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THE
HOME AND FOREIGN RECORD
 OF THE
Presbyterian Church
 OF THE
LOWER PROVINCES
 OF
BRITISH NORTH AMERICA.

AUGUST, 1861.

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HALIFAX, N. S.:
JAMES BARNES, 179 HOLLIS STREET.
 1861.

EDITORIAL NOTES.

The Sermon of the Rev Professor King, published by Synodical appointment, is now ready for distribution, and will be sent to all parts of the country with the Synod Minutes and circulated gratuitously in the same number and proportion as the Minutes. These documents, with the Statistical Tables, will make another demand on the Synod Fund which should stimulate all our congregations to increased liberality in its support. If all our congregations would make the usual collection every demand would be met and liquidated.

The Statistical Table is delayed till Sessions who have not forwarded Returns have been heard from.

Our present number is taken up mainly with Synodical Reports. These contain a vast amount of information, carefully compiled, and of a character that cannot fail deeply to interest the Church. We hope they will be read with attention and "inwardly digested." Reports are generally "dry reading"—but in the cases before us it is far otherwise. Our next issue will contain the Report of the Foreign Mission Board and of the Board of Education.

The Presbytery of Halifax is giving regular supply of preaching to the Gold Diggers at Tangier. Within the last few weeks the Rev Messrs Duff, McLean and Steels have officiated there. We understand that about two-thirds of the people are Presbyterians from various sections of the Province. The attendance on public worship is large and the behaviour of the audience is exemplary. A government tent is shortly to be erected in which the people will congregate for worship.

Sabbath desecration has reached a pitch in this city which demands the attention of the whole Church. We are glad therefore that the Synod appointed a Special Committee to devise and execute such measures as may be most suitable for securing the better observance of the Lord's Day here.

NOTICES, ACKNOWLEDGEMENTS, &c.

HOME MISSION BOARD.

The Home Mission Board will meet in the Presbyterian College, Halifax, on Thursday, the 8th August, at 2 o'clock, afternoon.

A. MCKNIGHT, C. MENER.

PROFESSORIAL FUND.

Lauchlan McDougal, Whycocomb, CB
per Rev. James Ross. \$13 00
JAMES H. LIDDELL.

PAYMENTS FOR THE FREE CHURCH RECORD.

Mr Chas Taylor, Lawrenceton	£	4	4½
Mr McDougall, Loch Lomond		5	7½
Mr J Cameron-New Glasgow		4	1 3
Rev Mr Jack, N B		10	0
Rev Dr McLeod, C B		7	6
Mr J McPherson, Capo North C B		3	9
Mr Donald McLean do.		3	9
Mr Ronald McDonald, Big Intervale		1	10½
Rev J Munro, Wallace		12	6
Mrs D. Johnston, Douglastown, N B		9	4½
Dr J B Johnston, Chatham, N B		4	4½
Mr J A F Sutherland		2	6
James Kerr, Nappan, N B		7	6

Monies received by the Treasurer from 20th June, 1861.

SYNOD FUND.

1861.			
June 24	From Hugh Ross, R. Hill, 15s.; Prince St. Church, Pictou, 75s. 3d.	£	4 10 3
" 25	" Church, Queen's Square, Charlottetown, 25s.		1 5 0
" 27	" Windsor, 45s.; Woodville, P. E. I. currency 24s.; N. S. 20s.		3 5 0
" "	" Casumpeque P E I currency, 36s.; Bedequo, 36s. 9d., P E I c'y		3 0 7
" "	" Clyde River and Barrington 15s. 6d ; Baddeck, C. B., 36s. 6d.		2 15 0
" "	" Chatham, 81s.; 2d Congregation, Maitland & Noel, 75s. 8d.		7 16 8
" "	" Lower Londonderry, 80s.		4 0 0
" "	" Musquodoboit, Mid. Set., 30s.; Up. Set., 30s.; Strathalbyn, 25s.		4 5 0
" "	" Lunenburg and Stations, 15s.; Congregation 9 Mile River 50s.		3 5 0
" "	" East St. Peters 14s. P E I currency; Bay Fortune 36s. P E I c'y		2 1 8
" "	" Middle Stewiacke and Brookfield, 60s.; West Bay, Capo Breton, 24s.		4 4 0
" "	" Shubenacadie, Gay's River and Lower Stewiacke, 51s. 6d.		2 11 6
" "	" Cong. West River, Pictou, 30s.; Princetown P E I, 52s. P E I c'y		3 14 3
" "	" 5 Mile River 1st Cong. Maitland, 27s 6d; Hopewell, W. B., E. R. 15s.		2 2 6
" "	" James Church, N. G. 50s.; Central Church, W. River, 22s. 6d.		3 12 6
" "	" Upper Londonderry, 40s.; Clifton, 40s.; Primitive Church, N. G. 30s.		8 10 0
" "	" Economy and Five Islands, 55s.; West River P E I, 45s. P E I c'y		4 12 6
" "	" Upper Stewiacke, 120s.; N. S. E. Branch, E R., 25s.		7 5 0
" "	" Earltown, West Branch and R. Hill, 41s. 4d.; River John, 30s.		3 11 4
" "	" North Cornwallis, 48s.; Green Hill, Salem Ch. 65s.; Onslow, 40s. 7½d.		7 13 7½
" "	" Sherbrooke, 30s.; Glenelg, 30s.; Caledonia, 20s.; Wallace, 28s. 4½d.		5 8 4½
" "	" Covehead, 25s.; Capo North, 40s.; Yarmouth, 48s. 9d.		5 13 9
" "	" Amount received by Mr. A. K. McKinlay, Halifax, to date		0 7 8½
" "	" Poplar Grove Ch., add. 20s.; Cornwallis, per Rev. A. McKay, 15s.		11 15 0
" "	" Rev. A. Munro, P E I, 20s. 7½d.; Newport, 29s. 4½d.		2 10 0

THE HOME AND FOREIGN RECORD.

AUGUST, 1861.

PROGRESS OF THE REDEEMER'S KINGDOM.

Nothing can possibly be of deeper interest to us individually, than our own relationship to Christ and His kingdom—for in this is involved the happiness or misery of an endless existence. But no true Christian can confine his attention merely to the concerns of his own soul. No sooner do we realize the fact that we are identified with Christ's cause and kingdom, than our hearts enlarge, our sympathies widen, and we watch with hopeful anxiety every step taken for the promotion of that cause and the extension of that kingdom. As every loyal citizen of a nation engaged in war, waits with beating heart for tidings from the high places of the field, and greatly rejoices when the forces of the enemy are compelled to retreat, and his strong places are taken, and his guns are turned against himself, so every member of the kingdom of Christ delights to mark the lowered standard of the host of Satan, and the victories achieved by those who enlist under the Banner of the Cross. The battle-field which we must watch is world-wide, and the struggle in which we must engage will last as long as life itself.

In surveying this vast field we think we can mark distinct progress on the part of the followers of Christ. We have before us in various shapes the reports for the past year of nearly all the religious organizations in Evangelical Christendom,—of Presbyterian Synods and Assemblies, Congregationalist Associations and Conventions, Episcopalian Convocations; and of those numerous and admirable Societies which aim at the diffusion of truth by means of Bibles and Tracts, and which solicit and secure the support of all denominations; we have also the reports of numerous missionary and benevolent societies—all aiming at the one great object of bringing sinful man back to God and holiness through the knowledge of Jesus Christ. On the whole there is, as we have said, decided progress. The lines of the enemy have been pushed back. Multitudes have been rescued from his tyrannous grasp, and strong posts have been seized upon which will be used as a vantage ground for future advances. Let us review briefly the proofs of this statement.

1. The funds contributed for religious objects. Notwithstanding the terrible confusion which prevailed in the United States during the last year, the religious societies report only a slight falling off in their receipts. The churches are working with all diligence both in the home and foreign field; and in their peculiar and distressful circumstances not to fall off, not to go actually backward, is to do a great deal. But whatever deficiencies are to be noticed in the religious finances of the United States, are much more than counter-balanced by the advance made in the same department by British

Christians. The receipts of the British and Foreign Bible Society amounted to the unprecedented sum of £168,000.

The Church Missionary Society reports an income for the year of over \$640,000; the Wesleyan Missionary Society an aggregate from home and foreign sources of \$700,000: the London Missionary Society of \$425,000; the Baptist Missionary Society of \$150,000; the London Religious Tract Society, \$515,000; the London City Mission Society, \$175,000; the Colonial and Continental Church Society, \$150,000; Church Pastoral Aid Society, \$205,000; the London Society for Jews, \$175,000; Irish Church Missions, \$130,000; the Turkish Missions Aid Society, \$18,000: the Primitive Methodist Missionary Society, \$74,000; the United Methodist Free Church Missions, \$21,000; and the Congregationalist Home Missionary Society, \$32,000. Here we have contributed in connection with these several charitable and missionary organizations, the sum of over \$4,245,000.

If we pass to Scotland and Ireland we find progress too. The Free Church and the United Presbyterian Church raised more for the diffusion of the Gospel than ever they did before in a single year. So also has the Presbyterian Church of Ireland done. The religious societies on the continent have also been more than ordinarily active and successful.

2. We have the evidence of actual progress made by the truth. For several years past the Bible was a forbidden book in Russia; this year the gates of that vast empire have been flung open to the operations of the Bible Society, and the life-giving word is eagerly sought by the people. Austria has virtually broken the infamous *Concordat*, and conceded a measure of religious liberty which could hardly have been expected from a power so tyrannical, so popish, so retrogressive.

But it is in Italy that progress of the most marked description has been made, and that hopes the most cheering have been excited. The political power of the Pope has been almost wholly extinguished; and his Bible-hating satellites, the Grand-Dukes and young Bomba have been swept out of the pathway of popular advancement. Signor GAVAZZI who has done much for the truth in Genoa and Naples, and who is in a good position to know the state of his countrymen all over the peninsula, states that the people generally are without any sincere attachment to Popery, though they continue formally Romanists. "They heartily despise the clergy, but still do not like to give up the form of faith of their fathers." Naples, he thinks will prove the chief centre of evangelizing efforts, and it is there that the greatest success will be attained. The fact that GARIBALDI is an outspoken Protestant and a professed Christian is full of encouragement, for it will tend to reconcile the Italians to the Protestant name. The illustrious CAVOUR was a firm friend of the Italian reformation. He insisted on religious liberty, and was regarded by the Pope and his blinded adherents as a most dangerous enemy. Cavour died, and the ultramontanists all the world over, raised a shout of indecent exultation. But their triumph was short-lived; when God has a work to accomplish he is never at a loss for instruments. Ricasoli, Cavour's successor, inaugurated his ministry by effectually checking clerical oppression at Leghorn, and ordering the opening of the new Waldensian Church which was interdicted since February last! This shows that his policy will be worthy of the place he occupies, and of his illustrious predecessor. The Waldensian Church has just got possession of the SALVIATI PALACE at Florence, to be used for a College, through the liberality of a few British and American friends. One of the Waldensian ministers occupies an important professorship in a government college at Bologna. The Waldensian

Church is but a small body—its ministers being but forty in number; but they are eminently a working Church—Presbyterian in polity, evangelical in doctrine and missionary in spirit. They now occupy most of the leading Italian cities; and God is greatly blessing their work. British missionaries, especially those of the Free Church of Scotland, are also meeting with most encouraging success.

The state of things in France and Belgium is in many respects similar to that which exists in Italy. Everywhere the masses of the people are nominally Romanists, to the number of over sixty millions in these three countries, while the number of nominal Protestants in all three does not probably reach two millions. The number of gospel preaching ministers is but a few hundreds; and the number of really pious people, but a few thousands. "The harvest truly is plenteous, but the labourers are few." Among these few labourers, however, are to be found some of the most distinguished men; and schools, seminaries, periodicals, books, and especially preaching the gospel, are the means employed by our Christian brethren in these countries to bring their countrymen to the knowledge of the truth. Popery of the sour, heretic-burning stamp is at a discount in France, and the Jesuits themselves admit the *popularity* of Protestantism. The National Reformed Church of that country has long been infected with gross "rationalism;" now however "the sleep of death is past, energized orthodoxy has arisen, the spirit of the Lord is breathing over it, and year by year, life and love and zeal have streamed into consistory after consistory, church after church, bringing the hearts as well as the lips of the children back to their fathers' God and their fathers' Bible." A remarkable revival took place in Paris a short time ago and is still prevailing. In Belgium recent developments of remarkable cruelty and immorality on the part of Popish ecclesiastics, have justly excited odium against the Church they represent, and serves to open the way for the Gospel, in its scriptural purity and simplicity.

That religion is advancing in Spain may be judged from the violent persecution to which a few professors have been subjected by the Popish authorities for the "crime" of reading the Holy Scriptures. Sir Robert Peel has pled the cause of these oppressed and persecuted ones with noble enthusiasm before the British Parliament and people.

