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THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES  
OCTOBER, 1868.

**LESSONS OF THE HARVEST.**

Our spring was late and wet and cold.—The flocks and herds, in many cases, perished; and hunger frowned grimly on families unused to want. The fisherman, the farmer, the trader, all suffered more or less—and a loud cry for help rang through the land. Fear was on every side; and the seed time was a time of unwonted sorrow and anxiety. But God was kinder to us than our fears would permit us to believe. He sent His fervent sunshine, His genial showers, and the warm breath of His south-wind, and the desolations of winter were speedily repaired. The fields smiled with abundance. The labours of the husbandman were greatly blest. The wealth of the sea was not withheld. And now we see patient toil rewarded. Famine frowns no longer over any portion of the population. We find the promise literally fulfilled:—"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing bringing his sheaves with him."

God has kept His covenant: seed time and harvest have come and gone with all their responsibilities, and opportunities.—Our lack of faith is once more rebuked; and a fresh occasion is given for overflowing gratitude. What shall we render to the Lord for His benefits! How shall we sufficiently bless His holy name for continuing to us His common mercies—mercies so common that we too often forget their heavenly source.

Fountain of mercy! God of love!  
How rich thy bounties are!

The rolling seasons as they move,  
Proclaim Thy constant care.

When in the bosom of the earth  
The sower hid the grain,  
Thy goodness marked its secret birth  
And sent the early rain.

The spring's sweet influence was Thine,  
The plants in beauty grew;  
Thou gavest refulgent suns to shine,  
And mild refreshing dew.

These various mercies from above  
Matured the swelling grain;  
A yellow harvest crowns Thy love,  
And plenty fills the plain.

Seed-time and harvest, Lord, alone  
Thou dost a man bestow;  
Let us not then forget to own  
From whom our blessings flow!

Fountain of love! our praise is Thine;  
To Thee our songs we'll raise,  
And all created Nature join  
In sweet harmonious praise!

God reminds us by His providence that all things are in His hand. He sends blights and storms, droughts and flooding rains, to keep alive in us a sense of our dependence on Him. But how light and gentle are his rebukes and chastisements: how boundless and inexhaustible the store of His bounties! O, this ceaseless miracle of common mercies—how can we utter the gratitude and praise and wonder which it should excite in every thoughtful mind!

The Harvest with its rich analogies  
has other lessons to teach us besides those

of dependence and of gratitude. Let us point out a few of these :

1. We have many affecting illustrations of the shortness and frailty of life, and the certainty of death. The grass has been cut down with the scythe : so shall the mighty mower, Death, cut us down in our season. He is a reaper who evermore plies without pause or weariness his sharp sickle. And he claims all seasons for his own. The flower has faded : so fade human strength and beauty. The songs of the birds are hushed and the winds are chill and mournful : so ceases the melody of our youth : so must our bosoms heave to the sighs of sorrow. Falling leaves, withered blossoms, swift clouds chased by tempests,—all things shadowy and frail, are emblems of our earthly life, and should serve as monitors to remind us of the changeless, cloudless glorious life to which the Lord Jesus calls us. His life on earth was short and most sorrowful ; but it was a preparation for a harvest of eternal joy for Himself and all who trust Him. It is of no use to brood on the shortness of time, the uncertainty of life and the nearness of death unless we are stirred up to lay hold upon Eternal Life. The grass withereth ; the flower fadeth away, but the Word of the Lord abideth forever. Unite your destiny to Christ's and then all these perishing things will serve as helps, mementos, monitors in your journey towards "Zion".

2. We find a fresh illustration of the principle laid down by the Apostle that "whatsoever a man soweth, that shall he also reap." As he who sowed tares could not expect to reap wheat, so he who in his youth gave himself up to vice need not in age expect to reap the rewards of virtue. He that scatters "*wild oats*" must reap "*wild oats*;" and if he scatters abundantly his harvest must be rich in proportion ! The farmer who has gone forth with good seed and has sown bountifully in well-tilled fields rejoices to-day in a bountiful return. God blessed his enterprise ; his barns and store houses are filled, he has an ample reward for his trustful toil. On the other hand the farmer who went forth with tardy foot and stingy hand, to

sow bad seed in bad soil is gladdened by no golden sheaves in harvest : he reaps as he has sown. Thus, if we are large-hearted and liberal towards the cause of God, He will deal out the same measure to us. If we starve His cause and His ministers He will send leanness upon our souls. God pays in kind. The families, the congregations, the churches that are most open-handed, and unselfish, and that embark most ardently in the great enterprise of the Gospel, are without exception the most prosperous in their spiritual condition.

