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

DECEMBER, 1868.

PRESBYTERIAN PROGRESS.

We rejoice to see that in all the great branches of the Presbyterian family there appears to be earnest effort for the promotion of evangelical religion throughout the world. Home exangelization receives due prominence. Not since the Reformation have Scottish cities seen such gatherings of the outcast and the poor as have been witnessed within the last year or two. A generous rivalry obtains in regard to this Christ-like work between the several branches of the Presbyterianism of Scotland. To all we wish God-speed. Similar work is being attempted, and with a measure of success, in New York and Philadelphia—But the *mission* of our brethren in the United States is to follow the mighty movement of the population towards the vast plains of the great west. Churches by hundreds have to be provided in new fields every year. The Old and New Schools, and other “members of the family” are putting forth great efforts in this all important field.—The Canada Presbyterian Church has much the same kind of work to do on a smaller scale, and she is doing it. She has also with wise forethought sent her pioneers to the Red River and the lonely camping grounds of the Saskatchewan valley.

While our churches are thus attending to home work they are not unmindful of the claims of the heathen. No churches in Christendom, with the sole exception of the Moravians, do more in proportion to their wealth and numbers for Foreign Missions. There is no field of mission enterprise in which a Presbyterian is not to be found,

and in many of the most arduous fields Presbyterians have acted as pioneers. All the branches are “devising liberal things” for the heathen. A striking instance of this is to be found in the sending forth of Dr. Norman McLeod by the Established Church of Scotland, to report on the Missions of India. It is not yet half a century since Missions were sneered at in that Assembly as absurd and fanatical!

All the Colonial Churches from Ontario to Tasmania, are interesting themselves in Foreign Missions, though in many cases they themselves are just beginning life. But there never was better symptom of christian life in germ or in full fruition than this anxiety to tell the heathen of Him whose blood cleanseth from all sin.

Union negotiations, movements and discussions are going forward hopefully almost wherever separate Presbyterian organizations occupy the same territory. Sooner or later, the longed for Unions will no doubt take place,—much to the advantage of our holy religion. We accept it as a taken for good from the Lord that this Spirit of Union has been poured out so abundantly on His people. The two largest branches of the Presbyterian family—the Old and New Schools of the United States—will in all likelihood unite in the year 1870 if not even in 1869—on the basis of the Westminster Standards pure and simple. An event such as this cannot fail to have an influence for good throughout the Christian world.

The Presbyterian Churches are making remarkable progress in duly providing for

the support of the Gospel ministry. In this the Scottish churches, as usual, take the lead. Happily they are followed—(at too great a distance!) by the colonial, the Irish, and the United States churches. Let us be thankful that in this as in almost all other respects the movement appears to be in the right direction. An effort is to be made in our own Church to place the Sustentation of the ministry on a more satisfactory basis. We trust that the result will not show us to be exceptionally far in the rear of our parent churches.

SUPPLEMENTARY FUND.

The Committee to whom the Synod entrusted the superintendence of the proposed Supplementary Fund, took prompt measures for bringing the subject before the Church. They first decided on a visitation of about one-half of the congregations during the current year, and, secondly, that the Presbyteries to be visited this year should be Halifax, Truro and Prince Edward Island. To accomplish this a number of delegates were named, and the work arranged between them. Three of these have returned, after accomplishing the object either wholly or to a great extent—Rev. Messrs. Christie, McGregor, and McCurdy. Mr. McCurdy visited the Shore congregations from Lunenburg to Yarmouth—Mr. Christie the city of Halifax and the congregations eastward in the Presbytery, and Mr. McGregor the congregations in Prince Edward Island, except those to the East of Charlottetown, the latter being left till the month of June.

There were no specific instructions given to the delegates, and each chose the course that seemed best in the circumstances, after consultation with the Session or minister of the congregation visited.

The subjoined statement by Mr. Christie shews that in general he adopted the course of a personal application to those present at the meetings, and a subscription, which is well known to be the most effectual method of raising money, and in this case we are happy to learn that it was tried with good effect.

Mr. McGregor's report is also before us, but our limits will not admit of its publication in this number, as foreign mission letters, just received, would lose interest by delay, and therefore take precedence. It shews that a different course was pursued in the Island, but with a due consideration of all the circumstances of the case, and with the full approval of the brethren there. The congregations are smaller as a general rule than in Nova Scotia, and a larger proportion new and therefore weak; and it seemed preferable, in the first place, to stimulate to increased effort at home, and to urge only such a collection as could be given annually without any new machinery, and without being given at the expense of any of the other objects, to which they had been accustomed to contribute. The collections will be generally taken on or shortly after the first Sabbath of December, and will appear among the acknowledgments in the *Record* for January. We are happy to learn that all those who attended the meetings held in the several congregations, evinced great interest in the movement, which, if judiciously and zealously prosecuted, will certainly prove a success, and become a great blessing alike to those who give and to those who receive:

To the Editor of the Home and Foreign Record.

In fulfilment of the duty imposed upon me by the "Supplement Committee," I have held meetings in the following places: Halifax, Dartmouth, Cow Bay, Lawrence-town, Musquodoboit Harbour, Mengher's Grant, Upper and Middle Musquodoboit, Gay's River, Shubenacadie, Lower Stewiacke, Nine Mile River, and Elmsdale. I preached in each of the places above named, and brought before them, first, The larger scheme to which the Synod is committed by their resolution of 1867; and then the obligations under which the Synod is at present to the congregations that are now depending upon the supplement fund.

The results of my visit are not yet known. In most of the places visited, I started a subscription list, and received on the spot such sums as parties were prepared to hand over. The congregations in the City of Halifax and Dartmouth have promised a collection in December—which I have no doubt will be liberal. I cannot state the amount that will be received from the other congregations visited, but I think it will, in all cases, be respectable, and in some very

liberal; and if the other congregations connected with our Synod manifest the same spirit of liberality, the Supplement Committee will have no difficulty in meeting the claims of the congregations that are already receiving from the fund under their control.

I am also persuaded that our congregations could very easily raise the amount that would be required to supplement all our weak congregations, so far as might be required for securing to each of our ministers a salary of not less than \$650, or \$600 with a manse. I hope the several deputies selected by the Supplement Committee to visit the congregations will discharge their duty without delay. And as the scheme may now be considered as fairly 'launched,' it seems to me the best time to urge the claims of our weak congregations, with the view of securing such a salary for each of our ministers as may afford to them comparative comfort as well as opportunities of usefulness.

I propose to offer some further remarks that have been suggested by my recent visits to the congregations specified; but I have not time at present. I hope to do so, however, when I report the amount of the collections realized in the different congregations. In the mean time, I desire to a knowledge the kind attentions of my brethren in the ministry, and the valuable assistance given me while engaged in the work.

Yours, &c.,
GEORGE CHRISTIE.

A VISIT TO NEW BRUNSWICK.

NOTES BY THE AGENT OF THE CHURCH.

Salmon River Congregation.

As there are several Salmon rivers in Nova Scotia, and quite as many in New Brunswick, and probably some in New foundland, it is necessary to remark that it was to Salmon River in Queens County, N. B., that we set out from St. John on what was a fine morning, barring the fog, in the end of August. Half an hour from Indian town in the steamer *Antelope*, and the fog is perceptibly diminished—another half hour, and we have left it behind altogether. We can, therefore, enjoy the run up the long reach and along the margin of Long island, which, a fellow passenger says, is five miles in length. As this as it may, we do not feel the time long, for we are occupied now in noting the growing crops, now in looking at the hay makers shaking out the hay, and now at the children playing in the long grass. Before we are aware we find ourselves at Gagetown.

Emerging from Gagetown creek, our boat is soon again on the St. John River, from which she turns off to the right into the "Jemseg," which is narrower and less picturesque than the noble stream which we left. Half an hour on the Jemseg brings us to the

GRAND LAKE.

As this fine expanse of fresh water opened up to our view we felt as if we had gained the top of a long eminence, and we presume our sensation accorded with fact, although certainly the ascent was very gradual, and the elevation gained not very great.

The lake is worthy of a visit, and the sail on it delightful. In breadth it varies from three to five miles, but in length it is over, rather than under, twenty miles.

The boat crossed and re-crossed, calling at different points, landing passengers and goods from St. John, the chief article being flour. This process, we may here note, was repeated on our return, the last calling places of to-day being then first, and the first last, and the staples then were received, not discharged, and consisted of farm produce marketable at the end of August, such as potatoes, green corn, beans, squash, pumpkins, &c., together with *blue berries* in buckets, baskets, tubs and barrels.

Reaching the head of the lake, we entered Salmon River, and the upward sail (if the term may be applied to progress, which is independent of all sails) on a lovely summer evening, was exquisitely delightful. The farms on either side of lake and river, however, it must be confessed, are only second rate; first, because the land is not rich and strong, and secondly, because the labour of the people is divided between the farm and the woods; the muscle and sinew being occupied in lumbering to some extent at the season when the land demands undivided attention.

The central part of the Salmon River settlement and congregation is about ten miles from the lake, and arriving there about six in the evening, we found the annual gathering of the congregation for a social and picnic entertainment about to disperse.

In New Brunswick this annual coming together has become quite an institution, and the proceeds are available for church repairs and occasionally to meet deficiencies in ministerial support.

On this occasion the people dispersed more quickly than they assembled, for dark clouds began to gather, great drops began to fall, and soon the lightning flashed and the rolling peals of thunder, first heard in the distance, soon burst with terrible crash directly over head and in rapid succession, while lightnings flashing, forked

and chained, kept up an almost incessant illumination. Then came wind and rain in torrents, and all the hospitable homes in the neighbourhood were soon filled. No accident happened to the pleasure party of some hundreds, who reached their homes through the night and next morning; but the effects of the storm were visible in the beating down of broad acres of ripening oats and barley.

Mr. Salmon's charge is scattered. We had preaching on a week day at Salmon Creek in a school house, and on the Lord's day in a well finished church at Red bank, being the centre of the congregation; and on the afternoon of the same day, five miles up the river at the Forks.

The congregations were deeply attentive alike to sermon and address, cheerfully accepted apology for the failure of the deputation of last year to appear among them, and received kindly the services of the agent, as some small compensation, to be followed by a collection for the Home Mission fund, to which particular attention was called.

Besides these three preaching places Mr. S. has several others at various distances, so that between the study and the pulpit, and the school house desk, and the sick bed, and the waggon, he is not likely to eat much of the bread of idleness. "Wear out," he may; "rust out," he cannot.—But this spreading out of a man, or rather of a minister, over a whole country side, is becoming a great and a growing evil. It is not his labour but the people's loss that we chiefly deplore. While he is preaching to-day four or five miles from the centre, to some ten families who are learning to stay home till the minister comes to them, and repeating the same thing in another direction next Lord's day, the congregation in fact ceases to have any centre, and ministerial labour is in a great measure dissipated.