There are good news from the far East—from China, and Japan, and Siam, and India, and from many islands of the sea. In no case do we read of retrogression—in almost all we find satisfactory progress. The universal cry is for more labourers to rush in and reap the whitened fields. Persia is at present attracting Christian interest from the fact that a remarkable revival prevails among the Nestorians under the teaching of the American missionaries. Within a short time "more than four hundred individuals are regarded as having given good evidence of conversion to God." These converts have exhibited a truly apostolic spirit of liberality, giving abundantly out of their poverty for the spiritual benefit of others. O that we could see a spirit like this in Nova Scotia: "Those who had no money pledged portions of the fruit of their little vineyards. Some offered wheat, some cotton, others butter and eggs. Women took off their ornaments—ear-rings, nose jewels, embroidered head-dresses, &c., and cast them into the treasury of the Lord. Young girls who had carefully saved hard-earned little sums to buy a new dress, offered their treasures. A perfect baptism of enthusiastic benevolence seemed poured out upon the people." If these poor Nestorians could arise thus in the spirit of self-sacrifice and work for their Lord, what should not we do for him!

Turning nearer home, we find the audacious infidelity which was quietly developing itself for years within the bosom of the English Church, exposed at last to the broad light of day, and to well merited rebuke and condemnation. Seven members of that Church—four of them clergymen—joined in producing a volume of "*Essays and Reviews*" which contained the most palpable infidelity. It is indeed melancholy to reflect that such is the discipline of this body, that popery and unitarianism and infidelity may be taught unblushingly within its pale and even from its pulpits; but it is gratifying to find that the great bulk of clergy and laity are sound in the faith, and thoroughly earnest in its defence. And it is matter for congratulation that a prelate of influence and talent like the Bishop of London does not hesitate to preach the gospel to the multitude in the streets and lanes of the city. This conduct on his part is but a result and an indication of the fervent evangelistic spirit that prevails in other quarters.

The British Churches still enjoy times of revival. A large majority of the Presbyteries of the Free Church, reported "times of refreshing," and few indeed were those that had no cheering word to tell. Ireland continues to be signally blessed from above. Popery is losing in numbers, wealth and influence, and what there is of it is becoming more intensely ultramontane every day.

Unwonted success has attended the labours of missionaries this year in the various stations that shine as beacon lights amid the wide-spread gloom of Africa and South America. In Brazil there has been of late an unusual demand for Bibles. From a survey of the field far and near we may well be encouraged to pray with redoubled earnestness for the speedy coming of Christ's kingdom in its all prevailing strength and glory. The foe may at times appear to be gaining upon us and our hearts may be discouraged. Our gallant ship has to battle with head winds all the voyage through; let us not be alarmed though her course do not seem direct towards the desired haven, her captain may see fit to make her tack, and seemingly yield to the force of adverse winds, but it is that she may catch the gale more surely, and make better speed onward to port.

Christ's kingdom has advanced and shall advance till He reign King of kings and Lord of lords. Let us help on his cause now and he will remember us when we met Him in the air. Happy day when all the earth shall be the Lord's! No conqueror's car ever rolled unchecked over all the nations. There were limits to the conquests of the boasted heroes of fable and of ancient and modern history, and even where their power extended they could not subdue the unconquerable mind. While they might overcome the body, they could not enthral the immortal spirit. But the reign of Jesus will extend where the name of the most renowned heroes never reached. His kingdom will find new centres where theirs were shattered. His soldiers have already volunteered far beyond the flight of the boldest Roman eagle. And his empire is in the imperishable and unconquerable mind. He subdues the hearts and wills of his people, and reigns over them by love. Everything inimical to the cause of Jesus, must be taken out of the way—the mountains shall be turned into plains—the valleys shall be exalted, and the Kingdom of Christ shall be established over all, never to be moved!

NUMBER OF THEOLOGICAL STUDENTS IN SCOTLAND.

We are indebted to the *News of the Churches*, for the facts which we here lay before our readers, regarding the attendance on the various Theological Halls in Scotland. At Aberdeen, 78; at St. Andrew's 33; at Glasgow, 86; at Edinburgh, 94; in all 294. This number will represent about 73 added to the list of probationers in connection with the Established Church. The number of students attending the Free Church Theological Halls during the past session was: at Glasgow, 45; at Aberdeen, 43; at Edinburgh, 101; in all 189. This represents about 47 added to list of probationers. It may be noticed that in session 1856-57, when the Glasgow Hall was organized, the total number of students at the three halls was 184; in session 1857-58, the number was 160; in session 1858-59, the number was 194; and in session 1859-60, it was 187. The number of students attending the United Presbyterian Hall for the past ten years was:—In 1850, 151; in 1851, 160; in 1852, 185; in 1853, 191; in 1854, 185; in 1855, 188; in 1856, 202; in 1857, 194; in 1858, 197; in 1859, 194; and in 1860, 181. As each student is required to attend five sessions at Hall, the number for last year (181) will represent about 36 added to the list of probationers. The session continues eight weeks. There are four professors. There are at present attending the Congregational Theological Institution in Scotland, 15 students. During the past ten years the average number has been about 12. Each student generally attends four sessions, his attendance at Hall commencing simultaneously with his attendance at College. The Hall is in session eight months, continuing three months after the close of the College session. The above number will indicate an addition to the staff of preachers of about three each year. The Theological Hall of the Reformed Presbyterian Church was attended during the past session by 10 students. On the death of Dr. Andrew Symington of Paisley, this hall was removed to Glasgow in 1854. Dr. William Symington of Glasgow was appointed Professor of Systematic Theology, and Dr. Gould of Edinburgh, of Biblical Criticism and Church History. Students are required to attend the Hall five sessions. They are admitted after the third session at College. The average number of students at this Hall since it was removed to Glasgow has been 13. Each session continues eight weeks—August and September. The Theological Hall of the United Original Secession Church was attended during the past session by five students. This is about the average number of students since 1852, in which year a large number of the ministers and congregations of this Church joined the Free Church. Students are required to attend the hall four sessions, and are admitted the third session at College. The Rev. Matthew Murray of Glasgow is Professor. The course of study at the Hall comprehends Apologetics, Systematic Theology, and the critical reading of the New Testament in the original. Thus the total number of students in Scotland attending the Theological Halls of the five Dissenting denominations above named is 308; and of students attending the Established Church Halls, 294; in all, 692; representing about 159 added to the number of probationers in all the Churches.

The Presbyterian Church of the Lower Provinces has good reason to be thankful for the number of students that attend her institutions. In proportion to the membership of our Church we have more students than any of the Scottish Churches. We need them all, and more too. The future strength and usefulness of our Church will greatly depend on the number and the attainments of our students. Ministers should take pains in encouraging talented young men to devote themselves to the good work of preaching the gospel.

CORRESPONDENCE ON UNION.

Whatever misgivings the friends of Presbyterian Union may have entertained previous to the meeting of Synod, there is but little ground for any misgivings now. The harmony, the delightful cordiality which characterized every discussion and resolution, not only served to disappoint the hopes of enemies but to astonish sincere but timorous friends. This happy state of things will greatly strengthen the hands of those who are desirous of bringing the Established Church of Scotland as well as other Presbyterian bodies into union with the "Presbyterian Church of the Lower Colonies." With a view of promoting this object we lay the following correspondence in full before the Church:

LETTER FROM THE CONVENER OF THE COMMITTEE ON UNION.

Windsor, 1st S., June 6, 1861.

REVD. SIR,—The unity of the Body of Christ is a doctrine clearly and unequivocally taught in the word of God, and professedly and assuredly believed by all his followers. But the unhappy differences which have existed among them afford sufficient evidence that their practice is not in exact accordance with the prayer of Christ, "that they all may be one." Of late years there has been a disposition manifested, especially among the different branches of the Presbyterian family to draw more closely together than formerly, and where their conscientious differences will admit of it to unite as one Body.

Of this the Union which has been effected between the Secession and Relief Bodies in Scotland, the Union of the branches of the Established Church of Scotland, and the Free Church, and the United Presbyterian Church, in Australia, the Union of the Free, and United Presbyterian Churches in Canada, reported as about to be consummated this day, and lastly the Union of the Free and Presbyterian Churches of Nova Scotia, under the name of "the Presbyterian Church of the Lower Provinces of British North America," is sufficient evidence. This name was adopted not only as a suitable designation for the present but with the hope of ultimately uniting under it as one Body, all the different branches of the Presbyterian family, in the Lower Provinces. The undersigned are a committee appointed by the Synod of said United Body to open a correspondence with the different Presbyterian Bodies in the Lower Provinces of British North America on this subject. We need not with you enter into any discussion, as to the duty and advantages of such a Union, where it can without any sacrifice of principle be effected. On this matter we feel assured that you are already fully convinced. But we send you a copy of the Minutes of the United Body which contains the basis of the Union, and respectfully request you to submit it to your Reverend Court at their next annual meeting, in the hope that they will give the subject their most favourable consideration.

It is a basis which has been favourably spoken of by prominent persons of different Presbyterian Bodies in Scotland; and we should feel happy if under it, the different branches of the Presbyterian family in the Lower Provinces, could unite as one Body. Our Synod meets in Halifax this year on the 4th Wednesday of June, at 11 o'clock, and any communication from you on this subject will be cordially received. And that the Great Head of the Church may direct your deliberations and lead you to such a decision as may be most for His own glory, is the prayer of the undersigned.

J. L. MURDOCH, *Con.*

REPLY OF THE MODERATOR OF THE ESTABLISHED CHURCH SYNOD OF NEW
BRUNSWICK.

Dalhousie, N. B., June 15th, 1861.

REV. SIR,—I am in receipt of your communication on the subject of Union between the different Presbyterian Bodies in the Lower Provinces, together with a copy of the Minutes of the United Body now known as "the Presbyterian Church of the Lower Provinces of British North America" and which contains the basis of Union now cemented between them. I shall not fail to lay the same before the Synod of the Presbyterian Church of New Brunswick in connection with the Church of Scotland, which meets at Fredricton, on the second Wednesday of August next.

I have the honor to be Rev. Sir,

Yours truly,

WILLIAM MURRAY,

The Rev. J. L. Murdoch, Con. of Com. on Union with other Presbyterian Bodies.

REPLY OF THE SYNOD OF NOVA SCOTIA, &C., IN CONNEXION WITH THE
CHURCH OF SCOTLAND.

St. Matthew's Church, Halifax, June 29, 1861.

DEAR BROTHER,—In reply to your kind and fraternal letter of 6th of June last, which has been listened to by this Court with the utmost attention, it affords us very great pleasure to reciprocate the friendly feelings to which you have given expression. We do assure you that we entertain sentiments of sincere affection towards the members of the large and influential Synod which you represent. We cheerfully accord this honor, to which at least a portion of the united Body is clearly entitled, of being the first in this important field and the first to plant the principles and practices of Presbyterianism among the scattered and scanty population that at an early period inhabited this province. We honour and love you for the wondrous and self-denying efforts which you have put forth to render yourselves a Missionary Church—efforts, which, while they have opened the hearts of your people to devise liberal things in connection with your Home Mission field and particularly your *Seminaries of learning, have received so many marks of the Divine favour and converted the wilderness of Heathenism into a fruitful field.* We gladly stretch out the hand of affection to those of your brethren, who have not been separated from us long enough to forget that we have in former times subscribed the same standards, long revered and uttered familiarly the same honoured names, cherished the same hallowed and thrilling associations and laboured in the same portion of the Lord's vineyard.

These are sincere feelings on our part, and we desire to give them practical expression, lamenting that much has occurred on both sides in past times as well as recently, to disturb the harmony that ought to prevail among bodies which possess so much in common. With the above view, we are of opinion that we ought to co-operate in general measures and cultivate brotherly feeling by more frequent exchange of pulpits. It is quite evident to us, that if in God's providence a Union take place such as we would desiderate, it must follow as the result of such a course of preparation.

Reminding you, that in our reply of last year we stated that a matter of so important a character would require serious deliberation, and that we had then enjoyed no opportunity of ascertaining the feelings and opinions of our people, we have now to inform your Synod that, after a sufficient interval of

time and careful consideration of the whole matter, we have arrived at the conclusion, that any amalgamation of the two bodies is, however desirable, at present impracticable. Let us express the hope that in the course of time, many of the obstacles to Union that now exist may be removed. Meantime we trust that, in this as in other countries, the existence of two or more Presbyterian bodies engaged in the work of spreading their principles and promoting the cause of Christ, may not retard but on the whole advance the great work in which we are all engaged, afford an opportunity for the exercise of Christian charity and forbearance, and exhibit a rivalry, alone in zeal and good works.

Signed in name and by appointment of the Synod of Nova Scotia and Prince Edward Island in connection with the Church of Scotland by

JAMES CHRISTIE, *Synod Clerk.*

To the "Committee on Union" of the "Presbyterian Church of the Lower Provinces of British North America."

REPLY OF THE PRESBYTERIAN SYNOD OF NEW BRUNSWICK.

St. John, N. B., June 26, 1861.

DEAR BRETHREN,—We duly received your esteemed communications of the 6th instant, and heartily concur with the sentiments expressed in them, with respect to the general subject of Union. We rejoice to know that the principle of Union, is now so widely recognized among Presbyterian Bodies, and that the tendencies of the age are towards the realization of our Lord's prayer to the Father, "that they all may be one." With a view of promoting the Union, the Synod has sent down an overture to the several Presbyteries, to report to next meeting of Synod; a copy of which, we transmit herewith.