Jesus Christ loved men with a love stronger than death, so that multitudes of every kindred, tongue and people willingly lay down their lives for His sake ! He that loves shall be beloved : he that forgives shall be forgiven. He that helps the needy shall himself be remembered in his day of need. Kind words evoke kind echoes. On the other hand the revengeful shall be subjected to revenge ; the hater shall be hated ; the scorner scorned. He that soweth the wind shall reap the whirlwind.

This rule holds good in the family, in the school, in the church, in society at large. Training witnesses for or against itself by its results—just as the harvest testifies of the spring. Hence the unspeakable importance of sowing liberally good seed and nothing but good seed if we look for a harvest of happiness : good words ; good works ; loving intercourse with all around us ; active exertion for the good of all. But we cannot make even a beginning in the right way without first being reconciled to God through Jesus Christ our Lord.

3. In this life we are sowing ceaselessly for the endless harvest of Eternity. None of our actions end here : they are as seed growing up for eternal life or death. This gives tremendous importance even to our *little* actions, if anything can be called little which affects the immortal soul. The brain that thinks must be eaten by the worm, but the thought which flashed through it has left its impress on the soul *forever*. The heart which throbs with those wild emotions must break and crumble into dust, but the soul that is so moved cannot perish or lose its record of the past. The tongue that

uttered those words of blessing or of cursing must wither in the ground, but the words go onward in their errand of weal or woe—onward to the judgment! The hand which has done that deed of violence must be nerveless and harmless soon, but the deed is placed on the records of eternity. The body perishes and passes away, but the soul, of which the body was the mere instrument, lives, and bears with it the record of all the deeds done in the body. Unless Christ come into our souls by His Holy Spirit and renew us we must infallibly pass into Eternity with the full burden on our souls of every evil thought, word, and deed of our earthly life, and thus reap forever and forever a harvest of unutterable woe!

4. We cannot *begin* to sow good seed when the harvest time of Eternity comes upon us. Let us take heed lest our cry be, The harvest is past and the summer is ended and we are not saved! Each hour that we remain under the dominion of sin we are sowing the seed whose fruit is death and whose harvest is gathered in the prison-house of woe. As our spring-time passes unimproved, the probability of reaping life everlasting becomes fainter and still fainter until the last gleam of hope vanishes in the gloom of utter despair. Now is the time to begin, to make sure of partaking the harvest-joy of our Elder Brother, making His righteousness ours through faith, and by following in His footsteps. We must sow while it is day: sow words of loving instruction, rebuke and warning. Our hands must deal liberally with the cause of God. Our feet must be ready to run in the way of His commandments. Our hearts must cherish pure, loving, holy thoughts and purposes towards God and man. The evil that we have done, the bad seed we have scattered, shall be forgiven and forgotten for Christ's sake; while all the good that we can do shall be accepted through Christ and treasured up in the heavens to gladden our final rest.

5. During all the years of His earthly ministry Christ went forth in sadness bearing precious seed, and scattering it with bountiful hand. That seed has been borne to all lands and is growing up and ripening

for the Harvest which is the end of the world. It is the Church's duty to carry the seed of the word if need be with tears and in the floods of affliction and the fires of persecution. The Harvest is coming when Christ shall appear with His holy angels to gather the "wheat" into His garner while the "tares" shall be cast into the fire that cannot be quenched.

O sow ye the seed of word and deed  
Tho' the cold know not nor the careless heed,  
Of the gentle word and the kindest deed  
That cheers the heart in its hour of need,  
Sweet shall the harvest be.

