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# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

DECEMBER, 1867.

## HOME AND FOREIGN RECORD FOR 1868.

We were able during the year 1867 to publish more than in any previous volume of the *Record*. The operations and the necessities of the Church have been explained, in Reports, Letters, and Editorial articles, with a fulness that leaves little to be desired. Instead of twelve numbers of the *Record* we have issued during the year *Thirteen and a half*. This has been done without extra charge to our readers or laying any burden on the funds of the Church.

The circulation of the *Record* has been larger during the present year than ever before; and it is this fact that has enabled us to issue a larger amount of printed matter. There is still much room for improvement with regard to circulation. As the official organ of the Church, the *Record* should be in every family connected with the Church. We are still far short of this satisfactory condition, and we ask all our readers, especially Ministers and Elders, to help us to attain to it.

## TERMS FOR 1868.

The Committee feel that they cannot safely make any reduction in the terms on which the *Record* is published. Already it furnishes more reading matter for the price than any of its contemporaries. Our terms will therefore remain as heretofore:

Single Copies by Mail.....	\$0.60
Five Copies to one address....	2.50
Eleven Copies " ".....	5.00

By paying \$5.00 for 10 Copies, you receive 11. By paying \$10 for 20, you receive 22, and so on.

## LISTS FOR 1868.

Our subscription lists for single copies, and for Clubs must be renewed for 1868.

## PAYMENTS.

We regret that notwithstanding every effort and precaution on our part there are arrears due by some Subscribers. These must be paid in justice to all interests.

If at all possible, let the money accompany the order. This will save trouble to us and to the agents who kindly interest themselves in the circulation of the *Record*.

Some Ministers and public spirited Members of the Church have paid considerable sums out of their own pockets, to make up for the remissness of Subscribers who had promised to pay, but had failed to keep their word.

Let every reader of the *Record* ask himself, *Have I paid for my Record during past years?* And if you find that you have neglected, lose no time in making payment of the proper amount.

## CIRCULATION.

We shall issue a considerably larger Edition than heretofore, and we hope that all our orders will show some increase. *Fifty Cents* a year can not be more profitably invested than in keeping yourself well informed with regard to the Church's operations at home and abroad—the proceedings of Presbyteries, of the Synod, of our Boards, and the labours of our Home and Foreign Missionaries.

## SOMETHING NEW.

Our Letters from the New Hebrides will not, we believe, prove less numerous or at-

tractive than before. Dr. Geddie, Mr. Morrison and Mr. Gordon are at their posts, and we hope that they will frequently hold converse with the Church at home through the pages of the *Record*. But in course of two or three months we may expect to hear from the new field of TRINIDAD where Mr. Morton is to be settled. Regarding that field we have almost everything to learn; and Mr. Morton's communications will be read with avidity by young and old.

#### ALL CAN HELP.

The *Record* will never reach all the homes in which it should be found, until all our Ministers, Elders, Catechists, Sabbath School Teachers, Collectors, and in short, all our members and active friends, exert themselves to attain this object. Some have done all that could be expected or desired. In a few congregations the *Record* is found in every family, and the money to pay for it is always at the office in advance. Why should not all be as prompt and forward as these few?

In Scotland, congregations often make a collection to pay for a copy for every member, and thus the poor as well as the rich are supplied. We have known this plan to be pursued with advantage in these Provinces, and we would like to see it more generally adopted.

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#### PROGRESS OF PRESBYTERIANISM.

It is the well-grounded claim of Presbyterianism that it at the same time secures the fullest liberty and the strictest order in the administration of the affairs of Christ's house. It regards the rights of the people, and erects no proud hierarchy to lord it over Christ's heritage. It acknowledges no proper priesthood but that of Christ; and that which is common to all true believers. We think we can safely assert that no other system has ever attained to the same theoretical perfection in regard to the rights, privileges and duties of the Church, her office-bearers and her members. The civil governments which have been more or less closely moulded on the Presbyterian system are the freest and most prosperous on earth. Man's wisdom set on foot a haughty

and tyrannical hierarchical system, with its priests, bishops, archbishops, patriarchs and popes; and the recoil from this high-handed usurpation led to the other and opposite extreme of ecclesiastical radicalism. Presbyterians went to the Scriptures, the fountain-head of truth, and found their system there. For all its excellence we deserve no credit; we have not invented it; we and our fathers are only trying to reduce to practice what God has revealed in His word. The more we know of the practical workings of the system, the more cause do we see to admire it and to love it. Alas, that our noble system should ever through human passion or ignorance or perversity, be made to wear a repulsive face! When God has committed such a treasure to our care, we should be anxiously watchful that it should suffer no detriment at our hands.

Time has proved to a remarkable extent the friend and ally of Presbyterianism.—Three hundred years ago there was but one Presbyterian community on the face of the earth—the Church of the persecuted, down-trodden Waldenses. The Reformers, going back to the Scriptures, generally adopted the Presbyterian system. There came, however, a sad relapse, from which this century is enabling us slowly to recover. We believe that at the present moment the Presbyterian Church is the most powerful of all the sisterhood of Protestant churches. Its hold is very strong in Germany, Hungary, Switzerland, Holland, France, Scotland, Wales, Ireland, the United States, and all the British Colonies.

It is gratifying to know that the good seed is so widely spread; that the system which is so clearly founded on the Word of God and the dictates of right reason, should have so many and such vigorous adherents. We hope that in this respect there shall be no going back. But our special aim at present is to point to two hopeful symptoms with regard to the future of Presbyterianism.

1. There is a movement for union, which is almost co-extensive with the existence of branches of our church. Divisions may be an evil; but often they are the less of two evils. The enlightened conscience, and the

highest interests of truth and liberty may necessitate separation. In such cases the sin of schism lies exclusively with those who introduce error and corruption, or who practice servility. Division in the church is, however, an acknowledged evil. The visible unity of the Church is to be carefully aimed at and sought after. This is felt in all the sections of the great Presbyterian family. Within the last ten years we have seen no less than ten Presbyterian unions effected, and only one very small division. This shows a tendency which at once commands marked attention. In no other branch of the visible Church have such unions ever been effected. Nor is the movement exhausted. It is now developing its power most remarkably in the great centres of Protestantism, in Scotland and England, and the United States. The movement, we do not question, is from the Head of the Church. It looks as if He were mustering, unifying and consolidating His forces for the day of trial. We hope that ere long Presbyterians, as they are the most numerous, may also prove the most united, homogeneous and energetic of Protestant churches.

2. The second symptom to which we have to call attention is the tendency of other Protestant churches to approximate to Presbyterianism. Nearly all the branches of the Church of England in the colonies have of late years organized Synods in which the laity are largely represented. This is a homage to the Presbyterian principle all the more remarkable on account of the tenacity with which, on the other hand, prelacy in its chief features is still adhered to. Methodism has always had in it much of the Presbyterian element, and the tendency is to come still nearer our model. Independency has long waged a keen battle with Presbyterianism both in the Old World and in the New. But both in England and the United States there are constant attempts at supplying by other agencies the proper place of the Presbytery. There is a "hungering and thirsting" after the more "excellent way," especially when the virus of heresy has to be dealt with, or when a difficult case of discipline emerges.

In the English Church Congress lately held at Wolverhampton, several speakers pointed emphatically to the Presbyterian system, to the influence it concedes to the laity, to the equal power it places in the hands of the laity and of the clergy,—as just what the English establishment required. The congress itself was a homage to Presbyterianism and a tacit censure upon prelacy.

But in point of fact the Union movements among Presbyterian churches have done much to attract the attention of thoughtful men of other denominations—just as our dissensions and divisions served in other years to repel enquirers, and to make us a reproach and a by-word. Unity and visibility give great strength and influence for good to a pure church. We hope and believe that all Presbyterian unions shall be effected and continued in genuine evangelical purity and love.

We fear that in these Lower Provinces our own beloved Zion has not made that amount of progress which might fairly be expected. Why is it so? Our Home Missions and our Foreign Missions are suffering for lack of labourers. ONE alone can enable us to prosper as we ought. Let us go to Him in earnest for aid, lest the glorious cause committed to us should suffer in our hands. How sad, if while Presbyterianism is making marked and rapid progress in many other countries, it should among us be almost at a stand still!

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#### SYMPATHY.

"Little children, let us love one another." Let us sympathize with one another, and be careful to remove every stumbling-block out of a brother's way. Be kind, loving and gentle to your brothers and sisters according to the flesh. Be loving, honest, and true towards your parents, and all your friends. The family, the fireside, the circle of closest friends, are but as it were a school in which you are to learn to love the Church, and every member of it. Be gentle, kind and true to your minister. His burdens are heavy, his cares very many, and his heart perhaps almost broken. Help him to

bear his burden ; relieve his cares, cheer his heart. Inexpressibly cruel is it to lacerate and wound where you know you can do so with impunity and without loss to worldly interests. It is cowardly to attack those who cannot retaliate.—Be kind to all the members of the church. In a most true and important sense, they are your brethren—for they are Christ's brethren : and as you treat them you treat Him. Quarrel not, strive not, for in fighting with a brother man you may be fighting against Christ. Bear no ill will against any man,—for it may be that God dearly loves him ; and if so, then He counts your ill will as against Himself.—Ministers, sympathize with your flocks—with rich and poor, the steadfast and the straying. Be mindful with tender care of the afflicted ones. Neglect of the poor and sick is very thoughtless and cruel. Brother, beware of it as you would wish to appear acquitted at the Bar of Christ ! What lovelier sight on all the earth than pastor and flock united in strongest bonds of reciprocal affection, rejoicing and grieving together.—Ye rich remember with liberal hand and kindly heart the poor. Cold winter is on us now ; and with many it will prove a hard, dreary, comfortless winter. The sick and the needy are ever around you. Remember them, care for them, as you would wish others to do for you, were you sick and friendless, and destitute.—No work more Christlike is done on earth than to dry the tears of widows and orphans, and to relieve the wants of the helpless poor. When you are sitting down quietly in comparative comfort, remember, Oh remember, that hunger, and nakedness, and fever are not far from your door,—that they are devouring their victims almost by your side.

Sympathize with the stranger. In this respect we, followers of Christ, are often very much to blame. We forget the heart of a stranger, and pass thoughtlessly or coldly by. Why should this be so ? In a Free Mason Lodge, in a Temperance Division, the warm grasp of a hand of brotherhood is offered and received. How much more so should it be in the church of Christ ! We are all brothers by nature : and he is a

poor heartless man, who refuses to recognize this natural fraternity ; but we are brothers by a tie which shall survive the dissolution of all earthly relationships, and of the universe itself—brethren in Christ Jesus. This brotherhood should find active and constant expression in love, which could not be bounded by locality or name, or sect, or party. For in Christ Jesus there is neither Jew nor Greek, no rival nationalities, no antagonizing sects. Heathenism abhors the weak, the stranger, all who stand most in need of help and comfort. In ancient times in so-called civilized communities, as in modern times among barbarians, they were subjected to every species of cruelty and indignity, and often to death itself. Christ teaches us that we are all strangers and pilgrims on earth, and that our delight should be to bear one another's burdens, to minister to those in want, to comfort the desolate, to wipe the mourner's tears.

Sympathize with the godless and profane. Pity them and pray earnestly, constantly, from the heart for them. They are, alas, not far from any one of us. Now is the time to help them by words of loving counsel and faithful warning. For every day, nay every hour, it is becoming too late for some one of these godless ones. As they live, so are they cut down, so do they pass on to the tribunal of the Great Judge ! Do what you can, in most earnest kindness for all who are within your reach.

Sympathize with the poor Drunkard, who has so manifestly Hell within him and Hell before him. God has warned him, but he refuses to hear ; and so God writes on his face and features in characters dismally legible, the fact that he is a drunkard. Pray for him and with him ; and if need be, deny yourself for his sake. Whoever is a slave to any lust, however apparently innocent that lust or indulgence may be, is in a position of great peril and of moral degradation. The drunkard is the vanguard of the melancholy host of shackled slaves. No power but the Spirit of God can effectually break these chains ; and the Spirit works in answer to earnest prayer.

Sympathize with the ignorant, those who are not within reach of the means of grace,

or whose training keeps them in darkness. How many thousands in these Provinces sit in darkness and in the shadow of death! Many, very many, along our coasts, and in our new settlements far inland, rarely hear the sound of the Gospel. In trouble, in sickness, at the hour of death, there is no one near who is skilled as a physician of souls, and they are too ignorant and blind to appeal to the Great Physician. Our sympathy for such must take a practical form, even if personally we can do little or nothing to help them. We can send them the Bible in their own tongue. We can send religious tracts and books by the hands of the Colporteur. We can send the Catechist, the Missionary, to tell of the life and death of our Redeemer.

Again we say, sympathize with all. Be kind, courteous, forgiving one another and forbearing with one another. As Christ forgave you so also do ye. He that loveth is like God, for God is love. Forget injuries. Bury the disagreeable past. Look forward to the great and bright Future full of God's love provided for all who believe in the Lord Jesus; and help every brother man to be more like the Saviour in heart and word and deed. Beautiful as the anthems of angels are feelings of christian love translated into, embodied in, fit deeds. Herein is Christ glorified that we should bring forth much fruit. To sympathize, to feel, as Jesus did, as He does now, and to act accordingly is the highest attainment to which the Christian can aspire.

