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

AUGUST, 1868.

QUESTIONS OF THE HOUR.

The Pope has lately summoned a "General Council" to meet in Rome in December of next year. It is expected to be of more importance than any Papal gathering since the Council of Trent, three hundred years ago. The papal system is shaky from base to summit; and the new Council is summoned with a view to prop up the rotten edifice. It is thought probable that an attempt will be made to get the proposed Council to define the Pope's Temporal Power as an article of faith not to be called in question by any good son of the church. It is also expected that Infallibility will be defined as abiding in the Pope as head of the church. No doubt many other matters will be discussed, and plots will be concocted whose ramifications will extend all over the world.

The attitude of Austria towards the Papacy gives promise of a glorious future for that great empire. The trammels of the *Concordat* are burst asunder, and Austria acknowledges the rights of conscience,—freedom of worship, of education, and of the press. All religious denominations are placed on the same level in the eye of the law. The Pope's latest "*allocution*" was a fierce denunciation of these reformers. It is gratifying to see that, while the clergy of the Empire use all their power to support the Pope and thwart the liberal views of the Government, the people with wonderful unanimity and enthusiasm declare in favor of reform. This revolution in Austria is one of the most wonderful events of this century, and is the severest blow to the

prestige of the papacy since the French Revolution.

Universal attention was attracted throughout Europe by the inauguration of a splendid monument to Martin Luther, at Worms. The King of Prussia, most of the German princes, and representatives of nearly all the States of Europe were present. Queen Victoria sent a message by telegraph, expressing the sympathy and the congratulations of Protestant England. So large a religious gathering—and one so influential and significant—has not been held in Europe for many a day, if ever; for it is estimated that over one hundred thousand people were that day in the little town of Worms!

Three hundred years ago the Pope would have had the energetic aid of Austria to extirpate the "Lutheran Heresy;" but almost on the same day that the colossal monument of Luther was inaugurated at Worms the Pope was pouring forth his maledictions on the devoted head of recalcitrant Austria! Verily the world has advanced, in three hundred years, in the right direction.

France is becoming sadly priest-ridden, much as was the case during the last years of Louis Philippe's reign. The Emperor seems to have thrown all his influence into the scale in favour of the Ultramontanists. He is probably trying to gain sufficient influence with the clergy and the Roman court to secure the election of a Bonaparte to the Papal chair. He may be disappointed in his hopes; and it is certain that his present policy is full of domestic peril. Both France and Italy—countries that cling

to Romanism if not to the Pope—have never reached a position of solid domestic peace and safety:

The struggle between the Romanizers and their foes in the Church of England grows keener day by day. The Ritualists denounce the great Reformers as thieves, robbers, murderers,—miscerants compared with whom the worst monsters of the French Revolution were respectable! Clergymen of the Church of England preach and publish this sort of thing, and still the church cannot, or does not, spue them out. Many of the Bishops are far on the road to Rome. The mass, purgatory, worship of the Virgin Mary, and all the grossest superstitions of Popery are boldly celebrated and taught in Anglican churches!

Almost the only point on which all parties in the Church of England agree is to stand up for the Irish Establishment. It is probable, however, that the doom of the Irish Church will be pronounced at the polls before the lapse of three months. Neither the Irish nor the English Establishment, as such, can be said to be of much service to the cause of truth, nor need the separation of the one or the other from the State be viewed with regret. God in His adorable Providence is overturning, overturning, overturning—preparing the way for that Kingdom which is truth, righteousness and peace.

A large school of politicians and of ecclesiastics are in favour of the "levelling up" process in dealing with the churches; that is instead of taking away the endowments of the Irish church they would confer equivalent endowments on all other churches regardless of the distinction between "truth and error." They would, in the language of Dean Stanley, recognize and endow the religious sentiment of the nation. This monstrous policy is earnestly opposed by all consistent and enlightened Protestants, and we trust that in the new Parliament its advocates will be few. Unspeakingly better is the policy of doing away entirely with endowments from the State to religious bodies.

The Presbyterian church in Ireland takes a deep interest in the question of disendow-

ment, as it is not likely that the *Regium Donum* can long survive if Maynooth and the Established Church are swept away. The Presbyterian churches as a whole would not be seriously affected should the revolution be made complete, and every vestige of State support taken away.

The Union negotiations among Presbyterians appear to be advancing towards a favourable conclusion in Scotland, England, and America. Years may elapse before the Union programme can be carried out in its fulness, but the tendency is strongly and steadily in the right direction. While on the continent of Europe infidelity is committing fearful ravages among Protestant and Roman Catholic churches—while in England, Popery and Rationalism are sapping the vitals of the Established church, it is surely to be recorded, with devout gratitude to the Head of the church, that the different branches of the Presbyterian family are drawing closer to each other in the bonds of a sanctified brotherhood. The same may be said indeed, in some good degree, of all evangelical churches.

If error is bold and firm in its assaults on truth—if superstition and infidelity are rallying their forces,—we see on the other hand, all through evangelical Christendom, the apostles of the truth, the soldiers of Christ, pressing forward side by side, forgetful of old rivalries and resolved to fight the good fight of faith. Be it ours in our place, and according to opportunity, to give our little aid to the cause of truth and righteousness, of human progress and the glory of God.



OUR THEOLOGICAL HALL

Occupied a large share of the deliberations of the late Synod. A committee had been in counsel previously on the subject, but from various causes had not arrived at any definite conclusions; and after the opening of Synod this committee was enlarged so as to represent pretty fully every part of the church.

To open up the way for any change which the committee might see proper to recommend, Rev. Dr. Smith placed

his demission of the chair of Biblical Literature in their hands, and subsequently in Synod definitely resigned his Professorship, which the Synod accepted, entering on their minutes a suitable and well-earned testimonial to the value of his services.

But at this stage the Synod did not feel prepared to advance farther at present. It was determined that there should be three Professors, and their respective branches were arranged as may be seen in the printed minutes.

It was next agreed that the choice of a new Professor should be delayed for a year and remitted to Presbyteries for consideration.

Some arrangement in these circumstances required to be made for the present year. Three proposals came before the Synod—the first by Dr. Bayne,—That a number of Lecturers should be invited to fill up the blank for the year. The second by Rev. J. McG. McKay,—That Dr. Smith should be requested to occupy his chair for the ensuing term; and the third by Rev. T. Sedgwick.—That the whole subject be left in the hands of the Board of Superintendence.

This last resolution carried, and as the Board has already considered carefully the business remitted to them, and arrived at a conclusion, it seems desirable that the Church should have the earliest information on the subject.

The Board having met on the 9th of July, the minutes of Synod bearing on the subject were read.

The Board, after earnest deliberation, concluded that while they were not prohibited from pursuing either of the two courses indicated in the resolutions of Dr. Bayne and Mr. McKay, yet as the Synod declined, by vote, to sanction either of these propositions, it was their duty to inquire whether an arrangement might not be effected by which Dr. King and Professor McKnight might accomplish the work without throwing an undue amount of labour upon either, the latter undertaking the chief part of the work hitherto devolving on Dr. Smith.

Dr. King then offered to take Pastoral Theology and Homiletics, so that his en-

gagements for the approaching session would involve—

1 hour daily to Systematic Theology.

1 hour daily to Church History.

1 hour twice a week to Pastoral Theology and Homiletics, making two hours daily and three hours on *two* days of the week.

Professor McKnight expressed a readiness to give

1 hour daily to the Junior Hebrew class, or three-quarters of an hour if the class should be small.

1 hour daily to the Senior Hebrew class.

1 hour daily to New Testament Greek with Lectures on Hermeneutics twice a week, alternating with examinations on Jahn's Archæology, being three hours daily.

The Board felt that some such arrangement as this might prove satisfactory, but agreed to give time for consideration. The Secretary was accordingly directed to furnish absent members with a copy of this minute, and to request their presence or their views at the next meeting, when the subject would be determined.

The second meeting was held on the 23rd ult., when most of the members absent from the first meeting were present.

After prayer and deliberation, the plan proposed at the previous meeting was substantially adopted.

The question of Lectureship's, including some time from Dr. Smith, provided he should consent, was next considered and seen to be fraught with some advantages, but to the majority of the Board the difficulties connected with the successful working of such a scheme for a single year, appeared to preponderate, and prevented its adoption.

A committee was appointed to attend to the comfortable furnishing of the class rooms, preparatory to the opening of the Hall.



Home Missions.

REPORT OF THE BOARD OF HOME MISSIONS, 1868.

In laying their annual statement on the Synod's table, the Board would first give a simple outline of facts, explanatory of the number and employments of our Home Evangelists, and of their work, and will next crave a few minutes of the time of Synod, in remarking on the importance of this department of the work of the church.

The Board have held, during the year, nineteen meetings, all being required for the transaction of business, in distributing and hearing reports from the different classes of agents employed, and in attending to their remuneration.

OUR PREACHERS.

The first and the main class of agents employed by the Synod in Home Evangelization, consists of preachers of the gospel of our Lord Jesus Christ. The most of these are probationers licensed within a few years, but with a sprinkling of ordained ministers, who, being for the time without charge, serve the Lord and His church by itinerating. At the commencement of our Synodical year, we had eleven preachers on our list, but not so many at our disposal. The eleven were, Rev. Messrs. McDougall and John D. Murray, Messrs. James Sinclair, Simon Fraser, J. K. Bearisto, J. W. Nelson, Oliphant Christie, A. R. Garvie, Howard Archibald, Mr. Jas. D. Murray, and Mr. Stephen Lawson.

Mr. Sinclair first, and Mr. James D. Murray not long afterwards, were settled in congregations. Three retired on furlough for relaxation by travel or rest—Rev. J. D. Murray and Messrs. Bearisto and Garvie, —while Mr. Christie continued an invalid, declining in strength; and so our working corps in the autumn of last season was materially reduced. We have to record with grateful hearts, the manifestations of grace and mercy on the part of Him who walks in the midst of the seven golden candlesticks, holding the stars in his right hand, both in the revival of those declining and in the bringing forward of others, so

that our spiritual firmament has not been left in darkness.

Two of the preachers whose services were withdrawn for some months, Mr. Murray and Mr. Garvie are now settled pastors, and members of this Synod, after having given the winter months to the mission field, and the third, Mr. Bearisto, has been restored in great measure. It should be also noticed that Mr. McDougall was, at the commencement of the year, raised from fever, and, in fact, from the point of death, to receive and to accept a call from the congregation of Cow Bay.

CALLED HOME.

While the tokens of His care over the church were thus displayed in the restoration of several of her ministers, it pleased Him, in His sovereign wisdom, to call to Himself one of the most promising of our young men, Mr. Oliphant Christie, who, after a short and most acceptable probation, chiefly in Bermuda, was called to his rest. He longed to work for Jesus, but bowed to the divine will, and his thankfulness for the privilege of preaching Christ to sinners, even for one season, his submission, his peace and happiness in anticipation of death, call on all his fellow students, and on all of us to whom this grace is given, to prize more highly the glorious privilege of preaching Christ, and to work faithfully and earnestly while it is day.

ACCESSIONS.

Our accessions within the year consist of Mr. Hogg, who returned in September from travel in Europe; Mr. Logan, who gave aid during winter chiefly in the supply of Poplar Grove, and who gave himself, without reserve, to the work from the 1st of May; Rev. E. McNab, who having resigned his connection with the congregation of Yarmouth, has gone, by special invitation, for not less than six months to supply Mahone Bay, a section of Rev. Mr. Duff's congregation, likely soon to form a distinct charge; Messrs. Robert Cumming and Samuel Archibald, who have returned from Princeton, as licentiate of the Presbytery of New Brunswick in New Jersey, and Mr. Edward Archibald, also returned after a year's absence in Canada. These, with

Mr. Nelson employed during the winter in P. E. Island, Mr. S. Lawson in St. Stephen, and Mr. H. Archibald in Southampton and Caver Hill, and adjoining settlements on the St. John River, with Mr. Chase from Edinburgh, now prepared to deliver his trials, make up ten labourers ready to go forth and to sow the good seed of the incorruptible word.

THEOLOGICAL STUDENTS.

We are persuaded that the church has also derived very decided benefit during the year past from the second class of labourers, our students of theology, who have been, and still are, employed in ministering to the destitute as catechists and evangelists. They have been and are now chiefly employed in the supply of the Eastern shore, more especially between the congregations of Messrs. Waddell and McCurdy, of Bedford, Waverley, Mount Uniacke and Wine Harbour, the three places last named being good districts; also of West Bay, Cape North and Gabarus in Cape Breton, and of Baillie in the Presbytery of St. Stephen's.

At present there are six thus employed by the Presbyteries of Halifax, Pictou, Cape Breton, Victoria and Richmond, and St. Stephen; and of some of the places supplied during the past season, it might be truly said that they were the dark places of the land. In some localities on the Eastern shore more especially, the prevalent ignorance of divine truth, and of the way of salvation through the cross of Christ, the disregard of the Lord's day, and similar marks of heathenism, led the young evangelist in sorrow to say, "Surely the fear of God is not in this place."

GÆLIC CATECHISTS.

