do the Gentiles seek." He enters upon his first observance of the passover after he begins his ministry, by scourging the money-changers out of the Temple. He teaches his disciples to pray, and the first three requests put in their lips are for the prevalence of the kingdom of God on earth, and but one of the seven petitions has reference to bodily wants, and those are considered only with reference to the passing day. He sends for the apostles and the seventy disciples to preach, and one of his most emphatic charges is not to carry gold, or silver, or superfluous raiment. A rich young man seeks to learn of Him the way to eternal life: He tells him first, "sell whatsoever thou hast and give to the poor." He feeds thousands from a handful of biscuit, to show his power to provide all needed good. Some of his most angry warnings are to fools who build great storehouses and barns. Many of his most striking parables, as those from the pearl-merchant, the treasure-hunter, the dishonest steward—his most touching lessons from nature, the lilies, the birds, the foxes—his most surprising miracles, the draughts of fishes, the finding of money in the fish's mouth—the instantaneous relief of the poor, the blind, the leper, for the mere asking—appear like one incessant testimony against covetousness as to worldly possessions, and in favour of the most child-like submission, obedience, and trust in God. "He that forsaketh not all that he hath cannot be my disciple." His most eminent model of Christian beneficence is a starving widow, who casts into the Lord's treasury her last and only farthings, "all her living." His life was life-long poverty. He had no safe refuge like the foxes; no quiet nest or home like the birds. He washed, like a menial slave, the feet of his disciples. And when he describes with Divine foreknowledge of all its particulars, the coming great Day of Judgment, he says that the chief ground of accusation and damnation of worldlings and false professors will be that they withheld time, property, influence from the acts of mercy of which he was the great example, and the

performance of which is the principal seal of the divinity of his religion; while the acquittal and salvation of the righteous will be chiefly on the grounds of such evidence of their sincere belief in and obedience to him. To any one who, with an unbiased mind, will consider the life and teachings of the Lord Jesus Christ, it will seem a continued vehement and burning protest against the love of mammon as the great enemy of love to God, and the great obstacle to the salvation of the race of man through his death on the cross. Oh that it were possible to view it as he died, who, though he was rich, for our sake became poor; who, though King of kings, took upon him the form of a servant for us, and suffered for us the shameful death of the cross.

Need of Efforts for its Cure.

In respect to no sin is the Church now more called to lift up her prayers to God for deliverance, to utter the most solemn warnings, to counsel and to legislate in her courts, and to thoroughly rouse her whole membership, in view of the withholding of the reviving influences of the Holy Spirit, and the judicial abandonment of multitudes of souls to the power of what is the "root of all evil."

Remedy—The Inspired Rule.

The remedy is simple. Let the whole Church be united in obedience to the Apostolic rule. (1 Cor. xvi. 2.) "Upon the first day of the week let every one lay by him in store, as God hath prospered him." Contributions for the great work which God has laid before the Church should be *weekly*, or the payment at longer intervals of what has been set apart weekly—*universal*, embracing the gifts of every individual, even the poorest—*considerate*, treasuring or setting aside the money with calculation, knowledge of the objects in view, reflection, and prayer—and *proportionate*, a stated share of the income, which is less from those able to give, more from those who have been prospered in the favours of Providence.

Blessings Conditioned upon Fidelity in the use of Property.

It will be a joyful time for the world when there shall be a general awakening of the Church to the guilt of the sin of robbing God in withholding his tithes, and to humble prayerful efforts to secure again his favour. Then there shall be a flood of rain from the windows of heaven that will make the whole world glad, and blessings shall be poured out which there shall not be room to receive. Thus saith "the Lord of hosts." (Mal. iii.) When "the liberal deviseth liberal things," and the

labourers of Christ—“sow beside all waters, and send forth thither the feet of the ox and the ass,” then shall “the Spirit be poured upon us from on high, and the wilderness be a fruitful field.” (Isaiah xxxii. 15.)—*Record, P. C. U. S.*

When does a Mother's Influence Commence?

Whatever a father's influence over his children, and whenever it may commence, that of a mother is both earlier and deeper. It does not date from the time when an infant can express in words its affection or displeasure. Some of the best writers on the mind say that a child six months old begins to show the results of a mother's spirit and words and actions towards it. They might have named even a more tender age.

Even the memory of a man or woman can recall extraordinary circumstances which occurred before he or she could speak. A boy, with whom we are acquainted, seven years of age, the son of a general in the army, who had lost his mother when a year and six months old, saw lying on the floor a bright coloured dress which had been worn by her when nursing him, but had remained laid by since her death. The remembrance of it instantly, without any one mentioning to whom it belonged, wakened the deepest emotions. He lay down upon it, wrapped it tenderly round him, and evidently recalled the fact that her arms within it had once encircled him.

A person writing last year in one of the monthly magazines relates concerning his infancy, that he distinctly retains the impression of being handed suddenly and with much agitation, at the door of a stage coach, from the arms of one woman to those of another. An aunt informed him, after he had reached manhood, that his mother had so handed him out of a coach, upon the way from London to Birmingham, England, on the occasion of an accident to it, when he was just six months old.

An alarm of fire, or some other calamity occurring during their infancy, has left its impression on the mind of others for life; and the peculiar indefinable dreads or aversions to certain animals, or objects, in like manner might often be traced up to the incidents of that susceptible period.