As an offset to this disadvantage and discouragement, Mr. S. is encouraged by the sobriety and promising conduct of many of the young people in this community.—There is very little intemperance and no rum shop in the congregation, in fact there is none in the community. The steamer coming twice a week with her open bar, is the chief source of temptation in the drinking line. The steamer herself is a public benefit, but her bar is a public nuisance, and a source of corruption, which ought to be removed by her enterprising proprietors.

We met with good men and women in this congregation, but there is ample room for progress. We question if the prevailing piety here is equal in tone or in extent to what it is in St. James'. The people are more various in descent, and have had less constancy of pastoral oversight. Their first minister, Rev. Mr. Canning, from Ireland, did not remain very long. Rev. H. B. Mc-

Kay laboured earnestly and acceptably for a few years and then another vacancy occurred, supplemented in summer by young men from the Divinity Hall, Messrs. T. Cumming and J. Sutherland, whose labours are well spoken of. We trust that the present connection may belong and spiritually prosperous.

We asked for John Fraser of Red Bank, (once of Lime Brook, East River, Pictou,) and found that he had gone to his rest. In his removal Mr. S. lost "a faithful man, and one who feared God above many." He served his generation, anticipated his departure, and from conducting the service of song and otherwise serving the church, entered into the joy of his Lord. He rejoiced in the union between the churches, and the celebration day in St. John was one of the happiest of his life. He was not spared long as an elder in the church united, but he had already "purchased to himself a good degree and great boldness in the faith which is in Christ Jesus." May his example be influential in leading his family and many in his district to serve the Lord.



Our Foreign Missions.

NEW HEBRIDES MISSION.

Since our last issue we have received a letter from Dr. Geddie of date Aug. 3rd, which we publish, from Mrs. Morrison from Sydney, Sept. 29th, and from Rev. Dr. Steele, Oct. 1st.

Respecting the mission Dr. Steele writes, "I had the pleasure of hearing from the missionary field lately. All were well.—The mission on Tanna was about to be resumed under more favourable auspices. Mr. Gordon had, in the meantime, chosen, with the full consent of his brethren, to settle on the other side of Erromanga, at Potinia Bay. The *Dayspring* with Dr. Geddie on board, was to visit the island of Espiritu Santo in this month."

MR. MORRISON'S HEALTH.

In a few paragraphs published in the *Record* for November, we stated that Mr. Morrison's health was better at the beginning of September, the date of his writing, than at any time since he had left Fate. We give the portion of his letter in which these remarks were founded, but regret to

add that a change for the worse has since taken place.

HUNTER'S HILL, SYDNEY, N. S. W., }
August 31st, 1868. }

Rev. Dear Sir,—I venture now to drop you a line from my own hand. The doctor called on Saturday last and examined my chest. He says I made great progress towards convalescence during the last three weeks—that there is no crepitus now observable in the lungs. He cherishes high hopes of my recovery—very welcome tidings to us, as it will be also to our kind friends at home. You who are praying for my restoration to health, ask now for me that if a new lease of life is to be given, an abundant measure of grace may be also given to make the proper use of life.

Dr. Steele's letter, already referred to, written one month later, informs us that Mr. Morrison has not made much, if any progress. "He has resolved to try the effect of a change to Queensland, 500 miles to the north of this."

Knowing the anxiety of the Church to have the fullest information, we subjoin the following most interesting letter from Mrs. M. :—

SYDNEY, SEPTEMBER 29, 1868.

Rev. Dear Sir,—I am sorry to inform you that my dear husband has had a relapse, and is not now in nearly so hopeful a condition as when we last wrote you. One week of cold rainy weather seems to have undone the work of the two previous months. The pain has returned to his chest, and his cough has become very troublesome.

Under these circumstances we have decided to take a voyage to Queensland, to try the effect of its warmer and more equable climate—a step of which Mr. Morrison's medical attendant cordially approves. We are sorry that it will necessitate our drawing more largely on the funds of the Mission Board, but we consider it a duty to try every means likely to restore health. Queensland is highly recommended as beneficial to persons suffering from chest complaints.

We expect to leave Sydney to-morrow in a sailing vessel, the *Boomwang*. Our passage costs £10; by steamer it would be £15. We left Mr. Wright's last week, where we received every kindness and attention during the last three months, and are awaiting the sailing of the vessel at Mr. McIntyre's. We have much reason for gratitude to God for raising us up friends.

We heard from the islands lately by the return of H.M.S. *Challenger*. They were all well at that time. As you will doubt-

less receive letters forwarded at the same time, I shall not enter into particulars.—The Rev. Wm. Watt arrived in Melbourne some weeks ago, and is probably now on his way to New Zealand. Mr. Morrison wishes me to say that he fears his mission work on Fate is ended,—however "The Lord seeth as man seeth not." If so, is there none in the Church at home to fill the breach. Is it not sad to see the young men of our Church manifesting such an indifference to the mission field. With kind regards from us both, to Mrs. McGregor and yourself.

Yours very truly,

CHRISTINA MORRISON.

REV. P. G. MCGREGOR, Sec'y. B. F. M.

Letter from Dr. Geddie.

ANEITEUM, AUGUST 3, 1868.

My Dear Sir,—“I take my pen to write you a few lines. A mail was made up in this island about two months ago, containing the minutes of our last annual meeting, and other letters, which I hope will reach you in due time. I have no information of importance to communicate at present, but there are some matters which I wish to bring to your notice.”

* * * * *

We omit the Dr's. remarks on some matters of business on which he was appointed by the Mission Council to correspond with the Board. The subjects discussed will, in due time, come before the Church, but as they require consideration and decision by the Board, the information furnished should be laid first before them. For the same reason we beg leave here to explain that two or three resolutions of the Mission Council were omitted from the minutes in our last number, and such omission should have been marked by asterisks.

Dr. Geddie continues :—

“The *Dayspring* has just returned from the neighbouring islands, and the mission families were well when she left them. She called at Tanna on her voyage home, and the state of matters there was much more favourable than during the last year. Messrs. Inglis and Neilson were on board, and they brought about fifty Tannese on a visit to this island—most of them chiefs or men of influence. Nauka, the principal chief of Port Resolution, is not of the number, but he has sent two of his sons to represent him. Many of the Tanese wish Mr. Neilson to settle on their island, though there is a strong feeling against the mission. Mr. Neilson and I will accompany our Tana visitors to their own island in a few

days, and if the natives will consent to receive a missionary, steps will be taken to re-commence the mission. After the repulse of last year it is hard to say what will be the result of this new effort to introduce the gospel into that dark island; let us pray God that it may be crowned with success. Mr. Neilson has some advantages in his favour which make him eligible as a missionary for Tana. He was not on the islands when the unhappy affair occurred, which has been the chief cause of our disappointments on Tana of late years. His knowledge of medicine has also strongly recommended him to the Tanese. He was successful, under God, in curing a chief who was very ill, and probably saved his life; and he now goes by the name of *Docua*. So great is their faith in his skill that an application was made to him during his last visit to put in a new eye for an old man who had lost one of his eyes many years ago. All to all this, Mr. Neilson's heart is in Tana, and that island is his chosen field of labour.

As Mr. Gordon may not be able to write you by this chance, I may just say that he has given up the idea of visiting the island of *Espirito Santo* this year. He is now opening up a station on the north side of *Erromanga*, and has left Mr. McNair to occupy the station at *Dillon's Bay*. I am sure the mission will all approve of the step which Mr. Gordon has taken, for his removal from *Erromanga* at the present time would be a serious injury to the mission there.

Our latest letters from Mr. Morrison do not encourage us to hope for his speedy return to the islands. His health was slightly improved, but he is still very delicate. His removal from the mission has been a serious trial to it. Let us pray, if it be God's will, that his valuable life may be spared, and that he may have years of usefulness before him.

I hope to spend this month between the islands of *Tana* and *Erromanga*; and am under appointment also to spend the months of October and November in making an exploratory voyage among the heathen islands of this group. So much absence from my own station will interfere materially with my work here, but it is unavoidable. There is a great work to be done in these islands, and there are few to do it.

We long to hear of more missionaries for these islands. It is sad to think that you cannot find men who are willing to come to our help. May God incline some to give up the endearments of home, and come far hence to preach among these Gentiles the unsearchable riches of Christ. The cause of our Redeemer languishes for want of men, while they are found ready to embark in every secular enterprise.

H. M. S. *Charybdis*, Capt. Lyons, is here at present. Her chaplain, the Rev. Mr. Smyth, visited this island in another ship during my absence. We find him a very excellent man, and a true friend of the missionary cause. He conducted an English service yesterday in our Church; and addressed our Sabbath School also. The visits of such a person in our distant island home are very refreshing to us. The *Charybdis* is here with despatches for H. M. S. *Challenger*, which is daily expected from the *Fijee Islands*.

The boxes sent from Halifax to Melbourne by the *Chanticleer* have come safely to hand, and your directions about them have been attended to. Many thanks to the friends of the mission for their seasonable supplies of clothing for the natives.

I must now bring my letter to a close. Remember us and our work at a throne of grace. May God direct and bless all our efforts for the furtherance of his cause.

I remain, ever yours, &c.,

JOHN GEDDIE.

REV. P. G. MCGREGOR, *Sec'y. B. F. M. P. C. L. P.*

(From *Ref. Presby. Magazine.*)

Letter from Rev. Thomas Neilson Jun.

AKAME, MAY 29, 1868.

Rev. and Dear Sir,—I wrote you last towards the close of last year. Being unable to gain a footing on *Tana*, I was requested to occupy Mr. Morrison's station at *Erakor*, *Fate*, during his absence on account of ill health. I have, in consequence, been staying there during the last five months. Mr. Morrison's house stands on a little Island named *Eranyon*, which lies at the entrance of a lagoon that runs about six miles inland. This island is in shape like a pear, with the broad end to the sea, and in extent about 30 to 40 acres. It divides the entrance of the lagoon into two channels of about equal size—500 or 600 yards in width. Across the mouth of one of these stretches a reef, passable only at high water, and on the mainland, on this branch, facing Mr. Morrison's house, lies the village of *Erakor*, containing at present 126 people. On the other channel there is free passage for a boat at all states of the tide. Except the natives of this village there are no inhabitants along the shores of the lagoon, and the fish swim and leap undisturbed, and the mangrove trees, with their stealthy tread, ever encroach upon the waters. Across this lagoon I paddle every morning to school; and one of the most beautiful sights to be seen in the whole Pacific, I see every day. All you young ladies who keep aquariums at home, listen to this! The water is about twelve or

fifteen feet in depth, still, and calm, and clear. The bottom is of white sand, with every here and there a clump of coral, and all around these clumps the fish are playing, and darting into their holes and out again. Little blue fish, about the size of your little finger, little black fish about the size of your thumb, gold, and green, and yellow fish, from six inches to a foot in length, crabs creeping along and leaving their track behind, cuttle-fish holding on with their suckers, young sword-fish skimming along the surface; and every now and then a dolphin, with his blue jacket and white waistcoat, gets in among them, or a young shark, with his ugly mouth, pursues them, and then you see them leaping in shoals out of the water to elude him, or rushing into shallow water to escape his jaws.