There are also nine Gælic catechists in the island of Cape Breton, who visit the sick with reading of the scriptures and prayer, hold readings and prayer meetings either in places where there is no minister, or from which the minister is absent. The places at which the Gælic catechists are placed are Cow Bay, Boularderie, Gabarus, Cape North, St. Ann's, Loch Lomond, Leitch's Creek, River Deny's and Malagawatch. We desiderate a fuller report of

their proceedings, the want of which may be supplied orally to Synod by members of the Presbyteries of Cape Breton, Victoria and Richmond.

IMPORTANCE OF THE WORK.

The Board desire to record their sense of the high importance of the work of Home Missions. If the gospel is the only message, and the spirit of the Lord the only agent, to *make new* the man, the nation and the world, then must *all* missions claim the attention of the church, as they are the hope of the world; but the missionary principle, in its bearings on *our own* cities, towns, and country, should command the first attention and hearty support of all our people.

If we are the Presbyterian Church of these Lower Provinces, our paramount duty is to carry the gospel to *all the neglected* in its inland settlements, and along its shores. If we study the example of the Prince of Preachers, we will find that He was pre-eminently a Home and a City Missionary. His ministry was a going over the cities, the towns, and the land of Judea. His message truly was wide as humanity itself. It was limited to no nation or tongue. It was to attract the people of all realms, but it was to begin within and work its way out, leavening as it went. The apostles began at Jerusalem, and *continued* to work in Judea, and Galilee, and Antioch, when the gospel went far beyond these limits, that they might hold what they had gained,—thus while lengthening their cords still strengthen also their stakes.

While deprecating the very idea of setting one mission against another, yet, as a Board of Home Missions, it is our imperative duty to keep the church in mind of its high obligation to see that its own kindred are within hearing of the message of salvation.

URGENT CALLS.

There are circumstances which, it appears to us, clearly indicate that the church should regard itself mainly and essentially as a *Home Missionary Church*.

One of these circumstances is, that it is in a *new* country, and evangelical labour put forth *now* will tell on its whole future history, and on all generations of its inhabi-

tants. "Just as the twig is bent the tree is inclined," is a saying, which applied in this connection, reminds us that a young and rising community may be *pre-occupied* by the gospel, and by evangelic influences fortified against infidelity and secularism, much more easily and successfully than *reclaimed*, after it has been left to lapse into semi-atheism. The mark of an evangelic ministry, and we make bold to say of a faithful Presbyterian ministry, is perfectly distinct and legible on many parts of these Lower Provinces; and with a very reasonable and perfectly practicable increase of liberality on the part of our people, and of zeal on the part of our office-bearers, there are many wastes in Newfoundland, in New Brunswick, in Prince Edward Island and Nova Scotia, which would soon become as Eden, and rejoice and blossom as the rose.

Another circumstance to be considered is that the country has already *taken a new start* in a career of progress. This is visible in all these Lower Provinces, but especially in the rapid development of the mineral treasures of Nova Scotia, and in the immense impetus given to education, so that we cannot expect to continue even to retain the hold we now have of the public mind and heart, without *pushing our Home Missionary agencies*. But, surely, this Body will not be content merely to *exist*, to retain its old congregations, and be content within its ancient landmarks. If not *more* honourable than its brethren, we, at least, expect to find her animated with so much of holy ambition as will dictate the prayer, "Oh, that thou wouldst enlarge my coast, and that thou wouldst bless me indeed!"

This blessing indeed—the blessing of God, the blessing which enricheth, which exalteth a nation is what the church should be ambitious to secure for the country in which it exists as a Divine Educator. The real welfare and true happiness of these Provinces do not depend, at all events, in the first degree on the progress of their manufactures and trade, nor on their extent of population, nor in any measure of external prosperity. These rest on *character*, and connect themselves with intelligence, morality, and the Fear of the Lord. What

more glorious mission can this church have than to mould the rising communities of the Lower Provinces, than to help to decide the fate and the future of our Acadia, to aid her progress and to sanctify her prosperity, to conserve her Sabbath, arrest the progress of intemperance, and to advance the reign of the King of Kings in our own beloved land? But these results will never flow from indolence and the parsimonious giving of cents. All who love Christ and their country must *work*, and a new standard of contribution must be acted upon.

ONE BODY.

In every large ecclesiastical body there will be large and also small congregations, churches of old standing and others recently formed, some wealthy and some poor, and yet all constitute *ONE BODY*. Unquestionably the pastors in the smaller, and newer, and poorer, are as well entitled to support as those in the larger, older, and richer congregations.

The payment of supplements is one step in the recognition of this great principle of justice and of finance. Whether a separate fund be instituted for the more successful carrying out of this great principle, or otherwise, this Board may be allowed to express their deep conviction, that the time has fully come when the sustentation principle must be practically recognized, when those receiving aid shall be distinctly recognized not as receiving alms for which they ought to be thankful, but the proper right of those who are bearing the burthen and heat of the day. If distinctions are allowed in honour, *they* are to be esteemed *most* honourable, who, for the Master's cause and love for souls, endure the greatest privations and self-denials, who make the nearest approach to Foreign Missionaries, and who are, in one word, *laying foundations* on which other men are to build. These men are the servants, not of one congregation, but of the whole church, its outposts and pioneers, to guard the hazard of our rear, and to open up, with hard labour, our advance. May their labours be at once blessed by the great Master, and appreciated by His church!

CLOSE.

In conclusion let us all remember that

success in the Home field, as certainly as in the South Seas and Trinidad, requires the mighty aid of the spirit of God. Our lands have been saturated with the early rains; and the latter rains will come in due time, in answer to prayer, and will ripen the growing corn. Let prayer ascend for the better rain in copious showers, let many pleading voices and praying companies "ask of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain, to every one grass in the field." O spirit of the living God, our parched and barren land awaits thy descent! Come down in answer to our prayers, and bless the souls and the labours of all our ministers, missionaries, catechists and people, that our valleys, and mountains, and plains, no longer lying waste, may be glorious with the richest verdure, and enamelled with the fruits of righteousness to the praise of the glory of thine unsearchable grace!

REPORT OF DEPUTATION TO THE PRESBYTERIAN CHURCHES IN NEW BRUNSWICK.

Appointed by Synod in New Glasgow, June, 1867.

In presenting their report your Deputation would, in the first place, desire to render thanks to Almighty God for all the goodness and mercy which He vouchsafed to them from the time they left their homes and congregations till the time they returned; and, in the second place, they would acknowledge their sense of the confidence the Synod reposed in them, and the honour they conferred in committing to them so weighty and responsible a work. Nor can they refrain from giving expression to their sense of the reception which they met with alike from ministers and people in every part of the province—so that from Chatham, where they began their work, to St. John, where they closed it, a wide door, and an effectual one, was opened to them, and so far as they are aware there were no adversities. There were only one or two mistakes made in their routes of travel, which, however, resulted in their failing to visit one of the congregations in the Presbytery of York, for which failure they have already expressed, and hereby do again express their regret. All their arrangements for service on Sabbath and during the week were carried out, and in every congregation,

and indeed in every section of every congregation, with only one exception, in which they laboured, everything testified to the deep, warm, loving interest which everybody felt in their visit and the object of it. The minute of Synod, anent their appointment, bears that they "gather and impart information respecting the condition of that part of the Church." The Deputation were convinced, and they acted on the conviction that it could not be statistical information that was required either to be gathered or imparted, since this was to be found in the statistical tables of the church; and, therefore, they did not, except incidentally, gather any such information, as they were persuaded this did not fall within their commission. If, however, the Synod understood otherwise, the Deputation have only to express their regret that they have failed to carry out this department of the work with which they were entrusted.

The Deputation commenced their labours within the bounds of the Presbytery of Miramichi on their arrival in Chatham, in company with the Rev. Mr. Pitblado, who was sent there by the Presbytery of Pictou for the two-fold purpose of dispensing our Lord's supper to the congregation of Chatham, and of ascertaining whether the injunction of Synod, respecting the use of instrumental music by them in the public worship of God, had been or would be obeyed. They met with a most cordial reception—a reception, however, to which it was felt by the congregation and the session on the one hand, and by the Deputation on the other, there was a serious drawback, in the absence of the minister, the Rev. Dr. McCurdy, who since then has ceased from his labours, and, as we believe, has entered into the joy of his Lord. It surely cannot be out of place to refer to the death of Dr. McCurdy and to the lessons which this event reads alike to the church and the ministry of the church. The church in her several congregations should learn from it to know more than ever those who are over them in the Lord, and admonish them and to esteem them very highly in love for their work's sake; and the ministry should learn from it more than ever to commend themselves and their work to every man's conscience in the sight of God, by becoming all things to all men, if by any means they may gain some.

When the session met and was constituted by the Rev. Mr. Pitblado, your Deputation were present and took part in the deliberations of the court on the state of the congregation generally, and on the special business which Mr. Pitblado had in charge; and though it was no part of their commission to ascertain what were the views and intentions of the congregation thereat, they are but doing what is

right when they state that the session unanimously, and manifesting a degree of magnanimity too seldom displayed by a session in their circumstances, resolved to carry out the injunction of the Synod. The same thing must be said of the congregation who met, after intimation on the Monday of the sacrament, for the purpose of hearing the decision of the session.—Both in the preaching of the gospel and in their addresses to the people, your Deputation endeavoured to do the work which, as they conceived, the Synod required, by dwelling chiefly on the nature and evidences of spiritual prosperity in a church, and by urging the necessity in order thereto of the congregation being stedfast and unmovable, and always to be abounding in the work of the Lord, inasmuch as they know that their labour in the Lord would not be in vain. Altogether your Deputation were satisfied with the spirit and manner of the congregation in their peculiar situation, with the interest they took in the object of the Synod in sending the Deputation, and with the devout regard which was had to the ordinances of Christ as dispensed by them.

Having finished their work in Clatham, your Deputation found it necessary to separate, in order that they might be able to visit all the congregations of the Presbytery,—one of them in the course of the week going north to the congregations of Messrs. McMaster and Nicholson, and the other south, or south-west, to the congregation of the Rev. Mr. Johnston. Their reception in all these congregations was most cordial and encouraging. The audiences on Sabbath in all the churches were large and lively with other feelings than mere curiosity, even though the novelty of the occasion brought many to see and hear beside its usual Sabbath day congregation. As it was impossible to have any weekday service in Mr. Johnston's congregation for various reasons, your Deputation had to make casual statements on the Sabbath, which were listened to with more interest perhaps than the sermons; for there are two meeting-houses at least belonging to the congregation some fourteen or fifteen miles apart, and which, though smaller than most of the meeting-houses in Nova Scotia, are creditable to the taste and care of the people both outside and in, and indicative of the respect they cherish and shew for the place of the administration of the ordinances of the gospel.

Your Deputation are almost afraid to mention the obligation which this congregation lies under to the unostentatious untiring zeal, and the very uncommon liberality of one of their members, lest they may give a reason for the charge that they are glorying in man. They try not to do so, and they mention him only that his

zeal and the fruit of it may provoke very many to love and to good works, and that as in his case, so in theirs, the words of the Lord may be tested,—“There is no man who hath left houses and lands for my sake, but shall in this life receive an hundred-fold and in the world to come life everlasting.”

In reference to the northern congregations, for so are they known, there was a large attendance on the Sabbath, and there seemed to be evidences of the presence of the Master of assemblies; and during the week both members of the Deputation along with the ministers and with the congregations in three several churches felt, and somehow they will always feel that it was good to be there. They say nothing of the numbers who were present, nor of the sacrifice which the men, and as it seemed to them they were as numerous as the women, must have made in coming, for it was a busy season; but they were struck with the air of solemnity surrounding everybody and everything, and they are persuaded that their whole work in these regions was eminently refreshing; and they would fain comfort themselves with the hope that the time spent in the doing of it will be remembered as a time of refreshing from the presence of the Lord.

And then turning southward and westward your Deputation next find themselves on the shores of the Richibucto, and within the bounds of these two brethren whom to see and know in their own homes and among their own people, is to love and honour, Messrs. Law and Fowler. Here, too, a division of labour was necessary on the Sabbath day. Our Lord's supper was to be dispensed in Mr. Fowler's congregation, and one of them had to assist in the work while the other remained in Richibucto,—Richibucto, a name ever to be associated in the sacred historic remembrances of the Presbyterian Church of these Lower Provinces. Who that has a heart that feels aught of love to Christ and love to man, can visit Kidderminster or Chester and not idealise Richard Baxter and Matthew Henry,—who ever travelled or trouted in the vale of Etrick, that did not feel himself as if caught afresh by the resistless but gentle hook of that most adroit fisher of men, Thomas Boston,—who can sit on the castle hill of Stirling, or worship in St. Ann's, Dunfermline, and not remember those names which the Scottish churches will as soon forget as they will forget themselves, *par nobile fratrum*, Ralf and Ebenezer Erskine. Are not St. Peter's, Dundee and Robert McCheyne knit together forever; and so no sooner does a stranger at all acquainted with the ecclesiastical history of these provinces, set foot on the wharves or streets of Richibucto than he thinks on the name and

the labours of John McLean. The Deputation trust the house will pardon this episode. It seems that the fruit of the labours of that man remain to this day. The congregation, the largest Presbyterian congregation in the province, and worshipping in the most beautiful church in the province, and with all composed of the men and women from the various ranks in society, who have a gracious right to be numbered among the excellent of the earth,—it may well be compared to Judah among the tribes. They would believe and hope that the effects of their visit will be all for good, and tell on the piety of the people in such measure as that, distinguished as they have been oftentimes by so many and great advantages, their spiritual progress may be correspondingly great. A most interesting meeting of Mr. Fowler's congregation was held on Monday thereafter, at which both members of the Deputation were present, along with the pastor and Mr. Law. It was similar to meetings held in other congregations, but the feeling of interest and delight was intensified by the presence and the countenance of these brethren.