The strong emotions of a mother begin like the rays of light, or the drops of moisture, or the motions of the air, to give character to the first germination of a child's intelligent nature. Her human loves or hates, her thoughts and feelings, every day are sharpening it. It is beyond doubt that a very young infant taking the milk from its mother's breast during a violent

fit of passion has been poisoned to death by it.

So the piety of a mother may, without a figure of speech, be said to go into the very blood of her babe, and that even before its birth. No one can tell how powerful the impulses which her spirit thus communicates to it. She may be unconsciously forming a Jeremiah (Jer. i. 5), or a John the Baptist (Luke i. 41).

How deeply should every mother ponder these things and lay them up in her heart! How they should add fervour to her prayers for the bestowment of God's Spirit upon herself and offspring! How they should nerve her to patience amidst the little trials of life; and encourage her to strive to make every work, and look, and thought, a ray of heavenly light, a drop of celestial dew, a breath of the air of the world above, to the young plant given her to train for fruitfulness on earth, and for transplanting in its time to the paradise there.

A generation of most holy ministers must be preceded by a generation of most holy mothers.

Good for all.

These counsels to the Presbyterian Assembly of the United States are good for all Christians. Rev. Dr. Fowler, in his opening sermon, said:

The time has come for considering evangelization indispensable to piety. It does as really belong to it as devotion. Every man, woman and child in our communion should feel as much bound to do and give what he can for the conversion of the world as to read the scriptures and pray. And we ministers ought to accept the promotion of the work as a part of our official task. We have regarded it too much as out of our sphere, and sometimes even as an intrusion upon it. We have relinquished it to Secretaries and Agents, and possibly repelled their approaches and forbidden their appeals. The time has come to assume it as our business to enlist the people in evangelization, and to lead them on in it to look after its interest in our parishes and urge its claims and secure its supplies.

The work of evangelization turns attention to the training of the ministry, as that is the great agency for promoting it. *Are we rearing pastors and preachers for the times?* Theological seminaries graduate the best of their kind, but does their education develop a class of gifts particularly adapted to the present condition of society? Ministers mingle with people more freely than formerly. They are members of the community, and meet all who belong to it on the terms of a common citizenship. The ministry is thus brought to a change of method. The pulpit is but one of its posts.

It cannot set up its batteries there and rest content with discharging them. It must scour the country as well as man the forts. Elaborate preaching is necessary, and, also, impromptu and familiar speaking. We need to be well furnished for the sanctuary, and ready for the steamer and the street. Something of the manner of the Apostles is called for again.

And much as the question has been discussed, should we not continue to ask, Is there not a less thoroughly-educated class who may be admitted to the ministry or commissioned for a quasi ministry? Our students, it is often feared, are schooled beyond humble parishes. They are not suitable to them, and cannot be contented with them. And if our style of the ministry was adapted to the entire field, it cannot be multiplied enough. Colleges and theological seminaries are unequal to the needful supply.

According to your Faith.

These words express the prevailing experience of too many teachers and preachers. Thousands of sermons are preached every Sabbath without the expectation, on the part of either ministers or hearers, that any single sinner will on the spot be convicted and converted.

Most of us ministers, I suppose, would be surprised if not bewildered, if a dozen of our impenitent hearers would press toward the pulpit, instead of the street, as soon as the benediction has been pronounced, and ask us, in the jailer's words, "Sir, what must I do to be saved?"

Our faith in the power of the Gospel to enlighten and lead at once to the Saviour is not as strong as it ought to be. When we preach, we hope to do some good, but do not expect great results at once, and it is no wonder that we do not see them.

"According to thy faith, so be it unto thee," said our Saviour. Again we are told that "He did not many mighty works there because of their unbelief."

Is it any wonder, then, that additions to the Church are numbered by dozens instead of hundreds in so many of our large congregations?

The pastor "don't expect much" in the way of work or of liberality from his people, and the result almost invariably is measured by the expectation. No man will bring himself up to a higher life, or lead others to it, unless he keep a high aim before his own mind, and constantly press it on the attention of others.

"Small expectations" characterize the teachers of the Sunday school as well as ministers, and, in consequence, the Sunday school fails to accomplish a tith of what it might. How many teachers are utterly

faithless in regard to the conversion of children, and work only with a view to benefits hoped for (hardly expected often) in the remote future! How many other teachers do not admit that an earnest, joyous consistent Christian life is possible for a child? Such persons will do little to bring the remedial power of the Gospel to bear on the every-day-life of the boy or girl entrusted to their care! "Boys will be boys!" is the doleful and desponding expression which often shows how little they expect of Christian life in their scholars. Let every Sabbath school teacher set before him the example of the "child Jesus," and, using the Word of God and pleading for the Spirit of God, endeavor to bring each pupil into sympathy with him as a Saviour of boys and girls. Religious life is just as possible at the age of ten as at fifty. The Spirit of God can mould and rule a little, merry, mischievous four-year-old as effectually as when fifteen or twenty years are added to his life.

Teach a child that it cannot be a Christian now, but may only *hope* to be, and you blot out the sunshine which the Master poured out as a flood when he said, "Suffer little children to come unto me and forbid them not." Before our Sabbath schools become what they might be, our teachers must learn to *expect much*; then they will work for great results and pray for great blessings, even the immediate conversion and the Christian culture of each one entrusted to them.

The pulpit also must share in this spirit of great expectations, before sinners come as doves flocking to the windows. It may be that this better day and coming glory of the Lord is to dawn in the Sabbath school, and that the Spirit of God, moving in the hearts of the little ones, shall lead teachers to a new life of faith and hope and toil; and when the youth appear in the beauty of holiness, like the dew of the morning, the ministry of the Church and the adult membership will enter on a new life of trust and toil, looking for immediate in-gatherings.