Now, I must introduce you to one or two of the people; and, to be polite, let us begin with the ladies. Well, then, here is Tonna, the woman, fair, fat, and forty-five,—a perfect polyglot of a woman. She belongs to Rarotonga, knows the Samoan language; lived on Tanna for some time, lost her health and her first husband; came to Aneityum, acquired the language; went back to Samoa, and returned in two years with a new husband; was settled on Fate ten years ago, and has remained there ever since, and been a most useful teacher. She knows as much English as to be able to make herself understood, exercises a great deal of influence in the village, and is the presiding genius at births and burials. She is as remarkable for her immense size as for her knowledge of languages. A canoe sunk with her crossing the lagoon some time ago, and the poor woman has not been allowed to forget it.

Toma, her husband, is also a Rarotongan, —a most excellent man,—a capital singer, with one of those deep rich bass voices that have so much melody in them. He has taught the people music; and the natives of this village are the best singers in the New Hebrides. He is, however, scrofulous, and has been confined to his couch for more than a year. He is improving in health, and notwithstanding his illness is still very useful in the mission. He gives the texts and divisions of sermons to the elders, from which to address the people. His house is close by mine, and every morning at the dawn of day, and every evening when the longo beats, I hear his voice singing the praises of God.

Here is Galid, a teacher who came with me from Aneityum last year, and is staying at Erakor till he gets the Fate language, before he goes to some heathen part of the island; perhaps one of the most talented natives you will meet with, a perfect orator, with ready command of powerful words,

and fertile in illustration, and with the easy and graceful gestures of an untutored speaker. He is now pretty well up in years, and has long desired to be a teacher on a heathen land. Notwithstanding his years he has made great progress with the Fate language. I was in the habit of asking him, and another Aneityum teacher who came with me, occasionally to pray in church. This they did at first in their own language, of course. I was rather astonished, however, at Galid one day after we had been about three months on Fate. I asked him to pray. He commenced in Fatese, and after going on a while very correctly, was obliged to finish up in his own tongue. He has only one drawback—that he does not keep himself tidy or clean.

Here is Pomal, the chief of the village. A young man about my own age,—a very smart fellow,—pulls a good oar, and knows how to manage a boat,—is a capital hand with tools, and a good shot with a gun,—a good fisherman, and one of the best singers and speakers in the village. He spent a year in his youth at the station of a missionary in Samoa, and has greatly benefited by it. He has been most useful and attentive to me during the past season. I had some gunpowder and shot, with which I supplied him for shooting pigeons, he keeping half to himself and giving the other to me—so that we had pigeons to dinner about twice a-week, which we found a most welcome addition to our scanty fare.

During Mr. Morrison's continued illness I have been appointed to continue in his station throughout the ensuing year. I enclose you a copy of the minutes of the conference held here. As the time is so short, I shall not write you any more at present, but trust to do so more fully by the next opportunity. Mrs. Neilson, myself, and the baby are quite well at present, having had no fever and ague as yet.—Believe me, etc. THOMAS NEILSON, JUN.

Work in Fotuna.—Letter from Rev. Joseph Copeland.

FOTUNA, NEW HEBRIDES, MAY 14, 1868.

My Dear Sir,—Not much calling for notice has occurred on this island during the last six months. Our health has been good on the whole, as has also that of the natives. Food has not been so plentiful during the late summer. The weather for the most part was fine. February throughout was more like a winter month. The sky wore a deep blue appearance from day to day. This was the result, no doubt, of a hurricane, the outer circles of which brushed us on 30th January. The average minimum temperature for February was two degrees lower than in the corresponding month last year. The Mission work pre-

sents much the same appearance. A few natives have begun to attend worship, but they do not come regularly. Great fickleness is one of their characteristics. Some who attended in past years, and who left off, returned only to leave us again. Their attendance does not spring from proper motives, hence their irregularity. They come because they are pleased with us, or because they wish some favour, or they may accompany some neighbour, or they come because they are not otherwise engaged. The natives, with a few exceptions, have not confidence in us. They are pleased to come and see the mission premises, but they do not wish closer contact. We find the children more shy than the grown people. Children are often the first to come about the missionary, but that is not the case here. Our audience on Sabbath is composed of middle-aged and elderly people; we have no young men, boys, or girls; and those who do attend present a very uncount appearance. With the exception of a little clothing worn by some of them, there is nothing to distinguish them from the heathen. Their long hair, ear-rings, paint, feathers, etc., all remain. About half-a-dozen are learning the letters, and about the same number attend pretty regularly evening worship, which is conducted for their benefit in the native language. In respect of these two items there is an improvement on the state of matters last year. They can sing three hymns. We have two short services on Sabbaths; one in our rude church, the other in the *marai* or public square. This latter service was commenced a month ago, but few attend it who do not attend at the church, though it was begun with the hope of attracting strangers. Dr. Geddie has printed our First Book, and we are expecting it by the "Dayspring." It will serve as Primer, Catechism, and Hymn Book. There are in all three stations, two of which are occupied by Aneityum teachers, but they cannot speak the language. We are much in need of a few teachers who could speak to the natives. We mean to apply for some when we go up to Aneityum, to the Annual Conference;—I remain, etc. J. COPELAND.

Piracy in the New Hebrides.

At a meeting of the Foreign Mission Committee, held in Glasgow on the 3rd ulto., the secretary stated that, in accordance with the instructions of last Synod, he had taken steps to bring under the notice Her Majesty's Government the alleged acts of piracy in the New Hebrides; and that he had corresponded with the Honourable Arthur Kinnaird, M. P., who had, along with Mr. Dunlop, M. P., taken so deep an interest in the effort made some years ago,

to obtain a British Protectorate for the New Hebrides. Mr. Kinnaird, with the utmost readiness, undertook to present the following Memorial, in the name of the Foreign Mission Committee, to Lord Stanley:—

"The Memorial of the Undersigned humbly sheweth,

"That at the last Annual Meeting of the Synod of the Reformed Presbyterian Church in Scotland, when the Report of the Committee on Foreign Missions was submitted, there was brought under the notice of Synod, a statement by their missionaries labouring on the New Hebrides group of islands in the South Seas, in reference to the piratical and inhuman practices being carried on by British and other vessels among said group of islands; and that the undersigned was instructed, in his capacity of Convener and Secretary of the Foreign Mission Committee, to bring said practices under the notice of Government, in the hope that your Lordship would take steps for the suppression of a practice which is not only injurious to the natives of these islands, and detrimental to the interests of the Mission, but which is also a renewing of the slave trade under another form, and consequently, so far as it is carried on under the British flag, brings a stain upon the honour of our country.

"May it please your Lordship, therefore, to peruse the accompany documents, and to cause that an investigation be made into the working of this traffic and should the investigation (as your memorialist believes it will) issue in confirming the statement of the missionaries, to take steps for the suppression of this iniquity.

JOHN KAY,

Conv. and Secy. of Committee, etc.

"CASTLE-DOUGLAS, N.B., JUNE 24, 1866."

To the above Memorial, forwarded by Mr. Kinnaird, the following reply has been received:—

"FOREIGN OFFICE, JULY 4, 1868.

"Sir,—I am directed by Lord Stanley to acknowledge the receipt of your letter of the 25th ulto., enclosing a Memorial from the Reformed Presbyterian Church in Scotland, respecting a system said to be carried on in the Pacific of kidnapping native islanders for the purpose of providing labourers in other places; and I am to thank you for the information thus furnished, and to request that you will inform the memorialists that inquiry will be made into this matter.—I am, etc." J. MURRAY.

"The Honourable Arthur Kinnaird, M. P."

TRINIDAD MISSION.

Letter from Rev. John Morton.

IERE VILLAGE, TRINIDAD,
OCTOBER 3d, 1868.*Rev. and Dear Brother,*

Sabbath the 16th of August I spent in San Fernando. In the afternoon I accompanied Mr. Lambert to his

CIPERO STREET SCHOOL.

There were forty creole and some sixteen coolie children in attendance. On Saturday we had invited the grown up coolies to come but a grand dinner on a neighbouring estate reduced the attendance to about a score. Some of these were Mohammedan who objected very decidedly to some things I said. The following week we visited an estate about a mile from San Fernando, Mr. L. gave the children a lesson while I talked and read to a number of men and women. A woman whom I saw on this estate has since committed suicide.—She was quarreling with another woman in the field and her husband who is a driver on the Estate, rebuked her and told her that being the driver's wife she ought to respect herself too much to speak as she was doing and that she had better go away home. She did so and dressed herself in her very best, anointed and painted herself, put on all her ornaments of which she had a great profusion, nose rings, ear rings, bracelets, necklaces &c., and then took a rope and hung herself. Suicide is much less common among the coolies now than it was some years ago. This is attributed by many to the improvement in their circumstances. Cipero Street is the only thoroughfare between the town of San Fernando and a large number of Estates, and on Sabbath afternoon groups of coolies are constantly coming and going; it therefore affords excellent opportunities for way-side preaching.

RELIGIOUS MEETINGS.

With respect to this village I thought it better not to attempt gathering the coolies into church, where they would feel less at ease and where the discourse being more formal I might fail to gain their interest through want of acquaintance with the language. I therefore meet them in companies in their own houses or sometimes by the road side. Last Sabbath I had two gatherings, neither of them large, but one of them was very interesting. They listened with great attention while I gave them a sketch of Bible History with a view of bringing them to the point that all sacrifices were rendered useless and abolished by the sacrifice of Jesus Christ. They raised no objection while I told them that the blood of goats shed and burned on their altars

could not take away sin and that the blood of Jesus Christ and that alone cleanseth from all sin. I tried to press home the truth that it is only by putting their trust in his blood and seeking mercy and grace through it, that their sins could be forgiven, their hearts made good and their souls go to heaven when they die. And some of them seemed to feel sensible of this. An intelligent Hindu over sixty and a promising young Mussulman assented with equal seriousness to everything I had said as good. A noisy Hindu then entered declaring that this was a very bad country. It was no use getting christened here, as god-fathers would promise land, and clothing, and money, and when the coolie was once christened they would never give it. Which he held was too bad. I did not need to answer him, my audience did it for me.—The Hindu of sixty asked him what God gave him two hands for if not to work; and and that if he did not work for his living he had no right to expect other people to give him what they had worked for. The new comer pled that he was a poor man and the person offering to stand god-father might be rich and that he ought to give him something and especially when promises were held out before hand. The young Mussulman replied that he was very foolish to have anything to do with god-fathers. If he believed the christian faith and wanted to be a christian he should go himself to the "parson man" and be christened not for land, or for *kapra* but for God. Then he replied "the parson man ought to give me something." No, replied the aged Hindu that only shows your ignorance, for apart from the impossibility of the parson man giving what you would like to every one who came to be christened, it is no part of his business. His work is to teach us, to put something good into our heads, to tell us what is good, and if we do bad to tell us not to do it. And if we mind him we shall go and get christened for God, and not for *kapra* or anything else. Of course I confirmed this; and I took occasion to explain to them more particularly the difference between Hinduism, Mohammedanism and Christianity. Christian truth seems to have reached their heads, the work of the Spirit is needed to open the heart that it may find a home there.