### UNITED PRESBYTERIAN MANSES.

Five years ago the United Presbyterian Church commenced a scheme for providing with a comfortable Manse every Congregation connected with the Synod. It was expected that \$225,000 would be sufficient in connection with local effort. The Scottish correspondent of the Philadelphia Presbyterian gives the following statement regarding the working of the scheme:—

One hundred and sixty thousand of this sum had come in half a year ago. A hundred and twenty or more have been laid out, and nearly forty remain, a balance for future application, while promises and sub-

scriptions for more continue to be made. A singular curiosity in the working of the committee that have charge of this fund, is that they do not always have their proffered aid accepted, and, in fact, are as good as obliged to coax a little even with the neediest. Is this an effect of sturdy independence, and this again an effect of longer estrangement from Cæsar's stall? It may be so; because three or four generations may naturally work a change in family character, and such is the length of time this Church, in its component parts, has been separate from the Establishment. Another reason, however, begins to be surmised, and one that suggests some change in the mode of application. A sort of *pro rata* aid has been the plan. But it now appears that some can do nothing at all for themselves, or next to nothing, and so have not even strength enough to take help in that way. A more liberal way is therefore now devised. The Board is not to wait for applicants, but is "to take the initiative in providing suitable manse accommodation where it is most urgently needed."

"The advantages already derived from this valuable enterprise," are thus stated in a report made to last Synod: "It has tended to enlarge the views of many as to the proper scale of giving to Christian objects, as it has given occasion to a larger assemblage of liberal subscriptions than had been previously known in the history of this Church. It has tended to allay the fear lest a new outlet for needed contributions would drain the ordinary sources of supply for other funds; for it is demonstrable that the other undertakings of the Church, including its Home and Foreign Missions, have not suffered, but rather have steadily advanced with the income of the manse fund. It has largely promoted the sentiment of fellowship between the strong and the weak among the churches of the Synod. It has awaked a sense of previous neglect on the part of many givers, and the aided congregations gratefully feel the benefit of the concert and unity of the denomination. The scheme has even tended to widen the sphere of this common interest between the strong and the weak; for it has fixed attention, not only on the residences, but the resources of those who minister to the smaller churches, so that the augmentation scheme has become a natural corollary to the enterprise by which it was preceded.

... It has reared in many a locality, including some where our feebleness had been much more conspicuous than our strength, a visible monument of the fraternity that binds our Church into one; since, even worldly men who fail to appreciate a minister's principles, or even to understand them, may have the kind of discernment that highly esteems a minister's comfortable and

respectable abode." The echo of a voice, it is to be hoped, will be heard some where coming out of these statements, saying, "Go thou and do likewise," and many a like happy issue attend the effort.

Our own Church should profit by such an example as this. Many of our ministers are still without Manses, it should not be so: and in providing Manses the strong should help the weak.

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## Home Missions.

### Arrangements for December.

Dr. Smith's pulpit will be supplied by Rev. T. Cumming.

*Halifax Presbytery* will have the services of Mr. Hogg for the supply of Walton; and Cornwallis will be partially supplied by Mr. Logan.

*Pictou Presbytery* has Mr. A. R. Garvie supplying the congregation of Chatham.

*Cape Breton Presbytery*.—Rev. D. McDougald.

*P. E. Island Presbyte y*.—Messrs. Bearisto and Nelson for the supply of Murray Harbour, Free Church, Charlottetown, and Richmond Bay West.

*St. John Presbytery*.—Mr. Simon Fraser for Golden Grove and Salt Springs. Moncton also requires supply.

*St. Stephen Presbytery*.—Mr. Stephen Lawson, for St. Stephen's. Baillie and St. George also want supply.

The Presbyteries of York, Miramichi, Richmond and Victoria, of Tatamagouche and Truro, are left without any probationer, and in some of these, and we would specially name the Presbytery of York, there are urgent calls for missionary labour, three being there required.

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### Florenceville and Glassville, New Brunswick.

NOTES BY REV. R. EDGWICK.

Leaving the interesting and thriving settlement of Harvey, where we had spent so pleasant and profitable a time with the congregation and the hospitable home of the minister, I proceeded on my way to Florenceville and Glassville alone, and somewhat sorry that Mr. McGregor could not accompany me. This congregation is situated some twenty-six miles above Woodstock, and thus nearly ninety miles above the city of Fredericton. It lies chiefly along the banks of the St. John, though Glassville, which is on the north side of the

river, is some six or seven miles inland from the banks.

After a pleasant but at the same time a fatiguing drive, I arrived at Florenceville Inn on Saturday, at 1 a. m.; and was glad, after so long a ride, to retire right away, scarce taking time to refresh the outer man, indeed not doing so till I was a-bed, and almost too weary to sleep.

In the course of the forenoon I found myself in the lodgings of our young and energetic minister, Mr. Bernard, and was kindly welcomed by his wife, who, along with the lady of the house, and her husband and children, and servants together, were agog with the excitement of a tea meeting, which was to come off in the afternoon, the proceeds of which were to go to aid in the finishing of a meeting-house, which the congregation were engaged in building. To my surprise and grief, I learned that Mr. Bernard had gone for me on Friday to Woodstock, and I had nothing for it but to content myself till he should return. Nor had I to wait long; and right glad was I to see him, and to get from him all the information of the circumstances which led to the unfortunate *contre temps* I have mentioned.

How the inside of the church was tastefully decorated with flags, and flowers, and evergreen wreaths; how the tables—too closely set for convenience and comfort—were literally loaded with plain and fancy fare, the very sight of which made the urchins stare with very wonder; how they were presided over by the ladies of the congregation, who seemed to be striving which should outvie the other in the kindness of their attentions; how there was the coming and the going, and the heat and the pressure incident to all such meetings; and how outside there was the gathering in from all quarters, and with all sorts of conveyances, from the gay carriage and pair, down to the humble hay cart, and the significant and friendly recognition, and the eager looks and earnest whisperings of this and the other coterie standing all round the neighbourhood of the church, I would not attempt to describe. It seemed to me that something was under all this fuss of which I was ignorant, and about which I had not the courage to inquire. I soon found out, however, for on the tables being cleared it was announced that after the ministers had spoken the meeting would be addressed by the several candidates for seats in the local parliament. Here was the secret of the whole matter; and while I have to say that the chairman was well qualified for his place, and the speaking able, and the meeting orderly and courteous to the candidates, it seemed to me that it was wise to embrace so favourable an opportunity, and afford an example, in my opinion, of the possi-

bility of uniting, in some way, what some imagine to be impossible, politics and religion.

I spent a delightful but an exciting Sabbath with the congregation. In the morning I preached to a large audience in the village of Florenceville, which assembled in the Independent meeting-house, and in which there is a large and flourishing Sabbath school, presided over by the minister. In the afternoon I was honoured to open the new church, in which the services, alike to my own heart, and, I believe, to the hearts of the people generally, were eminently profitable, and will long be remembered with sacred pleasure. In the evening, after a drive of seven or eight miles, over a road next in badness to that road of roads in Cape Breton, between Loch Lomond and Bras d'Or, over which my dear brother Mr. Ross and I travelled, when prosecuting a similar mission, (I wonder if it be still there,) I preached at Glassville to a large gathering of my fellow countrymen and fellow christians, who, but a few years ago, left Scotland to settle in the wilderness of New Brunswick, with the intention, and the hope, and the power to boot, as aided from on high, of turning the wilderness into a fruitful field, and of causing it to rejoice and blossom as the rose. It was a blessed meeting. The laws of association were at work, and the spirit of God, through them, made us both sorrowful and joyful in this house of prayer. It is but right to mention that the meeting-house is new, only built in the course of last year—large—finished on the outside, with, as I understand, funds on hand to complete it in the course of next year. There is no doubt, that with such a worker as Mr. Bernard, and with such materials to work with as are here furnished to him, he will rear up under the Great Master-builder a spiritual temple composed of living stones, in which there shall be offered, from age to age, spiritual sacrifices, holy and acceptable, through Jesus Christ our Lord. But the holiest and the most tender, the closest and most heavenly fellowship in the church is conditioned by her circumstances. I could willingly have remained among this people for days together,—as it was, I spent the greater part of the forenoon of Monday with a family from Aberdeenshire, who often heard me preach some five and twenty or thirty years ago, and who were on terms of intimacy with families belonging to my congregation in Aberdeen. It was worth while travelling all the way to Glassville to meet them, and to hear from the racy lips of a godly Scotch woman, sensible as godly, the very texts one preached from almost a life-time ago, as well as of the chances and changes which have fallen out to those who were dear to us as our own souls. We had

to return, however, early in the afternoon, as we had another service in the new church in the evening. The leading people in this section of the congregation were present, as well as a considerable number of others, and after public worship was closed, we attended with interest and zeal, which are not to evaporate with the occasion, to the best methods of managing the outward business of "the house of God," and recommended and enforced accordingly. And so my labours closed in this young, though old congregation; for I believe it is one that has been connected with some of the oldest congregations in the Province. May the fruit of these labours remain and increase, and may this little one in our spiritual Israel, have rest and be edified, and walking in the fear of the Lord and in the comforts of the Holy Ghost, be multiplied.

ROBERT SEDGEWICK.

### Springfield & English Settlements, New Brunswick.

NOTES BY REV. P. G. M'GREGOR.

In the division of labour mutually agreed upon by my colleague and myself, for visiting the congregations lying contiguous to the railroad between Sussex and St. John, it devolved on the junior partner to enjoy a Sabbath day's work with the Rev. Mr. Jack, at the places named above. This, my last excursion in New Brunswick, was as gratifying and pleasant, as any which preceded; its brevity being the only circumstance on which one looks back with a feeling of regret.

Leaving St. John on Saturday morning, after an early breakfast, the Norton station is reached in something less, I think, than two hours. Here, through a little misunderstanding, I had to wait for a couple of hours, but the time did not hang heavily, for I had a companion in trouble, Dr. —, who was waiting for the arrival of his carriage. My friend was a young man practising medicine in this part of the country, and had been a surgeon in the American army during the great conflict. He informed me that he was now *totally blind*, having lost his eyesight by the sand and heat and exposure of one of these great campaigns in Virginia. No one could converse with him without admiring the spirit of contentment with his lot, and submission to God, which his whole conversation displayed, and I felt it would be my own blame if I did not gain a benefit from my detention. "Springfield," he said, "is a fine country, and the scenery rather interesting, so I have been told, for I have never seen it and never will, though it is now my home."



I soon found that this information was correct, for a carriage arriving for me, I was quickly *en route* for Mr. Jack's spiritual charge, and place of living. Forty years ago this whole parish of Springfield was a wilderness. Even thirty years ago there were only a few scattered inhabitants, a settler here and another there, and great difficulty in passing from one neighbourhood to another. Where we were comfortably moving off at six miles an hour, there was then only a path on which a man or horse might *walk*, one at a time, but there was no carriage road. There was a market for the produce of the new farm or clearing, at St. John, but how to convey it there was the difficulty. This was always a work of toil, and sometimes of hardship and exposure, first by land and next by water, down the St. John River, pleasant enough in summer, but having fewer charms in the cold month of November.

It was a true report that the Dr. heard and gave me. Some portions of this drive to Springfield are remarkably attractive. We are driving along a valley with fine ranges of hardwood hills on either side, and the variegated tints of the forest trees surpass any thing of the kind I ever saw. There has been no severe frost as yet to bring the foliage to a dull brown, or to a uniform red or yellow. Many trees are just as green as they were in the leafy month of June, for the summer has been moist, and the foliage has wonderfully retained its verdure. The first gentle frosts, however, have begun their work of change, and the variety is wonderful. Some trees are tinged with vermilion and some with a golden yellow, but as the eye glances over miles of forest, the blending seems perfect, and such as no pencil could reproduce.

Let me now pass Bellisle, with its Episcopal Church, and the cultivated country on either side, without remark, and hasten to my destination. The spire of a fine new place of worship indicates the centre of Presbyterianism in this part of the country.

On the Lord's day I find the people congregated, but not in this new Kirk. They densely filled an older and smaller place of worship. This one was in a good state of repair, but had been outgrown by the congregation, and the more public spirited among the people determined to erect an edifice which would comfortably accommodate their families. This determination they have well carried out, and the new church is an ornament to the place, and does credit to the congregation. This will appear more evident when I state that the number of families in this section of the congregation does not amount to forty, pro-

bably about thirty-five, and that one-fourth declined taking part in the work, on the ground that the step was at present unnecessary, so that some twenty five families have erected and completed this fine building, capable of containing some 400 people, and which has probably been opened by this time.

The congregation when assembled sang so heartily, and yielded such undivided attention, that to preach the good news was at once easy and delightful; and the same attentive ear encouraged the delegate to give a full statement of the objects of our mission, and the different departments of our church's work at home and abroad, and hints on the subject of the privilege and duty both of working for, and giving to, the cause of God.