"The subject of Union with the Synod of the Presbyterian Church of the Lower Provinces was again taken up, when it was moved by Mr. Fowler, and seconded by Mr. Elder, "Whereas the doctrines, and Church Government of the Presbyterian Church of the Lower Provinces, are the same as those held by the Presbyterian Church of New Brunswick; and whereas the Basis of the Union recently formed, appears to be very satisfactory; and whereas the formation of a general Assembly would be desirable.

Therefore Resolved, that the articles of this Basis, be sent down to Presbyteries for their consideration, and to report to next general meeting of Synod. Also, that the judgment of Presbyteries, be taken on the subject of a scheme of Union."*

P. S.—We take this opportunity of saying, that the Synod highly appreciate your kindness, in sending the members, a copy of the *Record*.

Cordially reciprocating your fraternal regards, we are

Dear Brethren, affectionately yours,

In name of the Committee,

JOHN TURNBELL.

We can look confidently, cheerfully, prayerfully, to the day as not very far distant when all the Presbyterian Churches of these provinces, will be one with the "Presbyterian Church of the Lower Provinces"—pure in doctrine, strong in brotherly love, faithful and earnest in working.

*It was further moved and agreed to that Mr. Turnbull, Mr. Jack, Mr. Fowler, and Mr. Elder, (Mr. Turnbull Convener,) be a Committee, to write a fraternal letter referred to, in the foregoing resolution. J. T.

REPORT OF THE SYNOD'S COMMITTEE ON TEMPERANCE.

Your Committee on Temperance have to bring before you in an official manner only that which is well known to the members of Court, in their individual capacity. We are all in our pastoral duties brought daily into contact with the vice of intemperance in some of its varied forms. The desire for the indulgence of depraved appetites and vitiated tastes, forms perhaps the most marked feature of fallen human nature; and conspicuous among the depravities and vices of men is a thirst for stimulating agents such as Opium and Alcohol.

Your Committee do not feel called upon to furnish proof of the evil effects of intoxicating drinks, upon the physical constitution of man. Testimony to that effect has, through means of the press, been laid before the world, from the highest authorities in the Old World and in the New.

Nor do your Committee feel disposed to lay before you any minute statistics as to the actual waste of life attendant upon the excessive use of Alcoholic drinks. We have heard so frequently of the thousands in Great Britain and America who annually perish, the victims of insatiable lust of drink, that we have become familiar with the melancholy truth. But your Committee would remind the Synod that there exists amongst us an evil of no ordinary magnitude, —blighting the temporal and spiritual prospects of multitudes of our people—destroying the happiness of thousands of our families—wasting the resources of the country, and crippling the income of the Church.

Your Committee have given this matter their most serious consideration, and they are of opinion that special means should be adopted, in subordination to the word of God, to meet this tide of unmitigated evil. Under this conviction we have endeavoured, and with at least partial success, to impress on those with whom we were in Providence brought in contact, the great evil of countenancing the drinking habits of modern society. Within the bounds of the Presbytery of Georgetown, the members of which, with one exception, form the Committee, meetings have been held and lectures and sermons have been delivered in all the congregations with a view to stem the tide of Intemperance, and the result has been that hundreds have declared their resolution altogether to abstain from the use of intoxicating drinks as a beverage. Nor have your Committee been alone in this work. There is a rapid change taking place in the views of enlightened men, as to the propriety of habitually using alcoholic drinks. In several counties of this Province, the authorities have refused to license the traffic in ardent spirits, regarding the gains to the state arising therefrom as unhallowed, and a real loss to the community generally. Nor is your Committee prepared to acknowledge the right of any Government to legalize any traffic which can flourish only at the cost of the character, happiness and life of many of its own subjects.

While your Committee mark with pleasure the progress of habits of Abstinence, they still have to deplore the countenance given by men of respectability of all ranks, and of all official capacities, to the drinking habits of the present day—and to deplore also that men who call themselves Christians, and who seek and obtain admittance to the most sacred ordinances of the Christian Church, hesitate not in many instances, to live by the gains of this unhallowed traffic, as carried on at the present day.

Your Committee have had no funds at their disposal, and are not therefore required to give account of their stewardship in that respect.

Your Committee would earnestly recommend that ministers be enjoined to preach upon the subject of Temperance, as often as practicable; and that energetic efforts be put forth throughout the bounds of the Church to impress upon the minds of our people the necessity for carefully guarding against the improper use of these intoxicating agents, and the propriety of restricting them to their proper use as chemical preparations, and for medicinal and sacramental purposes.

All which is respectfully submitted.

NEIL McKAY, *Convener.*

REPORT OF THE SYNOD'S COMMITTEE ON SABBATH OBSERVANCE.

When the Sabbath is profaned, when the ordinances of religion are neglected, religion itself cannot possibly be in a prosperous condition. Residing at one of the extremities of the bounds of Synod, your Committee endeavored to obtain information on Sabbath observance from various parts of this Province, by writing to several members of Synod located in Nova Scotia and Cape Breton. Though this duty was attended to in the month of March, yet up to the time of leaving to attend the meeting of Synod, no answers were received with but one solitary exception. Consequently your Committee were reluctantly compelled to delay the preparation of their report till they arrived in Halifax, endeavoring then and there to obtain such information as might assist them in the discharge of their acknowledged duty. They trust that the circumstances in which they have thus been placed, will sufficiently account for the meagerness of the report which they have now the honor to submit.

Your Committee would first call the attention of your Reverend Court to the state of Sabbath observance, and afterwards offer some suggestions and recommendations on the subject. Commencing with Halifax, the capital of the Province, your Committee are sorry to observe that the holy Sabbath is not even externally observed in a proper and christian manner by large numbers residing in the city. Parties frequently spend a large portion of consecrated time in the vicinity of the city, engaged in various amusements—such as fishing and shooting. During winter, skating is also much practised on the Lord's-day. Horses and carriages kept at livery stables appear to be more in requisition on the Sabbath than on any other day of the week. Such a fact furnishes lamentable evidence that many prefer seeking their own pleasure to doing the will of the Lord on his holy day. The facts noticed in reference to Halifax, indicate a painful state of matters, and call loudly for serious consideration and decided action on the part of those who are the guardians of the truth, the conservators of public morals, and the witnesses for God in the land.

In other parts of the Province, especially in those in which the Presbyterian population predominates, your Committee cannot direct attention to any very flagrant or open violations of the sabbatical command. The services of the sanctuary are generally well attended, and the external propriety of conduct exhibited on the day of sacred rest, originates, your Committee trust, from a sincere and conscientious regard to the will and authority of Him whose right it is to reign. In some of the western parts of the Province, the Sabbath is by no means well observed. Visiting on that day, various amusements, and even fishing, are of frequent occurrence. In those parts of the Province, principally in the east, in which the Roman Catholics are numerous, they exert a very prejudicial influence on the due observance of the Sabbath. Your Committee have much pleasure in stating, that from information received the Lord's-day is religiously observed by the Protestant population in Cape Breton.

In Prince Edward Island, your Committee cannot report any decided improvement in Sabbath observance. In Charlottetown, the capital of the Colony, the weekly rest is somewhat well observed externally. At least one keeper of a livery stable absolutely refuses to hire horses to be employed on the Lord's-day, while others do little or no business on that day. Sabbath amusements are by no means common, with the exception of some walking abroad. One evil, however, exists to which your Committee would respectfully solicit attention. The principal market in Charlottetown, is held on Saturday, and is attended by large numbers, who in many cases reside at considerable distances from the city. Some of these, principally Roman Catholics, delay their return till Sabbath morning, and are frequently seen, with purchased wares or loaded carts, wending their way home on the dawning of the day of sacred rest, in some cases even during the observance of public worship. This gives much annoyance to the Protestant settlements through which they pass. A respected brother, Rev. Mr. Morrison, has been calling public attention to this subject, as he and his people are more immediately exposed to the annoyance referred to. Application has already been made by pe-

tion to the City Council and to the House of Assembly on the subject, and though nothing specific has been accomplished, yet your Committee are not without hope, from the favorable reception which the application obtained, that, if the subject is prudently and zealously prosecuted, the result will be the change of the principal market to some other day of the week. In other parts of the Island the Sabbath is, upon the whole, properly observed, at least in the external manifestation of obedience. In districts in which the Roman Catholic population predominates Protestants are exposed to temptation, and are frequently drawn into the practice of Sabbath desecration.

Your Committee would now briefly offer a few suggestions. They would earnestly recommend the adoption of measures to suppress or greatly restrain the degrading and unhallowed practices which prevail in and around Halifax on the Lord's day. Could not the keepers of livery stables be induced by argument, or compelled by law, to abandon their traffic on the holy Sabbath? Could not existing laws be enforced against those who engage in field and ice sports on hallowed time? The practice of the military band in playing on the streets in Halifax is also highly reprehensible, and should be decidedly opposed and discountenanced by all who bear the Christian name. Were a number of tracts on Sabbath observance procured and circulated in those sections of the country in which Roman Catholics are numerous, they would doubtless be instrumental in producing the happiest results. Your Committee would therefore recommend that the Committee on Colportage be directed to procure and circulate tracts of the kind referred to in such localities. Pastors of congregations, surrounded by Roman Catholics, or mixed with them, would do well to give special attention to Sabbath observance, and carefully instruct the young on the subject.

Such is a brief notice of the state of the question, and such are the few suggestions which your Committee humbly venture to make.

All which is respectfully submitted,

ROBERT LAIRD, *Conventer*.

EDUCATIONAL.

REPORT OF THE SEMINARY BOARD.

The following Report, submitted to the Synod at its late meeting, gives so thorough and clear a view of the educational operations of the Church, and of the efforts required to sustain these operations, that we lay it in full before our readers, and commend it to their most careful consideration:—

In submitting their Annual Report, the Board desire to acknowledge with heartfelt gratitude the large measure of prosperity accorded to the Synod's Educational operations. This remark is applicable to every department of effort, and while affording convincing evidence of the soundness of the basis on which the Synod's arrangements rests presents strong inducements to aim at the highest possible efficiency. By the Union so happily consummated, and the consequent combination of separate agencies and interests, your institutions occupy a position unsurpassed by any in the Lower Provinces. As the thoroughness of your arrangements and the character of your institutions have become more extensively known, they have exercised a gratifying influence. Of this the increase in the number of students is the best evidence. During the elapsed Session, fifty-two students matriculated, though all were not in attendance at the close of the Term. Of those attending, seven were from New Brunswick, four from P. E. Island, and the rest from Nova Scotia. Viewed in every aspect the prospect is most cheering. Steadily and rapidly are your institutions rising in esteem; and, providing for wants which they have been the means of originating—bid fair to be powerfully influential in moulding the social and religious future of our country.

On this the first opportunity of reporting to the United Synod, your Board

deem it right and prudent that the Church should be fully acquainted with everything connected with the state of your Educational operations, and what is required in order to sustain and increase their efficiency. With this view they submit a short outline for the information and guidance of Synod in their future action.

The Synod's Professors are six in number. Of these, three are attached to the Philosophical Department at Truro, and three to the Divinity Hall in Halifax. The maintenance of the two departments involves an outlay of £1260, apart from casual expenses, with an income of £1035 lls. 11d., leaving a balance of £224 8s. 1d. to be raised by the Synod. Part of what is credited as income is received from the Free Church in Scotland, and as a matter of duty must ere long, be borne by the Synod. This assumption of liabilities will require that the sum of [£800 to £900] be raised by the Church. This sum must be realized, or the operations of the Synod must be curtailed, a result which your Board cannot for a moment contemplate. It is more especially requisite that this subject receive thorough and immediate attention, as we have no security for the continuance of the grants from Scotland, nor is so would it be right that our Body with its large share of material wealth should continue to receive what might be of service to those less able to provide for themselves.

The library consists of about 4000 volumes, but requires large additions of works on general subjects, but especially of works connected with the subjects discussed by the Professors. In this respect it is desirable that of many works there should be a number of copies, and the increase in the number of students renders this imperative.

The apparatus connected with the Institution is respectable, and perhaps unequalled in the Lower Provinces. But its amount is confessedly inadequate to the wants of the Institution, and the daily improvements made in Physical Science; and much of the work of the class is done, and illustrations given by means of diagrams, a mode at best unsatisfactory to both Professor and Students. The same remark is applicable to the Chemical class. From limited means Professors have been thrown largely on their own resources, a defect for which a remedy should be provided, as the character of the education given is the basis of the Institution's future success.

Of the funds at the Synod's disposal, the Board need not speak, as full details will doubtless be given by the Board of Education. But they may remark as the educational arrangements stand they are inadequate. Much more so in view of that extension of the system at which the Church should aim.

The last session closed in April, and gave cheering evidence of progress and success. To this fact the reports of the Professors bear marked testimony.

Professor Ross conducts the Logic, Senior and Junior Greek and Chemical Classes. In the first there were twenty-three students, and during the Term each prepared from four to five Essays. In the second, (Senior Greek,) nineteen students. This class, for reasons stated in the Professor's report, was divided into two sections,—the first reading Plato and Demosthenes; the second Theocritus and Herodotus. In the third (Junior Greek) twenty-one students reading Bullion and thoroughly drilled in the Grammar. The Chemical Class is in Session only every alternate year. There was none the past Session.

Professor McCulloch superintends the Natural Philosophy, Mathematical and a Junior Latin Class. In the first there were fourteen students, each of whom delivered three Essays during the Term—being one less than usual owing to the pressure of preparation for the other classes. The improvement in Composition was exceedingly gratifying.