VISIT TO AN ESTATE.

According to arrangement made with the resident Attorney I drove to an Estate about five miles from this on Monday afternoon. Mr. Lambert met me by tramway. There is a very fine hospital on the Estate, but the locality is healthy and there is not a single patient in it. The men's ward is as large as a small church and here we held our meeting. There were about 60 coolies

present but about fifteen of them were from Madras and would not understand much that was said. A number of coolies had come in and so a hymn was sung and prayer offered by Mr. L. in English. After a few introductory words addressed to the Coolies in their own language, we engaged in prayer; and I took for my subject John iii. 16. They behaved very well—kneeling at prayer with their hands brought together and listening attentively to all that was said. Of course I must have spoken some very incorrect Hindustani, but the Coolies all do that, and they said they understood me. Preaching to them is very different from preaching to people at home. Speaking of the “only begotten Son,” you would probably never dream of telling your audience that God had no daughters, no brothers and sisters—but one only son. And yet this is quite necessary here. I have been asked how many daughters God had. One day two Coolies, in my hearing, began to contend as to whether God had three brothers or four. They were about to appeal to me, when one of our scholars, in a tone that indicated great contempt for their ignorance, assured them they were both wrong—that God had neither brothers nor sisters.

Before concluding I told them where I came from and what was my object here. They seemed pleased, and Mr. Newton, the Estate Attorney, asked them if they would like me to come back again. There was a cordial assent to this, and so I promised to come as often as I could. There were a number of Mohammedans present and three habujees, only one of whom could read. And although I allowed them at the end to ask some questions, and they did so, no opposition was offered to what I had said.

COOLIE CUSTOMS.

A Coolie, who died some months ago, had \$224 in the Savings' Bank. When ill I induced him to make his will, because his friends were very much afraid they could not get it. Not content even then, they carried him to Port of Spain to draw it himself. But he was so very ill they would not pay it at the Treasury lest the other coolies should forcibly put him out of the way. He was carried to the hospital and died there. The friends and executor went to Port of Spain but could not make any progress in their business. On their return as I could not go myself I gave them a letter to Rev. Geo. Brodie who kindly assisted them and they have now received the money and ornaments of the deceased and a title to his real estate. They seem very grateful to both of us, for they think that but for us they would not have got the money. When a man dies the Hindus make a feast, or dinner. Many of them

believe that the blessings of the glad hearts at the dinner in some way do the dead man good. I talked to the friends and others on this subject. The aged Hindu above referred to, was one of the legatees and a leading man among them; and I am quite confident that he and others believe that when a man dies his soul goes at once to heaven or hell and is either beyond the reach or the need of help. But they said it was a social custom and they would be considered mean if they did not do so; and that the dinner must be according to their means. The preparations were extensive. They had two barrels of flour, several four gallon tins of ghee (clarified butter) a bag of rice and other things in proportion. The baking was done on Sunday and on my afternoon rounds I looked in on them in the midst of the bustle. Between thirty and forty men were according to a division of labour, manipulating the dough until in the shape of very thin cakes it was thrown into a pot or rather boiler of boiling ghee and in a few minutes came out ready for use. On Monday morning the materials for Sahib's dinner were sent. They consisted of flour, butter, vegetables, sweet oil and a quantity of rice, with a present of five shillings sterling for Agnes our little girl. The coolies' dinner took place on Monday at 12 o'clock. The guests were numbered by hundreds. But it was all over and everything quiet by four o'clock in the afternoon. Their feasts at night are generally very noisy and kept up late.

CRIME.

At the last sitting of the Supreme Court two coolies were found guilty of murder and suffered the extreme penalty of the law on the 30th ult. The persons murdered were in both cases women, and jealousy the cause. The court sits quarterly and there is almost always one or more coolies condemned and executed.

We were glad to receive the *Records* by last mail. Through the kindness of James G. Allan, Esq., of Locke's Island, we had received the *Witness* containing an account of the meeting of Synod, a week or two before the *Records* came to hand. We would now rejoice very very much to hear that another missionary had responded to the call of the church and would shortly join us.

TEACHERS.

Port of Spain Oct. 6th.—To-day we had a pleasant meeting of Presbytery in this place. In reference to the Board sending a European teacher here, the Presbytery would not advise it. If married the expense would be nearly as great as that of an additional missionary; and if living at Iere Village there would arise the difficulty of house accommodation. It appeared to the

Presbytery that the work might be more economically done by native agents under the immediate superintendence of ordained missionaries. And that if your board can afford to spend something on education it would be wise to authorize the employment of one or two such agents. The Presbytery believe that apart from other expenses the annual salaries of three such teachers would not be greater than that of one European agent.

The question then arises, can such agent be found? We hope so. There is a young man, interpreter in one of the courts, who is willing to engage as teacher and promises to be a valuable agent. He has been trained as a Christian from childhood. His friends are in San Fernando and he would prefer that station but is willing to go to Iere Village. There is another young man now on his way from Britain where he has been with his master's family for the past two years. He has been well trained and on his own profession of faith was baptized and admitted as a member of our own church. We have been thinking of him and await his arrival to ascertain his mind. These men would not be assistants so much as principals in the schools. We cannot speak definitely of the cost but believe that from £50 to £70 sterling would be ample for each. And we could very freely appeal to the public to assist in their support. I at least should have a teacher by the beginning of the year.

Yours very sincerely,
JOHN MORTON.

News of the Church.

Presbytery of Truro.

This Presbytery met, as appointed, at Great Village, on the 13th inst., at 11 o'clock, a. m.

The Rev. James Sinclair preached from Luke xiv. 34,—“Salt is good; but if the salt have lost its savour, wherewith shall it be salted.” The subject, as may be seen, was appropriate, its treatment was able, and all seemed well pleased with this as the prelude.

At the close of divine service, the Presbytery was constituted by the moderator, the Rev. W. McCulloch, D.D. There was a large attendance of members, the ministers and representative elders being nearly all present. This meeting had been appointed specially for the purpose of holding a convention of the elders throughout the Presbytery. A committee had been appointed to draw out a programme, select speakers, and make other necessary arrange-

ments. This committee laid on the table their proposed programme. It was as follows:—

Sermon—Rev. J. Sinclair.

The Moderator constitute the Presbytery and explain the object of the convention.

I. Address—The Rev. John Currie: Subject, The divine authority of the eldership.

Praise—The Rev. D. Stewart.

II. Address—Mr. F. Blanchard, elder: Subject, The duties of the eldership.

Prayer—Rev. J. I. Baxter.

III. Address—The Rev. J. D. McGillivray: Subject, The responsibilities of the eldership.

Praise—The Rev. D. McKinnon.

IV. Address—The Rev. James Byers: Subject, The zeal necessary in the eldership.

Prayer—Mr. J. C. Fulton, elder.

V. Address—The Hon. S. Creelman, elder: Subject, The rewards of the eldership.

Prayer and Praise—The clerk.

Addresses not longer than twenty minutes each. A conversation or short addresses during an hour, opened by the two elders in the committee; elders speaking not longer than ten minutes, and ministers not longer than five minutes.

Concluding address—The moderator: Subject, The account to which this meeting may be turned by the elders present.

Meet at 11 o'clock, a. m.; adjourn at 1 p. m.. Meet at 2½; adjourn at 6. Meet at 7½; adjourn at 9. Additional sederunts, if required, to be appointed at adjournment.

The report was adopted, and throughout followed as closely as circumstances would permit. The Presbytery resolved itself into committee during the Conference. The moderator was appointed to occupy the chair. The addresses were throughout everything that could be wished. Mr. Currie, by a happy course of gentle argument, showed conclusively that the eldership is of God. He selected his proofs principally from the writings of the apostle Paul, but most of all from his pastoral epistles. Mr. Blanchard, in speaking of duties, showed that on becoming an elder, he had considered well what, in this office, the Master required of him. He spoke as one knowing, and anxious that all should know, yet fearing lest there might be some things of which he was not aware. Mr. McGillivray stated that the subject assigned to him might simply be viewed as a continuation of what preceded. Responsibility was the account to be rendered for the discharge of duties assigned. The eldership having been ordained of God, its duties are all assigned by Him, and to Him the elder must give an account. Mr. Byers, in setting forth the necessity of zeal, referred to the difficulties to be surmounted by the elder in the dis-

charge of the duties of his office, and the numerous discouragements standing in his way. There are particular times, and special circumstances it may be, greatly increasing the difficulties and discouragements. A corresponding increase of zeal is then required. The Hon. Samuel Creelman said that the rewards of the eldership were numerous and highly to be prized. Many of them were specified. But as far as regarded the elder himself, they were all of grace. He obtained none of them through merit. These rewards were all merited for him by Christ. But he obtained them not because his labours give him a claim in justice; he obtains them because in grace the Lord thus blesses in His own work. It was fully evident that the committee had acted wisely in selecting elders; as well as ministers to address the meeting.

There was, as proposed, a pleasing conversation of an hour's length, in which several took part. The elders, themselves, seemed inclined to dwell specially on their deficiencies, and the necessity of something being done for the purpose of increasing their usefulness in the church. The ministers referred to the general good service performed by the elders in the various congregations. They spoke of them as in many cases very efficiently superintending Sabbath schools, visiting the sick, conducting prayer meetings, and counselling the wayward.

The business and services of the convention were terminated at 9 o'clock, p. m., the hour for adjournment of the third sederunt.

The Presbytery again resumed its sittings as a Presbytery. The only business of special public interest coming before them, was the demission of the Rev. Jas. Sinclair, Springside. He complained that the congregation had not been implementing their engagements. He had on this account been compelled, although very reluctantly, to take this step. It was resolved that the demission lie on the table, and that the congregation of Springside be cited to appear at next meeting for their interests. It is to be hoped that Mr. Sinclair will still be retained in his present sphere of labour. The congregation will surely consent to make good their solemn promise, rather than lose their minister. It is high time that congregations, and the whole members thereof, individually, were instructed that they are under a solemn moral personal obligation to pay their minister the stipulated sum, and at the appointed time. If this is not done we fear the church will soon suffer. Yea, we fear she is already suffering, and suffering very considerably from this very thing.

The number of elders attending the convention did not equal what some expected. Yet there were a goodly number present.

The sessions were, we believe, all represented with the exception of Parrsboro'. Some of them were numerously represented. They, with their friends, received a most hearty welcome from the Presbyterians of Great Village. The whole services of the occasion were attended with the deepest interest by the elders, other strangers, and the people of the place. All were persuaded that much good would result from the convention, and hoped another world in due course be held.

The Presbytery appointed to meet at Truro on the 2nd Tuesday of December.