We had only time, after dismissal, to grasp the hands and reciprocate the kindly greetings of the elders and a few other christian people, including some MacGregors, who waited to salute their clansman, and then drive off, first for dinner, and then to English town, the other constituent part of this congregation, Mr. Jack meanwhile setting off to preach at an out-station of his scattered but interesting charge.

My road of 12 miles extended over a hill country, and the road went over the hills and down the dales (no curving round) in the good old style. The Presbyterians at English town are not numerous, but the church, of moderate size, was filled with men and women, and a very large proportion of them young people, who filled the gallery. What proportion of them belonged to the other denominations I was not anxious to determine, but they listened most attentively both to the sermon and the subsequent address. I felt throughout that I had an *appreciative* audience, (that is the word,) and on their part they responded with most excellent singing, the *organs* discoursing sweet music, being, as nearly as I could determine, equal in number to the people.

Refreshed by tea prepared by Mrs. Dr. M., and declining an invitation to remain for the night, my companion and I are again on the road, on one of the darkest nights of the season. For a time in the thick woods, the horse was invisible, which all night travellers recognize as the sign of the densest darkness. The clouds were lowering, the air was motionless, and many small phosphoric lights were visible. These were not glow-worms nor fire-flies, for it was not their season. Were they small pieces of phosphoric wood, or phosphoric gases rising from the earth and undergoing a slow combustion? Curiosity is excited, and we try to grasp them, but they elude us. At length we succeed in getting into

our hands the coveted prize, but in a short time it glides away, disappears, and the darkness is as intense as ever. A gracious Providence brings us safe to the home of the Presbytery Elder of the congregation, Mr. T. M. where I am kindly entertained for the night, and conveyed to the station next day before the bursting forth of the storm which covered the highlands with snow from Maine to Cape Breton, giving the boys an opportunity of snow-balling in the month of *September*!

This congregation was at one time supplied by Rev. Mr. Donald, who often traversed on foot the whole country. At present it enjoys the services and labours of Rev. Mr. Jack, whom to know is to esteem, and any one who spends a short time in his house will desire to renew the intercourse with his estimable family, as well as with himself, as soon as possible. I met there three generations—the children, the mother, and the venerable grandfather, Mr. McKenzie, once of Halifax, now of St. James, the veteran Colporteur of New Brunswick, an old acquaintance of my father, and one of the few who distinctly remembered his preaching at St. James' and St. Stephen's, half a century ago,—a venerable pillar bearing the hand-writing of the Spirit of God!

Mr. Jack occupies a comfortable manse, erected by the congregation for his benefit. The salary, like that of most of our ministers in New Brunswick, is not only small, but inadequate to meet the necessary outlay for food, clothing, and the education of a family; and yet it is probable that our people in New Brunswick contribute in proportion to their numbers at least equally with those of Nova Scotia. In this Province the congregations, with few exceptions, are much larger.

A blessing from the Master seems to rest on the small stipends of our hard-working brethren in the sister Province, for they are surrounded with all the comforts of life, a result which must in great measure be attributed to the excellent management, frugality and industry of their wives. There are cases, however, in which anxiety and too much toil and tension, are evidently telling on the health of these faithful partners, and premature death, and motherless children will be the monuments of the church's neglect of a clear, imperative, duty the discharge of which is fully within her power. We trust the Supplementing Committee will go on with the work entrusted to them by Synod, notwithstanding they may sometimes meet from an unexpected quarter with a heavy blow and sore discouragement.

P. G. McG.

Halifax, Nov. 11th, 1867.

The preceding sketches of congregations in New Brunswick, furnished by the delegates, may be fairly included under the head of Home Missions. It is equally desirable, however, that the church should have some definite information respecting the work of evangelization, in which our probationers and catechists are engaged; and we present, in the present number, extracts from two reports, one from a missionary in New Brunswick, and the other from a much more destitute part of Nova Scotia.

*St. George's, Charlotte Co., N.B.,* }  
October 5th, 1867.

In regard to my work here, I find it pretty hard; but there is great need of hard labour being performed in this part of the home field. In order that I might do my work better, and supply localities that would otherwise have been unsupplied, I, during the past spring, obtained for myself, and now keep, at my own expense, a horse and wagon, which enables me to preach three times every Sabbath—namely, at Pennfield,  $7\frac{1}{2}$  miles to the east; here, at St. George, in the afternoon, at 3 o'clock; and at Mascareen,  $7\frac{1}{2}$  miles to the south; and fortnightly, *i. e.*, every second Tuesday evening, to hold public service at Lepreaux, 20 miles off, on the road to St. John; also, to preach every alternate Saturday evening at Caithness, 3 miles to the south; and also to hold public worship, occasionally, in different other destitute localities; and, besides, to visit, and have worship with, about 300 families scattered over the country, including the above mentioned places."

The extracts which follow, are from the report of an earnest young man, who laboured during the past six months on a part of our Atlantic seaboard. We leave the facts detailed to speak for themselves.

"Seven miles below M. is another settlement called E. Here there are a large number of families, adhering, with one or two exceptions, to the \* \* \* \* \* The people are living almost in a state of heathenism. Personal religion is a thing unknown. The Bible is almost a sealed book, lying upon their shelves or packed in their trunks, and seldom open. No Sabbath school exists, and the settlement has been without a day school for a period of eighteen months. The children are growing up in ignorance, and receive no religious instruction at home. In one family which I visited, after reading a chapter, I asked a little girl who gave us the Bible? She replied Adam. I again asked, Do you know who the Son of God is? She replied

Adam. In another family, I asked a little girl who the Son of God was? She replied, I do not know. I asked, who was it lived in this world and suffered a very cruel death? She did not know. I told her it was Jesus Christ. She said she had never heard anything about him. In another family, I asked a little boy, nine years of age, Who made him? He said God. I asked, Do you know where God lives? He replied no. Do you think he lives in the woods? He said yes, I think so. In another family visited, I found a number of children in the house, but only one child among them all could read. They did not know there was such a being as a God. Had never heard of Jesus Christ; knew nothing of the plan of salvation; were entirely ignorant of the truths of the gospel; had no Bible, only a Testament in the house. During the past season several young men were drowned belonging to this settlement; and my visits always happened at the time of these solemn dispensations of God's providence, and, hence, afforded me an opportune season, by the help of the Spirit, of making impressions upon their minds. On Sabbath, I always obtained a large audience. The people were remarkably attentive, listened with eagerness, and sometimes were deeply moved, and always invited me back again. There is much work to be done here, and some of the people express a desire that some supply should be granted them, in order that the dry bones may be revived and the ignorant enlightened.

"Farther on we come to another settlement of considerable extent, M. J. In this settlement we have the same lamentable state of affairs that exists in other communities along the eastern shore. Their seems to be but a feeble spark of vital godliness among the people. The young receive no religious instruction; the men are engaged in visiting and sailing their vessels on the the Sabbath, whilst the women are found baking bread. No Sabbath or day school exists. Active measures, however, are immediately to be taken to erect a school-house, which, when finished, will be thrown open to any labourers of our church. We trust this is the dawning of brighter days to this long neglected and destitute locality.

"I have thus, during the past summer, travelled over a circuit of 60 miles in extent, held two diets of worship each Sabbath, twenty-four week day meetings, and travelled by coach, boats, and on foot, hundreds of miles. I have also visited a large number of families, reading the word of God and exhorting them, besides twelve day schools, and addressed the children, and circulated a large number of tracts among the people in every community. In all the settlements and families visited, I was lis-

tened to attentively, received every mark of kindness, and often requested to renew my visits. I have also endeavoured to impress upon the parents the duty of imparting religious instruction to their children; and with a view of aiding them in this matter, I have succeeded in establishing agents and obtaining subscribers to small religious papers in every community. Your Presbytery, however, must see how inadequate the supply, and how onerous the labours devolving upon one man in so large an extent of country. The destitute circumstances of these people demand that they should be fed with the bread of life. We must, however, for a time labour under disadvantages, suffer many discouragements, and involve considerable outlay. The piety of the people is at a very low ebb. Intemperance abounds; and for a number of years they have received a supply of gospel ordinances from clergymen of the church of England, some of whom seem to have been men possessed of but little vital godliness, and receiving their salaries from the British Government, or some of the great English Societies, they were not dependent upon the people for support. Hence the people have not been called upon to contribute to the support of the Gospel, and must be educated in this. Providence however has opened up our way in a remarkable manner. In every community there are some Presbyterians, and many others who were once in connection with our Church, but left us in consequence of receiving no supply. Hence they have claims upon us which should not be overlooked. Many souls are perishing for lack of knowledge, and their appears to be some awakening among the people. The Eastern Shore also bids fair to become a Gold producing country. Specimens of gold-bearing quartz rock have been discovered, and many young men at no far distant day, may be found flocking there, delving for hidden treasures. If our Church occupies the ground, and supplies them with the Pearl of great price, it will confer a lasting boon upon all succeeding generations, and do much to promote the cause of Christ in these destitute localities. May the time speedily come round when these poor benighted people shall know the joyful sound, when every island, cove, and settlement shall become enlightened, darkness removed, and the knowledge of the Lord shall cover the whole earth, as the waters cover the channels of the sea."

## Our Foreign Mission.

### Letters from Missionaries.

In our last we expressed our hope that we should be able to give our readers, in the present number, some information from the brethren in the New Hebrides Mission field. During the month we have heard from two of the brethren, Dr. Geddie and Mr. Morrison. We have heard of them all, and are happy to say that they are in good health, and engaged in the good work.

Dr. Geddie's letter was unofficial and written hurriedly, and did not contain much news suitable for our columns. We may remark, however, that he speaks of the islands generally, as being in rather a disturbed state, "perhaps more so than at any former period of the mission, and from a variety of causes. There have been some farther collisions between trading vessels and the natives of the group. H M. S. *Falcon* was there at the time on her way to the guilty islands, and he adds, the captain is not very sanguine about being able to bring the offenders to justice. I feel thankful that our mission is not mixed up with these matters."

It farther appears, from private letters received by friends, and also from Mr. Morrison's last letter, that the whooping cough had been introduced into Aneiteum, and with very serious and fatal effects on a considerable number of the children and young people. Lathella had lost a promising boy, so that altogether the missionaries have been kept in a state of much anxiety for some time previous to writing.

From Mr. Gordon and from Mr. McNair we have not heard directly, but we have several letters from Mr. Morrison, which, in whole or in part, we lay before our readers, and let them tell their own tale.

ERAKOR, EFAT, July 8th, 1867.

Rev. Dear Sir,—“I am glad to acknowledge receipt of your first official letter to me, dated from New Glasgow. I am glad the important post which you hold has fallen to the lot of one in whom the missionaries have so much confidence; and I trust that the relation which we thus sustain to each other shall, by the blessing of God, be a pleasant and profitable one.

Let me first make some observations on pecuniary affairs. \* \* \* \* Now, once for all, let me request that one-tenth of my salary be disbursed in Nova Scotia as follows, the whole amounting to £15 10s., N. S. currency —

To * * * .....	\$20
Home Mission.....	12
Theological Hall.....	13
Education Preparatory.....	13
Micmac Mission.....	4
	<hr/>
	\$62

You will please remit these sums, *annually*, to the proper quarters, and if, for 1866-7, these remittances have not been made, please make them as soon as possible, and deduct the amount from my salary to be remitted for next year."

I am satisfied with the way in which the Synod, at its meeting in St. John, acted in the *Curacoa* affair. Indeed, I all along expected as much.

I rejoice, with all my heart, that such a harmonious and cordial union has been completed between the churches of Nova Scotia and New Brunswick. I rejoice in it because I believe it is a union over which angels sing in heaven for joy. I hope that the gracious Lord who has brought it about, will abundantly bless it to his own glory and the salvation of souls. But why are no missionaries coming out? It is sad to see so many promising blossoms shrivelled up and blasted without fruit. When I left I cherished strong hopes that, ere now, a very strong reinforcement to our numbers would have been made. There were so many young men preparing for the ministry, who had their minds made up to serve the church and her Head in the foreign field. They should ask and search seriously, whether it is at God's bidding or at man's they have decided to remain at home. It is seriously to be feared that this want of heart to forsake home is of man and not of God. Jesus, in his word, said "Go." Has He contradicted Himself in His providence? Has He countermanded His marching orders? No. I believe that Jesus says to many of our young ministers "go"; but the mother says "remain." Ah, ungrateful mother, if you are a christian! Who gave you your son? Who spared him to you? Do you not remember how many times you solemnly made over your child unto the Lord? Lo, He spared him for Himself; but, no; now he must be yours again! Or is it the father who says no? Take heed that you are not planting a thorn in your dying pillow by the deed! As for dyspepsia or any slight ailment brought on by intense study, this is just the place to have it put to rights, where one must take physical exercise.

With respect to the *Record*, I am sorry to say that a great many of the numbers are missing. I would like much that these numbers could be supplied to me, whether for love or for money. I have ordered and re-ordered the *Presbyterian Witness*, but have never been cheered by its visit, excepting when Capt. Fraser, whose numbers find their way out, lends me his. Would you kindly order it and send it to me P. P.