In the second (Mathematical Class) there were twenty-three students, not the half of those at the Institution, and the attendance was very irregular, owing partly to numerous demands upon the time of the students, and partly to the idea that this branch of study could be as successfully prosecuted in private and during the recess as in the Classes. The attention of Synod is earnestly called to this fact that there may be some definite arrangement on the subject. In the third (Junior Latin), were fourteen students. At first it was intended to place this class under Mr. Blanchard in the Training School, but for reasons stated in

Professor McCulloch's report the design was abandoned. Cæsar and Virgil were the books read. The attendance was regular and punctual, and the progress satisfactory.

Professor Lyall has charge of the Ethical, Senior Latin and Junior Latin Classes. In the first (Ethical), there were twenty-three students, whose progress was highly satisfactory. In the second (Senior Latin), twenty-one students reading Epistles of Horace and Tacitus and Agricola. In the third (Junior Latin), twelve students reading Horace's Odes and the Æneid. The students exhibited good scholarship and ambition to improve. Essays were delivered distinguished by considerable powers of thought and accuracy of composition.

In the Theological Department, Professor King presides over the Systematic Theology. He reports seventeen students as attending the Hall, two of whom afterwards withdrew—one from ill health—the other to pursue the Profession of Medicine. Six students completed their third Session, the curriculum which the Free Church of Nova Scotia had been accustomed to require. Five were students of the second year, and four of the first year. Professor King's Text Book is the Confession of Faith. For first year, chapters first and second; second year three to thirteen inclusive. For the third year fourteen to twenty-nine, being all (says Prof. King) that I have hitherto been able to overtake for the third Session. Lectures on the Divine Attributes and Trinity with Lectures on Natural Theology were also delivered. In Church History the lectures are arranged for two Sessions: first, From the Institution of the Christian Church to the Monophysite Controversy. The second from thence to the Councils of Constance and Basle. The second part formed the course of lecture during the elapsed Session. With the students the Professor had every reason to be satisfied. Exercises of different kinds were delivered as often as the circumstances of the students would permit.

The Rev. Dr. Smith superintends the department of Biblical Literature and Exegesis. The sacred Canon in all its various aspects constituted the first subject of the Session. Then Inspiration, of which Dr. Smith remarks, that from the increased length of the term, he was enabled to enter more fully into that and other subjects than heretofore.

The last subject in this connection was miracles:—Lectures on the Hebrew Commonwealth were delivered, while other matter was set aside from want of text books for the students.

Professor Smith's second hour was devoted to Exegesis, during which the original text was read and critically treated. The greater part of the Acts of the Apostles was thus read and examined.

Professor McKnight reports two classes in Oriental Languages. In the senior six students. These read portions of Proverbs and Job, Isaiah and Joel. One day in the week was devoted to Chaldee. There were daily examinations in Gesenius' Grammar. Four senior students gave some time to Syriac, the text-book being Bagster's Reading Lessons. In the junior class nine students. They read portions of Genesis and minor Prophets,—this course being adopted because most of the students had already spent one or two sessions in studying Hebrew. Examinations in the Grammar were regularly conducted, embracing Parts I. and II. Exercises of various kinds were prescribed, a reasonable amount of work done, and the attention and progress of the classes satisfactory.

For more minute and extensive details the Reports of the Professors are herewith submitted.

In the Training or Preparatory School Mr. Blanchard had sixteen during the Term, and instruction was given in the usual branches of an English Education.

Fifteen studied Latin and ten Greek.

The first class read Cæsar and Æneid, the second Cæsar in addition to the English studies, while the third was confined to the Grammar and the Delectus.

The only Greek books used were Bullion's Reader and the Greek Testament.

With one or two exceptions the attendance was regular, and the diligence and conduct of the scholars satisfactory.

Such is a brief outline of the entire course, which your Board think it proper to submit. The Reports of the Professors here annexed supply full details on the different subjects and duties entrusted to their care.

At the usual period the Annual Examination was held in the Seminary at Truro, each Professor conducting the work of his own class, and, as far as possible, the Examination proceeded simultaneously in each of their class rooms. The students acquitted themselves well, and gave evidence of diligence and attention to the duties of the Session highly encouraging to their Professors and to the friends of the Institution generally. The audience was large and attentive, and manifested a deep interest in the various exercises of the day and in the marked success of the Synod's efforts.

In the Reports of the Professors suggestions are made, and attention called to matters affecting the interests of the Seminary. These the Board would beg to submit to the consideration of Synod.

1. Bye-Laws for the Institution. By either revising those already in existence or the formation of a new code, embracing the whole management of the Synod's Educational operations, both Philosophical and Theological.

2. Professors refer to irregularity of attendance—neglect by students of some classes—want of regularity of daily attendance—want of text books and other matters pertaining to a revision of the Bye-laws.

3. The question of adding a year to the Curriculum in the Seminary has been a subject of discussion and demands serious attention, more particularly in the event of instituting any additional classes.

4. From the large and increasing attendance of students the Library requires an augmentation without delay, embracing History, General Literature, and works especially bearing upon the prelections of the Professors. Of these last it is exceedingly desirable that there should be duplicates, and in many cases triplicates, in order to enable the students to keep pace with the instructions of the Professors. An occasional examination upon the books read would be beneficial.

5. For reasons which the Board need not discuss additions to both the Natural Philosophy and Chemical Apparatus is absolutely necessary, and particularly for the latter, and if ordered by Synod could be made in time for the ensuing Session.

6: Professor Ross suggests the opening of a Class of Rhetoric, including Composition and Elocution. The importance of such a class cannot be overestimated, and though during the discussion of other subjects it receives a certain amount of attention, the instruction given is quite inadequate to thorough training.

7. Professor King desires to call attention to the extension of the time of Dr. Smith's attendance upon the duties of the Hall, believing that that extension would promote the efficiency of the course to a degree more than compensating for the additional time and sacrifice of other interests which such a step might entail.

8. To the value and necessity of establishing a Training School, the Board would call attention. But they do not deem it requisite to enter into the question, as they understand it is to be submitted to Synod upon its own merits by a memorial from Dr. Smith. But they ask for the plan a careful, far seeing and prayerful consideration.

9. The present moment the Board conceive is a fit and proper time for the revival and prosecution of the Special Effort, and leaving the discussion of the mode to be adopted to the wisdom of Synod they would urge the formation of a plan which would make the Effort coextensive with the bounds of the Church and secure its immediate and thorough working.

Lastly. The Board would call attention to a subject deeply interesting to the young men attending your Institutions—calculated to set at rest the anxieties of parents and to give them confidence in your operations and largely to promote the usefulness of the students in future life—that some plan be adopted to give to the students a course of religious training. Reasons for such a plan, arising out of the well-known circumstances of College life, will suggest themselves to the members of Synod. Should the Synod entertain this suggestion, the time and other details could be easily arranged, with the distinct understanding that students of other denominations be left to the care of pastors of the Church to which they belong.

The Reports of the different departments are hereto appended.

All which is respectfully submitted,

E. Ross, *Secretary.*

REPORT OF THE COLLEGE AND ACADEMY BOARD.

The Board in presenting their annual statement to your Reverend Body, have to express regret for the small amount added thereto in the shape of subscriptions, although there is a large amount of the sums originally subscribed still outstanding. In their report of last year, they had reason to suppose that the Synod of New Brunswick were about to adopt energetic measures to secure the outstanding subscriptions in that Province, as well as to give aid towards the College current expenses, but in this they have been hitherto disappointed, and no remittances on either account have come to hand. They still retain hopes that an effort will be made for these purposes, although from the time elapsed since the subscription lists were filled, they feel that many of the sums originally subscribed will now be lost to the fund, which might have been secured at an earlier day.

The total amount of subscriptions received since the last statement was handed in, is £20 6s. 3d., and of interest and dividends, £371 12s. 1d. There is a large sum secured by special Deposits in the Union Bank at a low rate of interest, but which the Board have concluded to invest on mortgage of Real Estate in the city of Halifax.

The sums received for Current Expenses of the past year, have been sufficient for the general purposes, leaving a small balance in the Treasurer's hands, but as yet there is nothing available for clearing off the debt due to the Professorial Fund, now amounting to £240 10s. 9d., without interest: nor for repairs which may be required for the building, and which will soon be required; for what little has been done to it has been of a temporary nature. Both for its preservation and the respectability of its appearance, it ought to have a thorough overhauling and be painted inside and outside, and the expense of doing this comes properly from this account. It is therefore hoped that the Synod will seriously consider what can be done towards carrying out those desirable ends, but their especial attention is called to the liquidation of the debt due by this account to the Professorial Fund.

In connexion with this matter the Board deem it their duty to remind the Synod of the debt of more than £567, without interest, on the College Buildings, also due to the Professorial Fund, and particularly referred to in the last report. The interest which has accrued now amounts to a large sum, and calls for the serious consideration of the Synod.

The Board would bring before the Synod a bequest of property made by the late Daniel Anderson, of Barney's River, to the Professorial Fund, and on which no settlement has yet been made, that the best mode of adjudicating upon the matter may be taken into consideration by them, and such advice and directions given, as may bring the matter to a close.

The Academy still maintains its high character, and its efficiency is well supported by its Rector, with Messrs. Stewart and McNab as assistants. If its ability for training youth were more extensively known, it would soon be in a still more flourishing condition, and obtain a position of more extended usefulness in the community.

In conclusion the Board hope that it may be in the power of the Synod to take some definite and decisive action upon the sums now due to the Professorial Fund, and which have so long occupied a wrong position.

JAMES H. LIDDELL, *Secretary.*

HOME MISSIONS.

REPORT OF HOME MISSION BOARD.

The Board of Home Missions, in taking up and carrying out the tradition left them by the Board of the Presbyterian Church of Nova Scotia, and the Free Church Committee, respectively, find that the work entrusted to them comprises

three distinct departments, viz : employment of missionaries, supplementing the salaries given by weak congregations to their ministers, and, to a limited extent, aid in church-building.

EMPLOYMENT OF MISSIONARIES.

The Board, on first addressing themselves to the work assigned to them, found that they had five missionaries at their disposal for regular employ, viz : Rev. James Waddell, Rev. James Byers, and Messrs. Hugh McMillan, Duncan McKinnon and Alexander McDonald, Probationers. There were at the same time just five Presbyteries that required Probationers, so that one was assigned to each. Mr. Byers was soon settled in a charge; and Messrs. McMillan and McDonald have, more recently, been removed in like manner from the list. On the other hand the Rev. H. D. Steele has been added to it, and, since the close of the College Session, six or eight students, without including three more employed in New Brunswick. The number of students who completed their curriculum in Halifax this year is six—five of whom, with two divinity students of the second year, are now employed as catechists within the bounds of the Synod. The eighth referred to above completed his curriculum in Scotland, and was appointed to supply his own Presbytery as soon as he should receive license, which he has probably done before this time.

The employment of the more advanced of the divinity students in Home Mission work as Catechists, has been a regular practice in the Free Church of Nova Scotia for a considerable number of years—indeed ever since there were students available, who possessed sufficient qualifications for the discharge of the duties required. In the case of students whose curriculum was completed, their employment as Catechists was occasioned by the dilatory nature of the procedure in conferring license—presbyteries being compelled to wait for leave of Synod before taking the candidates on public trials. But the practice was not limited to this class—students of the second year, and even, in the case of individuals of more than usual maturity and attainments, of the first year, being employed in the same manner during the summer recess. Although there are obvious dangers against which the young men thus employed would require to be on their guard, it is believed that on the whole the exercise of their gifts in mission work has been to them a useful practical training for the work of the ministry, and also that the truth has been through this agency maintained and spread abroad in districts for which it was scarcely possible to make any other provision. The Board are desirous, however, that the Synod should specially consider this subject, and pronounce a deliverance on it. Compelled, in the circumstances, to act on their own best judgment in the matter, they have, for the present, adopted and carried out the practice of the Free Church; but it is for the Synod to decide what shall be the future policy, in this respect, of the united body.

The number of agents under the superintendence of the Board has thus increased from five to eleven. The manner in which their services have been distributed must now be stated in detail. Mr. Byers laboured as a missionary in the Presbytery of Truro till he was inducted by them to the charge of Clifton. Mr. Waddell, after three Sabbaths in the Presbytery of Princetown, laboured throughout the whole winter season in the Presbytery of Georgetown—principally at West St. Peter's, but partly also in Georgetown. He has since returned home, under appointment to the Presbytery of Pictou. Mr. McKinnon also wintered in Prince Edward' Island, under the Presbytery of Princetown, principally at Richmond Bay. On the opening of the navigation the Board transferred him to the Presbytery of Cape Breton, for the supply of Leitch's Creek and Ball's Creek. Mr. McMillan laboured in the Presbytery of Halifax till his ordination, principally at Clyde River, but partly also at Yarmouth. Mr. McDonald, after three months' service in Pictou Presbytery, was transferred to the Presbytery of Victoria, and laboured at Mabou till his ordination there. Mr. Steele laboured three months as a missionary in the County of Lunenburg, and has since supplied Annapolis. The Board had agreed to transfer him to the Presbytery of Truro after his first visit to Annapolis; but in compliance with an urgent request from the Presbytery of Halifax they cancelled this arrangement and sent him back again. In taking this unusual and indeed somewhat irregular step the Board hoped to

obtain a substitute for Mr. Steele, in the person of a minister who was then resigning his charge. In this hope they regret to say that they were disappointed, so that the Presbytery of Truro has been left without supply, although urgently requiring it ever since the settlement of Mr. Byers, in the month of December.