A. I. WILLIE, Clerk.

Presbytery of P. E. Island.

This court pursuant to adjournment, met in Prince Street Church, Charlottetown, on Wednesday the 21st Oct., and was constituted. Besides the Moderator, the Rev. D. McNeill, there were present the Rev. James Allen, W. Ross and John G. Cameron, ministers, with George Henderson and James McCallum, Esqs., ruling elders, and in the absence of the states' clerk Mr. Allan acted as such by appointment.

A petition from the congregation of Lot 14, for a moderation in a call with a commission in favor of Mr. Aitkin, as its delegate to supply all needful information, was read, and the Presbytery finding from the representations made, that the congregations were cordial and unanimous at present, in reference to the person they had in view, and that they had agreed to make (for their circumstances) a creditably liberal provision for his maintenance, £150 with a manse, cheerfully complied with the prayer of the petition, though of course, in the implied expectation, with the blessing of God upon the labors of a pastor amongst them, in connexion with the advancing prosperity of the district and the probably increasing numbers of the congregation, they will aim at reaching the standard laid down by the Synod, in the fulness of its experience as necessary to meet the many and varied requirements on the minister, if thorough efficiency is to be secured, and the Rev. Allan Fraser, of Cascumpec, was appointed to preach and preside in said call in the church of Lot 14, on Wednesday, the 4th of November next, at the hour of eleven, of which due intimation was to be given to the congregation by Mr. Charles Fraser, who has been appointed to preach to them on Sabbath next, the 25th inst.

The Presbytery then took up the demission of his charge, which had been laid on the table by the Rev. W. Ross, at last meeting. Whereupon there appeared from both sections, commissions duly attested, to attend to the interests of the congregation.

At the solicitation of said commissioners, and in view of all the circumstances of the case, in one of which the Presbytery themselves are involved, the court, with the consent of Mr. Ross, deferred the further consideration of the matter till the first meeting of Presbytery after the middle of Feb. next, which it is expected will be pretty full.

At the close of the discussion on this case, the Rev. Mr. Campbell of Strathalbyn entered and took his seat. Then the Rev. John G. Cameron of Tryon, reported that in obedience to an appointment he had preached to Murray Harbor and Montague congregation, held divine service, and dispensed the ordinance of religion among them on Sabbath, 11th inst., and on Monday following, preached and presided in a meeting summoned at their own request, for giving a call to one to be their minister; that the proceedings were conducted in due order and form, and that the call itself was cordial and unanimous, being signed by fifty-seven communicants and ninety-four adherents, and was in favor of Mr. Stephen Lawson, preacher of the gospel. The report was received with commendations on the diligence shewn by Mr. Cameron, and the call sustained as a regular gospel call, and presented to Mr. Lawson, who, being present, declared his acceptance of it.

The next meeting of Presbytery to be held in the church of Covehead, on Monday, the 9th of November, at 10 o'clock.

This Presbytery met in Covehead Church on the 9th inst.

The Rev. P. G. McGregor of Halifax, agent of the church, and the Rev. G. W. Stewart of St. Peter's Road, (Kirk) being present were invited to correspond.

The first business before the Court was the hearing of Mr. Lawson's trials for ordination, he being under call to Murray Harbor. These trials were unanimously sustained, and his ordination appointed to take place on the second Wednesday of Jan. 1869. The ordination was postponed to this date on account of the present difficulty of travelling. Mr. Lawson was instructed in the meantime to commence his labors in the congregation.

A letter was read from the Rev. A. Fraser, stating that he had carried out the appointment of Presbytery, and moderated in a call at Lot 14, which call had come out unanimously in favor of Mr. R. Cumming, probationer. The call was placed upon the table, and M. Harkness appeared as commissioner in its support. It was sustained as a regular gospel call, and the clerk was instructed to forward it to Mr. Cumming. Trials for ordination were assigned in the event of Mr. Cumming's accepting the call.

A communication was submitted from Rev. T. Duncan of Charlottetown, bearing upon the effort now put forth to disturb the present system of education, and stating that he had been appointed a deputy from the Kirk Presbytery to visit this Presbytery ament said matter, but regretting his inability to carry out his appointment. The Rev. Dr. Stewart and Mr. Robertson, Elder, (Kirk) were heard advocating united action on the part of all Presbyterians in opposition to the present agitation. The Rev. Mr. Allan stated that he had previously decided to submit a resolution on this subject to the Presbytery, and was pleased to find both Presbyteries about to act in concert in the matter; he then submitted the following resolution, which being seconded by the clerk, was passed unanimously:—

“That the system of schools in operation in this Island is, notwithstanding some defects productive of inestimable benefits, bringing as it does, the means of education within the reach of all.

“That it is entitled to the confidence and support of the whole community, being equally intended and adapted to promote the interests of all, without partiality and prejudice to the religious views of any.

“That the Presbytery view with apprehension, and even alarm, the demand made and about to be pressed, by the Roman Catholic Bishop, for public money to sustain schools intended to be placed exclusively under his control, and in which instruction in the Roman Catholic religion is to form a principal feature. The demand if acquiesced in, must operate to the destruction of the present just and equitable system, and by consequence place the means of education beyond the reach of great numbers of the population. And no enlightened Protestant can give his sanction to public money for such a purpose without a violation of his conscience, inasmuch as the Roman Catholic religion is antagonistic to the Bible, opposed to the well-being of man, and in all countries where it has the ascendancy, is found to be subversive of civil and religious liberty.

“That the Presbytery view with scarcely less concern, the advocacy of what is called the Denominational system, avowedly in support of the Bishop's demand, by certain influential *professing* Protestants. The system in question has no doubt been in operation in Britain for some time, but only as a compromise to the rivalry and jealousy of sects, is everywhere considered as unsatisfactory, and likely soon to be abolished in favor of another, approximating in its great features to the one in use among ourselves.

“The Presbytery would therefore in unity with the brethren of the Kirk, earnestly appeal to the enlightened conviction and

consciences of their people, and all sound Protestants, to come forth in this crisis of our country, as one man, sinking all minor differences in defence of our School System, the brightness of their children, and transmit it to posterity as the noblest inheritance of an earthly description they can bequeath."

The Rev. Mr. McGregor reported that he had been engaged, during the last five weeks, in carrying out the instructions of Synod, in the advocacy of the Supplementary Fund, within our bounds, that so far he had been enabled to fulfil the appointments of Presbytery, and that he had everywhere met with much encouragement and sympathy with the scheme; but owing to the difficulty of travelling he deemed it advisable to postpone his visits to those congregations, not yet overtaken, till some future time. The Presbytery agreed to express their satisfaction with Mr. McGregor's visits, their conviction that they will be productive of much benefit to the church, and their approval of his decision to postpone his visits to the congregations in the eastern part of the Presbytery, for another season, when they will be pleased again to see and welcome him in their midst.

Adjourned to meet in the church in Murray Harbour South, on the second Wednesday of January 1869, for the ordination of Mr. Lawson, Mr. J. G. Cameron to preach; Mr. McNeill preside and ordain, Mr. Allan to address the minister, and Mr. Munro the people.

ALEX. FALCONER, *Pby. Clerk.*

Kirk Presbytery of P. E. Island.

The following is an extract from the Minutes of a meeting of the Presbytery of P. E. Island in connection with the Church of Scotland, held at Charlottetown, on Thursday, the 5th inst. —

"After some remarks on the movement now in agitation, for the purpose of effecting serious changes in the system of education at present established, the Presbytery felt constrained to express their concern for the injurious consequences to the community, certain to ensue, should this agitation unfortunately prove successful.

"It was therefore resolved that in the opinion of this Presbytery, any attempt to disturb the present school system is earnestly to be deprecated, inasmuch as this system has hitherto proved a valuable boon, and requires only to be conducted with sufficient energy and liberality, to secure to every district, and to every child, even the poorest, the education requisite to elevate the youth of this Colony to a high position in attainments and usefulness; and while this Presbytery would regard with sincere regret, any attempt to render ineffective the

present School System, they would especially deplore to see it superseded by another system, which, although not avowedly Sectarian, has evidently for its tendency and design, to lead to what will necessarily and immediately partake entirely of that character. The introduction of such a system would, in the opinion of this Presbytery, be attended with renewed and bitter strife and divisions, in many districts give occasion for much injustice, while in other districts, it is to be feared it would produce a state of things, which would render it impossible to sustain what could deserve to be called a school. Under this impression, regarding the character of the present movement, this Presbytery must feel constrained to express their decided disapprobation thereof and to offer to it every constitutional resistance in their power."

ALEX. MCLEAN, *Pres. Clerk.*

Presbytery of Pictou.

The Presbytery of Pictou met in Knox's Church, New Glasgow, on the 13th inst., and was constituted by the Rev. James Thomson, Moderator, with whom there was a large attendance of Ministers and Elders.

A commission was read from Primitive Church Session appointing Mr. Roderick McGregor, and from Hopewell Session appointing Mr. Robert Dunbar, as their respective representative elders at Presbyteries and Synod during the ensuing year. These commissions were sustained and the names of these elders added to the roll.

The Revs Thomas Sedgwick and Thos. Cumming being present, were invited to sit as corresponding members, and took their seat accordingly.

Mr. J. W. McKenzie, student, appeared before Presbytery to be examined in order to be certified to the Divinity Hall, having produced a certificate of church membership and moral conduct from the Rev. Geo Patterson, also certificates from the Professors of Dalhousie Colleege, shewing that he had attended all the classes for four sessions, and after having been examined as to his motives in studying for the Gospel ministry, and as to scholarship in classics, mental, moral and natural philosophy, he was certified accordingly.

Mr. Kenneth McKay, student, also appeared before Prespytery in order to be certified to the Divinity Hall. Having been examined as to his motives in studying for the Gospel ministry, his diploma for the degree of B. A. from Dalhousie College was accepted as a sufficient test of his scholarship, he was certified accordingly.

The Rev. Alex. Sutherland reported that according to the appointment he had preached in Earltown Church on the 22nd Sept.,

and moderated in a call, which came out in favour of the Rev. Abraham McIntosh, of St. Anns, C. B., that it was signed by 12 elders, 5 deacons, 26 communicants, and 30 adherents, and that the congregation had appointed Messrs Hugh Gunn and Alex. McKenzie as commissioners to prosecute the call before Presbytery. His conduct was sustained and diligence commended. After commissioners were heard, the Presbytery unanimously agreed not to sustain the call, on the ground of want of unanimity and cordiality on the part of the congregation.

The Rev. Thomas Cumming reported that he had laboured during the past six weeks at Wine Harbour, that the people had paid him in full, and that it was a place deserving the attention of Presbytery. His report was approved and his diligence commended.