At the date of our last letters home we were in rather a critical state, owing to the war which resulted from the murder of Timothy. During the first four months of this year we were in a state of great anxiety night and day. On the one hand were the Ertab men, between whom and our village there were open hostilities. On the other hand there were the Emel men, who had destroyed the crew of that schooner from New Caledonia. They expected to be punished by a man-of-war, and were avowing their determination to destroy some of the Erakor and Ebang people ere they themselves perished. We had more than once heard that threats had been uttered by them against ourselves, not for any provocation given, but simply that they might possess our property. Thus we did not know what night or day we might be assailed by lawless violence. Rev. Mr. Cosh of Ebang or Pango, and his wife passed those months with us, greatly to relieve them to us of their sadness and gloom. About the end of April the Ertab people killed a woman of their own and brought her body to Erakor at dusk, to appease the villagers here for Timothy's death. This, by Fatean law, broke off their open hostilities. The war is at an end, and we live as securely as before. A teacher, who had been left at Havannah harbour by the *Dayspring* in November, had to return home owing to plots laid to take his life.

Thus the gospel is now proclaimed only in Erakor and Ebang. In the former place there is steady progress made in knowledge. In the latter, there are now 15 members of the church in full standing, and from 60 to 80 meeting for worship on the Sabbath. Toma, the Raratongan teacher in Ebang, is now quite disabled by scrofula. Indeed, I fear he cannot stand it long. He, I believe, wishes now to return to his own land, which, I hope, he may accomplish.

The *Dayspring* was due at the islands in April, but did not arrive till June. Indeed we were becoming anxious for her safety latterly. She was delayed, I believe, partly, waiting for supplies for her coming out from Britain, partly from a difficulty of getting the money orders from Nova Scotia cashed; and, perhaps, from some other causes.

I am writing you these lines in the hope that an expected man-of-war may carry

them soon to Sydney. But I am not sure but they may lie in my desk until November next. However, I deem it my duty to have them in readiness. I am now in the heat of house building. One day am a framer, the next a mason, always a missionary, always a doctor, always a schoolmaster; and with the demands made on me by all these, you can easily imagine my time is occupied. I have four natives hired to assist me in building my house. I adopted this method to relieve our people, who are not numerous, of over much labour. I give them two fathoms of calico, each, a week, and their board—the highest hire ever commanded by a Fatean, excepting on board the *Dayspring*. I must be with them or I can not get much out of them. Thus my time for letter writing is pressed in within narrow limits.

I should have mentioned earlier, that, on June 6th, Mrs. Cosh presented her husband with a fine stout, healthy boy. Her convalescence was not rapid, but was nevertheless very satisfactory. Both Mr. and Mrs. Cosh are very fine persons. They suffered a little from the climate during the first months of their residence on the island, but are now in their ordinary health. Indeed, Mr. C. is better in health than when at home.

Dr. Geddie came on a visit by the *Dayspring*. All were well on the southern islands. Mr. Gordon had not been visited when the *Dayspring* came here, but he had been heard from. In Esat we had no communication from any quarter since December, until the *Dayspring* arrived in June, excepting one vessel, which Mr. Cosh and myself boarded in Ebag late in April.

Hoping that these rambling lines may find yourself, and Mrs. McG. and children all well, I beg to remain, ever yours, sincerely,

D. MORRISON.

REV. P. G. MCGREGOR.

ERAKOR, EFAT, July 29th, 1667.

*My Dear Brother,*—There occurs, at present, a fresh opportunity of forwarding a note you, which I must not neglect to avail myself of. The *Falcon*, one of Her Majesty's ships, put into Efil harbour, in our vicinity, on Friday last. She is commanded by Capt. Blake. She has been sent to make inquiries into the capture and destruction of vessels by the natives of this island and of Emou. Capt. Blake sent for Mr. Cosh and myself to go to see him, which we did, and were with him the best part of Saturday last. He requested us to act as interpreters between himself and the natives, and to give any information about those sad events which we possessed. We had no wish to be in any way involved in the

man-of-war's proceedings; but we felt that to decline would be a dereliction of duty on our part. We considered ourselves as called upon to give testimony. He wishes us, to-day, (Monday) again on board, to assist him in holding communication with the Emel men. What the result of these interviews, between himself and the natives, may be we cannot tell. Whether he may consider it his duty, under present circumstances, to punish them or not, remains yet to be seen. But, I believe, he has no inclination to be harsh with the natives where justice seems at all to favour them. As for us, our position seems not to be much affected by either of the two courses between which he has to choose. If he chastises them, unless he do it *thoroughly*, it will only stimulate them to revenge. If he does not chastise them for their lawless deeds, they and others may be emboldened and prompted by cupidity to repeat those outrages. We are, verily, like sheep among wolves. But God is our keeper. He is able to keep us. It is under His safe conduct we came and we remain.

Our station here has suffered a very paralyzing shock lately. The vessel which took our letters, *King Oscar*, took away to Queensland ten of our young men for a period of either two or three years. I may say they took away the strength of our village. These we had been training with all diligence, hoping they might yet become the lights of this dark land. But they left us ere we knew they were to go. Of course they left willingly. But I say they were tempted to do so. That vessel brought back one Ebag man with two chests and a good deal of stuff. He had been away before I came here. The allurements of so much "nikal" was too much for our young men to resist, and so off they went in a body! This draft has nearly quite stunned us here. I am now building a house, and have very little suitable help left me in the village. But we must still do like David—encourage ourselves in the Lord our God.

You will be glad to hear that, through the kindness of the Lord, my wife was safely delivered of a fine healthy boy on the 17th inst. Both are doing well. With our united love to Mrs. McG. and yourself,

Believe me, ever yours, &c.,

DONALD MORRISON.

ERAKOR. EFAT, Aug. 1st, 1866.

*Rev. Dear Sir*,—I embrace this opportunity of once more dropping you a hasty line. The *Falcon's* work at Emel is done; in fact she did no work at all. Mr. C. and myself, at Capt. Blake's request, assisted him in holding an interview with the natives as interpreters. I believe it is owing to that that he did not destroy their property. He

said to the chief, in parting, that he gave both his life and property to us. Not that we pleaded for him; on the contrary, we told him distinctly that he was to allow no bearing which the consequences might have on us to influence him in the administration of justice. It was, I believe, owing to the fact, that we enabled him to look at the grievances of the natives at white men's hands; for they have their grievances. They stated nothing against the part destroyed, in particular. They make one white man responsible for another's act.

The Emel chief declined coming on board, though sent for by a boat manned with heathen from Efil. But on hearing that we and a few of the christian natives were on board, he put off to the ship in one of their own canoes. This is a tribute to christianity, even from the heathen. Capt. Blake told the Emel chief, however, that the matter is not yet foreclosed; that he has come to inquire and to report.

The *Dayspring* is now away to Santo, to see what missionary prospects are open there. Mr. Gordon and Mr. Neilson are the visiting missionaries on board. Mr. and Mrs. McNair spent our summer months, your winter, in Aneiteum. There Mrs. McNair gave birth to a still-born child. She almost lost her own life also. Both the McNairs are rather delicate. They are now again living on Erromanga. How the work is prospering on Erromanga we do not know, as we did not hear from Mr. G. since the *Dayspring* left us in December last year. Tana seems closed against the gospel again. Aniva, Mr. Paton's station, is in a very hopeful condition. The majority of the inhabitants are worshippers, and the rest friendly. On Futuna, Mr. Copeland says he just lives. The natives do not disturb him, but do not manifest any desire for the gospel.

The whooping cough, brought to these islands last year by the *Sea Witch*, is doing havoc among the children in Aneiteum. So it has done in Efat. It is sad to see the poor natives dwindling away as they are on these islands. But this is not confined to the islands on which the gospel is preached; nor does it depend upon, though it may be aggravated by, their contact with white men. For villages are depopulated in the interior of this island by epidemics, where they never saw white men. Nor have these epidemics been brought to the island by white men. This depopulation has been going on now for at least two generations. It would appear as if there were something like a natural law, by which a long course of wickedness indulged in would lead to this result—correct itself in this way.

Believe me, ever yours, faithfully,

D. MORRISON.

REV. P. G. MCGREGOR.

19, COWPER TERRACE, SYDNEY, }  
August 23rd, 1867. }

Rev. and Dear Sir,—The mail for Britain leaves to-morrow, and I hasten to give you the latest news from the New Hebrides, as received to-day.

The *Dayspring* arrived at Aneiteum about the beginning of June, after a tedious passage. On the 5th of June she proceeded (with Dr. Geddie and Mr. and Mrs. McNair on board), to Fotuna, Tana, Aniwa, Erromanga and Fate. The missionaries were all well, though some of them had been at the gates of death before the *Dayspring's* visit. Missionaries are not despairing as to successors in the field. Mr. Paton has two sons now, Mr. Copeland one, and Mr. Cosh one. Mrs. Fraser's second daughter, and Mrs. Neilson's first, were baptized by Dr. Geddie; the name of the former being Julia Ferguson, and that of the latter Charlotte Elizabeth.

Mr. Copeland is working with fair prospects on Fotuna. The natives are quiet but shy, and their number is estimated at about 900. Natives healthy. At Aniwa, the natives attend *nalaigaheni*, or worship, very well, but there is a scanty supply of food on the island. Population about 300. At Erromanga native wars are still continued, though Mr. Gordon is not molested. Mr. and Mrs. McNair remained with Mr. Gordon at Dillon's Bay, as Cook's Bay was not open to a missionary. Steady progress was being made at Erakor and Pango on Fate.

After visiting the Loyalty Islands and taking supplies to the missionaries there, the *Dayspring* was expected to proceed with Messrs. Gordon and Neilson to Santo, with two natives who had been staying at Dillon's Bay with Mr. Gordon. These brethren will report at the annual meeting in September next how they were received, and what prospects are held out for the settlement of a missionary at a suitable period. Dr. Geddie returned in the *Dayspring* without any brethren from other islands this trip. As whooping cough is very prevalent on Aneiteum, and many children are dying, it was considered advisable to postpone the annual meeting till September, lest the disease might spread and be conveyed to other islands. Selwyn, the son of Lathella, was not expected to live. Many deaths, no doubt, will take place as in the case of former epidemics.

I am glad to inform you that both Mrs. McCullagh and the child are now enjoying excellent health. I am quite well myself, and at present officiating in the Mariner's church, now vacant by the death of the late Rev. John Reid.

I remain, yours faithfully,  
W. MCCULLAGH.

REV. P. G. MCGREGOR.

## News of the Church.

### Presbytery of St. John, N. B.

The Presbytery met on 13th November at 2 P.M., in St. John. Sederunt—Revs. James Baird, D.D., moderator; Jas. Gray, Jas. Bennet, Neil McKay, Andw. Donald, Lewis Jack, and William Alves. After the usual preliminaries, the following elders being present were added to the Roll, viz., Mr. Geo. Hutchinson, Mr. Alex. Stewart, and Mr. John Gaily.

Report of Committee appointed to settle the differences at Golding Grove, with regard to Church property, and facilitate the appointment of a regular minister, was given in. The result was most satisfactory to the Presbytery, and it is hoped that a minister of our Church may be settled in these parts at no distant date.

The Rev. Jas. Gray adhered to his resolution, previously introduced to the Presbytery, to give up his charge at Norton, which lies contiguous to Saltsprings, as he has too much to do besides. The Presbytery appointed Rev. L. Jack to notify the people of Norton to appear for their interests at next meeting of Presbytery.

Letter was submitted to the Presbytery from Rev. Dr. McCulloch, intimating the declination of the call to the Rev. Donald Stewart, Acadia, from the people of our church at Moncton and connected settlements.

Letter from Rev. Mr. McGregor, containing minute of Home Mission Committee, was duly read and respectfully treated.

Letter of Rev. T. Selgewick, as Clerk of Supplemental Committee, was also submitted. Deputies have been appointed in each Presbytery to carry out the object of the Supplemental Committee.

It was considered desirable to forward the settlement of a minister at Saltsprings and Golding Grove as soon as possible, and the clerk was instructed to furnish the people with information necessary for that purpose.

Dr. Baird's resignation was then taken up, and delegates from his congregation in Carleton were heard on the subject. They concurred in expressing regret at their being deprived of their pastor, inasmuch as he had been the means of erecting a church for them which was an ornament to Carleton, and a credit to the Presbyterian Church of N. Brunswick, and he had gathered together the Presbyterian people and others into a good congregation, and his removal would be a loss to the cause in many ways; but, they also concurred in the fact that his salary is utterly inadequate, and that notwithstanding the good wishes of the people, the salary could not in present circumstances be aug-

mented; and they expressed their fervent wish that a wider sphere of usefulness might be opened up to Dr Baird, in which he might be better supported.

The Presbytery, after due deliberation on the subject, came to the following deliverance: "That upon a patient and mature consideration of the whole case, the Presbytery, deeply sensible of the importance of the step, and greatly pained at the prospect of separation from a brother highly esteemed and beloved, and sympathizing with the congregation in their present depressed and embarrassed circumstances, feel themselves, nevertheless, shut up to the conclusion of accepting Dr. Baird's resignation of the congregation at Carleton."