The distribution of the students is as follows :

Of the third year.—Mr. Donald McMillan, to Lower LaHave, where he laboured as a catechist last summer; Mr. John Morton, to Bridgewater; Mr. Adam McKay, to Presbytery of Pictou, with a view to Goshen, &c.; Mr. Allan McLean, to Dundas, Prince Edward Island.

Of the second year. Mr. William Sinclair, to Presbytery of Georgetown, with a view to West St. Peter's; and Mr. Kenneth Grant, to Sheet Harbour, in the Presbytery of Halifax.

The Presbytery of Princetown were left to be supplied by Mr. Gordon, who was about to undergo his trials for license; and Mr. Isaac McKay, third year's student, was left to return to the scene of his labors as a catechist last summer in the Presbytery of Cape Breton.

A scale of salaries to be guaranteed by the Board to the missionaries in their employ was drawn up recently, and is now respectfully submitted to the serious consideration of the Synod. It is as follows :—

I. For catechists, being students of divinity employed in missionary labours—one pound per Sabbath, with their board and travelling expenses in addition.

II. For probationers—thirty shillings per Sabbath, with their board; or, where they have to pay for their board, two pounds per Sabbath. No extra allowance from the funds of the Board for travelling expenses, except by special grant in the case of long journeys.

III. For ordained ministers—the same salary as for probationers, with the addition of their travelling expenses.

There is another kind of agency, employed to a considerable extent in mission stations amongst the Gaelic speaking population of Cape Breton, respecting which the Board has not yet found it necessary to take any action, but which must not be altogether omitted from notice here—that of lay catechists—*lay* in the strictest sense, as distinguished from the transitional position of students approaching the period of license, and exercising their gifts with a view to the regular ministry. These catechists are selected for their knowledge of Scripture, their wisdom, and christian experience; and devote a part of their time to visiting the sick, conducting prayer-meetings, exhorting on Sabbath, when there is no minister to preach, and services of a similar kind. Most of them, probably, are elders; and they may be regarded as discharging generally the duties of an efficient eldership, in circumstances where a more regular dispensation of religious ordinances is rarely obtainable. The number of these catechists is about seven or eight; and the allowance usually given them is five pounds per annum.

SUPPLEMENTING THE SALARIES GIVEN BY WEAK CONGREGATIONS TO THEIR MINISTERS.

The provision, to a limited extent, of supplementary stipends, was comprised within the Home Mission operations of both Churches; but the method of distribution was different. In the Presbyterian Church of Nova Scotia the payment of the supplement was conditional on the people raising a stipulated minimum—usually £100 per annum—evidence of the payment of this by the people being required before the supplement could be claimed as due. In the Free Church of Nova Scotia the usual practice was to meet first the ordinary charges of mission work proper, including the allowances for lay catechists as well as for probationers and students, and then divide the surplus for the year amongst the most urgent cases of inadequate salary given to settled ministers. The supplements for which the Presbyterian Church of Nova Scotia were under engagement at the date of the Union amounted to £101 13s. 4d. per annum, viz., £50 for Annapolis, £25 for Clyde River, and £10 for Harvey—conditional in each case on the people giving £100—and £20 P. E. I. c'y for Covehead, on condition that the people give £100 P. E. I. c'y. Another case has been brought under the notice of this Board, in which a similar engagement lapsed because circumstances did not admit of the offer of supplement being accepted at the time; and the Board have no hesitation in recommending that Parrsboro' be offered a supplement of £20 on con-

dition that the people raise £100, in the event of a minister being settled there. In the Free Church there were no specific engagements beforehand, and the amount given varied from year to year—the average for four years, from 1857 to 1860, inclusive, being £90 per annum. The Board recommend that on the present occasion each case be dealt with according to the practice of the Church to which it belonged—that the engagements of the Presbyterian Church of Nova Scotia be implemented, and that the sum of £90, if the state of the funds admit of it, be distributed among the aid receiving congregations of the Free Church. The Board have already agreed that £20 be given to Charlottetown congregation (Mr. Sutherland's) for the past year. The other congregations on last year's list are Brown's Creek, Woodville, Baddeck, Porter's Lake, and Western Cornwallis. £70, if divided equally amongst these, would yield £14 for each. If that amount cannot be spared, the allowances must be made smaller. The Board further recommend that for the future the plan of naming a fixed sum beforehand, and requiring evidence that the people have fulfilled their engagements before payment of said sum can be claimed, be extended to all aid-receiving congregations, as this system is well adapted to stimulate the people to a faithful and punctual discharge of their duty,—it being understood, however, that the obligation to pay the full sum named, even when the condition has been implemented, is dependent on the existence of available funds, as it would be an unwise and unwarrantable policy to place the Board under the necessity of incurring debt.

AID IN CHURCH BUILDING.

This department, as a charge on the Home Mission Funds of the Synod, was peculiar to the Presbyterian Church of Nova Scotia, just as the employment of catechists was peculiar to the Free Church. It does not seem to have been carried to any great extent, being limited to peculiarly necessitous localities, and the usual, if not uniform grant to one place, being £10. One such grant has been given, by this Board—to the North River section of Mr. Baxter's charge.

Two applications for aid, in the way not of permanent grant but of loan, were made to the Board. They were impartially dealt with in the first instance, for both were declined. One of them, however, was repeated, with urgent reasons for compliance, and the Board consented to give the loan, on condition that interest be paid—there being no funds on hand except Mr. Matheson's legacy, which was not properly available for such an object. This condition, however, was refused: and the question of granting the loan without interest was left to be disposed of by the Synod itself.

The amount of Mr. Matheson's legacy to the Board was £200. The application of it was limited, by Will, to "payment of the expenses of young ministers engaged in Home Missionary labours." Up to the present date £46 4s. 0d. of it have been thus applied; leaving a balance of £153 16s. 0d.

By order of the Home Mission Board,

ALEXANDER McKNIGHT, *Convener*.

FOREIGN MISSIONS.

LETTER FROM REV. S. F. JOHNSTON.

Tana, Port Resolution, September, 1861.

REV. JAMES BAYNE,—DEAR SIR.—Since the date of my last letter I have been variously employed—yet I trust always occupied so as to advance the work which brought me here. A portion of this time was spent in the *John Knox*, in her trips to the adjoining isles—in visiting schools—in attending native missionary meetings on Aneiteum, and so on. Time thus passed away rapidly—most pleasantly, and I trust profitably. I do feel grateful that I have been permitted to behold the happy and glorious results, which have been effected here through the blessed Gospel. In travelling thus, I have gained some experience, which may

hereafter turn to good account. The native missionary meetings were delightful, and their results I trust will powerfully stimulate our people at home, to increased efforts, for the spread of the Gospel in these Seas. A people so recently reclaimed from heathenism, darkness and degradation, now engaged in the extension of the Redeemer's Kingdom, is a fact that demands the liveliest gratitude. In these results you have tangible evidence that the day is not far distant when the Aneiteumese will support the means of grace among themselves.

Sept. 10th, Monday.—We sailed for Tana, leaving many to whom we had become much attached, and who appeared equally attached to us. I may say in one word, that our stay on Aneiteum has been most pleasant—pleasant in our intercourse with the Mission brethren and the natives—pleasant in the kindness we received from all—and pleasant in the growing sense that our time there has been most profitably spent.

Mr. Geddie accompanied us. We made an attempt to land at Mr. Matheson's station, but the wind increasing we were unable to effect a landing; were blown out of our course, and did not reach Port Resolution until Wednesday a little after dark. And now, we have reached our destination. In all the way in which we have come, we have seen the hand of Him, who said, "Lo I am with you always, even unto the end of the world." We are thus, encouraged to believe that our presence here is in accordance with His blessed command, has His sanction, and that He will be with us still.

Here we hope to spend the rest of the days allotted to us, in this vale of tears. Henceforward, therefore, it will be our duty to give you a faithful account of our labors on this dark island, the condition of the wretched people, the state of the work of evangelization, and such other items of information as may be instructive or in any way calculated to excite interest in this sacred cause—the work of God on this isle. But how difficult to portray before the mind, so as to give an accurate impression of things unseen—never seen. It is one thing to read about these isles and islanders, and quite another thing to see, and live among them. Permit me then, in a few words, to state the principle which I hope shall guide me in all my future communications to you. I purpose so far as I have ability, to present before the Church the Mission Work as it is—the bright side and the dark side—the encouraging and the discouraging. I lean upon the prayers of our people at home—upon these the success of the work largely depends. But I ask, can our people pray appropriately and earnestly for the advancement of a cause, respecting the real state of which they are not accurately informed? Surely not. The prayer of *ignorance*, must ever be an inappropriate, inefficient prayer. Hence, the efficacy of the prayer of our people, on behalf of the Mission on this island, must ever largely depend upon the fulness and accuracy of the information they receive respecting this work. If then, our letters at any time, are dark and gloomy; let them be a stimulant to earnest prayer. If bright and cheering, let them be a matter of gratitude and thanksgiving.

Though my experience of heathen lands, is only commencing; yet I have seen enough to make me realize in quite a *new* sense,—the awful, the dismal darkness, the consummate degradation and awful wretchedness of heathenism. Such is Tana! Poor Tana! Long has she resisted the efforts which have been put forth to give her the light and blessing of the glorious Gospel. Some have been driven from the field; others have suffered cruel death; others have fallen on the field, others have endured trials seldom equalled. Still they resist, still they refuse to receive the Gospel message, and threaten the destruction of all connected with this work. Shall all this loss of life, these sufferings, trials, labours and prayers be lost? Surely not. Doubtless the happy harvest will come, when the sheaves shall be gathered with great rejoicing. But it still looks dark. I speak the minds of all the brethren in Tana, when I say we have no evidence that there is a single person of this dark isle, who is living under the saving influence of Divine Truth. But I do fondly hope that the work of preparation for this glorious change is going on. The Tanese are divided into numerous tribes or clans, that live in a state of enmity, ever fighting with and devouring each other. At present these petty fightings have ceased—peace is universal. This we regard as quite a new era in the history of Tana. Cannibalism also, so

far as known to us, is at an end. The strangling of widows on the death of a chief, has received a check. On this side of the island the Sabbath is acknowledged, and a large number of the people cease from labour. These changes are the results of God's blessing upon Missionary efforts, and are preparing the soil for the seeds of Divine Truth. Remember, we only speak yet of the work of preparation going on. The people still live in the love and practice of the most vile and brutish sins—sins which it is a shame to mention.

In regard to ourselves we are fully occupied with the language. Here we have various difficulties to contend with which are unknown to the learners of *written* languages. The lexicon, the grammar, the translation, the teacher, &c., are all wanting. You hear a jargon of strange sounds; but have no means of ascertaining their meaning. This chaos of sounds, you have to learn, to analyse, to classify, and to apply to a purpose entirely new. This is our present work—difficult in the extreme. We find the knowledge which we acquired of the Aneiteumese to be of great service.

Mr. Paton and I have made some efforts of late to extend our influence on Tana. The *John Knox*, a few weeks ago, was placed at our disposal, in order to aid us in this work. We sailed in her for the purpose of holding communication with all the various ports of Tana accessible by water. We left Mrs. Johnston *alone*—amid a savage people; and without an individual to whom she could speak.

Were the circumstances under which she was left, fully stated—perhaps this would be considered an act on her part of humble faith and Christian heroism, equal to that which on some occasions have made a loud sound in the world.

We first visited Anina, where we saw many evidences that the work of God is prospering in the hands of Aneiteumese teachers. The people earnestly solicited us to remain and teach them. They urged that it was not fair to have two *Missis* at the harbor, and none on their island—that the Tanese were very bad, that they hated *Missi*, that the people here loved *Missi*, and would listen to his word, and when they got more light, would go and help to teach the Tanese. We remained on shore some hours, endeavouring to strengthen the hands of the teachers, and left quite delighted with what we saw.

We failed in holding communication as frequently as we had hoped with the Tanese, as we sailed along the coast. On the second day we reached Wacus or Black Beach, which is a good anchorage, and next in importance to the harbour. The people seemed quite alarmed at our approach; drew up their canoes; and fled to the bush. You will remember that this is the place where several bloody collisions have taken place between the natives and foreigners. Here H. M. S. Iris lost one or two men, in return fired upon the natives, and spent several days in destroying their plantations, houses, &c. No foreigners dare land here unless well protected. Such is the harbour in which we lay, and such the people with whom we were endeavouring to hold communication. We lay at anchor here all night, and until about 10 o'clock, A. M., next day. All our efforts to induce them to come off to us seemed to be ineffectual. At length, when we were about giving up in despair, a canoe with the principal chief and three others was observed advancing towards us. With much difficulty we induced them to come near. We gave them some presents, which seemed greatly to remove their fears. We explained to them, as well as we could, our object in visiting them. Persons visiting for the single purpose of doing them good seemed to be quite a new idea to them and filled them with astonishment. When they were leaving we jumped into their canoe—placing ourselves in their power, and under the protection of Him whose cause we were endeavouring to advance. When we reached the shore the chief explained to his wondering people our object in visiting them, who, when they heard, received us with open arms, conducted us to their *eruhonu*, where we soon had a crowd around us. After conversing with them for some time we held worship with them, where the Only Living and True God was never before acknowledged. When we were leaving they offered us presents of various kinds, offered land for mission houses, &c. We refused their presents, wishing to impress upon their minds that our single object

in coming was to do them good. The winds being unfavourable we proceeded no farther, but headed homewards, which we reached on Sabbath morning.