Some are sowing the seeds of pain,  
Of late remorse and a maddened brain;  
And the stars shall fall and the sun shall wane  
Ere they root the weeds from the soil again:  
Dark will the harvest be!

O sow ye the seed of noble deed  
With a sleepless watch and earnest heed;  
With a ceaseless hand on the wide earth sow  
And the fields shall whiten wherever you go  
Rich will the harvest be.

Sown in darkness or sown in light,  
Sown in weakness or sown in might,  
Sown in meekness or sown in wrath,  
In the broad work-field or the shadowy path  
Sure will the harvest be.

### YOUNG MEN'S CONVENTION.

During the past month, from the 17th till the 21st, the second convention of young men, delegates from the different Christian Associations throughout the Maritime Provinces, was held in Halifax, and has proved a decided success. The gathering was large and the interest of the different meetings well sustained. The opening and closing meetings, the Welcome and the Farewell, were attended by about 1500 persons. On the one occasion St. Matthew's was packed as probably it never was before, and on the other, the great Brunswick Street Wesleyan Chapel was filled to its utmost capacity.

These meetings were not only large, but enthusiastic, evangelical, catholic, devotional, and in a high degree stimulating and practical. The songs of praise were sung with a life and spirit which were soul-

stirring; and the gathering as a whole, from first to last, is a sign of the times, and an evidence that prayer offered in years past for revival is being answered. We see clear evidences of the power and presence of the spirit of the Lord in these times of great spiritual refreshing and activity. Our sons are prophesying, and working as well, and the christian ministers of all evangelical churches are hailing their entrance into the field of christian enterprise with thankful hearts.

We cannot enter into particulars respecting the number of sessions, nor the different subjects discussed; but we know that all the discussions were harmonious, suggestive, and spiritually reviving and healthful, that there has been great progress during the year past, and that the delegates separated with earnest resolves that the work to which they have devoted themselves will be prosecuted, through divine grace, during the year with undiminished ardour and determination. It will be good for our young men generally themselves, not one-tenth of whom as yet belong to these organizations, good for the church, and good for the Maritime Provinces in all their interests, when the principles so ably advocated on this occasion will be generally avowed, and the youth of the land shall consecrate its manhood and talent to the support of the great cause of truth and righteousness. May the leaders in this enterprise be guided and led by the spirit of wisdom and love in all their movements during the current year!

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### INFIDELITY AND POPERY.

There is a storm gathering in our day which may burst ere long in scenes of revolutionary fury like those which marked the close of last century. We do not undertake to prophesy, or to interpret prophecy; but no attentive student of contemporary history can hide from himself the numerous symptoms of portentous changes which are to be noted all over civilized Europe and America. Nor do we look with hopeless terror at coming troubles, for we know that God "rides on the whirlwind and directs the

storm", and that under His governance wars and revolutions, the overthrow of dynasties and of churches, will hasten the coming of the Kingdom of Christ, the reign of perfect righteousness.

Never since the days of the Council of Trent was Popery more determined than it is now to make no compromise with Protestantism, or the "spirit of the age."

It is reactionary, tyrannical, presumptuous in the highest degree. The Pope's recent "bulls" and "allocutions" have all been steeped in the spirit of mediæval darkness, bigotry and insolence. Liberty of the press, liberty of speech, even liberty of thought, as well as liberty of conscience, are denounced as not merely dangerous but damnable. Common Schools are condemned as the invention of Satan; and civil government is claimed as entirely subordinate to the authority of the Pope of Rome, while the persecution and the extirpation of "heretics" is raised to the dignity of an article of faith.