The Rev. J. A. F. Sutherland, Little Harbour, laid upon the table of Presbytery the demission of his congregation, giving as his reason inadequacy of support. It was agreed that the demission lie on the table and that notice be given to the congregation to appear by commissioners for their interests at the next meeting of Presbytery. The Rev. Mr. Mowat was appointed to exchange with him on the fourth Sabbath of this month, read the minute of Presbytery, and summon a meeting of the congregation in the church on the following Monday, at 11 A. M., at which the Revs. A. Ross, A. J. Mowat and J. McKinnon, were appointed to attend as a committee of Presbytery, and report,—one of them to preach.

Messrs Alex. Pollock, Wm. Ross, and J. Broden, were examined and granted the "MacKenzie Bursary" for this year.

The Presbytery then agreed to meet in James' Church, New Glasgow, on Monday Nov. 9th, at 12 M. on ordinary business, and at Sherbrooke on Nov 11th, at 11 A.M. for visitation and ordinary business. The Rev. Dr. Bayne to preach.

JOHN MACKINNON, Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met in the Session House of Chalmers Church on Wednesday 4th Nov. Present Rev. Dr. King, moderator *pro tem*, Rev Messrs Maxwell, Cameron, McKnight, Stuart, Simpson and Hogg; and Messrs E. Taylor, H. Smith, R. Murray and Fleming, Elders, In the absence of Rev. J. McLeod, Mr. Simpson was appointed clerk *p. t.* The demission of Rev. James Waddell was then taken up. The congregation of Sheet Harbor was represented by Mr. Edward Grant. A minute of meeting of congregation was read in which they expressed their high sense and appreciation of Mr. Wad-

dell's services, regret that there is necessity for the severance of the tie that binds pastor and people, and sympathize deeply with him in his present affliction. But seeing that his advancing years and failing health render it impossible for him to labor longer in so extensive and scattered a charge, the congregation reluctantly consent to the dissolution of the pastoral tie. They guarantee that his stipend shall be paid till the middle of Nov. and that arrears now due shall be paid on or before the 15th of May 1869. Mr. Edward Grant was heard on behalf of the congregation. After prayer by Mr. Maxwell the Presbytery resolved to accept the demission. They expressed deep sympathy with Mr. Waddell in his affliction, pray that he may be restored to health and vigor, and thank God for the extent and efficiency of his past services. Rev. E. A. McCurdy was appointed to preach at Sheet Harbor on the 4th or 5th Sabbath of November, and announce to the congregation the decision of Presbytery. Mr. Waddell was appointed moderator of Session.—Professor McKnight gave notice of overture on the subject of Aged and Infirm Ministers' Fund. A petition was read from Kempt and Walton asking for moderation in a call. Rev. J. McLeod was appointed to moderate on Thursday 26th Nov. 11 o'clock.—A petition from Dartmouth congregation was presented asking for moderation in a call to Mr. A. Glendinning. Rev. Mr. Maxwell was appointed to moderate in this call on Thursday the 19th Nov.—The Presbytery appointed the following Committee on the subject of Separate Schools, the Rev. Dr. King, Messrs Maxwell, McGregor, and Forrest, and Messrs. R. Murray, C. Robson and James Farquhar. Mr. A. F. Carr was certified to the Theological Hall. The next meeting to be held on the first Wednesday of December.

The Theological Hall was opened on Tuesday evening the 3rd ult. Dr. King delivered the Inaugural Address which was an able and elaborate exposition of Scottish Church History from the Revolution Settlement till the restoration of Patronage in 1711. The number of students is considerably larger than last year. The Hebrew classes are larger than ever before.

MUSIC BOOK.—We are requested to state that while the proposed Music Book will be sold at seventy-five cents per single copy, the price will be at the rate of sixty cents per copy when twelve or more are ordered by the same party.

Rev. Professor McKnight received an Address with a Purse of Thirty Pounds from his late congregation at Dartmouth.

HOME AND FOREIGN RECORD FOR 1869.

It is intended to publish the *Record* for the year 1869 in the same style and form as at present. The Committee of Publication would gladly enlarge it if they could do so consistently with their duty of making it self-sustaining. They find, however, that taking into account the *extra* number containing the Synod Minutes, the readers of the *Record* get more reading matter in the course of the year than is furnished by any similar publication at the same price. No pains have been spared to make the *Record* what the Synod intended it to be. Besides the official accounts of ecclesiastical proceedings, we have numerous letters from foreign missionaries, reports from home missionaries, religious intelligence, and a large amount of editorial matter. Letters are frequently received from men of high position in other churches, speaking of the *Record* in terms of warm commendation. We state this to strengthen the expression of our own opinion that the *Record* ought to be read, and that it deserves to be read, by every family connected with our Church.

TERMS FOR 1869.

Our terms for 1869 are as follows :
 Single copies by Mail.....\$0.60
 Five copies to one address..... 2.50
 Eleven copies to one address.... 5.00

And so on. Instead of twelve numbers, one for each month, we give thirteen during the year 1868; and it is highly probable that the same will take place in 1869.

POSTAGE TO BE PAID AT HALIFAX.

We pay the postage on the *Record*, in advance, at the Halifax office, so that it will be received as heretofore, FREE by all.

This involves a considerable outlay, but the Committee hope to be re-imbursed by increased circulation and thorough promptitude in payment.

SUBSCRIPTIONS FOR 1869.

An entirely new list is formed for the *Record* every year, except in the few cases in which persons have paid two years in advance. If, therefore, you wish the *Record* for 1869, RENEW YOUR ORDER. Clubs, as well as single copies, must be ordered before the January number can be forwarded.

ARREARS.

There are a few still in arrears. We cannot afford to be so long without the money. This falling behind is a grievous injustice to the Church at large. We regret to learn that ministers and other agents have sometimes to pay out of their own pockets for delinquent subscribers! This is cruelly unjust.

CIRCULATION.

Seeing that the *Record* is to be furnished

free of postage at the old price, we hope that its circulation will be largely increased. Commence early to form Clubs, and forward your orders as early in December as possible. Get the money at once and forward it if possible with the order. The payment of postage in advance makes it all the more necessary that the cash system should be strictly observed.

MINISTERS

Have from the first been the most effective and energetic agents for the *Record*. Some congregations have a copy in every family. Where this is the case it is a plain proof that the minister is very diligent and that the congregation are intelligent and public-spirited. In a few cases the ministers neither do not take any interest in the matter, or do not succeed in interesting others. Again we appeal for the timely and earnest aid of our brethren.

ELDERS

Can canvass for the *Record* while visiting families in their neighbourhood. In some districts they have heretofore done much to promote our circulation. It is quite as much their business as the minister's to see that the *Record* of the Church's work is in every family belonging to the Church.

SABBATH SCHOOL TEACHERS

Will find the *Record* of great use to themselves and their pupils. Three pages of it are set apart especially for the benefit of Sabbath Schools. We hope in future to make the "Lessons" more useful than ever. It would greatly encourage us in this if we found teachers exerting themselves to increase our circulation.

COLLECTORS

For Church funds can also be of vast service in this respect. The people cannot give cheerfully or intelligently unless they read about our Church's work. No periodical can give them the requisite information so satisfactorily as the *Record*.

We ask the aid of all our friends—all the members and adherents of the Church.—Our aim is to keep before the mind of the Church what every part of the Church is doing; what has to be done; what is the duty of the hour. We hope to aid the growth of a feeling of brotherhood all over the Church. Widely scattered as we are, it is not easy for us always to remember the closeness of our union and the responsibilities and privileges of such a relationship.

Postage Prepaid. Single Copies, Sixty Cents. Five Copies, Two Dollars and Fifty Cents. Eleven Copies, Five Dollars. Twenty-Two Copies, Ten Dollars. And so on. Postage uniformly paid at Halifax. Send your Orders early.

ANNUAL ACCOUNTS.

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

		Cr.	Cr.
1867.			
June 21.	By balance.....		\$4119 27
30.	receipts acknowledged in July Record.....		139 95
July 31.	" " August ".....	\$1024 90	
	cash from Springfield, (unacknowledged).....	10 00	
	" French River, " 	2 76½	
			1037 66½
Aug. 31.	receipts acknowledged in September Record.....		65 00
Sept. 30.	" " October ".....		196 53
Oct. 31.	" " November ".....		264 03½
Nov. 30.	" " December ".....		179 33½
Dec. 31.	" " January ".....		644 44½
1868.			
Jan. 31.	" " February ".....		714 37
Feb. 29.	" " March ".....		97 66
Mar. 31.	" " April ".....		340 43
Apr. 30.	" " May ".....		191 38
May 31.	" " June ".....		158 66
	" " July ".....		246 25
	Cash from R. Smith, Esq., not acknowledged in Record.....		74 36
	" British and Foreign Bible Society, for printing book of Psalms in Aneiteumese.....		228 87
	Interest on \$2500 at 4 p. c.....		100 00
			\$8798 21
1867.			Dr.
June 1.	To cash paid charge of transmitting money from P. E. Island	\$0 25	
July 3.	" Widows' Fund for Dr. Geddie.....	20 00	
	" " Rev. D. Morrison.....	20 00	
	" " " J. D. Gordon.....	20 00	
	" " " W. McCullagh.....	20 00	
	" " " Mr. McNair.....	20 00	
31.	" for Bill £450 stg. at 60 days in London, remitted to Dr. Steel.....	2260 00	
	" for Bill of Exchange at 60 days in London, £45 15s. 6d. stg., remitted to Dr. Steel.....	228 87	
	" Loss on American silver taken at Synod.....	3 00	
Oct'r. 4.	" Rev. John Morton, half of outfit to Trinidad.....	100 00	
21.	" Wm. H. Harrington, Esq., by order of Dr. Geddie.....	75 00	
31.	" Rev. John Morton, half of outfit.....	\$160 00	
	" Travelling expenses in N. Scotia and N. Brunswick.....	62 10	
	" Salary from August 1st to December 31st.....	375 00	
	" Allowance for child.....	8 33	
			545 43
Nov. 11.	" For freight of Mission Goods.....	2 28	
Dec. 24.	" Truckage and cooperage of Mission Goods.....	0 75	
28.	" R. McKenzie, Esq., by order of Dr. Geddie.....	20 00	
30.	" Bill on London in favor of J. B. Leisheman for £200 stg., at 60 days, 13 per cent, remitted to Dr. Steel.....	1004 44	
1868.			
Jan. 15.	" Witness and postage for Rev. D. Morrison.....	4 00	
Mar. 10.	" Truckage and package of Mission Goods.....	0 50	
	" Forwarding Records by boat to "Magnet".....	0 75	
16.	" Expenses of Rev. J. Morton and family: From Halifax to Bridgewater.....	\$4 00	
	" Bridgewater to Barbadoes.....	62 00	
	" Barbadoes to Port of Spain.....	34 00	
	" Port of Spain to Iere.....	20 00	
			120 00
	" Salary of Rev. J. Morton, from Jan'y. 1st to July 1st, 1868.....	450 00	
	" by order of Rev. D. Morrison.....	62 00	
May 30.	" Commission declared by Synod due July, 1867.....	50 00	
	" Stationery.....	4 00	