Report of Rev. John D. Murray, supplying mission stations, was given in and accepted.

Rev. Mr. Bennet was appointed Moderator of Presbytery for the remainder of this term in room of Dr. Baird; also the Clerk was instructed to inform the people of Moncton of the rejection of their call to the Rev. Dr. Stewart.

Other matters of importance were brought before the Presbytery, some of which were deferred till the next meeting, which was appointed to be held in Calvin Church on Tuesday the 26th inst., at 7½ P. M. The meeting was closed with prayer by the Moderator, having special reference to Dr. Baird's leaving.

(Condensed from Minutes.)

WM. ALVES, *Pres. Clerk.*

#### Presbytery of P. E. Island.

This Presbytery met at Mount Stewart on the 29th Oct., and after sermon by the Rev. James Allan, was constituted. There were present Revs. H. Crawford, Moderator, *pro tem*, J. Allan, I. Murray, A. Cameron, A. Falconer, D. W. Cameron, and J. G. Cameron, Ministers; and W. L. Douglas, elder. Commissions were read and sustained from the session of East St. Peter's and Bay Fortune, West St. Peter's, and St. John's New London, appointing Messrs. Henry D. Anderson, W. L. Douglas, and Malcom McLean, as representative elders to Presbytery and Synod. The Presbytery then proceeded to the examination of the congregation, when the questions of the Formula were put respectively to the Minister, Elders, Session and Managers. These questions were in general satisfactorily answered. The several members of the Presbytery expressed themselves as highly satisfied with the state of matters, as indicated by the answers given, commended the congregation for the liberality displayed in church building, and especially in providing so comfortable a house for their minister, but strongly urged them to raise

his salary to at least £750. A committee, consisting of Revs. J. Allan and A. Falconer, was appointed to act in concert with the congregation to endeavour to carry out this recommendation.

The congregation of St. John's, New London, having stated, through the Rev. A. Cameron, moderator of their session, that finding themselves unable to support ordinances in their present organization, they were desirous of obtaining a portion of his services; whereupon the Presbytery agreed to meet at St. John's New London, on Tuesday the 24th Dec., in order to take the state of the whole congregation into consideration, and decide as they may see the interests of the church require. The Clerk was instructed to notify the neighboring congregations of the change desired, and to appear for their interests, by commissioners, at the meeting above mentioned.

A letter was read from the Rev. J. D. Murray, late of Lot 14, requesting the payment of the arrears due him, when the clerk was instructed to write to the congregation, urging immediate payment, according to the agreement made at the time of Mr. Murray's demission.

Mr. Hogg was appointed to supply the Free Church, Charlottetown, on the 1st Sabbath of Nov.; Murray Harbor on the 2nd. and 3rd Sabbaths of Nov.; and Lot 14 the 4th Sabbath of Nov., and the 1st Sabbath of December.

The Presbytery met on the following day, at East St. Peter's, for the visitation of that congregation. The Rev. A. Falconer conducted divine service, when the Court was constituted. It was composed of the same members as on the former day, with the exception of Rev. J. Allan and W. L. Douglas, elder, and the addition of Rev. A. McLean and H. D. Anderson, elder.

The examination of the congregation was conducted, as on the previous day, and the results that appeared, were upon the whole satisfactory. The Presbytery were of opinion, that this section of Mr. Crawford's congregation, which comprises nearly 100 families, was sufficiently strong to support ordinances apart from Bay Fortune, and urged the congregation accordingly. After considerable discussion, the sentiment of the congregation was taken on the desirability of dividing, when a unanimous expression of opinion was given in the affirmative. A committee, consisting of the Revs. D. W. Cameron and A. Falconer, was appointed to visit the congregation, in order to ascertain their ability to support a Minister apart from the other section, in view of an early division. Adjourned to meet at St. John's, New London, on Tuesday, the 24th December, at 11 o'clock, Rev. A. MacLean to preach.

ALEX. FALCONER, *Pby. Clerk.*



### Presbytery of Pictou.

The Presbytery of Pictou met in Antigonish on the 5th inst., to ordain and induct Mr. J. D. Murray as pastor of that congregation and was constituted by the Rev. George Patterson, Moderator, with whom were present the Revs. David Roy, John Campbell, D. B. Blair, John Mackinnon, Alexander Ross, K. J. Grant, J. A. F. Sutherland, C. B. Pitblado, A. J. Mowatt, A. McL. Sinclair, J. F. Forbes and J. B. Watt, ministers, and Mr. James MacDonald, Elder. Mr. Forbes returned the Edict as duly served, and Mr. MacKinnon was appointed to read it again to the assembled congregation.

Mr. Watt preached an appropriate sermon from 2 Cor. v 30. "Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God."

Mr. Patterson narrated the steps taken to procure the call, put the questions of the formula to Mr. Murray which he satisfactorily answered, and offered the ordination prayer. Mr. MacKinnon in the absence of Dr. Bayne addressed the minister, Mr. Ross the people, and Mr. Roy concluded with prayer. The newly ordained minister was welcomed at the door of the church in the usual manner by the congregation as it retired. Mr. Grant introduced him to the session and thereafter his name was added to the roll of Presbytery, and he took his seat accordingly. The Treasurer reported the quarter's stipend paid in advance. Mr. Murray enters upon his labours in this congregation under the most favourable and encouraging circumstances. The congregation as a whole is in good circumstances, free from debt, harmonious and united—it occupies a very important and prominent position—a witness-bearing position for the truth.—It is to be hoped that the light of divine truth may always shine forth from it with regenerating and converting power, and that its young pastor may be divinely guided, sustained and blessed in all his ministerial labours.

Mr. Howard Archibald's report of missionary labours was read and sustained.

Mr. Murray reported that he had fulfilled his appointment to Wine Harbour which was sustained and his diligence approved.

The clerk read a letter from the Session of St. John's Church, Chatham, giving the assurance that in due time the organ would be put out of the church, and requesting a constant supply of preaching, and also intimating that Dr. McCurdy was very seriously ill.—Whereupon the Presbytery unanimously agreed to the following minute, viz.—That the clerk be instructed to write to Dr. McCurdy in the name of this Presbytery, conveying to him an expression of

their sympathy with him in his present state of health, their desire that he may yet be spared to labour in the church one earth, but should the will of the Great Head of the Church be otherwise—their prayer is that he may be abundantly sustained by the consolations of the Gospel in his closing days, and that he may receive the approving sentence of his Divine Master—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The Presbytery also agreed to express their sympathy with the congregation in its present position, and while in the circumstances forbearing with them in regard to the use of instrumental music in public praise, the clerk be instructed to inform the session; that the Presbytery rely upon their carrying out their own resolution at as early a date as practicable.

The following supply was arranged for Wine Harbour:—The Rev. K. J. Grant to preach on the 4th Sabbath of this month and on 1st Sabbath of December. The Rev. A. McL. Sinclair to preach on the 3rd and 4th Sabbaths of December. The Rev. J. A. F. Sutherland to preach in Merigomish on the 1st Sabbath of December, and Mr. MacKinnon to preach in Springville on one of the Sabbaths on which Mr. Sinclair is away to Wine Harbour.

The Presbytery then adjourned to meet in Blue Mountain church on the third Tuesday of January 1866, for visitation and ordinary business. Mr. Ross to preach, and the next day in James Church, New Glasgow at 11 o'clock, A. M. for ordinary business and for religious conference. The Subject for conference to be "the cultivation of piety in ministers." The Rev. Mr. Patterson to open the subject. Concluded with the benediction.

JOHN MACKINNON, Clerk.

### Presbytery of Halifax.

The Presbytery of Halifax met in Poplar Grove Church, Halifax, on Wednesday, 13th inst., and was constituted by Rev. Dr. King, moderator *pro tem.*, besides whom there were present, Revs. P. G. McGregor, Wm. Duff, John Cameron, Wm. Maxwell, Jno. M. McLeod, Professor McKnight, Edw. McCurdy and John Forrest, and Messrs. Robt. Murray and James Farquhar, ruling elders. Commissions from Newport and Musquodoboit Harbour were read and sustained, appointing Hiram Smith and Wm. Anderson, Esqrs., respectively, as representative elders to Presbytery and Synod for the current year. The names were accordingly added to the roll. Rev. Dr. Forrester being present, was invited to sit as a corresponding member.

Rev. Mr. Duff reported that he had moderated in a call in the congregation of Bridgewater, which resulted unanimously in favour of Rev. Peter M. Morrison, late of St. Stephen, N.B.—that the call was signed by fifty-five members and adherents, and that they offered an annual salary of five hundred dollars, with the free use of a manse. On motion, the Call was sustained as a regular Gospel call. Mr. Morrison having intimated his acceptance of the call, the Presbytery appointed his induction to take place on the 4th day of December, Rev. Donald McMillan to serve the edict on Sabbath 17th Nov.; Rev. John Forrest to preach the induction sermon; Rev. Wm. Duff to address the minister, and Mr. McMillan the congregation.

An extract minute of Poplar Grove congregation was read, asking the Presbytery, 1st, to change the phraseology of the Minute of Sept. 11th, relative to Poplar Grove congregation, so that the words "senior" and "collegiate," shall be omitted; 2nd, to appoint one of their number to moderate in a call to one to become a minister of this congregation, upon whom the active duties shall devolve; and 3rdly, appointing Geo. Hutton and A. Hattie, M.D., Esqrs., as Commissioners to appear before Presbytery for their interests. Having heard the above named commissioners at length, the following resolution was unanimously adopted,— "While the Presbytery have no power to alter the terms of their own minutes, adopted at a previous meeting, yet being anxious to meet the difficulties of the congregation, agree to authorize them to proceed to the moderation of a call to a minister upon whom the active duties of the congregation shall devolve,—Mr. McGregor to retain his status as a minister of the congregation; and appoint Professor McKnight to preach and preside at said moderation, on Thursday 21st inst., at 7 o'clock, P.M.

A letter from Rev. Thomas Sedgewick, Secretary of the Committee on Supplements, was read, stating the names of delegates appointed to visit the congregations in the Presbytery, with a view of carrying out the suggestions of the Synod relative to the better support of the ministry. The Presbytery expressed their cordial approbation of the undertaking, and agreed to give all the assistance in their power.

A letter was read from Rev. William Murray, stating that he had accepted an appointment under the Foreign Mission Committee of the U. P. Church of Scotland, to labour in Jamaica, and applying for certificate and extract of Ordination, which were granted.

A memorial from the Newport section of Rev. John McLeod's congregation was read—asking a disjunction from Kempt, and offering to pay the whole of the salary them-

selves. It was proposed to hold a meeting of Presbytery in Newport on the 17th December, to consider the subject of this memorial. A call from the congregation of Widder Street Church, St. Mary's, Ontario, to Rev. Thomas Cumming, was laid on the table. The Clerk was directed to forward the call and accompanying papers to the clerk of the Presbytery at Truro, where Mr. Cumming is at present employed.

Several reports of missionary labor were read and approved, and the following supply appointed, viz:—Rev. Mr. Logan to preach in Cornwallis on the 2nd, 4th and 5th Sabbaths of December, and on the 1st Sabbath of January, and Mr. Hogg to supply Walton on his return from P. E. Island. Messrs. Fraser, Grant and Dickie were examined and certified to the Theological Hall; the first named as a first year student, and the other two as second year students.

The next meeting of Presbytery was appointed to be held in Bridgewater on the 5th December, at 11 o'clock, A.M.

JOHN McLEOD, *Pres. Clerk.*

### Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond C. B., since last meeting of Synod, met twice at Whycocomagh, once at Lake Ainslie, and once at the Forks, Baldeck.

The last meeting was held at Whycocomagh on the 14th of October. These were present Rev. Wm. Sinclair, Moderator, Messrs. Kenneth McKenzie, and Donald McKenzie ministers, also Malcolm McLeod and William Dunbar, Elders.

The business of greatest general interest was sustaining and presenting a call from the congregation of Whycocomagh, to Rev. Murdoch Stewart, West Bay C. B., who arrived during the time of meeting. The usual steps having been taken by Presbytery, and Mr. Stewart being now present, the call was placed in his hands for acceptance in presence of the congregation. After a few appropriate remarks as to the solemn responsibility of either accepting or refusing a call such as this, and the special leadings of Providence recognized by Mr. Stewart in this matter, he signified his cordial acceptance of this call. The Presbytery understanding that he would for unavoidable reasons, rather defer his induction for some weeks, appointed to meet at Whycocomagh, on Wednesday the 8th January next, for the purpose of inducting him as Pastor of that Congregation. The congregation concurred in this arrangement. They promise their Minister an annual stipend of (\$700) seven hundred dollars.

The Presbytery then adjourned to meet at Whycocomagh the 8th day of January.