We hope that our visit will open up a station at Waesus, from which point we will be able to operate upon that half of Tana which has not yet, to any extent, been brought under mission influence. True, the impressions we made upon their dark minds may pass away as a fleeting shadow, but let us water them with our prayers and use the means and He who disposed these savages to receive us kindly, and to request some one to teach them, will deepen the impressions made and prepare some one to occupy the field and to stand up for and publish the Truth as it is in Jesus. The *John Knox* will visit it again in the course of a few weeks and station two Aneiteumese teachers there. If everything goes on prosperously it is probable that in the course of a few months we may have a station there.

The difficulties which beset your mission on Tana are many and complicated. *Babel's curse* has fallen with awful severity upon this people. The inhabitants are divided into a number of tribes occupying districts less in extent than our counties—each district speaking a different dialect. We have not yet been able to ascertain accurately the number of dialects spoken on this island. They are not less than *five*, and may be as many as *eight*. The dialect spoken on that part of Tana occupied by the mission at present is spoken by a larger number of people, and is more known over the island than any other. Just as in Nova Scotia you have the Anglo-Saxon, the Irish, Gaelic, German and French. But the Anglo-Saxon is spoken by far the largest number, and understood to a great extent by all those who speak the other languages. We hope to make one translation of the Scriptures do. For a time many difficulties will attend its introduction among those speaking a different dialect. Many will not understand. But we cannot entertain the idea of having a number, or even two translations for one island the size of Tana. The missionary who is stationed among those speaking a different dialect from the one selected for the translation of the Scriptures will have many trying and perplexing difficulties to contend with. It is quite probable this will be our position.

I hope that ere long we will be able to write you more fully and accurately respecting these things. Since writing the above I have been informed that a widow of a chief who died a few days ago was strangled last night. This cruel deed was done a short distance from the mission premises. Darkness and cruelty still reign triumphant on Tana.

The Rev. Mr. Paton, of the Reformed Presbyterian Church, gives an account of the trials and perils to which he and his native assistants are exposed in the island of Tana, one of the southern group in the New Hebrides. He describes the outbreak of war between the coast and interior tribes, which he himself stopped more than once at great personal risk. He had suffered from repeated attacks of fever; he even carried the gospel to the inland tribes who had been fighting with his own people. The following extract shows to what dangers this valiant servant of God is exposed. Nothing surely but confidence in the protection of God could sustain him and his native assistants, apparently so calmly, in such a position:—

“About six weeks ago, again our people resolved to kill us all. They said they hated Jehovah and His worship, as it made them afraid to do as they had always done; but if I would give up visiting the villages, and talking with them at worship on Sabbath, they would like me to stop and trade with them, for they liked the trader, but they hated the worship. I tried to show them that it was for the worship exclusively that I had come to Tana, and was among them, and that I could not give it up, nor yet leave, for I loved them exceedingly, and sought their good continually. One chief who had spent many years in Sydney now spoke for all, and said, ‘Our fathers loved and worshipped the devil, and we are determined to do so, for we love all the conduct of our fathers. Mr. Turner came here and tried to break his worship, but our fathers fought him, and he left: they fought Peter, a Samoan teacher, and he fled; they fought and killed some of the Samoan teachers, placed on the other side of the bay, and their companions fled; they killed Vasa, a Samoan teacher, and his companions

left; we killed the last foreigner that lived on Tana before you came. We fought the Aneiteum teachers, and burned their house, and on each occasion Tana was good, they all did as they liked, and sickness left us. Now all the people are determined to kill you, for you are destroying our worship and customs, and we all hate Jehovah and His worship.' Some chiefs who had spent five years in Sydney, assembled with a large company of men and said, 'The people of Sydney belong to Britain, and they know what is right and wrong as well as you, and we have seen them fishing, cooking food, feasting and working on Sabbath as on other days. You don't cook your food, but you boil the kettle and make tea on Sabbath, and yet you say it is wrong for us to prepare our ovens. We have seen the people of Sydney guilty of conduct which you call bad, and which we love. You are one only, the people of Sydney are many; so you teach the Tanese lies for worship on Sabbath.' By receiving answers to a few questions, I forced them to contradict themselves so often that the people cried out, 'They are lying;' 'Their word is crooked;' 'Mese knows best.' Then, at my request, they all sat quietly till we conducted worship with them. A few days after, a number of people assembled at our house, and one man attacked me with his axe, but a Kaserumine chief lifted a spade that stood by, and protected me. Next day a chief followed me for four hours with his loaded musket, and, though it was often directed to me, God kept him from executing his purpose. I spoke kindly to him, and attended to my work as usual. A plot was formed to set my house on fire, and kill me in the attempt to escape, but one of my Aneiteum men made me aware of it, and we frustrated their purpose. One evening I was awake three times by a chief and his party trying to force the door of our house. They were armed with muskets, and next morning it was known all over the harbour that they had tried to shoot me, but were unable, as they felt feeble with fear. A few days after, the people of our nearest village attacked the Aneiteum teacher that lived among them, and a chief threw his kawas, which the man guarded from his head, by receiving a deep cut in his left hand. The chief then sprang upon him with his club, but the poor man got out of his hands, and reached the mission-house bleeding and exhausted, and followed by the howling savages. Hearing the noise, I ran out, and on seeing me he sat down and cried, 'Mese escape, and be quick, for they are all coming to kill you, and they have begun with me, for they say they hate Jehovah, and will kill us all.'" I dressed his wounds where he sat down, so as to keep them at a distance from the house, and after speaking to them, they soon disappeared in the bush. After keeping his bed for a fortnight, the teacher got so far over it that he is now able to walk about the mission-house. I insisted upon all the chiefs assembling and punishing the chief who abused the man; but how could they, for he only acted in accordance with the desire of all. They offered to present the teacher with a pig and some yams, &c., but I said no, bad conduct must be punished. After three weeks' talking about it, they tried him, and sent a deputation to inform me that he was under punishment, and that they would like me to go and speak with them. I went to the village, and spoke to the man and all assembled, showing how necessary it was that all bad conduct should be punished, and after receiving many fair promises from the chiefs and the man under punishment, I loosed him.

"We have succeeded in erecting a school and church in one. It is fifty feet, by twenty-one feet six. The studs are three feet apart, and fastened into higher and lower wall-plates by tenon and mortice. The neat roof is supported by three massy, round wood pillars sunk into the ground. The wood of the roof extends about three feet over the wall-plates, so as to form a verandah. It is thatched with sugar-cane leaf, which was all sewed on reeds about five feet long, with the rib of the cocoa-nut leaflet, by the wives of the three Aneiteum teachers here. The reeds, fringed with sugar-cane leaf, are laid on, one overlapping another about two inches, and each made fast to the rafters by tarred twist. For the present the walls are done with cocoa-nut leaf, which will be removed gradually as I get it plastered. It is not seated as in Scotland, the natives being accustomed to sit on the ground. The floor will be laid with white coral, and covered with plaited cocoa-nut leaf. The windows will be done with split bamboo, and had we only

twelve or fourteen windows for it such as we brought for our houses, it would be more comfortable, and a good large bell would add greatly to its importance in the sight of the natives. The wood was brought here by the 'John Williams,' and purchased on Aneiteum with about 130 yards of cloth, and 50 pairs of trousers, the gift of my late Bible class in Calton, Glasgow. The Tanese were exceedingly opposed to its erection, being determined that Jehovah should not have a house among them, and therefore they gave no assistance, but all the opposition in their power. They call it 'the house of Ihova.' Crowds of natives come daily to see it, it appears so very large compared with their little houses. It was opened for public worship last Sabbath morning, but, alas! the opening of a church excites little interest here. Owing to the sickness of a chief, at whose village many of our people were assembled awaiting his death, we had only five Tanese men, three women, and three children present, with the Aneiteum teachers and their wives. The house is free of debt. After the service was over we visited and conducted worship at ten villages; but the people were all unkind, supposing us to be the cause of much fever and sickness that at present exist among them and supposing the chief to be dying from witchcraft exercised by a neighbouring tribe with whom they wish again to go to war. But we spoke kindly to them and opposed their false notions, and hope they will be friendly next Sabbath."

The following later news (July last) shows, however, that light begins to dawn in the midst of this gross darkness. Mr. Paton had just visited Aneiteum:—

"On my return, I found things in a much better state than I expected, and I am glad to inform you that there are indications of important changes taking place among this people. Of late, I am sent for to attend the most of their war-councils and public meetings, and, through the Divine blessing, my advice is generally followed.

"Yesterday, at a great meeting, where the chiefs and many of the people for eight miles round were present, a party of chiefs were sent for me, and after I went, fourteen chiefs addressed the meeting. They all declared that they had done with fighting; that no more were to be killed for witchcraft, as it is a system of lies; that they could not make rain and wind, and food, as they professed, but that God made everything; that the talk of Tana was done or dead; and that this meeting had adopted the 'mouth of Missi and the Aneiteumese;' and that if all the banished tribes (the chiefs of which were present) would return, they would all become worshippers of God, and live in peace for the future. At this meeting there was not one to oppose these resolutions, but it will take time to prove if they are in earnest. However, it gave me great pleasure to hear their addresses, and to see the kindly feeling that was displayed by all. I will write more fully next time."

OTHER MISSIONS.

ONE OF "THE FIRST FRUITS OF ACHAA."

The following obituary notice is furnished by Dr. Goodell, and will call forth grateful as well as tender emotions in the reader. The subject of it was the father of Rev. Peter Constantinides, our Missionary in Turkey.

When we removed from Malta to Constantinople in 1831, Mr. Panayotes Constantinides was a book-binder, and worked for the Turks in the Mussulman quarter of the city. As soon as he heard of our arrival he came over to see us and bid us welcome. From some intercourse he had had with the

Rev. Mr. Hartley, an English missionary to Greece, but who had spent a few weeks at this metropolis, he had already become enlightened, and we found him much interested in learning what is truth. He visited us often, and soon ceased attending the ceremonies of the Greek church.

When I had occasion to make inquiry for some one to assist me in my translations, he was immediately pointed out as the most suitable person I could employ. He was then a good Turkish as well as Greek scholar, his employment having brought him into (for a Christian) very unusual connection

with the literature of the Turks. From that time to this he has been mostly employed in connection with our labors, either as a teacher or translator; sometimes also as dragoman to the American Legation, and once, for two or three years, in preparing, under our direction, suitable persons for the Lancasterian schools, which he was assisting to establish among the Turks.

We licensed him to preach the Gospel; and in calling men to repentance he made use of the Greek or the Turkish, as the occasion might require. Some of our very best Armeno-Turkish hymns were written by him. All the early petitions which the Protestants in their terrible persecutions presented to the Porte, setting forth their wrongs and asking for redress, were drawn up by him with great care and ability; and all Turkish letters and official documents that came to them in those times were translated by him.

After he began to assist me in the work of translation, he learned the Armenian alphabet, and was soon able to use it as readily as the Arabic in writing Turkish. He also learned so much of the language itself as to be able to understand preaching and conversation, and to consult Armenian authorities with advantage. With the English he became much more familiar than is common for a native; and the study of Hebrew he took up with so much zeal and perseverance that he became able to translate readily—or read directly into English, Turkish, or Greek—all the narrative parts of the Hebrew Bible.

The New Testament in Armeno-Turkish I had already printed at Malta, before I came to Constantinople; but I had his assistance in translating all the Old Testament, and then in revising the New, and in carrying both of them through the press. In 1854 this edition was exhausted, and he assisted me in giving the New Testament another thorough revision.

GOING HOME.

We then commenced revising the Old Testament, and had proceeded with the printing to the 42d chapter of Isaiah, and with the revision to the first chapter of Joel, when he laid down his pen and said to me, with a smile, "*I am going home.*" And indeed he was already *almost there*. His health had been failing for many months, but he

worked on, till he could absolutely do no more. His disease was supposed to be cancer in the stomach.

Though he was naturally very timid, in his last days he feared no evil. His mind was filled with peace. His heart overflowed with thankfulness. He had, for the sake of Christ, forsaken the religion of his fathers; his first wife had had no sympathy with him, and his older children had left him; but he said to me, the last week of his life, "I have received a hundred fold in this life; yea I have received more than a thousand fold in this life. From my own blessed experience I can testify, that this word of His is true."

When I spoke to him of the blessed labors in which he had been employed, he replied: "Yes, but they are not my Saviour. All my works I call only bad; I throw them all away; away with them, I cannot look at them; on every page I have written I see only sin; for salvation I look to Christ alone, and he is all-sufficient." I fell on my knees by his couch, and prayed that all the sins, with which every page of our translations had been stained, might be forgiven, and commended our brother affectionately to that Saviour who had come to take him to his own glorious kingdom.