What gives significance to these wild assumptions is the fact, that the Pope has his pledged servants well organized, in vast numbers, all over the civilized world.—Archbishops, Bishops, priests of every grade, obey the Pope without a moment's hesitation. This organization controls scores of millions of men and fabulous amounts of money, in Europe and America. The Pope's army has some representatives in every Province of the British Empire, and almost in every town and village. As is the case in Britain, so in other countries, only to a still greater extent. Within the last few months the number of Bishops in America has been nearly doubled, and the priesthood has received a proportionate increase. Fresh activity is observed among the clergy all over the world. A fierce assault has been made on the liberalizing educational measures of the French, Austrian and British Governments. Claims are put forth which would not have been conceded by Charles Fifth or Philip Second. This movement, so keen, so far-reaching and universal, has received an apparent impetus since the summoning of the "Universal Council" for December of

next year. The tongue and the pen, the pulpit, the platform, and the press, are all taxed to the utmost in this fierce propagandism. Even in New York city, in the free and Protestant United States, a Methodist girl has been abducted and is confined in a den filled with daughters of infamy, because forsooth, her father, a drunken Roman Catholic, has authorized the Priests to treat thus, an intelligent young woman of fourteen years of age! And judges and juries give no redress. If such an atrocity is perpetrated with impunity in New York, what may not be done in other places?

The boldness with which the Popish system is being pushed forward in Protestant countries is really alarming. It makes perverts in all ranks and classes, dragging away not a few from among the very clergy.

In England, Scotland, the United States and the British Provinces we witness the same plan of operations varied according to circumstances. The hierarchy and their tools scruple at nothing to get the control of the education of the young,—young girls especially. In Ireland they fought eagerly for a "Catholic University" over and above their well endowed Maynooth. They have left nothing undone to destroy the Queen's Colleges in Ireland where Roman Catholic students had to mingle with Protestants and breathe a liberalizing air. In all other countries, large and small, the same crafty selfish plot is being carried out as far as possible: for the word of command has gone forth from the Pope and it meets its response from all quarters of the globe.

It must be obeyed by every adherent of the Papacy.

We need not pause to point out the perilous advances made by the Church of Rome in connection with the development of "ritualism" in nominally Protestant churches. This movement is not without its effect in *all* or nearly all the Protestant denominations, and it must be taken into account whenever we study the signs of the times.

Popery is indeed a gigantic evil: it is a great enemy to the best interests, spiritual and temporal, of mankind. But there is a foe still more terrible and destructive buck-

ling on its armour for the day of battle.—INFIDELITY shows a front today in Europe and America such as has not been seen since the beginning of this century. Austria has flung away the galling chain of the *Concordat* but she has not taken upon her the easy yoke of the Gospel. The priest is despised and often treated as a pest, but the Evangelist is not accepted or sought after.—Materialism is in the ascendant, following in the bloodstained footsteps of a dark and cruel superstition. "We are all Darwinites," shouted the Austrian Parliament a few weeks ago when dealing with the educational question. Much to the same effect are matters in Italy. The Gospel makes but little progress, while the power of the Pope is decidedly on the wane. But it is in France we see the two antagonizing forces most sharply in conflict. The women are for the main part superstitious and subservient to the Ultramontanist influences: the educated men, especially the young men are not merely Infidels, but Materialists. "Long live Materialism" cried, without rebuke, the students of the French medical schools at recent public examinations. A bitter hatred of priests prevails in many quarters, leading even to attempts, in some cases to murder them. The Pope's antagonism to modern civilization is accepted as a proof that the "church" must be swept away as an obstruction and a nuisance.—In nominally Papal countries like France the christian religion is too generally identified with the "church," the priestly organization whose name is associated with much that is darkest and most tragic in human history.

Infidelity of the grossest kind thus pervades all ranks of society in Europe. The Protestant churches of the continent are by no means exempt. Even in France the influence of the Protestant church is neutralized by the painful divisions between orthodox and rationalist, and the same is true of German Protestantism. Coming nearer home we find Infidelity in its grossest forms lifting its head on high in scientific and literary circles in England, and creeping to the altars of the National Church. The "masses" too are to a deplorable extent

alienated from the Gospel or totally regardless and ignorant with respect to it. The British Isles however contain far more of "faith" than any other European country. Instrumentalities of immense influence are constantly and vigorously at work on the side of the truth. The Infidelity of Oxford Professors, Natal Bishops, and materialistic scientists has not extended as in France to the heart of the nation. The freedom and intelligence of the British people are a mighty bulwark against the rising flood.— But on the continent the outlook is so dismal as to compel the most learned and eloquent Roman Catholic layman of the age, Montalembert, to declare his belief that Paganism is coming in again with resistless force, and that it will sweep away all the established institutions of Christianity.