R McKENZIE, *Pres. Clerk.*

### Jubilee at Merigomish.

A law, emanating from the highest sources, enjoins upon us "to rise up before the hoary head, and to honor the face of the old man." The Merigomish congregation, feeling that honour is specially due to those who have lived well, and ruled well, resolved, on the recent thanksgiving day, to celebrate the jubilees of Messrs. Archibald Stewart and Thomas Thompson, who were ordained to the office of the eldership in 1816, a few months after the settlement of the late Rev. Mr. Patrick. Through a long life, and an unusually lengthened period of official service, these veterans preserved an unblemished character, and lived in the confidence and esteem of their brethren in the session, and also of the congregation.

Services appropriate to the occasion were conducted by the Rev. Messrs. Millar and Walker. Mr. Grant then addressed the venerable fathers on behalf of the session, and presented them with a suitable gift. In appropriate terms the respect paid them was acknowledged. Mr. Thompson made several interesting remarks, and tendered timely and judicious counsel. Let elders seek to magnify their office, and let ministers and people seek more highly to appreciate and honor those who gratuitously render such invaluable services in the christian church.

### Mission Goods.

The mission goods received prior to the sailing of the *Chanticleer*, have been packed and shipped in good order, addressed respectively to the Rev. Dr. Geddie, Rev. Mr. Morrison, and Rev. J. D. Gordon. The large box forwarded early in the season from the congregation of Rev. A. Sutherland for Rev. D. Morrison, as well as those sent more recently from Prince Edward Island, and other places, has been despatched.

A considerable quantity of goods was sent from Halifax. Poplar Grove Church Missionary Society sent twenty dollars worth of dry goods, hardware and stationery. Messrs. Blackwood and Sutherland sent \$12 worth of most useful articles in hardware, with a contribution from Albrow and Son, and another from Mr. J. S. McLean. Mr. T. Fenerty sent in a large and valuable contribution in dry goods men's clothing for a warm climate, and stationery for the mission generally, worth not less than \$40; and Mr. W. J. Stairs a large package of dry goods for Dr. Geddie, which was sent unopened. Another package was sent in by two Pictou young men, names unknown, and additions to the whole were made by C. D. Hunter, Esq. The goods forwarded by Rev. R. Laird from

Princetown, P. E. Island, came to hand after the *Chanticleer* sailed, but may probably be forwarded soon via New York and Panama. Messrs. Salter and Twining have very kindly taken the whole five boxes, and Dr. Geddie's bell, free of any charge.

### Mr. Morton's Departure.

Before these lines are read, our young brother, Mr. Morton, will be on his way to Trinidad in the *Aurora*, which is appointed to sail during the present week from Bridgewater. Our columns have contained notices of his visits to the Western congregations of Nova Scotia and to some portions of New Brunswick. Designation services were held in J. Knox Church, New Glasgow, the church to which Mr. Morton's parents belong, and in which he was brought up and first received as a member. He also addressed the congregations of Prince Street and Knox Church, Pictou, Primitive Church, New Glasgow, and the congregations of Central Church, and West River, Salem, and Hopewell in the Presbytery of Pictou, and Springfield, Stewiacke and Truro, in the Presbytery of Truro. A public meeting was also held in Poplar Grove Church, at which the three Halifax congregations had an opportunity of hearing and bidding him a Christian farewell.

Some congregations will have felt disappointment that they have neither seen nor heard him, but to visit all, or the half, or third, was clearly impossible. Mr. Morton has prepared a statement of the leading facts embraced in his discourses, which he has given us for publication, and which is intended to supply to all, the information which by oral address he was able to communicate to the smallest portion of the denomination.

May He who controls all the elements of nature, and holds the stars in His right hand, keep our brother in safety, and, bringing him to his destination, make him the means of illuminating many who are now sitting in darkness, and in the region and shadow of death!

### Financial.

The accounts for the year will be found in our present issue. Although they occupy considerable space, it has been considered desirable for convenience sake, to publish the whole in one number. At last meeting of Synod it was agreed that as all the sums paid in for the different schemes of the church by congregations and individuals, had been already acknowledged in the *Record*; in the publication of accounts, the sums received for the month should be stated in gross. All the details of the expenditure however are given.

The accounts for the present year it will be seen are divided into two parts, the first three months having been kept by A. Paterson, Esq., late Treasurer, and the last nine by the present incumbent. The whole have been attested as correct by the auditors; as it is desirable that every member of the Church should have the opportunity of testing them—each monthly statement tells the No. of the *Record* where the items are given and the following errors in the printed acknowledgements must be corrected:—

In *Record* for Nov., 1866, Foreign Mission account, Rockville Missionary Society, for \$13.57 read \$13.75.

In *Record* for June, 1867, *Dayspring* acct. Instead of Upper, read Middle Clyde \$1.44. Add Upper Clyde, (omitted in *Record*), \$2.35.

We have elsewhere given the Prospectus of the *Record* for 1868. The quantity of printed matter given during the present year has been very considerably larger than ever before. The volume for 1867 will be 52 pages larger than any previous volume. If our circulation goes on increasing as it has done, we hope to give our readers the full benefit of the increase in this way. It is very desirable that orders should be sent in promptly, and that all old balances should be cleared off. Some are so prompt as to have sent in already their orders for 1868, with payment in full. Ministers, elders and others, who act as agents, should impress on those for whom they act, the necessity of paying in their half-dollars at or before the beginning of the year. Small sums are easily forgotten, and it is better every way that they should be paid at once. We appeal to all our readers to exert themselves to increase our circulation. It is for the interest of the whole church, and of every member of it, that the *Record* should be widely circulated.

#### SABBATH SCHOOL LESSONS FOR 1868.

These lessons are now published, uniform with the series for 1867, and for sale at the same price, namely, *Fifty cents* per 100. Orders should be sent without delay to this office. Notes on the lessons will appear in the *Record* from month to month. The *Series of Lessons* is got up very carefully by the Synod's Committee.

## Missionary Intelligence.

### Distress and Misery among the Heathen.

From the German, by CHARLES HULLHORST.

The river Ganges is worshipped by the Hindoo in India as a goddess; she is Maharani, "great queen," and many things, as milk, rice, sugar, wreaths, sandal, incense, silver, gold, and others, are offered to her; at times it even happens that parents offer their children, and frequently themselves, to this holy stream. Some Hindoos write the name of a god upon a slip of paper, enclose it within a little ball of cloth or clay, and throw it into the water, which is considered by them as meritorious. A few years ago it happened that a Hindoo chief desired a steamship from the English government in Calcutta. He took with himself 100,000 rupees, which he intended to offer unto the Ganges. When he arrived with the steamer at the place where the Ganges discharges itself into the sea, he ordered it to stop, and upon his command the money was HERE cast into the sea. This PLACE is considered sacred by them, because they think that here two goddesses are united.

A few years ago, at a feast, a father led his boy, six years old, to the bank of the river, near Serampore, and alter he had adorned his temple with flowers, he descended to the river, lifted the boy in his arms, and cried out: "O, mother Ganges, this child is thine! To thee I offer it." With these words he cast his son into the stream, who was instantly drowned, and the multitude shouted applause.

But another heart-rending event is reported. One day a young Hindoo woman went to the Ganges. She carried in her arms a lovely child, bathing its face with her tears. She was deeply affected, for she was about to drown it in the holy stream. Her religion taught her thus to act, in order to receive or retain the favor of the goddess Ganga. Finally, she reached the river and laid the child on the grass. She then sat down beside it, and gathered some of the long sedge which grows on the banks, and braided a little basket. She also collected some beautiful lotus flowers (a kind of water lily) and prepared a wreath to adorn its head. During all this time the little innocent lay in the grass. When everything was prepared the poor deluded mother lit a candle, placed the same into one corner of the basket, then she took the child in her arms, kissed it frequently, and laid it in the basket. There it lay in all its innocency. What is her conduct now? She places the basket into the water, and pushes the same out into the current as an offering to the goddess. She expects that the frail little

bark, with its living cargo will soon be out of her sight. But she had not pushed it far enough, for unexpectedly it is brought back quite close to the shore by the eddy. As soon as the child saw its mother it began to cry for her, and stretched out its little hands piteously, as if entreating her to take it in her arms. But no, its mother had offered it to the goddess Ganga, and her superstition would not allow her to take it back. At last the current carried the basket under an overhanging limb, which the child seized with its little hands and held itself. When the mother saw this she thought immediately struck her the child might possibly be saved, and she feared the goddess might lose her offering. In order now to make the goddess sure of its victim, she again ran up to it, took it in her arms, but not to fondle and caress it, but to make its destruction sure. She cast it into the raging waters, where it was soon swallowed up.

Here we see a father and mother sitting beside the stream, who are engaged in sprinkling their dear child with muddy water, trying to alleviate his agony of death, while they sing monotonously and mournfully, "It is blissful to die in the Ganges, my son."

While yonder we see another sitting to his waist in the water, his mouth having been filled with the leaves of some holy plant. His relatives exhort him to pronounce the name of the principal gods, and if he is not able to do this, they do it for him. They besmear his breast and forehead with the mire, and write upon it the name of his tutelary god. After a short time the officiating priest begins to perform his last death ceremony. Pouring mire and water into the throat of the sick one, crying out, "O, mother Ganges, receive his soul." When the dying man awakens from his unconsciousness, summoning his last strength and suppliantly entreating his friends to desist from their purpose, because he does not yet desire to die, his earnest entreaties and the sad expression of his countenance are not at all regarded. They continue to fill his mouth with water until he is relieved with death. But if one would wish to do something towards relieving the poor victim, from the hands of his murderers, he would only receive the cold reply, "It is our religion! Our priests command that he should die, that his soul may be saved."—Thus the poor sick man is choked to death by his parents, brothers, sisters or children, as the case may be, in the name of religion! At times sick persons, who are either strangers, or have no relatives, are found lying forsaken on the banks of the Ganges, to whom the religious ceremony is not performed, because nobody cares for them. Several have been seen, as it were, creeping along, whose flesh upon the back had been

partially devoured by the birds of prey. Others, whose limbs had been torn to pieces by the dogs or jackals, and again others whose bodies were covered with ants, although life had not yet become extinct. The circumstance that they are strangers, or belong to another caste, is sufficient to make all who pass by regard them with indifference, so that they move not a hand to relieve their suffering. It is, therefore, nothing uncommon for a corpse to lie in the open street a whole day, and be trampled under foot with impunity by the throng attending their idolatrous processions. Such horrible scenes are witnessed daily in Calcutta, yes, at every hour of the day, along the banks of the Ganges.

As soon as one of the Hindoos in Bengal is sick, and considered nigh death, his relatives bring him by force, in a bed or on a litter, to the banks of the holy river, to the Ghaat or landing, which in large cities has steps of stone or brick. This place is used by the Hindoos for bathing as well as a burying place. At some Ghaats, especially in Calcutta, are found open porticoes, which serve for the protection and shelter of the wealthy; or a canopy is built to serve this purpose for the present moment. For the great mass of the people, however, there is no such retreat. The most of the Hindoos, are, therefore, at the different seasons of the year, exposed to every unpleasantness and change of the weather, during the day to the scorching rays of the sun, during the night to the chill atmosphere, lying exposed upon the miry ground, along the banks of the river. It is no uncommon occurrence to see them die without even a mat under their head. Such exposure is enough to rack the strongest constitutions, and much more one who suffers from attacks of disease, and the infirmity of age, for his pain is thereby increased, and the hour of his death hastened. When such helpless ones turn and writhe on account of their suffering, nothing is done for their relief. And when an offer to relieve them is made they reject it with contempt. For the persons surrounding such an one answer, "We have brought him here to die, and he can no longer remain alive."

#### Our Struggle with Hinduism.

The steps by which the Christian faith overthrew the heathenism of the Greeks and Romans were marked by incidents of the most varied kind. At times the old Pagan fanaticism seemed to gather fresh life, and, under rulers like the Emperor Julian, made desperate efforts to recover the ground that had been lost. The light sometimes penetrated into the inmost recesses of the heathen mind, either to stir up the bitterest opposition or to modify the beliefs of the ad-

herents of the gods. The conflict between light and darkness often seemed to waver; truth nevertheless slowly and surely winning the victory.

Similar results appear in our work in India, and we propose to bring before our readers two or three characteristic incidents illustrative of the strife in which we are engaged. It is well known that Hinduism sanctions the shedding of human blood in honour of the gods; but that the British Government of India counts it murder to destroy life, though it be performed as an act of worship and homage to the deities the people serve. Yet ever and anon a sort of idolatrous frenzy breaks out, and in defiance of every penalty idol worshippers will commit the most atrocious crimes. The Calcutta papers tell us that, on the 17th of January last, two pilgrims passing through Shahabad, in Behar, found a man named Bishendarry sitting at the mouth of a cavern, within which is a famous shrine of Mahadeva (the Great God), with his throat partially cut. He tells them that he had sacrificed his son to the god. They pass on and report it to the police of the next village. Late next morning the police reach the spot, and there was the father still sitting, unable to speak, but strong enough to try to prevent the police searching the shrine, and to write a confession of the deed in Hindi. It was to the effect that he had made a vow, if a son was born to him, he would sacrifice Ganges water and do Poojah. A son was born, but no wealth came; and for this reason he sacrificed his son. A full thousand yards within the cave there lay on a stone, which, jutting out below the idol formed a rude natural altar, a little boy only five years old, with his throat cut, and quite dead. The god had, he said, deceived him, and he returned the gift he had received. By the act he threw on his god the responsibility of the boy's death, and would surely win his approval in the life to come.