May 30.	To cash paid Postage of letters to and from Missionaries.....	\$11 41½
	" Travelling expenses of Secretary.....	6 50
	" Commission on \$4666 17½ at 6 per cent.....	279 97
	To Balance.....	3469 05½
		<hr/>
		\$8798 21½
May 31.	By balance brought down.....	\$3469 05½
	Demirdesh Building Fund.....	619 97
	Turkish Mission Fund.....	298 89
	Amount in hands of Treasurer at date.....	\$4387 91½

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

		Cr.
1867.		
June 1.	By balance on hand.....	\$1 56
	receipts acknowledged in July Record.....	24 05
	" August ".....	166 90½
	" Sept. ".....	7 12½
1868.	" Dec. ".....	31 34½
	" January ".....	109 07½
	" Feb'y. ".....	429 95½
	" March ".....	187 23
	" April ".....	189 12½
	" May ".....	235 90
	" June ".....	80 19½
	" July ".....	71 04½
		<hr/>
		\$1533 51
1867.		Dr.
Oct. 24.	To cash paid Rev. Dr. Bayne, by order of Captain Fraser.....	\$250 00
	" Bill of £200 stg. on London, at 60 days.....	1004 44
Nov. 28.	" Mission Boxes.....	1 50
1868.		
Feb'y. 4.	" Money Order from Mabou.....	0 20
28.	" Mr. J. Barnes, for Collecting Cards.....	15 00
	" Deduction from American silver, small coin, for two months	3 50
April 11:	" Mission Boxes.....	2 50
May 30.	" Commission on \$1521 94½ at 6 per cent.....	91 31½
	To Balance.....	165 05½
		<hr/>
		\$1533 51½

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

		Cr.
1867.		
June 1.	By balance on hand.....	\$1923 97
	receipts acknowledged in July Record.....	97 40
	" August ".....	1030 51½
	" Sept. ".....	59 00
	" October ".....	146 99½
	" Nov. ".....	92 47
1868.	" Dec. ".....	67 37½
	" January ".....	163 86½
	" Feb. ".....	199 92½
	" March ".....	136 96
	" April ".....	73 41
	" May ".....	176 80
	" June ".....	266 46½
	" July* ".....	325 13
	Interest on Deposit receipt.....	18 75
		<hr/>
		\$4778 40½

* Deduct from acknowledgments \$10.40 from Moncton, carried to next year's account, and add \$74.36 not acknowledged from R. Smith, Esq., Truro.

		Dr.
1867.		
June 19.	To cash paid Mr. R. Cumming, service at Bedford and Waverley.....	\$20 00
	Rev. H. McMillan, service at Mount Uniacke.....	15 30
26.	E. A. McCurdy, half year's supplement.....	60 00
28.	D. S. Gordon, half year's supplement.....	100 00
July 1.	D. Sutherland, for service in Presbytery of Truro.....	8 92
	" " " P.E. Island	15 58
	" " travelling expenses from Margaree to P.E.I., and thence to N. Brunswick..	8 00
	" " travelling expenses when recalled from N. Brunswick to proceed to Nfld....	12 00
	" A. Stuart, half year's supplement.....	40 00
	" Wm. Stuart, "	33 33
	" Donald Stewart, "	50 00
	" J. A. F. Sutherland, "	20 00
	" William Sinclair, "	30 00
	" K. Mackenzie, "	28 00
	" D. Mackinnon, one year's supplement.....	80 00
	" J. Munro, half year's supplement.....	33 34
	" D. MacNeill, "	40 00
	" M. Henry, "	50 00
	" Allan MacLean, "	50 00
	" James Watson, "	20 00
2.	S. Bernard, service in P. E. Island Presbytery.....	42 34
	Mr. H. Archibald, (on request of York Presbytery).....	36 00
	Rev. A. Farquharson, half year's supplement.....	30 00
	Mr. A. R. Garvie, service at Chatham for three months.	78 00
	" " part of travelling expenses.....	10 00
11.	Rev. James Waddell, half year's supplement.....	60 00
	Rev. H. D. Steele, five months supplement.....	41 65
	Money Order for above.....	0 20
	Mr. James Barnes, Order Book for Chairman.....	3 50
19.	Donald Ross, catechist, Cow Bay.....	\$32 00
	Don. McDonald, " Boularderie.....	40 00
	Angus McDonald, " Gabarus.....	20 00
	John McLean, " Cape North.....	20 00
	Donald McDonald, " St. Ann's.....	20 00
		132 00
	Money Order for above.....	0 70
31.	Clerk of Presbytery of St. John—Sustentation contributions from St. David's and Richibucto.....	80 79
	Loss on American silver received at Synod.....	1 00
Aug. 7.	Mr. J. K. Bearisto, service in P. E. Island.....	26 81
	Rev. J. G. Cameron, "	50 45
	" for transmission of above.....	0 50
28.	Rev. H. D. Steele, travelling expenses in New Brunswick....	5 50
Sept. 17.	Mr. J. W. Nelson, supply of Musquodoboit.....	30 00
	" " service in P. E. Island Presbytery.....	12 33
20.	Rev. H. McMillan, service in Halifax Presbytery.....	30 67
	Mr. R. Cumming, "	31 23
Oct. 8.	Rev. M. Stewart, Supplement voted at Synod.....	20 00
	Rev. T. Cumming, supply of West Cornwallis.....	59 00
	Mr James D. Murray, supply of Chatham.....	42 00
	Rev J. D. Murray, supply of Wine and Country Harbors....	11 03
16.	Mr J. W. Nelson, supply of Musquodoboit.....	12 00
17.	Mr Simon Fraser, supply of Golden Grove, Salt Springs, &c., St. John Presbytery.....	100 00
	Post Office Order for above.....	1 00
Nov. 1.	Rev C. B. Pitblado, travelling expenses to Chatham.....	20 00
	Rev W. S. Darragh, Supplement to Dec. 31.....	60 00
8.	Mr Robert Murray, Halifax Presbytery.....	24 00
12.	Mr Simon Fraser, Truro "	24 00
19.	Mr H. Archibald, P. E. Island "	19 78
27.	Mr A. Dickie, Halifax "	60 80
	Rev H. McMillan, Halifax "	49 30
	Mr Robert Murray, Halifax "	38 50
	Rev J. D. Murray, St. John "	31 47
	Rev William Maxwell, Halifax "	7 00
	Mr A. R. Garvie, Halifax "	40 00
28.	Mr E. Archibald.....	13 75
Dec. 18.	Clerk of Tatamagouche Presbytery for Wentworth.....	18 00
	Rev J. Waddell, half year's supplement.....	60 00

Dec. 18.	To cash paid Rev. D. McNeil, half year's supplement.....	\$40 00
"	E. McCurdy, ".....	60 00
"	D. McKinnon, ".....	40 00
"	A. McLenn, ".....	50 00
"	William Stuart, ".....	33 33
"	J. G. Cameron, ".....	50 00
"	William G. Forbes, ".....	40 00
"	K. McKenzie, ".....	40 00
"	Donald Stewart, ".....	50 00
"	E. McNab, seven months supplement.....	58 33
"	D. S. Gordon, half year's supplement.....	100 00
"	M. G. Henry, ".....	50 00
"	J. A. F. Sutherland, ".....	40 00
"	A. P. Miller, ".....	20 00
"	W. Sinclair, ".....	30 00
"	L. McDonald, one year's supplement.....	50 00
"	A. Stewart, ".....	120 00
"	Money Orders for above supplements.....	2 65
"	Mr E. Archibald, services in Pictou Presbytery in 1866.....	20 50
1868.	Rev James Watson, half year's supplement.....	20 00
Jan'y. 8.	Mr Stephen Lawson, St. Stephen's Presbytery.....	80 00
"	Money Order for above.....	1 00
29.	Rev Mr Cumming, Dr Smith's pulpit, 4 weeks.....	36 00
Feb'y. 4.	Mr E. Archibald, P. E. Island Presbytery.....	16 60
7.	Rev James D. Murray, York.....	49 00
13.	Mr S. Fraser, Pictou.....	48 00
"	Money Order to St. John, N.B.....	0 50
"	Mr Hogg, one Sabbath Steviack.....	9 00
17.	Rev J. Waddell, from Poplar Grove Church.....	40 00
21.	Mr Nelson. through Rev A. Falconer, for service in Halifax Presbytery.....	27 00
"	Money Order for above.....	0 25
"	Mr Logan, for supply of Dr Smith's pulpit.....	6 00
March 4.	Stephen Lawson, service in St. George's.....	94 00
"	Money Order for above.....	1 00
"	Catechists in Victoria:	
"	Donald McLeod, Malagawatch.....	\$20 00
"	Malcolm McLeod, River Denys.....	20 00
"	M. McLeod, Whycomoh, for services in years past.....	24 00
"	Money Order.....	0 35
"		64 35
"	Rev J. D. Murray, supply of Moncton, St. John Presbytery. Cornwallis, Halifax.....	26 00
"	J. K. Bearisto, service at Moncton, one day.....	6 00
"	" balance from Jerusalem and Nerepis.....	5 25
"	Money Order.....	0 25
11.	William Grant, Gaelic Bursary.....	40 00
20.	Mr R. Murray, service in Mount Uniacke, Bedford & Waverley.....	49 00
April 7.	Mr A. R. Garvie, Pictou Presbytery.....	96 00
9.	Travelling expenses of Mr J. Layton to St. Stephen's.....	10 00
"	Mr William Grant, to Cape Breton.....	8 00
"	Mr Samuel Gunn, to ".....	8 00
"	Mr Edward Grant, to Wine Harbor.....	7 00
"	Mr Charles Fraser, to Eastern Shore.....	5 00
"	Mr A. Dickie, Halifax Presbytery.....	5 00
15.	Loss on American silver.....	0 12
17.	".....	0 30
22.	Rev J. B. Logan, Halifax Presbytery.....	25 50
"	Mr A. R. Garvie, ".....	32 00
"	Rev H. McMillan, ".....	68 65
"	D. F. Lockerby, " (old claims, Oldham).....	8 00
"	Simon Fraser.....	63 00
"	Money Order for above.....	0 75
May 22.	Mr Joseph Hogg.....	14 00
30.	Postage of 228 letters.....	\$10 41½
"	Telegrams.....	1 87½
"	Stationery.....	4 80
"	Rev E. McNab, five months supplement to May 31.....	41 66
"	Commission declared by Synod, due July 1, 1867.....	40 00
"	Commission on \$2853 43½ at 6 per cent.....	171 20
	To Balance.....	607 35½