American Infidelity is bolder and more insinuating than that of England and the continent: though in truth it is only an Americanized edition of the latter. Every month our Provinces are flooded with Infidel Magazines published in Boston or New York. Our bookstores are full of the Harvard virus, and it finds its way in some shape or other to the most distant corners of the land. Jnitarianism, Socinianism, Universalism, Theodore Parkerism—these *isms* and many more, are doing their evil work on this side the sea. Thousands of Germans come from the "Fatherland" with all the recklessness of religion so characteristic of them, and thus increase the volume of the Infidel flood which threatens this continent.

Thus it will be seen that the two great foes of the Gospel are at work all over the world with unwonted energy and with alarming success. Popery has been to a large extent the parent of Infidelity: but when the two are full grown—cruel daughter and ruthless mother—they happily wage against each other a relentless war. How or when their present development and influence in Europe may end it is not for us to say. Let us look to the field committed to our charge. Among us Popery rears its head defiantly; and Infidelity creeps along like a poisonous vapour blasting many a beautiful spot of our beautiful

land. Both are the enemies of the Cross of Christ, to be watched against with all vigilance, and to be bravely fought in any field they may invade. Unless we keep ourselves pure, unless we plant the standard of the cross and maintain it all over the land, God may visit us with the sorrows and woes that are yet to be poured out upon the "beast" and the "false prophet," upon Antichrist and all who bear his mark upon their foreheads.

The only safeguard against Popery and Infidelity is a believing reception of Jesus Christ, and the thorough evangelization of the country. A Presbyterian who does not believe in Christ is as sure to perish eternally as a benighted Papist or a proud Infidel. First then let us prepare for the future by giving ourselves to the Lord, and then by doing all in our power to advance His Kingdom in the earth,—especially in our own country. Thus, and thus only may we expect to escape the doom pronounced upon those who come not to the help of the Lord against the mighty.

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#### REPORT OF THE TRUSTEES OF THE PRESBYTERIAN MINISTERS' WIDOWS' AND ORPHANS' FUND, 1868.

The committee to whom has been entrusted the management of the Presbyterian Ministers' Widows' and Orphans' Fund, beg leave to report that on the whole they have reason to congratulate the Synod on the progress of the scheme during the past year.

At the date of their last report there was in fund, including invested funds and balance on hand, the sum of \$6438.34, to which there has been added, during the past year, as follows:—

By Donations.....	\$962.19
" Payment of members dues.....	1082.68
" Interest and dividends.....	369.73
" Fines.....	23.76

Total.....\$2438.36

Against which there has been only a trifle of \$2.20 for incidental expenses, leaving a balance of receipts for the year of \$2438.36, to which goes to the credit of our capital fund, making the whole \$8864.70.

To this there will fall to be added the members' dues, payable on the 1st July next, amounting to about \$1000, and also the sum of about \$350 belonging to the New Brunswick Widows' Fund, which the parties interested have agreed to merge in this fund on the terms proposed at the last meeting of Synod, which will raise our capital fund to over \$10,000.

Among the donations, the committee feel it their duty specially to notice the handsome sum of \$600 from the family of the late Mrs. Hugh McDonald, the circumstances of which have been communicated in a letter, of which the following is a copy:

*Greer Hill, June 11, 1868.*

HOWARD PRIMROSE, Esq. :

*Dear Sir,*—By the will of my late father-in-law, Hugh McDonald, Esq., the sum of \$600 was to have been paid to Mrs. McDonald on his decease. She, however, having died before him, the legacy reverted to his heirs, but they have deemed it a suitable expression of respect to her memory to apply the amount to some charitable purpose, and have empowered me to pay the same to the Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund. I have, therefore, much pleasure in complying with their instructions.