Your Deputation have not very much to report with respect to their work in the congregations of the Presbytery of St. Stephen. It was similar to their labours in the Presbytery of Miramichi in almost every particular. It may be proper to state that at this stage of their journeyings and labours they were joined by Rev. Mr. Morton, then missionary elect to Trinidad. Both his work, and that of the Deputation had been previously arranged by the clerk of Presbytery, and all parties fell in with the arrangement. Mr. Morton laboured in St. Stephen's in the morning of the Sabbath, and in Mr. Turnbull's congregation in the afternoon; and one of the members of the Deputation laboured in the several sections of Mr. Millan's congregation, and the other in the mission stations of Balise and Tower Hill through the day and in the evening in St. Stephen's. The Deputation exceedingly regretted that, according to these arrangements, they could not visit Mr. Turnbull's congregation, and they do so still; but it was greatly lessened by the fact that Mr. Morton was with them and supplied their lack of service.

The Presbytery of St. Stephen's met on Tuesday, and the missionary and Deputation were invited to correspond. The state and purpose of the congregation of St. Stephen's anent the use of instrumental music in public worship, were the subject of discussion in connection with Mr. Morrison's demission of his charge. About the farther action of the Presbytery and congregation in this matter the Deputation feel they have no right, as they certainly have no wish, to express an opinion; they

cannot help hoping, however, that the things that have happened to them will turn out to the furtherance of the gospel. There was a most spirited missionary meeting held in St. Stephen on Wednesday evening, when a most favourable impression was made on the audience in regard to our missionary work in general, and to the Trinidad mission specially. There are many powerful reasons why the Synod should, in every possible way consistent with its own consistency, foster the congregation of St. Stephen's. They dare not say it is a light shining in a dark place, but they do say that a living, healthy, vigorous, powerful, persuasive Presbyterian congregation, furnishing a fair type, a fair specimen to the community and the sister churches in St. Stephen's and Calais alike of what a Presbyterian church is in doctrine, discipline, worship and government, would be like the light of the moon changed into the light of the sun, and the light of the sun seven-fold like the light of seven days.

Your Deputation next proceeded to the bounds of the Presbytery of York, but on their way one of them had to tarry at and spend another communion season with the congregation of Harvey. They met, however, together with the congregation along with Mr. Morton on the fast day; and after the ordinary services were concluded the large audience were addressed on the object of the Deputation by the members, and on Missions by Mr. Morton. The other services connected with the administration of the supper were largely attended, and throughout the time, from Thursday to Monday, the deepest interest was felt in the work; and the most earnest hopes were expressed that the results would be favourable, and manifest, and abiding, and thus the welfare of the congregation be greatly increased. The Deputation are constrained to say that they found a few hot coals still remaining from the old fires, which, however, they are happy to say are not revealing their heat very extensively or fiercely, because of the want of the materials of combustion, and which they attempted to drown out by praying down on them a fresh baptism and copious showers of the Holy Ghost, as well as by other instrumentality that was brought to bear on them. On the whole they feel that their visit and their work were acceptable and profitable, and that the large share of their time and toil spent in Harvey was not only not in vain, but likely to return on the congregation a large measure of spiritual and temporal good.

And so the Deputation separated again— one of them proceeding to Florenceville and Glassville and the other to Fredericton,— Mr. Morton meanwhile visiting the several sections of Prince William congregation.

How he was received and what he did in that congregation has already been reported, and the Deputation would again express their regret that they were altogether unable to embrace them in their arrangement within the time they had at their disposal—still, as they enjoyed the labours of our young missionary while so many of their sister congregations were denied the privilege of receiving and hearing him, the Deputation trust they will not only not be discontented, but grateful both to the church and the Head of the church for what they received.

Through the *Record* a somewhat full account has been given of the present condition and the probable future of the congregation of Florenceville and Glassville, and therefore there is the less necessity for lengthened detail in this report. If there be any part of the province that ought to be held by this church as purely missionary ground, it is the region which this congregation embraces,—one section of it indeed is still in a state of primitive simplicity, materially and spiritually the virgin soil is but beginning to yield its increase, and there is no doubt that time and labour wisely spent will issue in the wilderness being counted for a fruitful field. The other section, however, is anything but fallow ground. It is thoroughly cleared and that is well, but it has been far too frequently ploughed and that is ill; but what is worse it has been scantily manured, and is very much in the condition of a rented farm which the tenant is soon to leave, and who is tempted to take out of it all that he can. A new tenant, however, has taken possession lately, who is competent to bring skilled labour to bear on it; and it is expected that as he will hew, and burn, and roll a new field every year for a long while to come, it is worth while to be able to say that he promises to pay very particular attention to the old place. He has commenced a system of sub-soil ploughing from which great advantage is expected; and looking as he does look to you for material to put the place in good heart, he is determined to act on the principle of rotation, and thus by a proper use of means and appliances to make it both valuable and lovely.

It will not do to overlook the congregation of Richmond and Woodstock, which your Deputation visited on leaving Florenceville and Glassville. They are unable to speak very definitely on the condition of this part of the church. Through a concurrence of circumstances, all of them natural enough, and which have been formerly published, the audiences at both Richmond and Woodstock were little more than within the bounds of the promise; but what of that if the Master were there fulfilling his blessed word, which keeps the heart of

many a small congregation from breaking, "Where two or three are gathered together in my name there am I in the midst of them." Your Deputation felt precisely in the situation of a minister who was similarly employed, and who, when he came to the place he was expected to labour, found only one person in the meeting-house beside himself in consequence of a violent rain storm that was raging. He went on with his work and told his tale according as he was appointed, and left with merely acknowledging his solitary hearer. O that a similar result may come out of the labours of your servant in this congregation. That man was converted by that day's work, and he told the minister so many years afterwards. "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which will prosper this or that, or whether they will be both alike good."

In Fredericton, where we again met along with Mr. Morton, we had no opportunity of preaching the gospel, nor indeed of stating the object you had in view as we had done elsewhere. We had only one evening to spend in the city together, and it was thought expedient instead of meeting exclusively with the congregation, it would be better to engage the public interest and present information to the citizens of Fredericton respecting the Presbyterian Church of the Lower Provinces, and your character and work as a missionary church. A public meeting was held for this end, which was largely attended and countenanced by the ministers of the city and by all ranks of the citizens. Your Deputation and missionary tried to do their duty and honour their Master, and what with the aid and comfort we had from the presence of our brethren in the ministry, and from the spirit and tone of the meeting, it is believed to have been every way successful, and all had every reason to be satisfied.

But how they steamed it down the majestic St. John the next day in company with their brother beloved in the Lord, Mr. Stirling; and how they disembarked in an Indian canoe to the loss of their traps and the tremor of their hearts; and how they landed and were brought on their journey through Jerusalem and Nerepis by a strong double team; and how they were at one time all but petrified by the atheistical blasphemy of a sinner well nigh a 100 years old, the like of which our ears never heard, and hope never to hear again; and at another thrilled with no unworthy emotion as they made the woods and the welkin ring with the music and the song of their fatherland, as they wended their way through wilderness and clearing and over hill and dale, till they arrived at the hospitable and holy happy home of one of the families of

your spiritual Israel, it would take too long time to tell. It was indeed a solemn, happy day, a whyte day, and the house will pardon the prolixity of the Deputation in their indulgence of so pleasing memories. The closing scenes and work were the best of all. They met with a large congregation in a beautiful church, and if it can at all be told when the Master makes out his words to his servants and people, "Lo, I am with you alway," they can tell how he did it that night. On the following afternoon they met with the Nerepis section of the congregation, and here, too, there were evidences that the interest was deep and solemn. They cannot but think that some good will come of their labours among this congregation, and that though without a minister they have rest and been edified, and walking in the fear of the Lord and in the comforts of the Holy Ghost be multiplied; and so close the labours of your Deputation in the Presbytery of York.

The next two Sabbaths and the intervening week were spent within the bounds of the Presbytery of St. John. It must be stated here that your Deputation, on their south, visited the congregation of Moncton, and were most cordially received and hospitably entertained; and met with the congregation in the evening. Everything here, too, they found encouraging so far as they saw or heard, though as they were under call there was considerable anxiety as to whether their call would be accepted.

It is, humanly speaking, disastrous when a congregation is long vacant or is subjected to frequent change of the pastorate: and it is extremely desirable that in so important a part of the country, and in so important a city as Moncton is likely to be in a short while, our congregation there should be large and powerful, and exert such an influence on the city and county side as its connection with such a church as this entitles it to do.

On Sabbath your Deputation as well as your missionary were fully and happily employed in the several congregations of St. John and Carleton; and it is but justice to report that the importance of the object of the Deputation and of the young missionary brother in visiting them, seemed to be acknowledged and valued by all the congregations. They preached the gospel and otherwise told their story with considerable plainness of speech, but in such manner they hope as maintained the dignity of this house; and probably may, by the blessing of God, tend to make the union, so recently consummated, a grand instrument in the hand of the spirit for levelling up both the city and country congregations in material and spiritual prosperity.

Perhaps the largest public meeting ever held in New Brunswick in connection with

the Presbyterian church, assembled in St. John's church on Monday evening, presided over by the Rev. Mr. Bennet. It was addressed by Mr. Morton and by the members of the Deputation, as well as by several members of the Presbytery of St. John. A meeting, which was regarded supplementary to the work of the Sabbath, and which, in some sense, completed it, and which, indirectly at least, there is reason to believe will be followed by very happy consequences. The Deputation also had the privilege of meeting with the Presbytery of St. John, who adopted and recorded a resolution embodying expressions of their pleasure at seeing the Deputation among them, and their earnest wishes and prayers for its success. The other settled congregations in the Presbytery were visited on the next Sabbath, and on the Monday following. In two of these the Lord's supper was dispensed, and this circumstance, in all likelihood, gave the Deputation an opportunity of ministering to a larger number of people than would have assembled on an ordinary Sabbath. What they did and how they felt amid these most interesting charges the Deputation have already told the churches, and as this report is long and lean enough already, what has been printed must be regarded by the house as having been read. And so took end these journeyings off and these abundant labours—labours if ever of love—of love in the labour and of love reciprocated for the labour; and while anew laying an offering of gratitude before Him who holds the stars in his right hand and walks in the midst of the seven golden candlesticks for his guidance, and comfort, and help; they tender their thanks to every congregation apart, and to every family apart, and to every individual apart from the grave but genial judge with whom they argued, down through the ranks of civil and christian life, to the boys and girls with whom they romped in their short seasons of relaxation, and who will remember them as long and as severally as many of their elders.

All which is submitted with all humility.

ROBERT SEDGWICK,
P. G. MCGREGOR.

Our Foreign Missions.

CALL FOR MISSIONARIES.

At least two Missionaries are immediately wanted by the Presbyterian Church of the Lower Provinces, one for the New Hebrides, and the other for the Coolies of Trinidad.

The Board of Foreign Missions request Ministers, Preachers and Students to consider carefully this call, and entreat the prayers of all our people that it may not be made in vain.

Letters of inquiry will meet with immediate attention from

P. G. MCGREGOR, *Sec'y.*

FOREIGN MISSIONS.

The Board of Foreign Missions met at New Glasgow on the 20th ult., and in giving our readers an outline of the business under consideration, we shall lay before them any items of missionary intelligence that may have come to hand since the meeting of Synod.

TRINIDAD MISSION.

The Secretary was instructed, in compliance with decision of Synod, to advertize for a missionary to be associated with Rev. Mr. Morton in conducting the Coolie mission. Inquiries having been made by a young man of good character and piety, if his services would be accepted as a teacher, the Secretary was instructed to correspond with Mr. Morton on the subject, and to lay the information before the Board so soon as received. We subjoin the latest intelligence from Mr. Morton in the following brief but interesting letter:—

PORT OF SPAIN, JUNE 3, 1868.

Rev. and Dear Bro.—I am here to attend two or three missionary meetings, and I find a vessel leaves to-night for Ragged Islands, so I write you enclosing receipts, &c., which I hope will be satisfactory. Your last was a long time coming, and came too late to write by return mail. No *Records* have come to hand since the Jan. and Feb. numbers, and no *Witnesses*, except two from James G. Allan, Esq. Your letter first announced to us the assassination of D'Arcy McGee; with it came an Irish paper containing a long letter from its correspondent in Montreal on the same subject,—a slow way to get the news of the day. We might almost as well be in South Africa. Our school is getting on nicely. Last week we had an average attendance of 26. I feel encouraged in the work. Could not the church send another labourer to take up Cipro Street, San Fernando? The people seem in a state of preparation for listening to the gospel. I had some attentive, interested listeners last Sabbath,

while I told them of the great Saviour and great salvation in their own language. One poor Coolie heard the gospel for the first time, but a week before his death. In his own tongue he repeated its saving truths, and prayed not to Ram but to Bbagawaut for mercy. Where is he now? He heard and prayed late, perhaps not too late. It is a precious privilege to preach a precious Saviour to those who have never heard of him. I have written you enough, perhaps too much lately. I enclose to ———, as this will probably reach you during the sitting of Synod, which I hope will be a very pleasant and profitable meeting.— We are all well. Kindest regards to your family.