And he has, I doubt not, gone to be with Joseph and David and Daniel, with James and John and Paul, with patriarchs and prophets and apostles, and with his and their Saviour, Jesus Christ; for with all these he seemed much better acquainted than he did with his nearest neighbors. With these latter he had not associated a hundredth part so much as he had with the former. His conversation had long been with those in heaven; and he seemed to us all to be going there, not as a stranger, but as a fellow-citizen with the saints, and as one of the same blessed household.

He had formerly expressed a great deal of anxiety about his family and his nation; but he lived to see one of his sons a missionary to the Greeks, in the service of the Nova Scotia church, and one beloved daughter employed as a teacher in the same blessed service. He fell asleep on the morning of March 11, 1861, and the following day, devout men carried him to his last resting place.—*Journal of Missions.*

THE GOSPEL AMONG THE LEPERS.

(From the *Church Missionary Glaner*.)

The following fragment is most touching; no one can read it without feeling what a wondrous instrumentality the gospel is. Our missionary at Birdwan, the Rev. J. Vaughan, informs us, in this extract, of his visits to the Lazar house in that city. We are reminded, as we read it, of the persevering labors of the Moravian brethren, first at Hemel-en-Aarde, a hospital for the relief of lepers, near Caledon, in the Cape-of-Good-Hope colony; and latterly at Robben Island, to which the establishment has been transferred. Nothing can surpass the self-denying efforts of these devoted men, and He who, of old, did not disdain to touch the leper when he cried unto Him, "Lord, if thou wilt, thou canst make me clean," has been pleased to make them instrumental in the conversion and salvation of many of these poor afflicted ones. We rejoice to find our own missionaries pursuing, with manifest tokens of the divine blessing, a similar course.

"At the beginning of this year I commenced visiting a Leper's Asylum, situated in the neighborhood of our mission station. The wretched inmates comprised some dozen Christians, and about sixty Mussulmans and Hindoos. Each class has a separate ward. The Christians were visited and instructed, but the rest of the poor creatures were neglected; I therefore gave my chief attention to the latter. At first I felt it not a little trying to the nerves. The scenes are most revolting, and one naturally shrinks from the contemplation of such frightful objects. I very much fear that a feeling of this kind deterred me from looking after them before. However, I determined to make a beginning this year in the strength of the Lord, earnestly imploring him to bless my poor attempts. He has granted my request to an extent which I hardly hoped for.

"My plan was to go from ward to ward, reading the Scriptures, and simply enforcing the truths of the gospel upon their attention. After a time I got one of the readers to help me in this work.

"Several months passed over before any thing hopeful appeared. For a

long time the poor creatures listened as though they heard not. The story was, indeed, new to them, but it awakened in them no emotions of surprise or concern. My unbelieving heart already began to doubt whether any good would result or no. At last, tokens of attention showed themselves, then of interest, then of concern. Two Mussulmans were the first-fruits. A little while after, a poor woman, a Hindoo, who had evidently been drinking in the word in silence, declared that she too must confess Christ. Very simple and sincere was her faith. Then two men, also Hindoos, made the same declaration. One poor fellow had no feet, the other no hands, but it was clear they had hearts deeply impressed with the power of the truth. 'Sahib,' said one with an earnestness and feeling quite unmistakable, 'there is only one thing I want. I know I am a great sinner, and I want to get hold of Jesus Christ.' I trust, I believe, he had already hold of him, and so had his friend. These two men have cheered me much. It is something to do one good to see them sitting on the floor listening, with countenances glowing with animation and delight, to the glorious truths of the gospel. The Spirit, I believe, is their teacher. He has shown them their guilt, and he has revealed to them the preciousness of the Saviour, and the joy of the Lord seems to be their portion. It is singularly pleasing to contrast their happy faces with their poor, maimed bodies.

"The next candidate was a grey-headed old man. Had I been asked who in the ward was the most unlikely to be brought to feel after God, no doubt I should have pointed to this very individual. He had been all his life an ignorant Hindoo; he had never received the slightest education; his understanding seemed dark and clouded; and, to crown all, he was very deaf, so that he always lost a great deal of what was said. But God took hold of him. He began to feel what he had never felt before, that he was a sinner. He felt an anxiety, which he had never known before, as to the eternity which awaited him. He scarcely knew how to reveal his new feelings; but he said enough to imply that he was in earnest about salvation. I placed him under a preparatory course of instruction prior to his baptism. I wished him, if he

could, to master the short catechism and the responses in the baptismal service. The poor old fellow did his best for nearly two months, his Christian leper friends helping him all he could: but it was of no use, Murthiram could not commit the portions to memory. His anxiety increased; he could bear it no longer; therefore, one morning, he came hobbling up to my door. 'Sahib,' he said with deep feeling, 'what am I to do? I have tried and tried, and I cannot remember the words. My poor head is heavy and thick; what shall I do? Won't you baptize me? I can't learn the words, it is true; but I know this, I am a poor miserable sinner, and I know that there is no Saviour but Jesus Christ. I know he shed his blood for me, and I only trust in his blood for pardon and salvation.' Then, folding his hands in an imploring attitude, he said, 'Do Sahib,

do baptize me at once.' I was quite affected by the old man's importunity, and, in the words of Peter, I exclaimed, 'Can any man forbid water, that he should not be baptized?' I at once fixed the hour for his baptism. At the same time I baptized also another, a Hindoo woman, who had been a candidate with himself. Thus within the last few months have seven of these poor miserable creatures been gathered into the fold of Christ. Very loathsome and repulsive are they to the eyes of man, but I am persuaded that some of them are now lovely and precious in the sight of the Lord. Their poor bodies are truly so many masses of corruption, but inwardly they are washed, they are sanctified; and the Holy Spirit of God will not scorn to tabernacle with them. I know of no objects of suffering more to be pitied than these

FIRESIDE READING.

THE TWO GIVERS.

There was once a collection for Foreign Missions at the church door, and all the people as they passed by dropped their contributions into the plate.

The richest man in the congregation put in a five pound note, and a poor little girl, who came in immediately after him, put in a penny.

Men were looking on, and, as the rich man's money was laid on the plate, they admired the liberality of the gift, but they took no notice of the poor little girl's penny.

But Jesus and the holy angels were looking on too, and they were not like the elders that stood by; for they noticed the little girl and her penny, but took no notice of the rich man and his five pounds. And why?

That same morning the rich man said to himself, "What shall I give to this collection for Foreign Missions? I must give a five-pound note, for that is what will be expected of me, and I wish my subscription to be above all the others."

That same morning the little girl had been reading her Bible, and had seen

there the story of the love of Jesus, and she loved Him in return. She thought within herself, "If Jesus did so much for me, oh! what can I do to show my love to Him? There is to be a collection for the Foreign Missions this day, and I have only a penny; but I will give my penny for Jesus' sake, and it may be He will accept it from me, for I love Him very much."

The little girl took the penny and kneeling, prayed thus for a blessing:—"Oh, my God! here is a penny which I wish to give to thee. Oh, take it, Lord, although I am not worthy to give it, and bless it so as to make it do good to the poor heathen."

The little girl when she put in her penny never thought about the men that stood by. She saw gold and silver on the plate, and as she felt how little was her offering, she felt also how good it was in God to permit her to give it, although it was small.

There was a meeting for prayer in the Sabbath School that same evening, and the heathen were not forgotten in the prayers. But the little girl especially was very earnest that God

would send his gospel to the poor heathen. She followed her penny with her prayers.

The two givers had their reward. The rich man was seen of men and was greatly admired. His offering made the collection mount up higher than the offerings of many others, and the elders spoke about it. But that was all. He paid five pounds for the praise of men, and he obtained it.

The little girl also was rewarded for her penny. Her heart was enlarged; her love became stronger; her zeal for Jesus increased. Was this all? This was not all; and yet this was more than the rich man got for his five pounds.

Jesus wrote down upon his loving heart a memorandum of the prayer, and also of the penny, because it was really given to him, and opposite the entry stood the words, "Ask, and it shall be given you;" and further on, "Whosoever shall give a cup of water to drink in my name, verily I say unto you he shall not lose his reward. He shall receive a hundred fold in this life, and in the world to come life everlasting. Thy Father, who seeth in secret, Himself shall reward thee openly."

A WORK FOR SINGLE WOMEN.

Few that have not made the matter a subject of special inquiry, are aware that a great revolution has taken place in the course of the present generation, in regard to the employment of women as teachers. The "dame" school has been indeed an "institution," time out of mind. But the employment of women as they are now employed, in doing three-fourths, if not four-fifths of all the teaching in our public schools, and for boys as well as girls, is mainly the work of the last thirty years, and the first decided impulse in this direction was given in the city of Philadelphia.

Circumstances seem to indicate that a similar revolution is now begun in regard to missionary labors among the heathen. It is no new thing indeed for ladies to go on foreign missions. But those who have thus gone heretofore, have gone as *wives*. The present movement is to send out *single* women as missionaries, to act mainly as Bible readers and teachers. When this pro-

ject was broached once before, it was objected that the contempt in which the heathen generally hold the female sex, would render it impossible for women to operate among them with success. Mrs. Mason, in Burmah, has demonstrated that this prejudice may be overcome.

The following incident told by a son of Mrs. Mason, shows the strength of this heathen prejudice:

"Did you ever see an elephant?"

"Yes, I have."

"Well, I have seen a great many; and one day, when we were away off in Toung-hoo, the Karens brought down a great elephant for mama to ride on. She was going up to Kanee after timber for the school house. The elephant's name was Bolo. So they said: "Men-long, Bolo!" and Bolo knelt right down, supposing that some men or boys were going to get on, but as soon as he saw mamma coming near, he got up very quick, and shook his broad ears, which looked like great fans. Then the Karens brought a ladder for mamma to get on, and made him stand still, but just as soon as she stepped on to the rounds he began to shake and rock his great sides like a small mountain rocking. So he shook the ladder off, and wouldn't let ma get on at all—and all because he was a *heathen elephant*, and wouldn't be seen carrying a *woman*!"

To show how a little womanly tact and perseverance may overcome this prejudice, Mrs. Mason relates the following incident:

A large band of Karen chiefs from the mountains came to her school one day, imploring her to send a teacher back with them, to instruct their people. As the only male assistant was then absent, she offered them a young woman in his place.

"A girl!" they exclaimed in contempt, as they towered to their full height in scorn. "A girl, indeed!" To which Mrs. Mason gently replied: "Oh, never mind, you need not take her, but come and hear the school recite." This they consented to do, and soon became deeply interested in the examinations of one of the brightest girls, which, while drawing forth the ready replies of the scholars, also elicited commendations of her own attainments. Soon they stepped hurriedly forward, saying with eagerness, "We'll

have her!" pointing to the monitor. Then ensued a struggle as to who should be the bearer of her slate, books, or bag, which very act proved a triumph over barbarism, it being considered a great degradation in India for a man to touch, much less carry, any article belonging to a woman. After proper guarantees had been given as to the protection of the young girl, they turned their faces homeward in great joy, although even on the way, neighboring clans honored the successful teacher by quarrelling about which of them possessed the better right over her services.—*S. S. Times.*

THE DUMB MISSIONARY.

The following beautiful prayer was composed by a boy aged thirteen years, who is deaf and dumb, and an inmate of an institution, in the west of England, where children who are thus afflicted are trained "up in the nurture and admonition of the Lord."

Lord, I pray thee hear my prayer! Give me the Holy Spirit. The Spirit of God can give me a renewed heart. I pray thee, the Lord God, to bless me. Spare me from danger. I wish to be a missionary, if the Lord God is willing to let me go to be a missionary. I am deaf and dumb: I cannot speak and hear. I will submit to the Lord, because the Lord made me so. I thank thee: "Even so, Father; for so it seemed good in thy sight." I pray thee bless the deaf and dumb pupils. Help us to love Jesus the Saviour. Wash away our sin in the blood of Jesus Christ. Comfort our teachers. I pray thee, help the teachers to teach these deaf and dumb pupils. Help me to teach the poor deaf and dumb people in heathen lands. The Lord guide me to go to foreign countries. The Lord take care of me from cruel people. Bless my mother and brothers. Comfort her. Help her to work. Give her food and clothes. Help me to resist Satan. Make me more happy. The Lord can make me happy—more than the world, if the world make me unhappy. I am young, I am ignorant. "Give me now wisdom and knowledge." I thank thee, because the Lord makes me well and strong. Hear my prayer, for Jesus' sake. Amen.

It might not be likely that this boy should ever visit heathen countries; but in heart he was a missionary, and by his prayers, it may be, did more to bless the heathen than many who, without prayer, profess zeal in the missionary cause.

HEATHEN CRUELTY.

An English missionary lady in India, speaking of a tour, says; "We witnessed sights one day which made me feel quite sick and faint, though comparatively used to them; and they had just the same effect on the children, who loathed their food, saying, 'Oh, mamma let us go away from this horrible place.' These sights were, many human bodies floating down the Ganges, in various stages of decay. But we saw worse than this.

"As our boat drifted down the stream, I observed a little group, consisting of two men, a woman, and a child, who were sitting by the bank of the river, talking together very unconcernedly. When we came nearer, I saw that they had placed a poor young woman on the wet, muddy shore, with her feet touching the water. Her mouth was thickly besmeared with the sacred earth, and on her eyes they occasionally poured a little Ganges water. My hope was that the poor creature was already dead; and *Ram Chondro*, the catechist, who was with us, called out: 'Of what disease did that woman die?'