The next incident illustrates the influence which the light spreading on every hand has upon the most staunch upholders of idolatry. Lately has died in Calcutta, Rajah Rhadakant Deb; he was very rich, and was regarded by the Hindus as their leader in the van of opposition to all progress. In perfect consistency with his whole life, he died amid the filthy idolatries of the filthiest god of the Hindu Pantheon, Krishna, at Bindrabun. A few years ago he built a handsome temple to Krishna within his own grounds in Calcutta, and the idol is said to be cast from nine of the most precious metals. The Unitarian preacher Mr. Dall, relates that one day he asked the Rajah, "Do you worship that idol?" "No; men never worship idols," was the reply, "they are for our little ones." With a smile he added,

"You give your children dolls?" "Yes to play with, not to worship." "We give our children dolls," he continued, "until they grow big enough to worship without such help." "Then if you never worship idols, what do you worship?" "My worship," he replied, "my religion is, to be always in the same place with God; to be drawing nearer and nearer to God; to be in conscious communion with God; to be lost in God, as a star in the morning light."

In this statement the Unitarian minister says he saw his own views on religion embodied. We see in it the purest pantheism; but it is evident that this eminent Hindu was unable to hold on to the bald idolatry of his country, in the midst of influences which on every hand are destroying it.

The last incident we shall adduce exhibits the gospel working powerfully on the heart of a leader of the people, and bringing him to an open confession of Christ in the presence of the most powerful influences to the contrary. It is the case of a man named Rati Ram; he was the chief of the Hindu sect of Ram Snehs. He had been the chosen disciple, and became in time the successor of a priest who had built and acquired property in a Ram Dwara, or monastery, in Beawr, N. W. Provinces. Ram Kati increased the property and was worshipped as God by hundreds of devotees. About four years ago some missionaries of the United Presbyterian Church came into the district, and their teaching attracted the attention of the Guru. He soon showed an inclination to adopt Christianity, but his position as a priest and a god, as the owner of the temple and the rich offerings brought to it, held him back. A year ago he became very ill, and his attendants placed him under a tree to die like a dog, according to their inhuman custom. He recovered, however, and last November resolved to abandon Hinduism. "Come what may, I must confess Christ," he said. Great excitement followed, and attempts were made by his old followers to arrest his purpose by charging him with a criminal offence before the magistrate. This failed, but the hope of depriving him of all his property is still cherished, and the case awaits the decision of the courts.

Thus the conflicts on our Indian field proceed. Here apparent failure, there success: idolatry in some places seems to hold its ground; in others it is weakened, and its strongest advocates are compelled by divine grace to bend their necks to the gentle yoke of Christ. The final victory may be far off; but tokens are abundant that the Lord is with us, breaking down all obstacles, and preparing the way for the establishment of His kingdom.—*Missionary Herald, (Eng.,) August, 1867.*

## ANNUAL ACCOUNTS.

### The Foreign Mission Board of the Presbyterian Church of the Lower Provinces, in account with Abram Patterson, Treasurer.

	Cr.
1866.	
June 1. By balance of account at date.....	\$3148 67½
30. " receipts for June, as per <i>Record</i> for September.....	297 38½
July 31. " receipts for July.....	931 69½
Aug. 1. " half legacy of Mrs. McKenzie, per R. McGregor, Esq.....	400 00
Sept. 30. " receipts for the month, as per <i>Record</i> for October.....	125 45
" Bank interest.....	40 11
	\$4943 31½
Sept. 30. By balance.....	\$4710 71½
1866.	Dr.
July 7. To paid Rev. Dr. Bayne's Order.....	\$10 00
9. " do. do. ....	80 00
Aug. 7. " do. do. ....	98 75
Sept. 30. " Commission on \$1754 at 2½ per cent.....	43 85
30. " Balance.....	4710 71½
	\$4943 03½

### The Home Mission of the Presbyterian Church of the Lower Provinces, in account with Abram Patterson, Treasurer.

	Cr.
1866.	
June 1. By balance per account rendered.....	\$1973 45
30. " amounts received from congregations and individuals, acknowledged in <i>Record</i> for September.....	1066 60½
July 20. " do.....	34 00
" cash on account Mrs. McKenzie's legacy.....	400 00
Sept. 20. " cash from congregations, as per <i>October Record</i> .....	36 27
30. " Bank interest on \$1000 for 4 months, at 4 per cent.....	13 37
	\$3523 69½
Sept. 30. By Balance.....	\$2216 99½
1866.	Dr.
July 2. To paid Rev. D. S. Gordon, per Order.....	\$109 85
" " D. McKinnon, ".....	80 00
" " J. H. Archibald, ".....	30 00
" " W. Stuart, ".....	6 00
" " Do. ".....	24 50
" " D. McNeill, ".....	33 33
" " A. Farquharson, ".....	40 00
" " H. D. Steele, ".....	40 00
" " M. G. Henry, ".....	50 00
" " Allan McLean, ".....	66 67
" " J. F. Sutherland, ".....	30 00
" " W. Sinclair, ".....	30 00
" " W. Stuart, ".....	66 67
" " E. A. McCurdy, ".....	45 51
" " Geo. Sutherland, ".....	12 00
" " D. W. Cameron, ".....	24 00
" " James Watson, ".....	20 00
" " Isaac McKay, ".....	132 00
" " T. Cumming, ".....	20 00
" Draft 265.....	£2 8 9
" " 270.....	1 18 0
" " 279.....	10 0 0
" " 294.....	12 10 0
" " 295.....	12 10 0
	£38 18 9 155 75

19.	"	Rev. K. McKenzie.....	\$56 00
Aug. 1.	"	" R. Murray, on behalf of Rev. M. Stewart.....	120 00
8.	"	" W. S. Darragh.....	20 00
	"	" S. Bernard.....	20 00
	"	" Do.....	36 00
Sept. 30.	"	Commission on \$1537 at 2½ per cent.....	38 42
	"	Balance.....	2216 9½
			\$3523 6¾

**The Synod Fund of the Presbyterian Church of the Lower Provinces,  
in account with Abram Patterson, Treasurer.**

1866.			Cr.
June 30.	Amounts paid by congregations in June, and acknowledged in <i>Record</i> .....		\$67 59
July 31.	Do.....	Do.	527 00
	Balance against Synod Fund.....		168 73
			\$763 32
1866.			Dr.
June 1.	To balance per account at date.....		\$194 92
July 5.	" paid sundry Synod expenses, per order of Synod Committee.....		494 55
9.	" paid Rev. P. G. McGregor, Synod expenses.....		5 00
	" paid J. Barnes, printing.....		54 00
Sept. 30.	" Commission on \$594 at 2½ per cent.....		14 85
			\$763 32
Sept. 30.	To balance brought down.....		\$168 32

**The Theological Seminary of the Presbyterian Church of the Lower Provinces, in account with Abram Patterson, Treasurer.**

1806			Cr.
June 18.	Receipts acknowledged in <i>Record</i> .....		\$424 15½
Sept. 30.	Do.....	Do.	88 07
	Balance charged Educational Board.....		1190 57½
			\$1702 80
1866.			Dr.
June 20.	To paid Rev. Dr. Smith.....		\$240 00
July 1.	" " W. Lyall, half-year's salary.....		600 00
Sept. 1.	" " Prof. Ross, do.....		600 00
	" " A. McKnight, do.....		250 00
30.	" Commission on \$512 at 2½ per cent.....		12 80
			\$1702 80

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

1866.			Cr.
Oct. 3.	By balance per account rendered by A. Patterson, Esq.....		\$4710 72
31.	" cash received in Oct., and acknowledged in Nov. <i>Record</i> .....		337 03
Nov. 30.	" do. Nov., do. Dec. do.....		107 66
Dec. 27.	" bequest of the late Mrs. McKenzie.....		400 00
31.	" cash received in Dec., and acknowledged in Jan. <i>Record</i> .....		106 65
1867.			
Jan. 31.	" do Jan., Feb. do.....		490 50
Feb. 20.	" cash from A. Patterson, Esq., from Synrd of New Brunswick, and not credited previously.....		224 33
28.	" cash received in Feb., and acknowledged in <i>Record</i> for March.....		295 00
Mar. 31.	" do. March, do. do. April.....		229 30
April 30.	" do. April, do. do. May.....		121 68
May 31.	" do. May, do. do. June.....		636 72
	" loan to <i>Dayspring</i> refunded.....		1260 00
			\$8919 59
June 1.	By Balance.....		\$4119 27



		Dr.		Cr.
1866.				
Nov. 8.	To cash paid Missionaries' salaries.....		\$3165	00
	"    J. W. Geddie.....		50	00
	"    Order of Dr. Geddie to Rev. P. G. McGregor.....		10	00
	"    "    Rev. Wm. McCullagh to his mother.....		50	90
26.	"    "    Capt. W. Fraser, <i>Dayspring</i> account.....		250	00
29.	"    "    Rev. J. Bayne, half-year's allowance as Secretary.....		30	00
	"    "    Order of Capt. W. Fraser, <i>Dayspring</i> account.....		84	00
Dec. 4.	"    "    Remittance to Dr. Steele, for <i>Dayspring</i> .....		945	17
	"    "    R. McKenzie, Order of Rev. Wm. McCullagh.....		40	00
1867.				
Jan. 5.	"    "    J. W. Geddie, on Dr. Geddie's account.....		25	00
Feb. 21.	"    "    for Money Order from P. E. I.....		0	50
March 4.	"    "    do. New London.....		0	75
5.	"    "    J. Barnes, printing 150 circulars.....		1	50
April 13.	"    "    Order of Rev. D. Morrison.....		50	00
May 24.	"    "    do. Rev. Jas. D. Gordon.....		4	00
31,	"    "    Postage, (circulars and 65 letters to N.S., G.B., & Austr.)..		7	15
	"    "    Stationery, including cash book.....		3	88
	"    "    Commission on \$2893 87.....		72	47
	"    "    Travelling Expenses of Secretary.....		10	00
	To Balance.....		4119	27
				\$8919 59

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

		Cr.
1866.		
Oct. 3.	By balance per account rendered by A. Patterson, Esq.....	\$226 09
31.	" cash received during Oct., and acknowledged in Nov. <i>Record</i> .....	24 29
Nov. 30.	" do. Nov., do. Dec. do. ....	27 42
Dec. 31.	" do. Dec., do. Jan. do. ....	44 37
1867.		
Jan. 31.	" do. Jan., do. Feb. do. ....	354 53
Feb. 23.	" do. Feb., do. March do. ....	132 31
Mar. 31.	" do. March, do. April do. ....	213 21
April 30.	" do. April, do. May do. ....	144 10
May 31.	" do. May, do. June do. ....	138 31
		\$1304 63
June 1.	" balance.....	1 56
1867.		
March 4.	To cash paid Rev. Wm. Sinclair exp. of transmitting money.....	\$0 25
5	"    James Barnes, printing 150 circulars about boxes.....	1 50
	"    do. 600 <i>Dayspring</i> cards.....	6 00
April 4.	"    Remitting <i>Dayspring</i> money from River Charlo, N.B.....	1 36
May 28.	"    Loss on notes on Bank of Westmoreland, received from Richibucto.....	2 00
31.	"    Postage letters and circulars.....	2 50
	"    Charge on boxes.....	2 50
	"    Commission on \$1078 54.....	26 96
	"    repaid \$1260 borrowed from Foreign Mission account.....	1260 90
	To balance.....	1 56
		\$1304 63

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

		Cr.
1866.		
Oct. 3.	By balance per account rendered by A. Patterson, Esq.....	\$2216 99
31	By cash received during October, acknowledged in Nov. <i>Record</i> .....	112 31
Nov. 30.	" " November, " Dec. " ....	65 83
Dec. 27.	" " being legacy of late Mrs. McKenzie.....	400 00
31.	" " during Dec. and acknowledged in Jan " ....	148 51