To day, fellow-teacher, let us take the question, "*What do I expect?*" and ponder it prayerfully. If we have little faith and expect little, small will our rewards be. By strong faith and by expecting much we best honor our Master, and assuredly we shall do most for his cause. *What do you expect?*

What is a consecrated heart? It is a heart which in every respect rests entirely content with God alone, which finds no relish, nor tastes any delight in anything in which He is not.—*Haefstus*.

ANNUAL ACCOUNTS.

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

1869.	CR.	
June 1.	By Balance.....	\$3226 72
1870.		
May 31.	Amt. of Cash received during the year and acknowledged in "Record.".....	3780 57
		\$7007 29
1869.	DR.	
June 29.	To Cash paid H. Primrose, Esq., Treasurer of Widows' Fund, \$20 each to Rev. Dr. Geddie, Rev. Messrs. Morrison, Gordon, McNair and Morton.....	100 00
July 12.	" Salary of Rev. Dr. Geddie..... stg. £150	
"	" " D. Morrison..... " 150	
"	" " J. McNair..... " 150	
"	" Two children of Dr. Geddie; £20 stg.*..... " 5	
"	" Rev. D. Morrison's child..... " 5	
"	" Rev. Dr. Steel as agent..... " 25	
"	" To meet Extras..... " 65	
		\$2750 00
"	" Bill of Exchange on London for this sum, at 60 days.....	24 44
"	" Travelling Expenses of Rev. Mr. Lambert, visiting churches in Nova Scotia.....	30 50
14.	" Express charge on goods from Bedeque for Mission.....	00 75
"	" Salary of Rev. J. Morton for ½ year in advance.....	\$625 00
	" Less by Widows' Fund.....	20 00
		\$605 00
18.	" Mr. Morton's Agent for support of School at Iere. Collection taken in Chalmers' Church at Mr. Lambert's Lecture to children.....	\$7 65
"	" From St. John's Church Juvenile Missionary Society.....	10 00
Sep. 22.	" Express charge on Mission Goods.....	00 75
Oct. 31.	" Bill of Exchange for salary of native teacher on Fate, supported by congregation of Scotsburn.....	25 30
Dec. 1.	" Express charge on Mission Goods from Bedeque.....	\$00 50
1.	" Do. from Princetown.....	50
16.	" Salary of Rev. D. Blue, from April to Dec. 31, at £150 stg. per annum.....	£112 10s. 562 50
"	" For Bill of £121 stg., at 12½c. for 60 days.....	00 33
1870.		
Jan. 20.	" For printing 100 Committee Notices.....	\$1 00
27.	" Wm. C. Silver, ½ year's salary to Rev. J. Morton.....	625 00
23.	" For money orders from P. E. I.....	00 90
Mch. 25.	" Mr. Morton's Agent, being contributed by St. John's Church (Halifax) Juvenile Missionary Society.....	30 00
April 1.	" Rev. K. J. Grant, being ½ salary in advance, at £250 stg. For printing 500 copies of Dr. Geddie's Exploratory Tour, for circulation in Canada Presbyterian Church.....	\$22 00 312 50
9.	" For printing 500 copies of Dr. Geddie's Exploratory Tour, for circulation in Canada Presbyterian Church.....	\$22 00
9.	" Postage on do.....	3 18 25 18
May 12.	" Expenses of Rev. E. McCurdy on missionary tour with Rev. K. J. Grant in P. E. I.....	\$16 10
12.	" Supply of Mr. McCurdy's pulpit.....	18 00 34 10
15.	" Amount raised in Nova Scotia in 1865 for printing Book of Psalms in Aneiteumese, paid over to Bible Society.....	156 00
"	" For Postage.....	\$11 91
"	" Stationery.....	5 00. 14 91
"	" J. W. Geddie, by order of Rev. Dr. Geddie, paid Oct. 29, '69.	75 00
31.	" To Commission on \$3780 57, at 7 per cent.....	264 64
	Balance.....	1349 34
		\$7007 29
	By balance brought down.....	1349 34

*Only £5 stg. to be remitted. See the end of the acct. for other £15.

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

1869.		Cr.	
June 1.	By Balance.....		\$99 59
1870.			
May 31.	By Cash received during the year and acknowledged in "Record".....		1841 39
			\$1940 98
1869.		Dr.	
July 1.	To Cash paid James Barnes for printing, in 1868, 500 Cards		\$5 00
	" Postage on do.....		1 02
Sept. 6.	" For upholding of "Dayspring".....	£250 stg.	1250 00
6.	" For Bill of Exchange.....		3 00
1870.			
Jan. 20.	" James Barnes, for printing 1,500 "Dayspring Cards.....	15 00	
	" Postage of do.....	2 04	17 04
Feb. 21.	To Cash advanced for Captain Fraser's children in London, to be deducted from one proportion of "Dayspring" maintenance for 1871.....	\$150 00	
	Expense of Bill of Exchange.....	00 22	150 22
May 31.	Commission on \$1841 39, at 7 per cent.....		128 90
	Balance.....		385 80
			\$1940 98
	By Balance brought down.....		385 80