Sincerely yours,  
(Signed) GEORGE PATTERSON,  
*Executor of Estate of Hugh McDonald.*

The Board feel that while the scheme has not received the support that some expected, they may yet justly congratulate the Synod on the position that it has already attained. Such a scheme was entirely new in this country. Its principles were understood by comparatively few, and we regret to be obliged to say, that a number even of those whose interests were most deeply concerned, were unwilling to take the trouble of understanding them. Others had not confidence in our being able to establish a fund on a basis sufficiently secure to warrant confidence in its stability. In order to establish it upon a solid foundation, it was necessary to make the terms at first so high and the conditions so strict that objections arose in the minds of some against it as unnecessarily rigid in its rules. Notwithstanding these and other difficulties, the scheme has gradually attained a posi-

tion that no fears need be entertained regarding its future. After the present meeting of Synod the invested funds will yield an annual income of about \$600, besides the annual dues of members, amounting henceforth to between \$1100 and \$1200, which will leave about \$1700 to be added to the capital fund. The amount thus yearly added must be increasing for some years, unless, in the providence of God, some extraordinary breach should be made among us. The favouring care of divine providence, in sparing so long the subscribers to the fund, has been the main cause of this, and calls for our devout gratitude to the Preserver of men. But as we have had warning during the past year that such a state of things cannot be expected to continue, the committee feel the necessity of having their funds in such a position as to be prepared to meet future calls. The events of God's providence also warn others of the duty of availing themselves of the favourable opportunities afforded by this scheme of providing for those dependent upon them, in the event of the removal of their earthly provider.

At the time of our last annual report there were 53 ministers subscribing to our funds. During the past year two deaths have occurred among our number, viz., the Revds. Dr. McCurdy and Lauchlan McDonald. But there have been added 7 others, making the total number now on fund 58. This is exclusive of those who may join at this meeting of Synod. The committee deeply feel that this number is very far from what it ought to be. They are aware of several who have made provision for their families by life assurances, and of others whose private means place them in a position to be independent of such a scheme. We may take the liberty of pointing out the superior advantages, or at all events the greater suitableness of this scheme, to any form of life assurance. Let any person enquire the terms of such institutions, and the amount of provision which the same sum as required to constitute membership in the Widows' Fund would yield, and compare it with what this fund will supply, and he will at once see the superior



advantage of this scheme in the case of a family being left destitute.

To illustrate this we take an example. A member of this Synod who obtained a policy on his life at the age of 25, has been since paying at the rate of \$50 per annum, to be reduced by his share of the profits of the company, which is a mutual one. For this amount he will be entitled to receive \$2000 when he reaches the age of 60, or his family will receive the amount should his death take place previously. Now, in the case of a widow being left, say, with a family of five children, this would yield them an income of \$120 per annum from their capital of \$2000. But, according to our scheme, they would receive \$120 per annum for the widow during her life, and \$100 for the children so long as they were under the age of 16 years. Yet this is obtained for the annual payment of \$20, or considerably less than one-half of what is paid in the other case. It is true that in other cases life assurances afford advantages which this does not. In the case of a man leaving no widow and no young children, his other heirs will receive the amount of his policy. But, then, it will be seen at once that these superior advantages are afforded in the case where they are little or not at all needed. But this scheme affords its advantages just in the case where those dependent upon the minister most need them. We think we are safe in affirming that in the case of a young family deprived of husband and father, this scheme affords advantages equal to what could be obtained by the payment of double the amount to a life assurance.

We may advert to two circumstances in favour of our fund: First the sums contributed by legacies and donations. Last year we received a legacy of \$400, and donations to the amount of \$571.43. This year we have received one sum of \$600, besides other donations amounting in the whole to \$962.19. While our main dependence must be upon our annual subscriptions, yet such contributions must tend to place our fund in more favourable circumstances than any scheme founded on strictly commercial principles can be. The second is the free-

dom from expense with which this is managed. From their interest in the work the officers of the Board have kept all their accounts, attended to all financial arrangements, conducted all correspondence, kept all the records, and managed the whole business, not only without any charge for their services, but without charge for expenses such as postage to which they have been subjected, so that the actual expense of management of this scheme since its formation has not exceeded \$15.00.