1867.							
Jan. 31.	"	"	January	"	Feb.	"	..... \$223 50
Feb. 28.	"	"	February	"	March	"	..... 86 84
Mar. 31.	"	"	March	"	April	"	..... 352 02
April 30.	"	"	April	"	May	"	..... 172 03
May 31.	"	"	May	"	June	"	..... 449 38
	"		Bank interest.....				30 95
							\$4258 96
May 31.	By balance.....						1923 97
1866.							Dr.
Oct. 3.	To cash paid	E. Archibald, service in	Presbytery, Truro.....				\$26 50
	"	Allan Simpson	Halifax.....				11 00
9.	"	Rev. Donald Stewart	".....				45 48
12.	"	Oliphant Christie, in a/v'e for passage to Bermuda, Hx	".....				40 00
	"	Rev. A. Munro, Brown's Creek, ½ year's supplement....	".....				33 00
	"	Alex. Lang, catechist, Halifax.....	".....				50 27
	"	A. R. Garvie, mission to Liverpool,, N. S.....	".....				50 00
	"	Rev. H. McMillan, Bedford and Waverly.....	".....				7 80
	"	Simon Fraser, extra for expense at Bermuda.....	".....				20 00
	"	D. F. Lockerby, Bedford and Waverly.....	".....				5 00
22.	"	Rev. J. Waddell, ½ year's supplement.....	".....				60 00
	"	E. Archibald, missionary to Bay of Islands, N.F.L.....	".....				67 00
Nov. 20.	"	J. W. Nelson, service in Presbytery Truro.....	".....				43 00
	"	S. Fraser	".....				40 00
	"	Alex. Lang, Catechist, Halifax.....	".....				48 75
21.	"	loaned H. Archibald, travelling expenses to New Brunswick...	".....				10 00
	"	paid Rev. H. McMillan, Halifax, Presbytery.....	".....				5 00
29.	"	R. Murray	".....				26 00
	"	Rev. D. Stewart	".....				15 90
	"	Joseph Hogg.....	".....				28 00
	"	A. Glendinning	".....				34 00
Dec. 4.	"	Rev. H. D. Steele, ½ year's supplement.....	".....				50 00
20.	"	H. Archibald, Pictou, Presbytery.....	".....				28 50
1867.							
Jan. 3.	"	W. Grant, Gaelic Bursary.....	".....				60 00
8.	"	Rev. D. Gordon, ½ year's supplement.....	".....				100 00
	"	E. McNab, Halifax Presbytery.....	".....				8 00
9.	"	Rev. William Sinclair, supplement for 8 months.....	".....				40 00
10.	"	E. Archibald, Woodstock, N.B., service in Hx Presbytery	".....				20 00
	"	Rev. E. McCurdy, ½ year's supplement.....	".....				60 00
	"	Rev. A. Stewart, ½ year's supplement.....	".....				40 00
12.	"	Rev. D. Stewart, 2 months supplement.....	".....				16 67
15.	"	Rev. W. Stewart, Campbelton, ½ year's supplement.....	".....				38 88
	"	Rev. J. McNeil, Woodville	".....				40 00
	"	Rev. Allan McLean, Dundas	".....				50 00
	"	Rev. M. G. Henry	".....				66 67
	"	Rev. W. S. Darragh	".....				30 00
	"	Rev. J. A. F. Sutherland	".....				20 00
	"	Rev. K. McKenzie	".....				28 00
	"	Rev. A. Farquharson	".....				30 00
	"	Rev. J. Watson	".....				20 00
21.	"	Rev. H. D. Steele, 1 month's supplement.....	".....				8 33
	"	paid for Money Orders for supplements.....	".....				3 00
	"	Rev. A. Simpson, service in Presbytery of P.E. Island...	".....				16 67
29.	"	J. Sinclair, supply of Dr. Smith's pulpit.....	".....				40 00
Feb. 6.	"	Rev. W. G. Forbes, year's supplement due July 1, 1866.	".....				80 00
	"	" ½ year's supplement due Jan. " 7	".....				40 00
	"	M. McLeod, Catechist, 1 year's allowance.....	".....				20 00
	"	payment for Money Orders.....	".....				70
	"	E. McNab, service in Truro Presbytery.....	".....				24 00
	"	Rev. D. Stewart, Presbytery Victoria and Richmond.....	".....				23 00
12.	"	Rev. J. Waddell, supplement due 23rd Feb., 1866.....	".....				60 00
13.	"	Alex. Lang, Catechist, Halifax, Halifax Pby.....	".....				40 00
22.	"	J. K. Bearisto, supply of Dr. Smith's pulpit.....	".....				18 00
27.	"	loaned A. R. Garvie, travelling expenses to Chatham.....	".....				20 00
March 7.	"	paid Rev. J. Waddell, supplement due Dec. 31st, 1866.....	".....				50 00
13.	"	Alex. Lang, Bedford, &c.....	".....				38 15
	"	Mr. Wm. Campbell, Missionary to Magdalen Islands...	".....				37 50

Mar. 13.	"	Money Order .....	\$50 00
25.	"	Alex. Lang, Bedford balance, Halifax Pby .....	8 00
April 9.	"	Rev. D. Stewart, supply of Wentworth .....	6 00
	"	Wm. Campbell, P.E.I., Presbytery .....	71 60
	"	Money Order for do. ....	75
13.	"	R. Murray, travelling expenses, supplied Dr. Smith's pulpit during session of 1866 .....	3 00
15.	"	J. K. Bearisto, services in Tatamagouche Pby .....	18 00
May 7.	"	J. K. Bearisto, Truro Presbytery .....	38 00
20.	"	Rev. H. McMillan, Halifax Presbytery .....	6 00
20.	"	Rev. D. Stewart, services in C. Breton, Presbytery .....	24 00
21.	"	Rev. J. Sinclair, Truro Presbytery .....	42 00
	"	Rev. S. Fraser, travelling expenses .....	15 00
	"	do. loss of time .....	5 00
31.	"	Rev. H. D. Steele, travelling expenses to Antigonish cong. ....	15 00
	"	Rev. Mr. Bernard, service, Hx. Presbytery .....	64 00
	"	Postage, (128 letters) .....	6 40
	"	Telegrams, (16) .....	5 33
	"	Stationery .....	5 90
	"	Commission on \$204.97 .....	51 04
	"	Mr. E. Miller, for Mr. Nelson, Pictou Presbytery .....	8 70
	"	Rev. D. Stewart .....	8 00
		Balance .....	1923 97
			\$4258 90

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

		Cr.	
1867.			
Jan. 31.	By cash received in Jan., and acknowledged in Feb. <i>Record</i> .....	\$26 40	
Feb. 28.	" Feb., do. March do. ....	12 00	
May 31.	" May, do. June do. ....	25 20	
	By balance .....	144 31	
			\$297 91
1866.		Dr.	
Oct. 3.	To balance per A. Patterson's account .....	\$163 32	
1867.			
March 5.	To cash paid J. Barnes, printing (Aug. '66) 400 copies Synod minutes. ....	16 00	
	" do. (Sept. 5, 1866) do. <i>Record</i> .....	12 00	
	" do. (Oct. 3, 1866) statistical questions....	10 00	
31.	" commission on \$63 60 .....	1 59	
			\$207 91
June 1.	To balance .....	\$144 31	

**Theological Education of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.**

		Cr.	
1866.			
Oct. 31.	By cash received in Oct., and acknowledged in Nov. <i>Record</i> .....	\$34 58	
Nov. 30.	" Nov., from Gentlemen's Ben. Soc'y, Onslow. \$4 30		
	" do. do. Chiganois 8 00		
	the acknowledgment of which was omitted....	12 30	
Dec. 31.	" Dec., and acknowledged in Jan. <i>Record</i> .....	47 38	
1867.			
Jan. 31.	" Jan., do. Feb. do. ....	87 03	
Feb. 28.	" Feb., do. March do. ....	39 68	
Mar. 31.	" March, do. April do. ....	25 17	
Apr. 30.	" April, do. May do. ....	20 66	
May 31.	By 3 years interest on debt due by Governors of Dalhousie College....	339 00	
	" cash received in May, and acknowledged in June <i>Record</i> .....	201 50	
			\$807 30
June 1.	By balance .....	\$450.48	

		Dr.
1867.		
Feb. 6.	To cash paid J. Sinclair, supply of Dr. Smith's pulpit .....	\$41 00
15.	" Insurance of College buildings .....	35 00
22.	" J. K. Bearisto, supply of Dr. Smith's pulpit .....	9 00
27.	" J. Scott, repairs of College Buildings .....	109 40
	" J. H. Liddell, current exp. of Col. ....	41 92
April 13.	" Sending \$9 16 from Snimmerside .....	0 32
	" R. Murray, supply of Dr. Smith's pulpit .....	9 00
	" do. travelling expenses for supply in 1866 .....	3 00
15.	" Insurance on Library, \$1200 addl. at $\frac{1}{4}$ per cent, with \$1 00 for policy .....	10 00
May 23.	" Insurance on Truro Building .....	30 00
	" Interest on estate of late Prof. T. McCulloch .....	48 00
31.	" Commission on \$807 30 .....	20 18
	To balance .....	450 48
		\$807 39

**Special Effort for Seminary of Presbyterian Church of Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.**

		Cr.
1866.		
Oct. 3.	By amount of account rendered by A. Patterson, Esq. ....	\$88 80
May 31.	" Bank interest for 9 months at 4 per cent. ....	2 66
		\$91 46

**Demerdish Building Fund of Presbyterian Church of Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.**

		Cr.
1866.		
Oct. 3.	By balance per account rendered by A. Patterson, Esq. ... £138 4 9	
	" interest on Dep. Receipts .....	16 2 0
		£154 6 9 or \$617 35
May 31.	" amount interest for 9 months at 4 per cent. ....	18 52
		\$635 87

**Turkish Mission of the Presbyterian Church of the Lower Provinces, in account with Rev. P. G. McGregor, Treasurer.**

		Cr.
1866.		
Oct. 3.	By balance per account rendered by A. Patterson, Esq. ... £62 10 4	
	" interest on deposits .....	7 4 9
		£69 15 1 or \$279 02
May 31.	" Amount interest for 9 months at 4 per cent. ....	8 37
		\$287 39

**Society for Promoting Christianity among Jews, in account with Rev. P. G. McGregor, Treasurer.**

		Cr.
1866.		
Oct. 3.	By balance per account rendered by A. Patterson, Esq. ....	\$77 22
May 31.	" amount interest for 9 months, at 4 per cent .....	2 31
		\$79 53

P. G. MCGREGOR, Treasurer.

Examined and found correct,

GEORGE WALKER, JAS. W. CARMICHAEL, RODK. MCGREGOR,	}	<i>Auditing          Committec.</i>
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### NOTICES, ACKNOWLEDGEMENTS, &c.

#### MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention. By order of the Board,

P. G. MCGREGOR, Sec'y B.F.M.  
Halifax, Oct. 24th, 1866.

The Treasurer acknowledges receipt of the following sums during the past month:

#### HOME MISSIONS.

Dying Bequest of Miss Sarah Young, of Cape John, per Rev Dr. Bayne.	\$5.00
Waterville Cong., Cornwallis, per Mr Maxwell.	10.37½
9 Mile Riv. Con., per Rev J. Cameron.	33.00
Goose River Con., per W. S. Darragh.	4.00
Richmond Bay West, per Rev A. Fraser, 42s., I. Cy.	7.00
Maitland Juvenile Missionary Society,	8.00

#### FOREIGN MISSIONS.

Collection at Farewell Missionary Meeting, addressed by Mr Morton in Popular Grove Church.	26.50
Friends at Port Hill, P.E.I., per Rev J. Sinclair.	1.50
Individuals in Knox Church, Pictou, per Rev A. Ross.	2.25
Mrs D. McCulloch, Pictou, for Coolie Mission.	4.00
Merigomish Cong., per Rev K. Grant.	21.38
Piedmont Valley, per Mr A. Haggard.	2.85
Dying Bequest of Miss Sarah Young, of Cape John, per Rev Dr Bayne.	5.00
Halfway Ridge, P.E.I., per Rev R. S. Patterson.	2.34
Hon. J. R. Gardiner, per Rev R. S. Patterson.	4.00
J. McAlister, Esq., Moncton.	20.00
Congregation of Nine Mile River.	33.00
Richmond Bay West.	7.00
Goose River.	4.00
Second Congregation of Maitland.	26.37½
Maitland Juvenile Missionary Society	12.00
Rockville Missionary Society.	7.14

#### "DAYSPRING."

Master J. Simpson, Cavendish, P.E.I., 5s. 6d.	0.92
A Friend, Charlottetown.	0.12½
From Nine Mile River Congregation:	
Col. by Miss C. Caldwell.	\$1.00
" " Janet McPhee.	0.92
" " Minnie Cameron.	3.00
" " E. Fitzpatrick.	1.12
" " Mary Ferguson.	0.80
" " Susan Wright.	0.60
" " Anna Graham.	1.55
" " Alexander McDonald.	0.46
Scholars in Miss Coles school.	0.36
	9.81

From Clifton Congregation:

Col. by Miss Nancy Davis.	\$1.75
" " N. Ouderkirck.	1.91½
" " Sarah Millar.	3.26
" " Minerva Park.	1.06
" " Sarah Jane Yuil.	0.45
" " Mrs Samuel Phillips.	3.00
" " E. E. Norris.	3.84
" " Wheelock.	0.85
" " C. Creelman.	0.32½
" " Miss R. Sanderson.	1.78
" " Mary Crow.	1.82
" " Master W. Sanderson.	0.50

—20.49

#### EDUCATION.

Wm. Jamieson, Esq., per Rev R. S. Patterson, I. Cy., 16s.	1.67
Congregation of Nine Mile River.	33.00

#### Officers of the Principal Boards, &c.

*Board of Education.*—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary.

*Committee on Supplements.*—Rev. H. McLeod, D. D., Sydney, Chairman; Rev. T. Sedgewick, Tatamagouche, Secretary.

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