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

1869.		Cr.	
June 1.	By Balance.....		\$491 49
1870.			
May 31.	Cash received during the year and acknowledged in <i>Recond</i>		2684 72
			\$3176 21
1869.		Dr.	
June 27.	To Cash paid through Dr. McLeod:		
	Donald Ross, Catechist, Cow Bay.....	\$48 00	
	Angus McDonald, " Gabarus.....	20 00	
	Charles Davison, " Leitch's Creek.....	20 00	
	Donald McDonald, " Boularderie.....	40 00	
			\$128 00
	To Cash paid Edward Grant, Halifax Presbytery.....		2 46
	" Samuel Archibald, "		67 80
	" Roderick Bethune, Catechist.....	\$20 00	
	" Donald McKay, "	20 00	
	" Malcolm McLeod, "	20 00	
			60 00
	" J. Henry Chase, 1 day to Baillie.....		8 00
	" Howard Archibald, including \$22.29 from Port William.....		81 12
	" Rev. S. Lawson supply of pulpit of Rev. J. Murray, when at St. Stephen.....		6 00
	" Edward Grant.....		13 05
	" Rev. A. Mc Knight, supply of Shelburne.....		18 00
July 20.	" Donald McDonald, Catechist, St. Ann's.....		20 00
	" Angus McLean, " Cape North.....		20 00
Sept. 1.	" Howard Archibald, Halifax Presbytery.....		20 66
	" David Smith, Catechist on Eastern Shore 3 months.....		51 75
	" Rev. T. Cumming, travelling expenses to Bermuda.....		64 00
	" Rev. A. McMillan, 7 months occasional service at Mount Uniacke, Bedford and Waverly.....		61 41
	" Mr. R. Murray, 1 day at Mount Uniacke and 3 at Bedford and Waverly.....		15 75
	" Rev. Wm. Forlong, travelling expenses Kentville to Picton.....		12 00
	" Do. supply of Kempt and Walton, in 1868, Halifax Presbytery.....		5 00
22.	" Charles Fraser, York Presbytery.....		31 62
25.	" Mr. R. Murray, Halifax Presbytery.....		22 20

Sept. 25.	To cash paid	J. W. Nelson, Halifax Presbytery.....	\$11 50
"	"	J. K. Bearisto and Money Order.....	20 80
Nov. 1.	"	J. C. Burgess P. E. I. Presbytery.....	22 00
"	"	Do. Halifax ".....	2 80
"	"	Do. York ".....	13 75
"	"	Rev. T. Cumming, Victoria and Richmond Presbytery.....	24 00
"	"	A. B. Dickie.....	6 92
"	"	Samuel Gunn.....	9 87
"	"	Samuel Archibald, Pictou Presbytery.....	35 25
"	"	J. W. McKenzie, St. Stephen Presbytery.....	55 00
"	"	J. F. McCurdy, St. John ".....	26 92
"	"	Samuel Archibald, Truro ".....	43 19
"	"	Charles Fraser, York ".....	44 88
"	"	J. Layton, Truro ".....	35 48
"	"	Howard Archibald, Truro ".....	30 00
"	"	Rev. Simon Fraser, P. E. I.....	20 00
"	"	J. W. Nelson, travelling expense fund Sheet Harbor to Shelburne and Mabou.....	20 00
"	"	J. Layton, from Acadia Mines.....	35 90
Dec. 9.	"	J. W. Nelson.....	17 50
"	"	Rev. J. Watt, for supply of Carleton.....	72 50
"	"	Rev. H. McMillan, for supply of Bedford and Waverly.....	48 25
1870.	"	Rev. Simon Fraser, Pictou Presbytery.....	18 00
Jan. 4.	"	Samuel Archibald, Presbytery of St. John.....	34 00
"	"	Two Money Orders.....	0 75
13.	"	Rev. James Waddell, supply Sheet Harbor.....	19 00
14.	"	John Murray, Gaelic Bursary.....	40 00
"	"	James Barnes, for printing 200 Committee notices.....	1 50
27.	"	Clerk of Tatamagouche Presbytery, for supply to Wentworth.....	18 00
Feb. 3.	"	Charles Fraser, York Presbytery.....	38 30
"	"	Rev. D. Sutherland, Ontario, payment of old debt.....	66 00
"	"	Money order.....	00 75
9.	"	Mr. Samuel McCully, Halifax Presbytery.....	18 93
"	"	Mr. R. Murray, ".....	8 00
"	"	Mr. J. Burgess, ".....	12 00
"	"	Mr. J. Layton, York Presbytery.....	12 25
"	"	Travelling money orders.....	00 50
"	"	Mr. Samuel Gunn, Gaelic Bursary.....	40 00
Mch 15.	"	Students for supply of Bedford, Waverly, Fall River, and Mount Uniacke.....	55 10
"	"	A. B. Dickie, Halifax Presbytery.....	12 00
24.	"	J. Layton, from Little Harbour.....	6 00
April 1.	"	J. C. Burgess, York Presbytery.....	10 25
"	"	" St. John Presbytery.....	30 75
8.	"	Rev. A. McLean Sinclair, travelling expense to and from Cape Breton.....	16 60
"	"	Rev. J. McLean, expenses to and from Annapolis.....	7 50
"	"	Rev. N. McKay, travelling expenses in supplying Fredericton.....	7 21
"	"	Rev. H. McMillan, supply of Springville, one day, during Mr. Sinclair's tour in Cape Breton.....	9 00
9.	"	Travelling expenses of Catechists:	
"	"	John Leishman, Buctouche.....	\$7 00
"	"	Kenneth McKay, North East Margaree.....	10 00
"	"	A. F. Thompson, Digby.....	4 00
"	"	J. W. McKenzie, Woodstock.....	12 00
"	"	Joseph Annand, Wallace.....	6 00
"	"	A. F. Carr, to Ship Harbor.....	5 00
"	"	A. Nicholson, Shubenacadie.....	1 50
"	"	Students for supply to Halifax Stations.....	20 35
May 5.	"	Rev. H. McMillan.....	4 70
"	"	Rev. J. Hogg, expense to Annapolis twice.....	5 32
"	"	J. K. Bearisto, St. John Presbytery, two Sabbaths, with M. O.....	12 45
"	"	John Murray, travelling expenses to Cape North.....	12 00
30.	"	Rev. A. Stuart, " Annapolis.....	8 00
"	"	Rev. A. McKnight, supply of Mr. Stuart's pulpit.....	6 00
31.	"	Office Expenses: Telegrams.....	\$6 76
"	"	Postage.....	7 84
"	"	Stationery.....	8 10
"	"	Commission on \$2684.72, at 7 per cent.....	187 93
	Balance	1063 54
			\$3176 21
	By Balance brought down	1063 54