Yours very sincerely,

JOHN MORTON.

NEW HEBRIDES.

Rev. Mr. Morrison's report for the past year was before the Board, but as nearly all the facts which it contains have been interwoven into the annual report, published in the present number, it is not necessary at present to put it in print.

The latest intelligence from Mr. Morrison is of date May 30th. In a previous letter, dated April 22, he writes, acknowledging a letter from the Secretary, "I am sorry it did not find me at my post, but as the Lord has laid me aside I strive to be resigned—in whatever state I am, therewith to be content. We have much cause for thankfulness to Him for the kindness manifested unto us both in Melbourne and here (Sydney) by His people. Rev. Mr. McIntyre of Sydney has kindly offered us a home under his roof, of which we are now availing ourselves. William Wright, Esq., another gentleman here well known to Captain Fraser, has also invited us to his house. Here I am as tenderly cared for as I could well be. Thus the Lord is providing for us in our necessity.

You will be glad to hear that my own health is improving, although slowly. I have, however, to exercise the greatest care, or a relapse comes on. Indeed, I almost think sometimes that I am not myself, that I have lost my personal identity when I find myself so frail. I have now no pain in my chest, and when I am careful of myself I cough but little. I am not able, however, to discharge any public duty. I am

happy to say that Mrs. M. and child are well.

The *Chanticleer* arrived in Melbourne before the *Dayspring* left, and our boxes were transferred to her.

I am glad to see that our church has found a mission nearer home. The mission here is likely to fall gradually into the hands of the Presbyterian Church here, a change not to be regretted but rather hailed with delight, as they can carry it on to so much better advantage, being so much nearer the scene of action. Our church should cast her eyes on South America, which seems now to be opening its dark bosom to the Gospel.

We have not heard a word from the islands since we left. A vessel occasionally goes down, but none returns at this season.

I hear no certain word of more missionaries from the Lower Provinces. Those who seem disposed to the mission work should be encouraged, and no stumbling block should be laid in their way to deter or divert them from coming. There is, alas, in the missionary's own mind, enough of that to be overcome. I am really disappointed that none is coming from our church now."

At the latest date already given, Mr. Morrison had removed down the Bay to Paramatta, to be near a medical gentleman eminent for skill and success in the treatment of lung complaints. From Paramatta he writes, "We are now here a fortnight, and I am happy to say that I am decidedly better than when I came here. The Doctor seems pretty confident that he can do me good. By God's blessing on his skill I hope he may. I send you half-a-dozen of my Fatean hymn book for friends. Send one to Rev. M. Stewart.

"P.S.—Until lately I only received eight *Witnesses* for a year. They are beginning to come now, but no *Records* since the October number."*

Letters were read from Revds. J. D. Gordon and Dr. Steel, when the Board agreed to sanction payment of £10 stg.,

* Representations have been made at the Post Office.

being part of passage money of Mr. Gordon in returning by *The Coquette* to the islands, and to refund £16 stg. paid by Mr. Gordon last year for the printing of an Erromangan Primer.

Intimation having been given both by Dr. Steel and Mr. Gordon, of the acceptance by the latter of the invitation of the church of New South Wales, to become their missionary, and, consequently, that he would cease to be the missionary of this church at the end of the year. It was agreed unanimously,

"To record the high sense entertained by the Board of the diligence, zeal, and devotion to the work of missions, which Mr. Gordon has manifested under great and protracted trials, and in closing our connection with him as one of our own missionaries, to assure him of our fervent desires and prayers, that he may be sustained and blessed in the same glorious work in connection with the sister Presbyterian church of New South Wales."

The Secretary was instructed to remit £500 stg. to Dr. Steel to meet missionaries' salaries and extras, and to pay the annual rate to the Widow's Fund for them all.

ANOTHER MISSIONARY.

The Board having intelligence of the appointment by the Synod of Nova Scotia and New Brunswick, in connection with the Church of Scotland, of a missionary to the New Hebrides, agreed to express gratification at the fact, and to assure the Board or Committee of the sister church, that the Board will be ready and most happy by all means within their power, to co-operate in furthering the enterprise on which they have entered.

It was unanimously agreed, "That the thanks of the Board be tendered to Rev. Wm. McIntyre and Wm. Wright, Esq., of Sydney, for the considerate hospitality and great kindness shewn by them frequently to the missionary agents of this church, and recently to our beloved brother, Rev. D. Morrison, with his family in their affliction.

The Board will meet again in Pictou town, in Prince Street Sabbath School House, on Tuesday, the 11th day of August, at 10 o'clock, A. M., to attend to business remitted for investigation by Synod.

REPORT OF THE BOARD OF FOREIGN MISSIONS, 1868.

In presenting their Annual statement, the Board are not in a position to entertain the Synod with anything very new or very striking—with nothing very new because nearly all the facts communicated to the Board have been published in the 39 letters and Reports, covering 84 pages of the *Record*, which have appeared within the year,—and with nothing very striking, for no new islands have been evangelized or even visited by our New Hebrides Missionaries, and because no very marked progress on any part of the Mission field claims notice.

And yet the Board feel thankful that they meet the Synod under circumstances which they have not occupied since the return of the Rev. Petros Constantinides from the East. Since that event, our only Mission ground beyond the seas, has been in the New Hebrides. Now, however, we are represented in the work of Missions in the Western or new world, and much nearer home, and in an island in the very high-way to the very bosom of the great South American continent, on which there is a great work to be done; while we have sent the gospel to people who having come from India and China, may possibly, if brought to Jesus, become heralds of salvation to the crowded millions of the Orient. And the Board and Synod equally have the pleasing conviction that we were led to occupy this field under the providential and gracious guidance of Him who while he gives the world as the field, gives direction by the leading of His providence, to vigilant observers, respecting the particular part which they are to occupy.

TRINIDAD MISSION.

Referring first to the New Mission, the Synod will remember that at their last meeting in New Glasgow, they unanimously agreed to authorize the Board to establish a Mission to Trinidad for the special benefit of the Coolies? It was pretty well understood then, that the Rev. John Morton would be the Synod's first Missionary, and at a meeting of the Board, held immediately after the adjournment of Synod, the offer of that brother to carry the Gospel to the Coolies was at once and most cordially accepted, and the Presbytery of Halifax requested to take immediate steps to place him at the disposal of the Board. The steps which he had taken being brought officially to the notice of his congregation, they offered no opposition, saying "The will of the Lord be done."

VISITING OF CONGREGATIONS.

From the first of August, the Pastoral connection ceased, and during that month

Mr. Morton visited our congregations on the Western Shore, from Lunenburg to Yarmouth. Early in September he joined the Synods deputation to New Brunswick, at St. John, and proceeding direct to St. Stephens, spoke on the condition and character of the Coolies and their need of the Gospel of Christ, to attentive congregations at St. Stephens, Scotch Ridge, Wa-weig, Bocabee, Harvey, in different localities of Prince William, at Fredericton, and in St. John. In all these places good meetings were held, and a deep interest in the Mission and in the Missionary evinced.

Mr. Morton's inability to extend his visits was regretted in New Brunswick, East and North, but by none more than by our Missionary himself. Resting for a short space, he spent a few weeks in the more central portions of Pictou Presbytery.—Designation services were held in John Knox Church, Mr. Morton's "alma mater," if I may be allowed the expression, the Church in which his father is an elder, and in which, at an early age he dedicated himself openly to serve the Lord. The Rev. Chairman of the Board presided, and all the services were solemn, suitable and impressive.

DEPARTURE OF MR. MORTON.

Having next visited Truro and Upper Stewiacke Congregations, a farewell meeting attended by members of the three City Congregations was held in Polar Grove Church, when Mr. and Mrs. Morton returned to Bridgewater, whence amidst the tears and prayers of a loved and loving flock, they embarked in the sailing ship "The Aurora," and were soon wafted from the LaHave and from their native shore.

STORM AT SEA.

The ship was staunch and strong, and all her strength was needed, for she was soon overtaken by a terrific storm, her decks swept, and laid under water, and her spars had at length to be cut, and we might almost add that "all hope that they should be saved was taken away." But it pleased the Ruler of winds and seas to spare our Missionary, and all who sailed with him, though with much loss to the tackling of the ship, and with the aid of gear improvised to meet the exigency, they arrived in safety, first in Barbadoes and next in Port of Spain.

WELCOME.

Our Missionary and family have been received with great kindness, having had a social, an ecclesiastical, and a public welcome; the first from personal friends, the second, from the Presbytery made up of two U. P. members and one Free, with their respective elders, and the third at a Public Social Meeting, at which a collection was

made for the Mission. This kindness continues and has proceeded from all classes from His Excellency and Lady downwards to the poor Coolie.

REPAIR OF PREMISES.

Mr. Morton's first attention was directed to the repair of the premises presented to this Synod by Foreign Mission Board of the U. P. Synod of the United States, and being directed by the board to put the premises into a state of proper repair, he concluded after taking advice, that the truest economy was to cover the roof of both Manse and Chapel with galvanized iron, which with all other repairs, make in the aggregate \$974 68. Of this sum more than two-thirds are paid, for first of all the U. P. Church in the United States donated very generously \$300 towards the object. His Excellency Sir Arthur Gordon gave \$100, \$200 additional were given by persons of various denominations, including Mr. Lambert and his spirited little congregation, so that the balance which we are required to meet has been reduced to \$328 73 N. S. currency, or \$315 58 Spanish.

MISSION WORK.

Before our Missionary was comfortably settled in his new home he had begun to seek access to the Coolies and to study their language, that he might be able first to read, and then to speak to them in their own tongue. The gaining of access was easy, the acquisition of the language is the work of years. Mr. Morton has a Chapel in which he preaches in English, but the Coolies though capable of understanding some of the services, yet being firmly attached to their own superstitions are disinclined to go to christian worship. Mr. M. therefore goes to them as he finds opportunity, and in conversation speaks of the love of the Lord Jesus.

SCHOOL.

He finds that both the Mahomedans and Hindoos cleave most tenaciously to the rites and superstitions of their fathers; but among them there are some who do not raise any strong objection against their children being baptised and brought up in the christian faith. For the instruction of Coolie children Mr. M. has opened a school and a beginning of three or four has developed into a school having an average of 22 scholars. They also attend a Sabbath School, and some of them frequently come to public worship, and no difficulty as yet has arisen on the ground of the religious instruction imparted.

BAPTISM.

And here arises a practical question on which Mr. M. asks counsel from the Board. May it not be the duty of the Elders of the

Church (for there is a small church at Iere Village under Mr. Morton's charge) with consent of parents, to have children who are placed under the instruction of the Missionary, baptized and trained in the principles and observances of the Christian Church?

ANOTHER MISSIONARY WANTED.

Our Missionary sowing in hopes and seeing around him very much land to be possessed, being in fact oppressed by the greatness and difficulty of the work, and yearning for a fellow labourer, has raised another practical question. It is this, Will you send another Missionary? We give his own words in his latest communication to the Board. "It is too soon to speak of results. We are only sowing seed, and must wait in faith till by the blessing of God it grow and ripen. We are as nothing when we think of the work! The field is very wide; yet other labourer, are much wanted. Our hope is that the Synod at its first meeting may see its way clear to send another Missionary! And as the work is not to be accomplished by human might or power, prayer, faithful and fervent, must be offered continually by the Church, till the Lord our God arise and bless us. The following questions are submitted:

1. Do the Synod approve of Mr. Morton's acceptance of a seat in the Presbytery of Trinidad, which secures to him valuable paternal counsel, and yet leaves him free to be controlled by the Board?
2. Will the Synod give advice respecting the Baptism of Coolies in the circumstances already noted?
3. Will they authorize the Board to advertise for an associate in Missionary labour with Mr. Morton.

Respecting the first of these questions there will probably be no difference of opinion in Synod, the second cannot be disposed of so easily, and a minuter statement of the subject will be given when it comes up as a point for actual determination.

The third question is also one of moment and the Synod should be reminded of the leading facts in the case, viz., that Mr. Morton has no associate in direct missionary effort among the Coolies, and that the model arrangement of missionaries going out by twos at least so as to sustain one another, has not been acted upon in this case, that Iere village the seat of our mission is 6 miles distant from San Fernando, and connected with it by a good gravel road, that within 1½ miles of the mission premises about 100 Coolie families, are settled on their own pieces of land, while within the same distance there may be about 500 labourers on estates—that on the island there are about 25,000 heathens and about 2000 more expected this year, that the children born

on the island seem to be a fine intelligent looking race, though few of them are sent to school.

In view of such facts, our Missionary expresses his conviction that "our duty is to go forward and leaving results to God, to labor as diligently and suffer our trials as patiently as we can, and perhaps in seven or ten years, those who live so long may see the green blade or growing corn, perhaps in places the ripening harvest." Additional information on this point can be laid before the Synod, contained in a letter from Rev. Mr. Lambert. Meanwhile whatever may be the Synod's decision, respecting a second Missionary, a teacher at a small salary to assist with the school will require to be procured by the Board or by some of our Sabbath Schools, together with a supply of their Childrens Papers for the entertainment and instruction of the lively little Coolies.

NEW HEBRIDEAN MISSION.