Yet still with the provision made by parties through such other means, there will still remain a large number of our ministers, who may leave families, who have made no provision for them in the case of their removal by death.

Of the two removed by death, one, the Rev. Dr. McCurdy, has left a widow, who thus becomes the first annuitant on the fund, and will henceforward receive the sum of thirty pounds (\$120) per annum. The occurrence of such an event will tend to show the benefits of this scheme. A minister, from his salary, can lay by but little for the support of his family if removed from them; and in that event they must be left to a severe struggle and many painful privations. The present scheme affords a security to those who avail themselves of it, that they will be at least free from want. It provides what, under any circumstances, must afford material comfort to this interesting class in years of sadness and desolation.

We believe that the importance of this scheme is being more appreciated, and that our people too, where the matter has been brought before them, are becoming more sensible of its value. Where the matter has been brought before sessions and congregations, we have generally found them willing to pay their own ministers contribution to the fund. We trust that Presbyteries will show greater diligence in this matter. We believe that few congregations would refuse an annual collection which would be sufficient to pay the rate of their own minister.

By the terms of the Act of Incorporation there remain two vacancies to be filled up

in the committee, and the resignation of the Rev. George Sutherland has left a third vacancy. The committee would respectfully recommend for these the names of John S. McLean, Esq., Dr. McJulloch, and Rev. Allan Fraser.

All which is respectfully submitted.

GEORGE PATTERSON, *Sec'y.*

## Home Missions.

### Financial.

At the last meeting of the Board of Home Missions, held Sept. 10th, the following statement respecting the finances of the Board was laid on the table:—

#### HOME MISSIONS.

Amt. in fund, June 1st. . . . .	\$506.35	
“ rec'd. since June 1st. . . . .	1171.61	
		\$1677.96

#### SUPPLEMENTARY.

Amt. in hand, June 1st. . . . .	\$103.40	
“ received from churches since June 1st. . . . .	208.81	
“ received from Free Ch. Scotland. . . . .	500.00	
		812.21
		\$2490 17

#### PAYMENTS.

To Probationers and Cate- chists. . . . .	\$811.30	
Supplements for half year paid at or immediately after Synod. . . . .	725.00	
Supplements for a year paid in New Brunswick in August. . . . .	770.00	
Balance on hand. . . . .	183.87	
		\$2490.17

The Secretary was directed to publish the statement, that the requirements of the Board may be known to the whole church. Three months after these lines are read over \$700 will be required to meet the half yearly payments to supplemented congregations, and about an equal sum for ordinary Home Mission expenditure. Something like \$500 per month should flow into the funds for the next three months to meet our demands and leave a working balance on hand.

Advances have been made by the Board, at the request of different Presbyteries, for congregations acknowledged to be able to pay for their own supply, with promise of

repayment. Such requests have been granted, that the workman may receive his remuneration promptly and have the means of travel to other places requiring his services. Let all such congregations bestir themselves and liquidate their debt as speedily as possible; and we trust Presbyteries will use increased efforts to have the probationers paid before they leave the bounds of the Presbytery within which they have been labouring.

Our acknowledgments for the month past shew a receipt of \$200 from Chalmers' Church, to be equally divided between ordinary Home Missions and the Supplementary fund. Such an example will have, we trust, a stimulating effect; and though few congregations can give so much, many can act in the same spirit and shew their determination to maintain in full efficiency, so far as support is concerned, all our agencies for the evangelizing of our own country.

### Home Missions.

The following imperfect outline will give a general idea of the engagements of our Home Missionaries since the meeting of Synod, and of the places supplied.

The vacancies in Prince Edward Island have been occupied by Messrs. Stephen Lawson and Robert Cumming.

Carleton, in St. John Presbytery, and St. Stephen, in the Presbytery of the same name, have been supplied by Mr. Wm. Henry Chase.

Calvin Church, St. John, and Woodstock and Richmond by Mr. Joseph Hogg.

The vacant congregations in Cornwallis have had the services of Messrs. Logan, Samuel Archibald and Edward Archibald. The Gore and Kennetcook have been ministered to by Mr. J. F. Nelson and Mr. Edward Archibald; and Walton by Messrs. Nelson and Logan.