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

1869.		Cr.	
June 1.	By Balance.....		\$ 333 80
1870.			
May 31.	By Cash received during the year and acknowledged in "Record".....		2356 14
	" From Boularderie, received Feb. 11, and now for the first time acknowledged.....		6 80
	By Balance due Treasurer.....		595 23
			\$3291 97
1869.		Dr.	
June 16.	To Cash paid Rev. D. McKenzie, one-half year's supplement.....	\$	20 00
	" Rev. E. A. McCurdy, ".....		60 00
	" John D. Murray.....		51 57
	" Wm. G. Forbes.....		40 00
	" K. McKenzie.....		40 00
	" D. S. Gordon.....		100 00
	" W. S. Darragh.....		40 00
	" D. McKinnon.....		40 00
	" D. McNeill.....		40 00
	" Wm. Millen.....		31 00
	" J. G. Cameron.....		50 00
	" M. G. Henry.....		50 00
	" James Ross.....		40 00
	" Allan McLean.....		50 00
	" S. Lawson.....		40 00
	" A. Donald.....		41 20
	" A. P. Miller.....		20 00
	" Wm. Sinclair.....		30 00
	" Wm. Stuart.....		40 00
	" Alex. Stuart.....		60 00
	" Murdoch Stewart.....		50 00
July 21.	" Angus McMaster.....		31 00
	" T. G. Johnstone, New Brunswick Cy.....	\$40 00	
	" T. Nicholson, " ".....	40 00	
	" J. Fowler, " ".....	40 00	
	" J. Gray, " ".....	40 00	
	" Lewis Jack, " ".....	40 00	
	" James Salmon, " ".....	40 00	240 00
	Draft on Bank of New Brunswick for \$240, New Brunswick Cy.....		8 40
Sept. 3.	To Cash paid Travelling Expense of Agent to Sherbrooke and P. E. I....		16 62
7.	" Rev. E. McNab, one-half year's supplement.....		60 00
	" S. Bernard, " ".....		50 00
	" A. Farquharson, one year's ".....		60 00
Oct. 7.	" T. Sedgwick, Travelling Expenses.....		13 65
14.	" D. B. Blair, Expenses to Cape Breton.....		17 15
	" N. McKay, " Bay Chaleur.....		23 66
Nov. 16.	" Mr. Bennet's " Yarmouth, including pulpit supply.....		15 30
	" G. Christie, Travelling Expense to St. Stephen.....		25 20
	" Samuel Archibald, for supply of Mr. Christie's pulpit..		21 50
	" Thomas Sedgwick, for Stationery and Postage as Secretary.....		1 50
	" A. Stuart.....		60 00
	" James Gray.....		41 20
	" J. Watt, supply of Rev. J. Bennet's pulpit.....		4 00
1870.			
Jan. 6.	" D. S. Gordon, one-half year's supplement.....		100 00
	" William Millen, " " \$50, N. B. Cy.....		51 50
	" Samuel Bernard, " ".....		51 50
	" Lewis Jack, three-fifths of a year, \$60 N. B. Cy.....		61 80
	" Andrew Donald, one-half year.....		41 20
	" John D. Murray, " \$50 New Brunswick Cy.....		51 50
13.	" D. McKinnon, " ".....		50 00
	" E. McCurdy, " ".....		50 00
	" M. G. Henry, " ".....		62 50
16.	" A. P. Miller, " ".....		30 00
	" E. Grant, 2 months.....		20 00
	" T. Nicholson, three-fifths of a year.....		60 00

Jan. 16.	To Cash paid Rev. W. Sinclair, one-half of a year.....	\$30 00
	" K. McKenzie, " "	40 00
	" W. G. Forbes, " "	40 00
	" A. McIntosh, " "	30 00
	" James Ross, " "	40 00
	" James Fraser, " "	30 00
	" Donald McNeill, " "	40 00
	" J. G. Cameron, " "	50 00
	" Allan McLean, " "	50 00
	" William Stuart, " "	60 00
	" Stephen Lawson, " "	40 00
	" Murdoch Stewart, " "	50 00
	" T. G. Johnson, three-fifths of a year.....	61 80
	" James Fowler, " "	61 80
	" A. McMaster, " "	61 80
19.	" J. Salmon, " " \$60 N. B. Cy.....	61 80
	" E. McNab, one-half year.....	60 00
27.	" W. Darrah, one-quarter to Oct. 1st.....	25 00
Feb. 24.	" S. Houston, travelling expenses on York Presbytery, &c.	10 35
	" Rev. K. J. Bearisto, supplement for 3 months, to Jan. 1.	25 75
May 31.	To Office Expenses:	
	Postage.....	\$3 32
	Stationery.....	2 00
	Commission on \$2362.94, at 7 per cent.....	165 40
		\$3291 97
	To Balance due Treasurer.....	595 23