The mention of this Mission awakens memories in the older members of this Synod, of a Missionary, who when Mr. Morton was a little boy, left our shores to carry the gospel to those who dwell afar off in isles of the sunny south;—it awakens in others memories of fellow students who followed, and there died in the service of Jesus; it awakens in us all thoughts of savage man, and degraded wretched women, living without God, and bound by satans heavy chains; of some, set free, saved—sitting with Christ in heavenly places, or on high singing the song of Moses the servant of God and the song of the Lamb.

But we forbear all general remarks that we may at once meet the demands of this practical business assembly, by coming to facts which must constitute the staple of this report.

FATE.

I will begin with the island most recently occupied by us, and with its Missionary. That island is Fate, its Missionary Rev. D. Morrison. To connect our present notice with that of last year we may note that then the population of Erakor Village, Mr. Morrison's station, numbered 150. On Communion Roll 57. Marriages for year 4. Births for the year 6—deaths 5.

Now here we have a Missionary surrounded by a little Church gathered out of those who were recently heathen and savages. Do they share in the zeal of their Minister to spread the Gospel! Yes, the zeal of our converts on the island and their readiness to meet danger in telling the news that have made glad their own hearts are unquestionable. They have carried the glad tidings to Ertab, a neighbouring village, and have been repulsed once and

again, and repulsed with violence and loss of life. But they had *once more* made the effort, and this time *in response to the invitation* of Mermer, chief of Ertab, the old opponent of the Gospel. The result was stated in last report, in the treacherous cutting off of an evangelist named Timothy, just as he had ceased to speak of the love of Jesus.

WAR AND CONFUSION.

The sad event was a declaration of war between the two villages, and threw Erakor into confusion, which lasted for months. In the school for a time there were only women and children. For some Sabbaths there was scarcely a man in church, all being in arms or on the watch. More recently half the men attended forenoon service, while the other half kept guard. Finally only a few were sent out as sentinels. During this season of excitement, which lasted for months, all industrial pursuits were laid aside, and the men employed in making weapons of war. During these months, Mr. M. writes "we had many a day of anxiety with nights of broken rest, and for weeks the young men of the village by turns kept watch around the Mission premises."

On Sabbaths the men came to Church all armed and like Gods people in other lands and other times, some watched while others worshipped. Now here was a wonderful display of the restraining power of the gospel. The temptation was strong to attack the Ertab people, but the christian people at Erakor, the *outraged party*, too, while prepared to act on the *defensive*, refrained from all retaliation and acts of assault, while they showed a tender regard for their Missionary, both by carefully guarding his life and property, and by giving of their own proper good, a ransom to appease the Efil men for the murder of whose kinsman Timothy, they declined making retaliation.

PEACE.

In the middle of April, the state of hostilities terminated, and how? The Ertab people, according to heathen custom, killed an innocent woman of their own village, and brought the body to Erakor, as an atonement for Timothy's murder, and sad as was the closing scene in the drama, we were thankful to God says Mr. M. for the restoration of peace.

DEPORTATION OF FATEANS.

Scene the second opens thus—Peace is restored and there is joy in the Mission house. The facilities for prosecuting the work will increase. Meanwhile the Missionary having lived for two years in a native built dwelling, prepares to carry out a project which the hostilities following the

murder of Timothy had arrested, the building of a house. The lime has been burnt, the foundation is built and now early in July the frame is erected. On the same day the "King Oscar," anchors in Pango Bay, and sends ashore a native well loaded with the kind of property most attractive to barbarians. The bait takes. Going to Queen's land to work on cotton plantations seems the royal road to fortune, and on Monday morning, the King Oscar weighs anchor, and carried with her nearly all the young men and lads of Erakor. Here was a great blow and heavy discouragement! "Those on whom we were spending our strength, those who were the future hope of the Gospel on Fate were lured away beyond our reach, and I left, with a work on hand, without the accomplishment of which, we could not well remain at our post, and for the accomplishment of which no adequate strength remained." The trial was great, and the most suitable close may thus be given—But our Missionary encouraged himself in the Lord his God.

VISIT OF M. M. S. FALCON.

We pass by the visit of the Falcon and Captain Blake, bearing Her Majesty's commission to inquire into the conduct of the men of Emel and of Eموير, for outrages committed on British vessels, interesting as that visit was, with these observations that the Captain showed deep interest in the Mission, acted with great deliberation and care, found on inquiry there were injuries sustained by Fatcans, and charges of outrages preferred against his own countrymen, which caused him to pause and to report before inflicting any punishment. At the same time, at another place, when they defied his authority and refused any satisfaction or acknowledgement, he shelled their village, and some lives were lost.

FAILING HEALTH OF MR. MORRISON.

Scene the third however is the most disastrous. Mr. Morrison has been over to Aneiteum to the Mission Council, and has returned with seven christian Aneiteumese to finish his house. He is troubled with a slight epidemic cough, by exposure this is aggravated, and the result is acute inflammation of the right lung, slight at first, but becoming ere long very serious. He perseveres, being anxious to have the house finished, and at length it is completed outside, but Mr. M. is completely prostrated, and unable to do any work, either mental or physical. Thus he continued becoming weaker, with heavy night perspirations and unable even to give a text to his native exhorters, until with the full approval of the brethren he left in the Dayspring last fall for Sydney, leaving Mr. Neilson in charge of his station.

PROGRESS IN FATE.

Before following our brother to Sydney, let us note what remains to be recorded, respecting the progress of christianity in Fate. Evangelistic efforts beyond the village of Erakor were greatly hindered by the troubles referred to, for the Erakor people could not visit neighbouring villages with safety; nor could Mr. M. go safely without them. To parties of heathens who came in, the Missionary spoke of the true God, the only Saviour and great Salvation.

The Emil people feel thankful to the Missionaries Mr. Morrison and Mr. Cosh, that they escaped punishment, and seem disposed to receive the agents of the Church of Christ. In Havannah Harbour there were found openings for 4 teachers, but the men who might have gone hither had been lured away, and had disappeared. Four came over in these circumstances from Aneiteum, and though deficient in the Fatean tongue, Mr. M. left them with Ru, a Rarotongan teacher to do what he could.

In Pango Rev. Mr. Cosh's station, the truth is spreading, though troubles have retarded the work, proceeding from social evils, arising out of the traffic in natives, already referred to, which the Missionaries have united in representing to the public authorities in the Australian Colonies as an injustice and a fraud. In Pango there are 17 adult members, who built during last year a new Church, and aided Mr. Cosh with his dwelling house.

The year on Fate has its animating features, beyond our anticipations. A contribution was made of 15 gallons of cocoa nut oil, by the people of Erakor, the proceeds of which, Mr. M. applied to the funds of the British and Foreign Bible Society as an acknowledgement of their kindness in publishing the Gospel of Mark 18 months ago. Mr. M. had it in his heart to put the Gospel of Matthew through the press this last season, but his strength was not adequate to the task. A small Hymn Book, however, with the ten Commandments and the Lord's prayer was prepared and published at Melbourne, and the expense of the edition of 600 copies met by friends in Victoria.

ATTENDANCE ON ORDINANCES.

In Erakor too it is most gratifying to learn "that the attendance on religious ordinances has been very regular, and the School well attended; all the inhabitants in the village, the younger children excepted being on the roll. Then it is added, that the conduct of church members has been encouraging, that if there have been on the part of some, occasional outbreaks, at variance with their christian profession and with their conduct at other times, there are many on the other hand whose even course of christian conduct is more than one would

expect in so infantile a Church." Such are the very words of our Missionary; cheered by seeing around him some whose profiting in spiritual matters is manifest to all, and who shall be his crown of rejoicing in the day of the Lord Jesus. They appear to have borne with submission the visit of whooping cough, which carried off most of the children under two years of age. Mr. Morrison's statistics of Erakor give 1 marriage, 8 births, 15 deaths, 8 of which were children under two years, cut off by whooping cough. His community is not large, but it may be regarded as christian, as there is only one unbaptised adult in it. May the spirit of all grace carry on His own work throughout Pate, blessing with a copious share His own people, and reclaiming these surrounding wastes of heathenism and bringing them to blossom as the garden of the Lord.

MR. MORRISON—HIMSELF.

What the will of the Lord may be regarding our dear brother now removed from his endeared flock, we cannot tell. The future is wisely and mercifully hidden from us. "Sufficient unto the day is the evil thereof." Mr. Morrison recovered gradually during the whole voyage to Australia. There was no relapse on reaching land, but improvement seemed at a stand, arrested in all probability by the extra exertion arising from meeting with strangers and friends. Proceeding to Melbourne in the Dayspring he consulted eminent medical authorities, and learned that his case was very critical, and that entire rest for a year was indispensable. The Board immediately authorized Dr. Steele to furnish whatever funds might be required to promote his comfort, assuring Mr. M. that he had the deepest sympathies and would surely have the fervent prayers of the whole church. He writes regularly every month, and up to the latest date, April 22, had continued to improve, but remained weak and unfit for any public work, or any considerable effort. The gracious Lord has given him peace and submission, and raised up around him many christian friends, who have opened to him their hearts and homes, to whom, (and we would name Rev. Mr. McIntyre, and Wm. Wright, Esqr., of the Episcopal Church,) we, as well as he, are under the deepest obligations of gratitude. We repeat that we know not what the will of God may be in the matter, but we do know our own duty, and it may be expressed in words which describe the exercise of the early church when Peter's life was in peril, "*Prayer was made without ceasing, of the church unto God for him.*"

As we are proceeding in our review from the more recent to the older stations, we come next in order to

ERROMANGA.

But as Mr. Gordon's annual report and Mr. McNair's interesting letters have been so recently published in the Record, a very rapid review will suffice. And first of all we find the Erromangans at their usual employment. War has become chronic there. War is the rule, peace the exception; and we can easily understand how many and formidable are the barriers to progress thus thrown up. Against these Mr. Gordon has been contending for years, and when they are associated with strongly rooted prejudices against the Gospel, when the public sentiment is that the Gospel is the precursor and introducer, if not the cause of disease, it is not strange that our brother should head one paragraph with the words "slow progress." Is it not cause for gratitude that our Missionaries there have been able to hold their ground and if there has been any progress, surely many thanksgivings should be left at the foot of the throne. Well there has been progress. Two men within the year, making 16 in all, have renounced their heathenism, and have been baptised. The average attendance in School has been about forty, while three members of the church have been married by their Pastor. We should add that there are also such external improvements as Mr. Rand now reports, respecting our Mic Macs, plantations enlarged, new houses raised, and new canoes made, and when a respite from war was enjoyed, a class of little boys living on the Mission premises at Dillon's Bay, were formed into a Sabbath School Class.

EPIDEMIC.

And what was done was effected in the face of as great a scourge as war, the diphtheritic epidemic, terrible in Nova Scotia, in New Brunswick, in our islands, still more terrible there, with no physician, and few appliances for relief. Nearly all on the Mission premises were seized, and some with a remorseless grasp; some died, and terror and despondency spread in all directions. Hostilities were suspended, schools had to be closed, and Missionaries were threatened, but they held their ground, faithfully discharged their duties alike to the souls and to the bodies of the Erromangans, and their lives though threatened were preserved, and Mr. McNair heroically kept the true standard erect, when Mr. Gordon and Mrs. McNair left the island in the Dayspring.

MR. GORDON IN AUSTRALIA.

And here we should consider what has been done in translation. Last year Mr. Gordon published a translation of Leitch's Scripture Catechism for beginners, 1500 copies. His rest in Australia this winter has been of rather a novel character, for it

consisted in preaching, lecturing and especially in superintending the press, having published the book of Genesis in Erromangan and a Primer in the language of a tribe of people on Espirito Santo.

The Books now translated into Erromangan are Genesis, Jonah and some of the Psalms, Matthew, Luke, John and the Acts, and Mr. Gordon is engaged in preparing an epitome of Bible History.—Looking at such results we adopt the following sentences from the last report of the Board of Missions of the Reformed Presbyterian Church:—"It is quite possible that while friends of Missions at home have been charged frequently with expecting a progress which is disproportioned to the difficulties to be encountered, and the perils to be met, Missionaries themselves may at times undervalue the amount of labour performed, and of good accomplished.—They, standing in the midst of surrounding heathenism, and being in constant contact with it, may not discern how day after day the darkness is becoming less dense, and the leaven hid in the measure of meal is surely working its way through the mass." Such we hope, such we believe to be the case with our ardent, anxious and faithful brother on Erromanga.

ESPERITO SANTO.

But how came he to understand aught of the language of Santo? Mr. Gordon anxious to raise on that large and populous island the standard of the cross, procured two lads to remain with him for months, from whom he gathered some knowledge of their tongue, and sorely disappointed was he when the Dayspring, promised by the Mission Council to convey him thither, and the youths home, was diverted to other work. The change may be, doubtless is, capable of explanation and defence; but the disappointment was none the less, and finally Mr. Gordon returned the youths by a trader, paying their passage money from his own means.

TRANSFERENCE OF MR. GORDON.

The Synod will not be surprised to learn that Mr. Gordon will become the Missionary of the Presbyterian Synod of New South Wales, at the close of the present year. The Board, in August last, having received a request from the New South Wales Board for the transference, consented that if he should think it his duty to accept the offer for the greater good of the cause, that they would raise no objections, and sent a copy of this determination to both the parties. The offer being renewed to Mr. Gordon while he was in Sydney last winter, he thought it his duty to accept, and the connection will terminate in six months, with mutual regret, and yet with the satis-

fying conviction that the separation will tend to the furtherance of the Gospel.