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

		Cr.
1867.		
June 30.	By receipts acknowledged in July Record	\$33 00
July 31.	“ August “	551 11½
Sept. 30.	“ October “	55 98
Oct. 31.	“ Nov. “	81 23
Dec. 31.	“ January “	14 88
1868.		
Jan. 31.	“ Feb'y. “	16 00
April 30.	“ May “	2 00
	Received, but not acknowledged:	
	Grand River.....	\$10 16½
	Loch Lomond.....	2 14
		12 30
	Balance against Fund.....	134 03½
		\$900 54
1867.		Dr.
June 1.	To Balance.....	\$144 31
	cash paid for travelling expenses of members of Synod.....	387 20
	“ Rev H. Crawford, expense of Committee on Temperance.....	6 00
	“ McConnell and Alley, for printing.....	3 75
July 2.	“ “	0 35
	“ Janitor of Primitive Church.....	4 00
	“ “ James' Church.....	6 00
	“ ——— Fraser, expense of Synod.....	4 00
	“ Clerk of Synod.....	80 00
17.	“ Statistical expenses.....	0 75
Sept. 25.	“ Expenses of Deputation to New Brunswick.....	131 40
1868.		
Jan. 31.	“ Postage on Statistical Schedules and Letters.....	1 00
Feb. 26.	“ Postage of 150 copies of Rules of Procedure.....	1 66
23.	“ Mr James Barnes, for printing.....	61 00
May 30.	“ New Synod Minute Book.....	6 00
	“ Postage and Telegrams.....	2 53
	“ Mr James Barnes, printing bill.....	14 24
	“ Commission on \$772 51 at 6 per cent.....	46 25
		\$900 54
June 1.	To Balance.....	\$134 03

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

		Cr.
1867.		
June 1.	By balance on hand.....	\$450 48
	receipts acknowledged in July Record.....	\$29 39
	“ August* “	305 96½
	“ Sept. “	25 50
	“ October “	30 10
	“ Nov. “	10 22
	“ Dec. “	34 67
1868.	“ January “	107 68
	“ February “	43 50
	“ March “	41 77
	“ April “	5 08½
	“ May “	41 00
	“ June “	41 21
	“ July “	145 21
	Rent, three half yearly payments from Commissioners of schools.....	360 00
	Grass sold in Truro.....	9 00
	Money received from the Executors of the late Treasurer.....	3781 61
	Interest and Dividends.....	1282 15
	Principal paid up.....	560 00
	Bequest of Mr D. Shaw of Cove Head, paid in part.....	231 02
May 31.	Balance.....	527 33
		\$8071 89

* And \$8.00 carried to Special Effort account.

		Dr.
1867.		
June 29.	To cash paid Rev Dr Smith—Salary as Prof. of Biblical Literature, 1867-8.	\$240 00
July 8.	“ Dr Lyall, half year's salary in advance, from July 1.	600 00
24.	“ for Provincial Debenture B, No. 233, for £500 stg.	2487 50
30.	“ “ “ “ 100, of £100 stg.	497 50
Aug. 7.	“ J. H. Liddell, for current expenses of Coliege building.	19 95
	“ for security box for papers.	2 00
Sept. 1.	“ Professor McKnight, half year's salary to date.	250 00
	“ Rev Dr Ross, “ “ “ “ March 1.	600 00
Nov. 5.	“ Levelling school yard.	2 00
16.	“ Executors of late Treasurer—Interest on \$600 over-paid by A. Patterson, Esq.	36 00
28.	“ Professor McKnight, salary to date.	125 00
Dec. 23.	“ Interest on \$800, Estate of late Professor T. McCulloch.	48 00
31.	“ Dr Lyall, quarter's salary in advance from January 1.	300 00
1868.		
Jan. 21.	“ Interest received October 24th on note repaid to Executors of late Synod Treasurer.	6 00
30.	“ Supply of Dr. Smith's pulpit.	51 00
Feb. 14.	“ Fuel, &c., for Theological Hall.	21 52½
18.	“ Renewal of insurance policy for \$5600 on College Buildings and Library.	35 00
28.	“ Dr Ross, half year's salary in advance to September 1.	600 00
	“ Rev A. McKnight, quarter's salary due to “	125 00
Mar. 11.	“ repaid Executors of A. Patterson, Esq., late Synod Treasurer	9 53
25.	“ aid to a Student of Theology.	40 00
	“ “ “ “ “	20 00
April 1.	“ Rev Dr Lyall, one quarter's salary in advance	300 00
15.	“ Renewal of second insurance policy for \$1200 on College, Gerrish Street, Halifax.	9 00
May 1.	“ Money loaned.	800 00
16.	“ Mrs Kennedy, for ten months attendance on Hall.	34 30
22.	“ Fence at west side of College.	28 00
28.	“ Rev A McKnight, quarter's stated salary.	125 00
30.	“ Principal loaned.	400 00
	“ R. Smith, Esq., sundry repairs in Seminary.	5 08
	“ “ “ “ for J. F. Blanchard, for painting.	\$33 60
	“ “ “ “ less by stove and pipe sold.	14 96
	“ “ “ “ for insurance on Seminary.	30 00
	“ Stationery.	2 12
	“ Postage.	1 20
May 30.	“ Commission on \$2746 47 at 6 per cent.	164 78½
	“ Commission declared by Synod as due July 1st, 1867.	37 76
		<u>\$8071 89</u>
June 1.	To Balance.	\$527 33

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

		Dr.
1867.		
June 6.	By Mr Liddell's Commission on \$1000 50 on last year's account.	\$25 01
July 1.	Professor King's salary paid by Mr Liddell, 1 quarter to date.	375 00
5.	Professor McKnight's surplus of annual income, 1866 to 1867.	294 42
16.	Mr Liddell's Commission to date, on \$562 02, at 2½ per cent.	13 05
Oct. 15.	Dr King's salary. 1 quarter to October 1.	375 00
1868.		
Jan'y. 2.	Dr King's salary, 1 quarter to date.	375 00
April 1.	“ “ “ “ “	375 00
May 30.	Commission on \$1462 45, at 5 per cent.	73 12
	Proceeds of McHardy Estate, carried to invested funds.	35 70
	Balance on hand May 30th.	402 61
		<u>\$2343 91</u>
1867.		
Jan'y. 1.	By Balance on hand.	\$319 43
	Cash from Rev J Stewart, N. G., proceeds of the McHardy Estate.	35 70

July 2.	By Interest of Prov. Debentures, Dividend and Bonus from Union Bank of St. John, Newfoundland.	\$331 32
Oct. 15.	Dividend from Union Bank, Halifax.	350 00
	" Bank of Nova Scotia.	63 00
	Half year's Interest on Home for Aged Females.	57 00
Dec. 30.	Interest from A. S., including arrears.	96 92
	Dividend and Bonus from Union Bank, St. John, Newfoundland.	166 74
1868.		
Jan'y. 2.	Interest on Provincial Debentures.	195 00
Mar. 4.	Dividend from Bank of Nova Scotia.	42 00
	Half year's interest Home for Aged.	57 00
	Dividend from Union Bank, Halifax.	400 00
	Interest from J. B.	10 80
	" Wm. McD.	24 00
		\$2343 91
June 1.	By Balance.	\$402 61

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

1868.		Dr.
May 30.	To amount paid into general fund for Education.	\$103 11
		\$103 11
1867.		Cr.
June 1.	By Balance.	\$91 46
29.	Cash from Mr J. McCurdy, McNab's Island, Halifax.	8 00
1868.		
May 30.	Interest of \$91 46 for one year, at 4 per cent.	3 65
		\$103 11

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

1867.		Dr.
Oct. 16.	To Cash returned to Rev T. Sedgwick.	\$40 00
	" for Post Office Order and Letter.	0 25
1868.		
May 30.	Balance paid to General Foreign Mission Fund.	619 97
		\$660 22
1867.		Cr.
June 1.	By Balance	\$635 87
1868.		
May 30.	Interest to October 1 on \$635 87 for 4 months.	\$8 47
	" date on \$595 87 for 8 months.	15 88
		24 35
		\$660 22

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

1868.		Dr.
May 30.	To amount paid into General Fund Foreign Mission.	\$298 89
		\$298 89
1867.		Cr.
June 1.	By Balance.	\$287 39
1868.		
May 30.	Interest on \$287 39 for 1 year, at 4 per cent.	11 50
		\$298 89

Jewish Mission, in account with Rev. P. G. McGregor, Treasurer.		Dr.
1868.		Cr.
May 30.	To Cash remitted to Society for Promoting Christianity among the Jews.	\$101 21
		\$101 21
1867.		Cr.
June 1.	By Balance.....	\$79 53
Dec. 14.	Cash from Congregation of Alberton.....	18 33
1868.		
May 30.	Interest to date at 4 per cent.....	3 35
		\$101 21

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

		Dr.
1868.		Cr.
May 30.	To Balance.....	\$103 40
		\$103 40
1867.		Cr.
Oct. 10.	By Cash from Little Harbor.....	\$5 00
1868.		
Jan. 21.	" Salem Church Society, for religious purposes.....	25 00
Feb. 23.	" Brookfield Missionary Society.....	10 27
May 30.	" Truro Congregation, per R. Smith, Esq.....	63 13
		\$103 40
June 1.	By Balance.....	\$103 40

P. G. MCGREGOR, Treasurer.

Examined and found correct,

GEORGE WALKER,
RODERICK MCGREGOR, } Auditing Committee.
JAS. W. CARMICHAEL.

NOTICES, ACKNOWLEDGEMENTS, &c.

CALL FOR MISSIONARIES.

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

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

Letters of enquiry will meet with immediate attention from

P. G. MCGREGOR, Sec'y.

The Treasurer acknowledges receipt of the following sums for the month:

HOME MISSIONS.

2d Congregation of Maitland and Noel,	\$22 50
Bedford, per Peter Smith.....	7 50
West Point Cong., per A. C. Ramsay.	11 34
Lot 14, re-payment of advances by Board of Home Missions..	32 21
Hopewell Congregation.....	32 00
Earltown, per Rev. J. McKinnon.....	8 00
Knox Church, Pictou.....	30 00
Rev James Salmon.....	2 00

FOREIGN MISSIONS.

West Point Cong., per A. C. Ramsay,	\$20 37½
Hopewell.....	15 00
Half Ridge, Bedeque.....	2 08
Mrs. Sloane, ".....	0 50
Knox Church, Pictou.....	30 00

" DAYS PRINC."

West Point Cong., per A. C. Ramsay	\$3 21
Col. by Miss Cruickshank, Sheet Har.	2 39½
" " Laura Fraser, " "	1 67½
" " Amelia Hall, " "	1 00
" " Catherine Glen, Kempt.	5 00

The following sums should have been acknowledged in previous numbers:—

West Bay, per Rev. M. Stewart.....	\$1 25
E. Branch, St. Mary's, per J. Campbell	1 33
Alberton Congregation.....	5 50
Middle Stewiacke, per G. H. Bates....	2 50
Yarmouth, additional, per Rev. E. McNab:	
Col. by Miss Maggie Lewis... \$13 25	
" " Maggie Rogers.. 1 06	
" " Annie Pitman... 1 43	
	—15 74

EDUCATION.

West Point.....	\$11 34
Wm. Jamieson, Esq., Bedeque.....	1 67
Knox Church, Pictou.....	20 00

JEWISH MISSION.

Alberton, received Sept. 3rd.....	\$20 00
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