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

1869.		CR.
June 8.	By Deposit Receipt from invested funds, cashed to meet balances due Treas.	\$1763 74
Dec. 6.	Collections at Lectures in College Hall.....	4 35
1870.		
May 31.	Cash received from congregations and individuals and acknowledged in "Record" during the year.....	1025 73
	Cash from interest and rent.....	2575 24
	Balance due Treasurer.....	154 86
		\$5523 92
1869.		DR.
June 1.	To Balance due Treasurer.....	\$1789 39
July 3.	To Cash paid Rev. Dr. Smith.....	120 00
	" Rev. Dr. Lyall, 1 quarter advance	300 00
Sept. 1.	$\frac{1}{2}$ salary to Rev. A. McKnight.....	125 00
	$\frac{1}{2}$ year's salary in advance to Rev. Dr. Ross.....	600 00
7.	M. Campbell, for shingling western slope of roof of college, Gerish St.	110 00
	Do., for fencing yard on western side.....	4 50
21.	Fuel—4 cords wood for Session, 1869-70.....	\$15 55
	Sawing and piling fuel.....	5 00
Oct. 1.	M. Campbell for coating with Composition western slope roof.....	20 55
	$\frac{1}{2}$ year salary in advance to Rev. Dr. Lyall.....	300 00
8.	Price of Bill of Exchange for transmission of \$96, from Queen Square, Charlottetown.....	1 00
Nov. 8.	Sundries for Theological Class Room, as per bill.....	3 00
10.	Expenses of Rev. Isaac Murray, as Lecturer.....	13 92
22.	Expenses of Rev. James Bennet.....	15 00
Dec. 1.	Rev. Professor McKnight, $\frac{1}{2}$ salary.....	125 00
	G. Christie, expenses as Lecturer	21 40
	G. Patterson, do.....	4 00
Jau. 2.	Dr. Lyall, $\frac{1}{2}$ salary in advance.....	300 00
20.	T. Sedgwick, Lecture Expenses.....	8 00
27.	A. Schwartz, Stove-Pipe and fitting Theological Class Room.....	18 00
29.	Rev. A. Ross, Lecture Expenses.....	5 00
Feb. 15.	Rev. J. McKinnon, ".....	3 50
16.	Mrs. Kennedy, $\frac{1}{2}$ year's attendance on Theological Hall.....	\$20 00
	Extra Cleaning Room.....	1 25
18.	Insurance on \$5600 on Building and Library on Gerrish Street.....	21 25
		35 00

March 1.	To Rev. Dr. Ross, $\frac{1}{2}$ year in advance.....	600 00
	Rev. Professor McKnight, $\frac{1}{2}$ to date.....	125 00
April 2.	Rev. Dr. Lyall, $\frac{1}{2}$ salary in advance.....	300 00
	Mr. James Barnes, for printing 120 Circulars.....	\$3 00
	Postage on do.....	1 20
	Aid to Students.....	70 00
	Rev. R. Sedgewick, Lecture Expenses.....	4 00
May 2.	Cash for Insurance Policy, No. 2, on Library, for \$1200.....	9 00
	Mrs. Kennedy, for attendance on Theological Hall.....	20 00
31.	Rev. A. McKnight, $\frac{1}{2}$ salary to date.....	125 00
	Office Expenses—Postage and Stationery.....	\$2 84
	Archibald McDonald, for work done about premises in Gerrish Street..	2 00
	Commission on \$3605 32, at 7 per cent.....	252 37
	Error of twenty dollars, paid to M. Campbell, above what is charged, Sept. 7th, as per Bill of that date.....	20 00
	Insurance on Seminary, Truro.....	30 00
		\$5523 92
	To Balance due Treasurer.....	154 86

The Professorial Fund of the Presbyterian Church of the Lower Provinces, in acct. with Rev. F. G. McGregor, Treasurer.

1869.	Cr.	
June 1.	By Balance.....	\$348 27
	Cash, being balance of interest due Dec. 31, 1868.....	7 50
July 5.	Cash, half-yearly Interest on Debentures.....	195 00
	Interest and Bonus from Union Bank of Nfld., £47 7s. 7d. stg.....	373 54
Sept. 1.	Dividend from Union Bank, Halifax.....	400 00
Oct. 13.	Interest on money loaned to the Trustees of Home for Aged Women..	45 00
	Dividend from Bank of Nova Scotia.....	54 00
Nov. 10.	Interest on \$400, from Nov. 10th, 1868, to July 10th, 1869.....	\$16 00
	Interest on \$300, from July 10th to date.....	6 00
Dec. 16.	Half-yearly dividend from Union Bank of Nfld., £41 9s. 10d. stg.....	207 00
24.	Interest on Mortgage of Wm. McDonald, one year, to Dec. 31, 1869..	24 00
1870.		
Jan. 3.	Half-yearly Interest on Provincial Debentures.....	195 00
March 7.	“ Dividend from Union Bank.....	400 00
	“ “ Bank of Nova Scotia.....	54 00
April 6.	“ Interest from Trustees of Home for Aged Women.....	45 00
	One year's Interest on \$180.....	10 80
May 31.	Interest on Deposit Receipt of \$120, from Jan. 1st, 1869.....	\$5 12
	Interest on do. of \$209, for 1 year and 150 days.....	11 10
	“ “ 183 days.....	3 84
	“ Deposit Receipt, lifted Jan. 4, 1870.....	8 28
		\$2409 45
1869.	Dr.	
July 5.	To Cash paid Rev. Professor McKnight.....	\$348 27
	$\frac{1}{2}$ salary to Rev. Dr. King.....	375 00
Oct. 7.	“ “.....	375 00
1870.		
Jan. 3.	“ “.....	375 00
April 2.	“ “.....	375 00
May 31.	Commission on £2061 16, at $\frac{1}{2}$ per cent.....	82 45
	Balance.....	478 73
		\$2409 45
	By Balance brought down.....	478 73