Mr. Gordon sailed for the New Hebrides in the Coquette, with his Santo Primer and a house frame, with the fullest concurrence of the New South Wales Committee of Missions to make a speedy effort to make the Gospel known on Espirito Santo. May the Holy Spirit bless the effort!

ANEITEUM.

Respecting this island so familiar to our ears and so dear to our hearts, we will offer a few sentences from the excellent report for the present year of the Committee of the Reformed Presbyterian Church of Scotland:

"Anciteum has been, for several years, the centre from which these operations have been conducted. The first of the New Hebrides to engage the attention of the missionaries, that island has become also the first fruits of the Gospel of Jesus; and having, years since, abandoned its cruel and blood-thirsty superstitions, it has distinguished itself by the earnest desire of its inhabitants to send the good tidings of great joy to the sister islands which are sitting in darkness and have no light. If European missionaries can show in their splendid roll of self-sacrificing men some over against whose names the mark of the cross is made in characters of blood, the Anciteumese have no less names of whom it is said in the presence of the general assembly of the first born in heaven, "These are they that come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;—they shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat;" and when the noble army of martyrs and confessors praise the Lord, the voices of those men of Anciteum shall go to swell the symphony that gladdens the heart of Him, to whom angels and elders and the living creatures ascribe "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, for ever and ever." "The Committee hold, that although no other work than this had been done by their New Hebrides Mission, the Church has been repaid a thousand times for all her outlay of men, and means, and prayers. It seems, perhaps, to some but one small drop taken out of the great sea of humanity—not much to speak of, far less much to glory in,—but yet we feel that it is something to have been the instruments, however unworthy and weak, in expelling from that one drop the fetid elements of corruption and of spiritual death, and turning it so towards the rays of the Sun of Righteousness, that it gleams in heaven's light with the lustre of a gem that shall shine in the crown of Him

who was lifted up that He might draw all men to Him.

This picture is bright, and we may be asked how do we account for, or vindicate the alienation described in Dr. Geddie's last report, verging almost to open rupture between the population of the two sides of the island? We are not careful to answer the objector in this matter. We have never represented Aneiteum as a Paradise, nor the people as perfect or other than sinners saved by grace from the depths of heathenism. We would naturally anticipate that infirmities and inconsistencies should occasionally stain their characters; and when we see in families, and communities, and nations, and even churches which have long enjoyed the full blaze of gospel light, alienations verging on collision, why should we be stumbled at the inconsistencies of the Aneiteumese, who, with all the ardour and impulsiveness of children, must have also something of their feebleness. But if the misunderstanding was a blot and much to be deplored, was not the reconciliation both in the mode and completeness of its accomplishment creditable to all concerned, and honourable to that name by which they are called?

ANOTHER EPIDEMIC.

The dark shadows of disease have also fallen on Aneiteum during the year, and the ravages of whooping cough will long be remembered by bereaved parents. Both missionaries and people have been severely tried, and have betimes been much dispirited. The Providence is mysterious, and the special design of God may be partially hidden from us. But we may rest assured that the judge of all the earth will do right, and that He has important ends to serve by these visitations of His providence. We have glimpses of sunshine in the faith, and peace, and patience of young Selwyn and others who have fallen asleep in Jesus.

Education still advances—50 schools being open on the island every morning at sunrise, and three-fourths of the natives can read. Two schools of a higher order are conducted by the two missionaries at their respective stations, and the Orphan school, begun by Mrs. Copeland, and now conducted by Mrs. Geddie and two native assistants, has an attendance of 50, who all have to be clothed, and about one-half fed from the mission premises. The Orphan school is, therefore, becoming to some extent an industrial school, the children being taught to work for their own support. This must be regarded as an admirable arrangement. But while it meets the difficulty to some extent, some aid in support of the school in clothing or money would materially add to its efficiency, and enable Mr. and Mrs. Geddie to increase the num-

ber, for it is questionable if there be a people on the globe with so large a proportion of Orphans.

The Sabbath services are well attended, 1. The church members prayer-meeting in the morning; 2. Public worship; 3. Sabbath evening schools through the island; 4. Religious services conducted by the elders at the out-stations. Week day Bible classes and prayer-meetings are also held with encouraging success.

THE "DAYSRING."

As the report of the *Dayspring* will be published before the Synod rises, we will not follow her in her five voyages among the islands of the New Hebrides, and three among the Loyalty islands. We have constantly recurring testimonies as to the necessity of the vessel to the safety and comfort of the missionaries, and the advancement of the work. Rev. Mr. Gordon complains that she has done little toward opening up new islands or even stations, and Dr. Geddie concedes that in this respect less has been done than was anticipated. But there are explanations such as, the work thrown upon her by the loss, in succession, of the first and second *John Williams*, time occupied in visits to Australia and necessary detention there, whence comes her chief support. Missionaries and others testify to the good management of Captain Fraser, and the Mission Council gave expression to their feelings by presenting to the Captain an elegantly bound Bible. The vessel's expenses, though far beyond what had been anticipated, have been fully met through the continued liberality of the churches—the chief burthen, if so it should be termed, being borne by the Victorian church.

During the past season she has been thoroughly overhauled. She has been, as Rev. Mr. McDonald writes, "re-coppered, re-masted, re-ruddered, re-painted, and re-upholstered. She is now as good as new, (he adds) and will not need another touch for several years."

Mr. Morrison writes—"The *Dayspring* left Melbourne on the 12th April, eighteen days later than her appointed time. Some how it is hard to get her off as early as we could wish. She is going to the Loyalty islands first, and consequently it will be late in May or early in June before she can reach Aneiteum. She left clear of debt. The churches came nobly to her help. Upwards of £2,200 were paid for her in all. Nor was the reserve fund touched, but rather increased.

We remitted, in due time, the children's quota from Nova Scotia of \$1250, £250 sterling, and the Board, from the ordinary fund, voted £200 to meet our proportion of the expense of re-coppering, from which Dr. Steel paid £150. £100 were paid by

the Reformed Presbyterian Church, and £100 by the Independents, who are hereafter to contribute their quota to her support.

CLOSE.

We are now in a position, before closing, to look around on all the dark shadows which have been crossing the paths of our missionaries, and consequently of the church during the last year, and to some extent for several years. We may name the continuance of the war-spirit on Erromanga, the determination to reject the gospel on Tana, as evinced by the repulse of Dr. Geddie and Mr. Inglis when attempting to settle Mr. Neilson, the ravages of diseases, the diminution of the population from the wasting effects of these epidemics, even in christianized Aneiteum, indications of want of fervour and appreciation of the gospel in the rising generation there, the prostration of Mr. Morrison, hints of the want of entire unanimity and cordiality between some of our agents, the continuance of a demoralizing trade (next door to a slave trade) in carrying away natives to distant countries as labourers, thus frustrating, to a great extent, the work of the missionary, and the aggressions of the French, depriving the missionaries of a neighbouring group of all freedom in carrying out their commission. These are among the things which cause many of us to feel that the Lord's chastening hand is upon us, that he does not go forth with our armies as in former times, and that consequently his work is progressing but slowly among the heathen.

It is well that we should mark these signs of the times. It is well that our missionaries and we should be alike deeply impressed and humbled by these melancholy facts. But should our hands become slack or our knees feeble? How are our missionaries themselves affected? Do they propose retreat? They have two proposals to offer, two requests to make, and two only. *Send men to us!* SEND PRAYERS TO GOD! And shall the church which sent a Geddie and a Gordon, a Matheson and a Johnson, as well as the younger brethren who sailed in the *Dayspring*, have to confess that the race of heroes has become extinct, that none are ready to grasp the banner which, by reason of death, they could hold no longer? Shall we tell our missionaries, whose longing eyes are even now straining for the *Dayspring* to bring news that help is coming, that an hundred Nova Scotians shall sail this season for New Zealand and Australia to better their own worldly circumstances, and that *not one* from all the Lower Colonies shall go to work with them in raising the lost from the depths of Satan's rule? Oh that the Hope of Israel our Saviour, in time of trouble, may be no stranger to us,

the church's *assembled eldership*, that He may pour upon ministers, and missionaries, and students, and people the spirit of grace and of supplication, the spirit of confession and self-consecration! Our prayer in closing is, that our missionaries and ourselves may be brought, by Omnipotent grace, to such a frame of mind that He can consistently with His honour and our safety, employ us in these Provinces, and in those islands, washed by the great Southern Ocean, in uprearing the great spiritual temple, founded on Himself as the rock of ages to be filled with His glory for ever and ever; and on which ransomed millions out of every nation, and kindred, and people, and tongue, shall raise a never-ceasing song, "To Him that loved them and washed them from their sins in His own blood."

All which is respectfully submitted.

P. G. MCGREGOR, Sec'y.

Halifax, June 24, 1868.

News of the Church.

Presbytery of P. E. Island.

This court held several meetings at the time of Synod. Among the items of business transacted were the following. The Rev. D. W. Cameron placed the demission of his charge in the hands of the Presbytery. The demission was allowed to lie upon the table, and the clerk was instructed to notify the congregation, to appear for their interests, at a meeting of the Presbytery, to be held on the 15th July. The Rev. J. Allan was appointed to preach at West St. Peters on the 1st Sabbath of July, meet with the congregation on the following Monday for deliberation in this matter, and notify them to appear in accordance with the above decision.

The Rev. D. McNeill requested leave of absence from his congregation for three months, on account of ill health. The Presbytery, whilst regretting the circumstances which necessitated this step, granted the request.

Entered upon a consideration of the charge made by the *Presbyterian Witness*, regarding a certain congregation in P. E. Island, when after a full consideration of the case, and explanation given, the Presbytery are most happy to find, that there is no ground for any such charge as that made, against any congregation in this Presbytery.

The Presbytery again met in the Free Church in Charlottetown, on July 15th. Commissions were read and sustained from the sessions of Princeton, Cavendish and New Glasgow, and Queen Square Charlotte-town, appointing Messrs. Archibald Sin-

clair, Alex. Simpson, and John Lockerby respectively, as representative elders. The Rev. D. McNeill was chosen moderator, and Rev. A. Falconer continued Clerk, for the current year. Rev. Geo. Roddick of West River, Pictou, being present, was invited to correspond. Took up the demission of the Rev. D. W. Cameron, when Mr. Allan reported, that in carrying out the instructions of the Presbytery, he had met with the congregation, and that Commissioners had been appointed to appear at this meeting for their interests. The report was received, and Mr. Allan's diligence approved. The Commissioners having been called for, failed to appear. The Presbytery, notwithstanding their absence, felt it to be their duty to proceed with the matter, when Mr. Cameron was heard, and pressed his demission. After protracted discussion, it was agreed to accept the resignation which was accordingly done; and Mr. Allan appointed to preach at Mount Stewart, on Sabbath first, at 6½ p. m., and declare the congregation vacant. He was also instructed to meet with the congregation on the following Monday, to endeavour to secure the arrears due Mr. Cameron, and likewise appointed to act as moderator of the session during the vacancy. The following minute was then adopted:—In view of Mr. Cameron's departure from their bounds the Presbytery agree to record their sense of the diligence and fidelity with which he has discharged his duty while connected with this Presbytery, regret his removal, and express their earnest desire for his personal welfare and ministerial usefulness wherever in the providence of God he may be called to labor. At the request of the congregation, Mr. R. Cumming was appointed one month to the Free Church, Charlottetown, when he has fulfilled his present appointment of two Sabbaths to Lot 14; thence two, to Murray Harbor, and three to West St. Peters. Mr. S. Lawson was appointed three Sabbaths to West St. Peters, three to Lot 14, and three to Murray Harbor, these appointments of Mr. Lawson to commence on first Sabbath of August. Adjourned to meet in Queen Square Church, Charlottetown, on the last Wednesday of September.

ALEX. FALCONER, *Pby. Clerk.*

Presbytery of St. John.

The Presbytery of St. John met at the Sussex Presbyterian Church on Tuesday the 21st July inst., at 10 o'clock, a. m.—There were present the Revds. A. Donald, Lewis Jack, James Gray, J. D. Murray and N. McKay, ministers. A commission was tabled in favour of Mr. Jonathan Wier, ruling elder. The Rev. J. D. Murray was

elected moderator for the current year.—The Rev. James Gray having tendered his resignation of his charge at last meeting of Presbytery the Presbytery entered upon the consideration thereof in due form. Commissioners were present from every section of this widely scattered charge. The Presbytery having heard Mr. Gray and the commissioners, entered fully upon the consideration of all the facts brought before them. It was pleasing to find the most perfect harmony and the warmest attachment existing between Mr. Gray and every section and family in his congregation. But it became plainly evident that Mr. Gray's labours must be centralized, and in order to that end, the congregation must be divided. The whole charge consists of four congregations extending in a line of fifty miles along the Kennebecasis. It was resolved therefore, to instruct the upper two and the lower two of these congregations respectively, to meet, and ascertain how much support they could severally give, providing Mr. Gray's labours were devoted exclusively to either half of his present charge, and awaiting the action of these congregations, Mr. Gray's demission was in the meantime ordered to lie on the table.