"'Oh,' replied one of the men, 'she has had the cholera, but she is not dead yet; that is what we are waiting for. As soon as the breath leaves her body, we shall throw her into the river and go home.'"

"*Ram Chondro* jumped on shore in a moment; he had studied native medicine, and understood cholera cases well. 'Although you have placed that poor thing's feet in the cold water,' he exclaimed, 'they are neither cramped nor blue; she would recover if you took her home, and tended her carefully; take her out of the water directly.'

"They shook their heads. 'No, thank you; when we want your advice, we will ask it; till then, leave us alone.'"—*Juv. Miss. Mag.*

SEMINARY.

1861.				
June	24	From Knox Ch. Pictou, 54s. 9d.; Melville Ch. E. River, 10s. 3d.	3	5 0
"	25	" Cavendish and New London, 67s. 10d.; Bedeque, add. 1s. 10 $\frac{1}{2}$ d.	3	9 8 $\frac{1}{2}$
"	"	" Lawrence town, 10s. 5 $\frac{1}{2}$ d.; Lower Londonderry, 90s. 2d.	5	0 7 $\frac{1}{2}$
"	"	" Baddeck, C. B., 33s. 6d.; St. Ann's 50s.; Middle River, C. B., 25s.	5	8 6
"	"	" Juv. Miss. Soc'y, Maitland, 20s. 6 $\frac{1}{2}$ d.; 9 Mile Riv. Con. 167s. 10 $\frac{1}{2}$ d.	9	8 5
"	"	" B St. Peters, 61s. 8d.; Bay Fortune, 9s. 9 $\frac{1}{2}$ d.; Princetown, ad. 69s. 2d.	7	0 7
"	"	" Shubenacadie, Gay's River and Lower Stewiacke	11	19 1
"	"	" 5 Mile River 1st Cong. Maitland, 12s. 8d; do. 10s.	1	2 8
"	"	" Hopewell, W. B. 120s.	6	0 0
"	"	" Mrs. Campbell, S. Hill, 5s.; Central Church, W. River, 87s. 6d.	4	12 6
"	"	" Economy and Five Islands, 24s.; Upper Stewiacke, 161s. 4d.	9	5 4
"	28	" Upper Sett. E. B. E. River, 40s.; Sherbrooke. St. Mary's 100s.	7	0 0
"	"	" Glenelg, 90s.; Caledonia, 58s.; James Tait, Canso, 3s.	7	13 0
"	"	" Amount from Mr. A. K. MacKinlay to date	33	14 7
July	1	" Robert Smith, Truro, 5s. 2 $\frac{1}{2}$ d.; add. from 9 Mile River 4s. 1d.	9	3 $\frac{1}{2}$
"	"	" Additional from Kennetcook 1s. 3d.; do. from Gore, 14s. 8 $\frac{1}{2}$ d.	15	11 $\frac{1}{2}$
"	"	" Newport Cong. 120s.; Collection, James Ch. N. G., 123s. 10d.	12	3 10
"	"	" A well wisher residing at Lochabar per Mr. Adam McKay	1	0 0
"	"	" Sydney per Rev. Dr. McLeod, 90s.	4	10 0

HOME MISSION.

1861.				
June	24	From Knox Ch. Pictou, 50s.; Melville Ch. East River, 10s. 4d.	3	0 4
"	"	" Cavendish & New London, 44s 10 $\frac{1}{2}$ d; Prince St Ch Pictou, 371s 6d	20	16 4 $\frac{1}{2}$
"	"	" Woodville, 8s 11d; Bedeque add 5s; Clyde Riv. & Barpton 43s 9d	2	17 9
"	"	" Baddeck, C B, 50s 9d; St Anns, C B, 120s.	8	10 9
"	"	" Juvenile Missionary, Chatham, N B, 43s 2d	2	3 2
"	"	" N. Cornwallis, 40s; Maitland Juv. Miss. Soc'y, 10s 11 $\frac{1}{2}$ d	2	10 11 $\frac{1}{2}$
"	"	" 2d Cong. Maitland, 59s 2 $\frac{1}{2}$ d; Lower Londonderry 188s 3 $\frac{1}{2}$ d	12	7 6
"	"	" Strathalbyn P E I, 29s 8d; Lunenburg & Stations 65s.	4	14 8
"	"	" Nine Mile River, Gore & Kennetcook, 120s; E. St. Peter's 58s 11 $\frac{1}{2}$ d	8	18 11 $\frac{1}{2}$
"	"	" Bay Fortune 58s 11d; Middle Stewiacke & Brookfield. 200s	12	18 11
"	"	" Shubenacadie, Gay's River and Lower Stewiacke 123s 2 $\frac{1}{2}$ d	6	3 2 $\frac{1}{2}$
"	"	" West Bay, C B, 22s 5d	1	2 5
"	"	" Ladies Soc'y Mt. Dalhousie, West River Congregation, 55s 4d	2	15 4
"	"	" Hopewell, 60s; Central Church, West River, 61s 6d	7	1 6
"	"	" Ladies Penny a week Society, R. Hill, 33s 9d	1	13 9
"	"	" Young People's Rel. and Ben. Soc'y, Central Ch. W. River	1	10 0
"	"	" Upper Londonderry 73s 5 $\frac{1}{2}$ d; Economy and Five Islands 56s 4d	6	9 9
"	"	" Upper Stewiacke, 150s; Upper Sett., E. B. E. R., 50s	10	0 0
"	"	" Sherbrooke, St. Mary's, 46s 3d	2	6 3
"	"	" Earlton, W. Branch and R. Hill,	3	8 3
"	"	" Blue Mountain and Barney's River	4	11 7 $\frac{1}{2}$
"	"	" James Tait, Canso, 3s; Wallace, 49s 5 $\frac{1}{2}$ d	2	14 5 $\frac{1}{2}$
"	"	" Collection Dartmouth, 40s 6 $\frac{1}{2}$ d; Missionary Association, do. 56s 3d	4	16 9 $\frac{1}{2}$
"	"	" Amount received by A. K. MacKinlay	42	17 10
"	"	" Amount received from R. Smith	8	6 7 $\frac{1}{2}$
July	4	" Newport 120s; James Church, New Glasgow 128s 10d	12	8 10
"	"	" Ladies Religious & Benevolent Society, New Glasgow	3	0 0
"	"	" Rev. J. Fraser, Boulardie, 200s; Sydney, per Rev. Dr. McLeod 320s	26	0 0
"	"	" A well wisher of the Church, Lochabar, per Mr. Adam McKay	1	0 0
"	"	" Legacy of the late Charles McKay, R. Hill	3	6 8

FOREIGN MISSION.

1861.				
June	24	From Blue Mountain, £10; Barney's River, £5	£15	0 0
"	"	" a Friend per Rev. A. Ross, 20s; col. by Miss G. McQuarrie, 21s. 3d.	2	0 3
"	25	" Cavendish and New London	8	5 5
"	"	" Prince Street Church, Pictou	18	14 8 $\frac{1}{2}$
"	27	" Bedeque, additional, 5s.; Lawrence town, 20s.; Baddeck, 99s. 10d.	6	4 10
"	"	" Clyde River and Barrington, 27s.; St. Ann's, C.B., 300s.	16	7 0
"	"	" Whycooanah, 340s.; Middle River, C. B., 60s. 6d.	20	0 6
"	"	" Chatham, 305s.; Maitland Juvenile Missionary Society, 40s.	17	5 0
"	"	" Salmah Juvenile Miss'y Society, 13s. 3d.; Rockville do, 30s. 10 $\frac{1}{2}$ d.	2	4 1 $\frac{1}{2}$
"	"	" Pictou Island, per Rev. T. Downie, 20s.; Londonderry, 248s. 3 $\frac{1}{2}$ d.	13	8 0 $\frac{1}{2}$
"	"	" Strathalbyn, 32s. 10d.; Lochaber, 30s.; Lunenburg & Stations, 65s.	6	7 10
"	"	" Nine Mile River congregation, 200s.; East St. Peter's, 89s. 2 $\frac{1}{2}$ d.	14	9 2 $\frac{1}{2}$

June 24	From	Fortuno Bay, Prince Edward Island	1	10	1½
"	"	Middle Stewiacko and Brookfield	20	14	8
"	"	Shubennacdie, Gay's River and Lower Stowiacko	17	3	4½
"	"	Hopewell, £9 13s. 5d.; West Bay, C.B., £8 18s.	18	11	5
"	"	Malagawatch, C. B., 27s. 2½d.; Central Church, W. R., 7½s. 4½d.	5	1	7
"	"	U. Londonderry, 73s. 5d.; Economy and Five Islands, 136s. 11d.	10	10	4
"	"	Upper Stewiacko	13	0	0
"	"	Ladies' Society, W. R. cong'n, 51s. 7½d.; Woodville, P.E.I., 20s. 4½d.	3	12	0
"	"	U. Settlement, E.R., 70s.; Earlton, W. Branch and R. Hill, 126s.	9	16	0
"	"	St. Mary's, Sherbrooke, 200s.; Gleneig, 250s.; L. of S. Water, 20s.	23	10	0
"	"	Caledonia, 150s.; James Tait, Canso, 15s.; Wallace, 97s. 0½d.	13	2	0½
"	"	West Cornwallis, 109s. 1½d.; Dartmouth congregation, 38s. 6d.	7	7	7½
"	28	St. Andrew's Church, St. John's, Newfoundland	1	6	3
"	"	amount received by A. K. McKinlay to date	97	18	0

July 1	"	Committee of late Free Church, per Rev. J. Stewart, viz:			
		Two Bank Deposit Receipts	£291	15	0
		Lent 416s.; Cash on hand, 124s. 8d.	27	0	8
			£318	15	8
		For Demirdesh account	95	17	3
					222 18 5

		Interest on Deposit Receipts when drawn			
"	"	Synod of New Brunswick, per do.	28	13	0
"	"	Brown's Creek, P.E.I., 47s. 6d.; Mrs. R. McNaughton, F. P., 10s.	2	17	6
"	"	R. Smith, Esq., Truro, 288s. 1½d.; F.W. Kelly, Cornwallis, 2s. 6d.	14	10	7½
"	4	Add'l N. M. River, 4s. 0½d.; Kennetcook, 1s. 3d.; Gore, 14s. 8½d.	19	11	½
"	"	Three Boys, Brothers, Duncan, Walter and Donald, Mabou	7	6	
"	"	Sydney, Cape Breton, per Rev. Dr. McLeod	35	0	0
"	"	a well-wisher of the Church residing at Lochaber, p. Mr. A. McKay	1	0	0

SPECIAL EFFORT.

1861.					
June 27	From	Middle Settlement, Musquodoboit, 60s.; L. Londonderry, 12s. 6d.	3	12	6
"	"	Middle Stewiacko and Brookfield	8	13	9
"	"	Rob't Gammell, 20s.; James A. Logan, 20s.; John Deyarmond, 20s.	3	0	0
"	"	John Johnston, 20s.; Robert Deyarmond, 20s.; W. K. Gammell, 10s.	2	10	0
"	"	James Millar, 5s.; James Graham, 5s.; Mary Johnston, 5s.	15	0	
"	"	Mary Logan, 5s.; Hugh Dunlap, Esq., 200s.; James T. Dunlap, 50s.	12	16	0
"	"	John Fulton, 20s.; John Deyarmond, 20s.; John Johnston, Sr., 20s.	3	0	0
"	"	A. Gammell, 10s.; R. Gammell, 10s.; David McGill Johnston, 10s.	1	10	0
"	"	W. Fulton, 20s.; collected by Samuel Cummings, St. Mary's, 20s.	2	0	0
July 4	"	James McLaren, Kennetcook	1	0	0
"	"	amount received from A. K. McKinlay	25	18	7½

DEMIRDESH.

June 24	From	John Bannerman, B.R., 10s.; Lagan Sabbath School, 12s. 8d.	1	2	8
"	27	Bedeque, add'l, 2s. 6d.; Princetown, add'l, 2s. 6d.		5	0
"	"	Cape North, Rev. D. Sutherland	3	0	0
July 1	"	Committee of late Free Church	95	17	3½
"	"	Robert Smith, Esq., Truro	11	1	7½

FOR MR. GEDDIE'S CHILDREN.

Juvenile Missionary Society, Chatham		3	1	
Young Ladies Society, West River, Picton		7	6	½
Caledonia, St. Mary's		1	10	0

PROMOTING CHRISTIANITY AMONG JEWS.

Upper Londonderry		2	3	1½
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COLLEGE EXPENSES.

Lunenburg and Stations, 120s.; John Knox Church, N. G., 30s. 4d.		10	0	4
N. Cornwallis 40s.; Wallace 3s. 9d.; Blue Mountain and Blue River 52s. 2d.		4	15	11
West Bay, C. B., 22s. 4½d.; for College Fund 20s.		2	2	4½
Nine Mile River Section of Mr Cameron's Congregation	£14	10	9	
Gore do.	5	0	7½	
Kennetcook do.	7	6	6	
				£26 17 10½

Appropriated as follows, Foreign	£10	0	0	
Home	6	0	0	
Synod	2	10	0	
Seminary	8	7	10½	
				£26 17 10½

ABRAM PATTERSON, Treasurer,