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

1870.	Cr.	
May 31.	By Cash received during the year and acknowledged in "Record".....	\$739 16
	Balance due Treasurer.....	160 92
		\$900 08

1869.		Dr.	
June 1.	To Balance.....		\$195 32
	Cash paid James Barnes, for printing:		
	June 24th, 1868,—200 copies Order of Business.....	\$2 50	
	" " " 200 Railway Return Certificates.....	1 50	
	Sept. 17,—150 Psalmody Circulars.....	2 50	
	Oct. 19,—300 " with mailing and posting..	5 00	
	Nov. 1,—Statistical Tables in "Record".....	10 00	
	March 20th, 1869,—Rules of Procedure, 350 copies.....	60 00	
	Postage on do.....	5 00	
	April 12,—100 Circulars on Education.....	1 50	88 00
28.	Travelling expenses of members of Synod.....		462 70
29.	M. McPherson's printing Bill.....	\$4 00	
	Rev. G. Patterson, travelling expenses for Committee on Rules of Procedure.....	6 00	
	Janitor.....	8 00	
	Clerk's fee.....	80 00	
	Postage.....	2 32	
	Stationery.....	2 00	
	Commission on \$739 16, at 7 per cent.....	51 74	
			154 06
	To Balance due Treasurer.....		\$900 08 160 92

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

1869.		Cr.	
June 1.	By Balance.....		\$394 49
Sept. 1.	Dividend from Shares in Union Bank.....		160 00
1870.			
Feb. 2.	Cash from J. McKinlay, Esq., being final payment by Executors of the Crerar Estate.....		439 60
3.	Interest for one year on \$1400 to Jan. 13th, from Mr. G. H.....		84 00
26.	Interest on \$1500 for 6 months, to Feb. 25th, from G. A. M.....		45 00
March 7.	Dividend from Union Bank.....		160 00
May 12.	Interest on \$600 for one year from J. M.....		36 00
31.	" \$394 49 for one year, at 4 per cent.....	\$15 77	
	" \$439 60 for 3½ months, at 4 per cent.....	5 13	20 90
			\$1339 99
1869.		Dr.	
Dec. 16.	To Cash paid for outfit of Rev. Daniel Blue, of New South Wales, remitted to Dr. Steel, £50 stg.....		\$250 00
1870.			
May 31.	Commission on \$945 50, at 7 per cent.....		66 18
	Balance on hand.....		1023 81
			\$1339 99
	By Balance brought down.....		1023 81

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

1869.		Cr.	
June 1.	By Balance.....		\$40 83
	Cash from Poplar Grove Church.....		13 00
	" Locharbar and Union Centre.....		10 00
	" Middle Stewiacke and Brookfield.....		12 00
	" John Cairns, Bedeque, £0 6s. 3d.....		
	" James Cairns, " 12. 6d.....		3 12
	" Sydney, C. B.....		8 00
	" John McDonald, Blue Mountain.....		2 00
	" Ladies' Society, East Branch East River, Pictou.....		5 00

Sept. 1.	By Cash from Alex. Ross.....	\$1 00
	" John Clark.....	1 00
	" Miss McKinnon.....	00 50
	Cash for Books by Messrs. Dionne and Rivard.....	4 50
17.	Cash from River John congregation, per Rev. H. B. McKay.....	12 05
	" Queen's Square, Charlottetown.....	11 44
	" Primitive Church, New Glasgow.....	8 00
	" Springside.....	5 00
	" Bedecue, P. E. I.....	16 75
	" Salem Church, Green Hill.....	\$7
	" Alex. Graham.....	5
	" D. J. Miller.....	2
Dec. 1.	" Calvin Church, St. John.....	8 16
	" Cavendish and New Glasgow.....	15 08
25.	" Princetown.....	12 45
1870.		
Jan. 11.	" Middle Stewiacke Central Section.....	3 00
20.	" A family, per Rev. J. Thompson, Durham.....	1 00
27.	" Col. by Charles McLean, Little Islands.....	2 00
	" A Lady, per Rev. J. Thompson, Durham.....	5 00
Mch. 25.	" Tangier, Sheet Harbor congregation.....	4 00
May 31.	By Balance.....	166 01
		<u>\$384 89</u>

1869.

Dr.