The whole afternoon Sederunt was devoted to hearing the trials for license of Mr. J. H. Chase, Student in Divinity. Mr. Chase had submitted his certificates to the Presbytery of Halifax, and that Presbytery presented the trials which were now given in with the concurrence of the Presbytery of Halifax, to the Presbytery of St. John. Those exercises were all found exceedingly creditable, and were unhesitatingly sustained. The language was *chaste*, and the sentiments evangelical, and indicated no mean ability in exposition and doctrine. He was then examined in Church History and in the Greek and Hebrew Scriptures, and after the Court had engaged in devotional exercises he was licensed to exercise his gifts as a preacher of the Gospel, and cordially welcomed as an additional labourer in the vineyard of the Lord. The Presbytery adjourned to meet again at Sussex, on the 1st of September, at 10 o'clock a. m.

Presbytery of Halifax.

The Presbytery of Halifax met at Cornwallis on Wednesday, 15th July. Present, Revs. J. L. Murdoch, J. McLeod, D. S. Gordon, E. Annand, J. Forrest and A. Simpson, ministers, and Messrs. Blanchard, (Windsor) and Fleming, (Halifax), Elders. Rev. D. S. Gordon, moderator. Rev. A. Simpson preached an able and appropriate sermon on 1 Kings, xix. 18. The chief object which the Presbytery had in view was the uniting of the North and South congre-

gations. After much deliberation it was decided to let the North congregation stand alone, and to unite the South and West. This seemed agreeable to all parties. The South and West congregations are to meet on Thursday next, to take the necessary steps in the business. Moderation in a call was granted to the North congregation,—Rev. E. Annand to preside, on the 29th inst.

Professor McKnight tendered the demission of his charge of St. James Church, Dartmouth. Rev. John Forrest was appointed to intimate this to the congregation on the forenoon of the last Sabbath in July.

Rev. E. Annand was elected Moderator of the Presbytery for the present Synodical year. The next meeting of Presbytery will be held at Dartmouth on the 2nd Wednesday of August at 11 o'clock.

CHURCH OF SCOTLAND SYNOD.—This Synod met at Pictou about the end of July. A Union was consummated between the New Brunswick Synod and that of Nova Scotia. The most interesting feature of the meeting was the offer of Rev. Mr. Goodwill, of Rogers Hill, to go to the South Seas as a Missionary. Mr. Goodwill's offer was cordially accepted; and it is expected that in a few months he will occupy a part of the New Hebrides as a fellow-worker with Dr. Geddie, Mr. Inglis, and the rest of the noble band of labourers in that interesting field. Our Church will greatly rejoice at having the co-operation of the brethren of the Church of Scotland.—It is to be hoped, that Mr. Goodwill will be able to visit at least some of our congregations, previous to his departure.

REV. WILLIAM C. BURNS, the eminent Chinese Missionary, died at Newchwang, North China, on the 4th of April, in the 53rd year of his age. He was one of the most devoted evangelists of this century. In order to facilitate his work among the Chinese he adopted the native costume and lived on native food. He translated *Pilgrims Progress* into Chinese. Mr. Burns attained to eminence as a preacher in Scotland. He spent some time in evangelistic work in Canada. He made a gift of many valuable Books to the Library of the Presbyterian College in Halifax.

PROGRESS.—There were three Presbyteries represented by colored ministers in the last General Assembly of the Old School. The Assembly erected a Synod in which there is no white member. The Presbyterian churches, we are happy to see, are putting forth strenuous efforts to raise the freedmen to the position of "freemen whom the truth makes free."

Live for God.

Live, live for God,
And toil a world to save;
Live, live for God,
Nor heed the coming grave!

The time, the place, the way,
He knows them all;
Do well thy work to-day,
And wait His call.

MONEY.—Men work for it, beg for it, steal for it, starve for it, and die for it; and all the while, from the cradle to the grave, nature and God are thundering in our ears the solemn question, "What shall it profit a man if he gains the whole world, and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandize of all that is sacred in the human affections, and even traffics in the awful solemnities of the eternal.

FEELING WHAT YOU GIVE.—The Rev. Daniel Baker, in his report of a missionary tour in Texas, very pithily remarks:—"Methinks, one reading this report says, 'Well, I will give five dollars to the cause of Domestic Missions- I can give this amount, and not feel it.' Your Saviour felt what he did for you. A remark of this kind, once heard from the pulpit, thrilled through my whole soul, and made me do more than empty my purse. I borrowed from a friend. The idea of feeling what I gave, was delightful."

CRITICISING PREACHERS.—I never suffered myself to criticise them, but acted on the uniform principle of endeavouring to obtain from what I heard all the edification they afforded. This is a principle I would warmly recommend to my young friends of the present day, for nothing can be more mischievous than for learners to turn teachers, and young hearers critics. I am persuaded it is often the means of drying up the waters of life in the soul; and sure I am that an exact method of weighing words and balancing doctrines which we hear, is a miserable exchange for tenderness of spirit and the dew of heaven.—*J. J. Gurney.*

One day a gentleman said to the late Gerard Hallock, "You have two things to be thankful for, which jointly bless but few men—a large purse and a large heart in the disbursement of it." To which Mr. Hallock answered: "From my boyhood I have observed that every man grew covetous in proportion as he grew rich, if he did not keep giving. I am making money and must give it."

Though the husbandman beats his corn as if he were angry with it, yet he loves and highly prizes it, and though God strike and afflict his people, yet He sets a great value upon them; and it is equally absurd to infer God's hatred to His people from His afflicting them, as the husbandman's hatred of his corn because he threshes and beats it.

NEVER ALONE.—A pious cottager residing in the centre of a long and dreary heath, being asked by a visitor, "Are you not sometimes afraid in your lonely situation especially in the winter?" replied, "Oh, no; for Faith shuts the door at night, and Mercy opens it in the morning."

Merchants and clerks may accomplish much good by enclosing small books and tracts with goods sold; or by presenting them to their customers, requesting their perusal. In connection with other methods of usefulness which will readily suggest themselves to merchants, is that of keeping a supply of religious books and children's papers for sale and distribution.

A noisy infidel conversing with a circle of ladies, was attempting to bring them to join him in denying the existence of God. Meeting with poor success, he gave vent to his feelings of disappointment and vexation by saying, "I did not imagine that in this house *I alone* should have the honor of not believing in God."

"You are *not alone*, sir," said the mistress of the mansion; "my horse, my dog, my cat, all share that honor with you; only these poor brutes have the honor not to boast of their shame."

RELIGION EXEMPLIFIED.—I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine; a lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is visible to the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrated by all your conduct, and it shall not fail to be illustrious.—*C. H. Spurgeon.*

On a winter's evening, when the frost is setting in with growing intensity, and when the sun is now far past the meridian, and gradually sinking in the western sky, there is a double reason why the ground grows harder and more impenetrable to the plough. On the one hand, the frost of evening, with ever increasing intensity, is hardening the stiffening clods. On the other hand, the genial rays, which alone can soften them, are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted, you are under a double process of hardening. The frosts of an eternal

night are settling down on your souls; and the Sun of Righteousness with westerling wheel, is hastening to set upon you for evermore. If, then, the plough of grace cannot force its way into your *ice-bound heart to-day*, what likelihood is there that it will enter *to-morrow*?

FAITH.—Whether it means trust in God, or fidelity to principle and duty, faith is love in the battle-field. It is constancy following hard after God when the world drags downward and the flesh cries "halt." It is zeal holding fast sound words when fervour is costly and sound words are obnoxious. It is firmness marching through fire and through water to the post where duty calls and the Captain waits. It is Elijah before Ahab. It is Stephen before the Sanhedrim. It is Luther at Worms. It is the martyr in the flames. O no! It is Jesus in the desert. It is Jesus in Gethsemane. It is Jesus on the cross. And it is whoever, pursuing the path or finishing the work which God has given him, like the great forerunner, does not fear to die.

Why a Man Fears to Die.

It is reported of a Hungarian king, that, being on a time extremely dejected, he was asked the cause of it by his brother. "Oh! I have been a great sinner against God," said he, "and know not how I shall appear before Him in judgment." His brother ridiculed these thoughts as too melancholy, and as unworthy a moment's thought in the breast of a king. The king made no further reply; but it was customary in that country, that if the executioner sounded a trumpet at any man's door, he was presently to be led forth to execution. The king at midnight sent the trumpeter to sound an alarm at his brother's door, which so terrified him that he ran to the king with a trembling heart, a pale and frightful countenance, and besought him to make known wherein he had offended him. "Oh, brother," said the king, "you have never displeased me; but if the sight of my executioner be so dreadful in your eyes, what must the sight of God's be in mine!"

NOTICES, ACKNOWLEDGEMENTS, &c.

The Treasurer acknowledges the receipt of the following sums:

SYNOD FUND.

New Mills.....	£2 54
Sydney and Mira.....	18 00
Brown's Creek.....	1 00
A. Campbell, Esq.....	2 00
Dartmouth.....	3 00
First Congregation Noel.....	4 17½
Sharon Church, Albion Mines.....	12 80
James' Ch. N. Glasgow—no expenses	10 00

Little Harbor—Rev. Mr. Sutherland.	4 20
Knox's Church, Pictou.	11 00
Hopewell, Rev. Mr. McKinnon.	4 00
St. James, Rev. I. Turnbull.	4 10
Springfield, Rev. L. Jack.	7 00
Baddeck	12 25
Glengly—no exp's } Rev. Mr. Pitblado	10 00
Caledonia " " }	5 00
Springside, Rev. I. Sinclair—no exp's	8 00
Moucton, Rev. J. D. Murray.	5 00
Sussex &c., N. B., Rev. Mr. Gray.	3 00
Sherbrooke, Rev. Jno. Campbell	16 35
Cow Bay, C. B., Rev. D. McDougall.	8 80
East Branch, E. R., Rev. Mr. Sinclair	
—no expenses	4 00
Parsboro, Rev. D. Nickerson	2 40
French River, Rev. A. P. Milles.	2 80
Windsor, Rev. E. Annand.	14 25
Clyde River, and Barrington, Rev. M. G. Henry.	9 00
North Cornwallis, H. B. Webster.	3 03
Glassville, Rev. S. Bernard.	2 88
Florenceville " "	5 12
West River, P. E. I., Rev. D. McNeil.	1 75
St. Anns, N. Shore, Rev. A. McIntosh	18 00
Woodville, P. E. I., Rev. D. McNeil.	8 00
Blackville & Derby, Rev. Mr. Johnson	10 00
Glass Bay, Rev. A. Farquharson.	5 02
Lochabar & Goshen, Rev. I. Forbes.	10 00
St. David's Church, St. John, Rev. N. McKay.	17 00
Wallace, Rev. Mr. Munro.	7 45
Primitive Ch. N. G., Rev. M. Walker	
—no expenses.	11 00
Harvey, N. B., Rev. S. Johnson	3 00
Upper Londonderry, Mr. R. Morrison	4 00
Middle Stewiacke, & Brookfield, Rev. Mr. McGillivray.	20 00
East St. Peter's, Rev. H. Crawford.	3 33
Bay Fortune, " "	3 33
New London, & Summerfield, P. E. I., Rev. A. Cameron	7 00
Onslow, Rev. Mr. Baxter—no exp's	8 00
Princetown, P. E. I., besides expenses	5 20
Bass River, Mill Branch, Rev. J. Fowler	5 13
Whycomoh.	8 40
Salmon River, N. B., Rev. Mr. Salmon	10 53
Nine Mile River, Rev. J. Cameron.	16 00
River John, Rev. H. B. McKay.	12 54
Maitland, Rev. J. Currie.	7 97
Newport, Mr. H. Smith.	4 00
Wentworth, Wallace River, W. P. Chisholm.	2 00
Earlton, Rev. A. Sutherland.	4 20
Scotsburn, } Rev. A. Sutherland.	3 59½
Salt Springs, }	2 32½
Salt Springs, & Golden Grove, Rev. S. Fraser.	4 75
Middle River, & Lake Ainslie, Rev. D. McKenzie.	7 00
Musquodoboit Harbor, Clam Harbor, & Meagher's Grant, Rev. E. McCurdy	
—no expenses.	3 00
West River, Pictou, Rev. G. Roddick	8 00
River Charlo, & River Jacquet, Rev. T. Nicholson.	12 00
West River, Pictou, Central Cong. Mr. J. Millar—no expenses.	4 00
Gays River, Shubenacadie, & L. Stewiacke—no expenses	7 00
Merigomish, Rev. K. Grant.	10 00

Tatamagouche, Rev. T. Sedgewick—no expenses.	7 00
Economy, and Five Islands, Rev. J. McG McKay—no expenses.	8 00
Alberton, P. E. I., Rev. A. Fraser—no expenses	3 00
Musquodoboit, Rev. R. Sedgwick.	11 00
Lunenburg, Rev. W. Duff.	5 00
Annapolis, Rev. D. S. Gordon.	5 25
Clifton, Rev. Mr. Byers—no expenses	6 00
Lower Londonderry, Rev. Mr. Wyllie	
—no expenses	8 00
Dundas, P. E. I., Rev. A. McLean.	3 00
Lalhave, Rev. D. McMillan.	5 00
Prince William, N. B., Rev. A. Smith	3 00
Barney's River, & Eden, Rev. Mr. Blair.	6 70
Blue Mountain, do	6 90
Bridgewater, Rev. P. Morrison	5 00
New Annan, Rev. J. Watson.	4 00
Charlottetown, Mr. K. Henderson.	5 00
Goose River, Rev. W. S. Dariagh.	1 15
Yarmouth, Rev. G. Christie.	11 25
Queen's Square, Ch. Charlottetown, P. E. Island	4 00
Antigonish, Rev. J. D. Murray—no expenses.	4 00
Upper Stewiacke, Rev. Dr. Smith.	8 00
Richibucto, N. B., Rev. Mr. Law.	17 00
Londonderry, and Campbell's Settlement, Rev. A. Donald	4 00
Sheet Harbor, Rev. J. Waddel.	5 00
Lawrencetown, Porters Lake, & Cow Bay, Rev. Mr. Stewart.	3 40
Richibucto, N. B., Rev. James Law.	14 35
This was a collection for the Deputation to New Brunswick.	
Harbor Grace, Nfld., Rev. A. Ross	12 00
St. John Presby. Ch. Rev. Mr. Bennet	
—no expenses.	8 00
Bedeque.	5 00

HOME MISSION.