July 1.	To Cash paid Rev. G. Patterson, for Messrs. Dionne and Rivard... \$60 00	
Sept. 1.	" R. McGregor, being re-payment of advance to Messrs. Dionne and Rivard.....	50 00
	Draft remitted to James Court, Esq., for Messrs. D. & R.....	255 00
Oct. 10.	Amount of personal contributions and sale of books in P. E. I., as credited, Sept. 1, to Messrs. D. and R.....	7 00
	Balance due to Messrs. Dionne and Rivard.....	12 64
	Post-Office Order.....	00 25
		<u>\$384 89</u>
	To Balance due Treasurer.....	166 01

Statement of Fund for Mission to Jew

1869.

Cr.

June 1.	Cash on hand.....	\$20 60
Nov. 27.	from Alberton.....	13 33
1870.		
May 31.	Interest of \$20 60 for 1 year, at 4 per cent.....	\$00 82
	" \$13 33 for 6 months, at 4 per cent.....	00 53
		<u>1 35</u>
		<u>\$35 28</u>

1870.

Dr.

May 31.	Sum in fund.....	\$35 28
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P. G. MCGREGOR, *Synod Treasurer.*

Examined and found correct.

GEORGE WALKER,	} <i>Auditors.</i>
RODERICK MCGREGOR,	
J. W. CARMICHAEL,	
GEO. W. UNDERWOOD,	

HALIFAX, June 4th, 1870.

NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer acknowledges receipt of the following sums for the different funds during the past month:—

FOREIGN MISSIONS.

John Grant, Scotch Hill	\$1 00
Mahone Bay	10 05
Mrs. Kennedy, Halifax	00 25
Interest for one year of bequest of \$125 by late B. Newcomb, Esq., of Cornwallis	7 50
Chalmers' Church	31 37
A friend, Mabou	5 00
Rockville Missionary Society	\$10 00
Maitland Juvenile Missionary Society	8 84
Boularderie	15 00

"DAYSPRING."

Fort Massy Sabbath School, 1 quarter	10 20
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HOME MISSIONS.

Interest of bequest of late Burgess Newcomb, Esq., of Cornwallis, of \$525, 1 year	7 50
Chalmers' Church	61 38
Sheet Harbor	13 00
Musquodoboit Harbor Sewing Circle, for Mission of Mr. A. Carr, on Eastern Shore	\$20 00
Truro Sewing Circle, per Rev. E. A. McCurdy, for do.	4 00
Boularderie	15 00

SUPPLEMENTARY FUND.

Ladies' Society, Primitive Church, N. G.	12 00
Mahone Bay	20 00
Chalmers' Church	12 88
Maitland Juvenile Missionary Society	8 85
Boularderie	10 00

SYNOD FUND.

*Musquodoboit	12 00
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EDUCATION.

Chalmers' Church	21 25
Interest on note from D.	24 00
" " from H.	16 32
Rent of last quarter of School premises, Gerrish Street	60 00
Dividend from Union Bank on 30 Shares	42 00
Boularderie	10 00

ACADIAN MISSION.

Ladies' Society, Primitive Church, N. G.	12 00
Bible Class, School, Sheet Harbor	00 25
Boularderie	11 45

*Acknowledged in last Record, by mistake, under Foreign Missions.

The Treasurer of the Presbyterian Ministers Widows' and Orphans' Fund, P. C. L. P., acknowledges receipts of the following sums since 13th June last:—

Rev. John Stewart	\$20 00
S. H. Huxton	20 00
M. Harvey	20 00
Dr. McCulloch	20 00
Dr. Bayne	20 00
Jas. Watson	10 00
M. Stewart	20 00
Geo. Patterson	20 00
Alex. Ross	20 00
Dr. Ross	20 00
A. McMasters	20 00
A. D. Wyllie	20 00
A. J. Mowatt	20 00

Rev. A. McL. Sinclair	\$20 00
M. G. Henry	15 00
Neil McKay	41 00
Thos. Nicholson	20 00
George Roddick	20 00
Thomas G. Johnston	20 00
Dr. Smith	20 00
James Bennett	20 00
James McLean	20 00
Samuel Johnson	10 00
Dr. McLeod	20 00
J. G. McKay	20 00
J. D. McGillvray	20 00
R. Sedgewick	20 00
D. B. Blair	20 00
James Fowler	20 00
James Law	20 00
John Currie	20 00
K. J. Grant	20 00
A. McIntosh	20 00
K. McKenzie	20 00
E. A. McCurdy	20 00
A. Farquharson	20 00
A. Stewart	20 00
A. McKnight	20 00
W. Thorburn	20 00
P. G. McGregor	20 00
Dr. Geddie	20 00
A. McNair	20 00
John Morton	20 00
Balance of 12 months' interest on \$600, \$15 having been paid	21 00
12 months' interest on \$1,000	60 00
6 months' interest on \$1,000	30 00
Donation—Londonderry and Campbell settlement	1 00
Mill's Branch, col. by Miss Eliza Ann Reid	5 96
2 Coupons, N. S. Provincial Debentures	30 00
	\$1003 96

The Rev. James Fowler's dues (\$20) were paid by Bass River collection, per Miss Mary Browne; and \$15.63 of Rev. James Law's dues (\$20) was paid by collection from Richibucto congregation.

HOWARD PRIMROSE,

Treas. P. M. W. & O. F., P. C. L. P.

Pictou, July 22nd, 1870.

In my acknowledgments in Record, under date 18th June, 1870, the following error occurs in printing:—

6 months' dividend on two Shares Bank Nova Scotia Stock, \$3 20. Should be \$18.

Pictou, July 22nd, 1870.

H. P.

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.