New Mills, Rev Mr McMaster.	\$2 54
Robert McDonald, Cape George.	2 60
Sydney and Mira, Rev Dr McLeod.	60 00
Brown's Creek, P.E.I.	4 17
A. Campbell, Esq., Halifax.	5 00
St. John's Church, St. John, N.B.	50 00
Musquodoboit, Middle:	
Willie McLeod's Mission Box \$0 83½	
Mill Village.	4 28
Collection at Meeting House.	4 17
	9 28½
Musquodoboit, Lower Settlement.	9 72
1st Cong. Noel.	8 30
" Maitland and Five M. River	4 40
St. James', Rev. J. Turnbull.	\$32 00
Springfield, Rev. L. Jack	15 25
Baddeck	10 40
Glengly, & E. River, Rev. Mr. Pitblado	29 00
Caledonia, Rev. Mr. Pitblado.	15 00
Springside, Rev. J. Sinclair.	27 69
Sussex, &c., N. B., Rev. Mr. Gray.	3 34
Sherbrooke, Rev. Jno. Campbell.	37 70
Parsboro', Rev. D. McKinnon.	3 00
French River, Rev. A. P. Miller.	2 92½
St. Ann's, & N. Shore, Rev. A. McIntosh.	24 00
Blackville, & Derby, Rev. Mr. Johnson	6 40
St. David's Ch. St. John, Rev. N. McKay.	22 00

Iere Village, Trinidad, per Rev John Morton.....\$30 00
 Prince Street Church, Pictou..... 65 93
 Primitive Church Penny-a-week Society, New Glasgow..... 12 00

" DAYSFRING."

Col. by Annie McLellan, a little girl of 11 years, at Sydney.....\$14 40
 Cavendish and New Glasgow..... 27 08
 A. Campbell, Esq..... 3 00
 Sarah Henry, Musquodoboit..... 0 05
 Springfield, Rev L. Jack:
 Col. by Miss Flora McLachlan \$1 24
 " " L. I. Jack..... 1 60

Glenelg, East River and Caledonia:
 Col. by S. K. Cumminger...\$5 67½
 " A. Sutherland..... 3 52½
 " C. Chisholm..... 2 15
 " R. A. McDonald..... 4 22½
 " R. Whidden..... 0 71½
 " E. Hattie..... 2 20
 " Robert H. Stewart... 0 57
 " Miss C. Archibald... 1 65
 " " C. McKeen..... 5 07½
 " " N. McIntosh..... 2 97½

Moncton, Rev J. D. Murray..... 28 76
 18 70
 St. John Presbyterian Church, Rev Mr Bennet, from Sabbath School..... 12 07
 Maccan, col. by Miss E. Adams, Rev D. McKinnon..... 0 62½
 Wallace, Rev Mr Munro:
 Col. by H. and C. Frahir...\$1 16½
 " Amos T. Mitchell... 1 50
 " Alexander Ross..... 1 40

West Bay. C.B., Rev Mr Stewart:
 Col. by Miss E. Stewart.....\$1 50
 " " K. Hill..... 0 35
 Musquodoboit Har, Rev E. McCurdy, col. by Jessie A. Anderson..... 9 25
 West River, Pictou, Rev G. Roddick:
 Union Sabbath School Box...\$0 95
 Dalhousie Miss. S. School Box 0 70

Onslow, Rev J. I. Baxter:
 M. and A. Wilson.....\$0 25
 Sarah Rude..... 0 12½
 C. W. McCabe..... 0 76
 Margaret Carlyle..... 1 95
 Bertha Barnhill..... 1 35
 Margaret Blackie..... 1 70
 Jessie E. Hall..... 1 24
 Eliza J. McCabe... 1 12½
 Mrs T. McCallum..... 0 34

River Charle and River Jacquet, Rev T. Nicholson..... 20 00
 Queen Square Church, Charlottetown, per Rev Mr Falconer:
 Col. by Maggie Fraser...£0 15 6
 " Thomas LePage... 0 4 2
 " Selia Mutch..... 0 8 1½
 " Annie Paul..... 0 14 2
 " Earnest Mutch..... 0 10 5
 " Fred Crabbe..... 0 7 6½
 " Willie Cairns..... 0 7 0

Island Currency.....£3 6 11 11 14
 Chatham, N.B., per Rev A. R. Garvie 8 70½

Richibucto, Rev James Law:
 Col. by Mr A. Graham.....\$3 56
 " Robert Lawson..... 2 81
 " Jessie Wright..... 4 49
 " Miss Annie Wark..... 10 00
 " Misses Glendinning and Bill..... 4 25
 " Misses Minnie Gifford and Annie Dunn... 10 50
 " Miss Minnie Law... 2 00

Blackville Sabbath School collections:
 Col. by Peter Coughlan.....\$2 07
 " John A. Porter..... 2 47
 " Miss Janet Lowe..... 1 06
 " " H. McDougall... 5 00
 " " Christy A. Porter 2 35
 " " Maria Bean..... 1 67
 " " Lydia Bean..... 1 72½
 " " C. G. Porter... 2 27

Harbor Grace, Newfoundland, Rev A. Ross, from Sabbath School..... 40 27
 Sheet Harbor, Rev J. Waddell:
 Children of Mr Waddell...\$2 26½
 Mr David Fraser..... 1 00
 " John Hall, Lake..... 1 04
 " William Hall..... 2 46½
 " Colin Grant..... 1 12
 " John Hall, junr..... 1 13½
 " John McPhec..... 1 60
 " D. W. Archibald... 0 50
 " Neil Bollong, Pope's Har 1 11
 " M. Nickerson..... 1 20

Bedeque, P.E.I. 12 83½
 17 00

Quarter's col. from Fort Massey Sabbath School..... 6 19
 Primitive Church Sab. School, from the 1st Jan. to the 1st July, 1868:
 Class No. 1.....\$0 27½
 " 2..... 0 33½
 " 3..... 0 41½
 " 4..... 0 47
 " 5..... 0 50
 " 6..... 0 73
 " 7..... 0 90½
 " 8..... 1 02
 " 9..... 1 15½
 " 10..... 1 22½
 " 11..... 1 50
 " 12..... 1 50
 " 13..... 1 52
 " 14..... 1 52½
 " 15..... 1 72
 " 16..... 1 87½
 " 17..... 1 94½
 " 18..... 1 95½
 " 19..... 2 00
 " 20..... 2 11½
 " 21..... 2 85½
 " 22..... 5 39
 Bible Class, No. 23, 3 months 8 06

EDUCATION.
 Robert McDonald, Cape George..... \$1 00
 Sydney and Mira..... 16 00
 Brown's Creek.....£1 0 0
 Donald McRae, Murray Harbor Road..... 0 16 3
 Deceased Mrs McRae..... 0 15 0

Island Currency...£2 11 3 8 54

A. Campbell, Esq.	\$5 00
Little Harbor.	4 00
Baddeck.	6 45
Glengel and East River, Rev Mr Pitblado.	22 00
Caledonia, Rev Mr Pitblado.	8 00
Sherbrooke, Rev J. Campbell.	28 62½
St. Ann's and North Shore, Rev A. McIntosh.	6 00
Upper Londonderry, Mr R. Morrison.	20 00
St. John's, New London, P.E.I.	0 83½
New London and Summerfield, Rev A. Cameron.	3 25
Whycocomah, Rev M. Stewart.	8 40
River John, per Rev H. B. McKay.	10 40
Newport, Mr H. Smith.	5 87½
Scotsburn and Saltsprings.	5 00
Musquodoboit Har., Rev E. McCurdy.	3 70
West River, Pictou, Rev G. Roddick.	8 00
Mahone Bay, Rev W. Duff.	7 23½
Lunenburg, do.	10 38
Bridgetown, Rev D. S. Gordon.	5 75
Annapolis, do.	6 28
River Charlo and River Jacquet, Rev T. Nicholson.	4 00
Central Cong. West River, Pictou.	14 19
Princetown, Rev Mr Laird, P.E.I. Currency, £8 6s. 3d.	27 71
Upper Stewiacke, Rev Dr Smith.	18 00
Londonderry and Campbell's Settlement, Rev A. Donald.	2 00
Lawrencetown, Porter's Lake and Cow Bay, Rev Mr Stewart.	3 40
Harvey, N.B., Rev S. Johnston.	9 10
Woodville, P.E.I., Rev D. McNeil.	3 00
Shubenacadie, Gay's River and Lower Stewiacke.	17 37½
Bedeque, P.E.I.	16 50

SUPPLEMENTARY.

St. David's, St. John, Rev N. McKay.	\$30 00
New London and Summerfield, Rev A. Cameron.	9 25
West River, Pictou, Rev G. Roddick.	13 37½
Blackville and Derby, Rev T. G. Johnston.	22 00
River Charlo and River Jacquet, Rev T. Nicholson.	20 00
Lawrencetown, Porter's Lake and Cow Bay.	6 82

MCMAC MISSION.

Ladies Penny-a-week Society, Primitive Church, N. G.	\$8 00
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CHINTQUY MISSION.

Musquodoboit.	\$2 00
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The Treasurer has also to acknowledge the sum of \$6 for Professorial Fund, paid by _____ through Rev Mr _____. The Rev Brother who paid this money to the Treasurer, personally, in the basement of Poplar Grove Church, will greatly oblige by furnishing him with the means of filling up these blanks.

The Rev Samuel Johnson acknowledges the receipt of the following sums, to be equally divided between the Home Mission, Foreign Mission, and Ministerial Education:

Col. by Elizabeth Embleton.	\$7 06
" Elizabeth Mowitt.	4 27
" Margaret I. Patterson.	1 45
" Janet Little.	4 73
" Mary McKay.	5 50
" Margaret A. Nesbit.	1 15
Col. in the Church.	3 12

\$27 29

PAYMENTS FOR RECORD.

The publisher acknowledges receipt of the following sums:

Mr. James Gass, Shubenacadie.	\$0 50
Rev. A. McL. Sinclair, Springville.	5 00
Rev. M. Stewart, West Bay, C. B.	10 00
Mr Jas A. Logan, Upper Stewiacke.	5 50
Mr Thos Cavanagh, New Glasgow.	0 25
Rev T. Nicholson, River Carlo.	10 00
Miss Rhind, Halifax.	5 00
Mr Wm F. Hamilton, Brookfield.	2 00
Mr. H. Sterns, Truro.	8 00
Mr Wm Johnston, California.	1 80
Robt Trotter, Esq., Antigonish.	15 00
Rev. D. B. Blair, Barney's River.	9 00
Rev. M. G. Henry, Barrington.	3 00
Mr J. Scott, Charlottetown, P. E. I.	1 73
Rev S. Fraser, Golden Grove, N. B.	2 50
Mr Johh Brown, Chatham, N. B.	10 00
Mr Ross, Acton, N. B.	1 00
Rev J. F. Forbes, Goshen.	2 00
Mr. Alex Sutherland, Caledonia.	2 50
Rev A. Campbell, Strathalbyn, P. E. I.	5 00
Mr J. Sutherland, Park Corner, P. E. I.	0 60
Rev A. Cameron, New London, P. E. I.	20 50
Rev W. R. Frame, Summerside, P. E. I.	7 00
Rev J. I. Baxter, Onslow.	22 55
Rev S. Bernard, Florenceville, N. B.	6 00
Rev A. Donald, Hammond, N. B.	3 50
Rev G. Christie, Yarmouth.	15 60
Rev James Bennet, St. John, N. B.	15 00
Mr George Herbert, Harvey, N. B.	9 00
Rev D. McKinnon, Parrsboro.	8 00
Mr John McCulloch, Walton.	2 50
Rev Lewis Jack, Springfield, N. B.	10 00
Rev James Ross, Grand River, C. B.	3 50
Mr A. F. Matthews, Alberton, P. E. I.	5 00
Rev J. David Murray, Moncton, N.B.	5 00
Rev James Law, Richibucto, N. B.	20 00
Rev A. Stirling, Fredericton, N. B.	5 00
Rev A. Falconer, Charlottetown, P.E.I.	13 00
Rev Isaac Murray, Cavendish, P. E. I.	11 00
Rev James Gray, Norton, N. B.	7 50
Rev N. McKay, St. John, N. B.	22 50
Mr John Scott, Charlottetown, P. E. I.	7 00
Mr H. Tupper, Little Glace Bay, C. B.	5 50

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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