Messrs. S. Archibald and Logan have supplied Fisher's Grant in Pictou Presbytery, and Mr. Edward Grant Wine Harbour.

This outline is incomplete, but is given to enable those who take an interest in our vacant congregations and destitute localities, to know by whom they are chiefly supplied. We submit reports chiefly from

those supplying either the more distant and destitute localities, or congregations comparatively new, and feel assured that they will be read with great interest.

MR. M'MILLAN'S REPORT OF SERVICE IN BEDFORD, WAVERLY AND MOUNT UNIACKE.

Since my last report I have given the following supplies:—Seven Sabbaths to Bedford, Waverly and Fall River, and five to Mount Uniacke,—in all twelve Sabbaths. Attendance invariably good, and gradually becoming more regular; always when the weather is favourable the people turn out in goodly numbers.

On the fourth Sabbath of June I dispensed the sacrament of the Lord's Supper at Waverly. The day was all that could be desired, and the audience was good. The people manifested deep interest in the whole service. Number of communicants between twenty and twenty-five,—three were admitted for the first time. Their appearance before the session was highly satisfactory. They manifested familiar acquaintance with the word of God, and also with the catechism. Their ready answers to questions touching christian experience were gratifying.

At all of these stations Sabbath schools are in operation, with fair attendance, and in many instances the service of very efficient teachers is secured.

MOUNT UNIACKE.

I must again make special reference to Mount Uniacke, as in my estimation it is the most important of these stations. It is deserving of every consideration from the Presbytery, as it is a place that is growing very rapidly, and, from present appearances, likely to continue to do so. There are at present not fewer than nine mines in active operation, with encouraging prospects; and there are at least four more on "trial." Should these mines prove remunerative to the companies, as they are likely to do, an additional number of labourers, mechanics, and families will be attracted to the place. The present population, including men, women and children, is about 800; the number of families about 90, and these are chiefly Presbyterian families. To overlook the spiritual interest of so many people would be unchristian, as well as injurious to our church. Our duty, then, is clear, which is to supply them as regularly as possible with gospel ordinances. If we do so, I am quite hopeful as to the result.

Touching the morality of the place, it compares favourably with communities possessing greater advantages. Week-day and Sabbath schools are established. The day school, conducted by a young lady, is

largely attended,—regular attendance not much under fifty scholars. The attendance on the Sabbath school is also steadily increasing. Society is improving, and the general morality is becoming more conspicuous. These circumstances shew that the labour hitherto bestowed on this people is not without its fruits. The indications are such, at least, as should excite and encourage us to further efforts.

HUGH MCMILLAN.

MR. DICKIE'S REPORT OF 20 WEEKS' WORK IN THE SAME LOCALITIES.

To the Rev. Presbytery of Halifax:

According to appointment, I commenced my labours in the districts of Bedford, Waverly and Mount Uniacke on the 19th April. Since that date I have uninterruptedly prosecuted the work for a period of eighteen weeks, and it now becomes my duty to submit a few impressions of each locality.

BEDFORD.

At Bedford there is a sprinkling of different denominations, though the Presbyterian is the predominant body. We have in this settlement twenty-one communicants, and about twelve families adhering to us, besides others who are favourably disposed toward our church. On the Lord's day, the building in which we hold service is well filled by a deeply attentive audience. Two great evils, however, exist here, which tend largely to counteract and retard the progress of the Redeemer's cause, viz., intemperance and Sabbath desecration.—The former of these evils is sadly undermining the cause of morality and religion, yearly dragging its victims down to an untimely grave, and blasting the prospects of many both for time and eternity. The latter evil is more especially practised by outsiders. Parties drive out from the city on a Sabbath morning, and spend the day in carousing, strolling about, and others fishing. Both of these evils are having a sad effect upon the community, and upon the young and rising generation.

WAVERLY.

At Waverly and Fall River the cause is dull and languid, and needs reviving. At the former locality gold mining operations have, to a large extent, been suspended, and, consequently, many have left this district. In Fall River, where the population is less fluctuating, religion is at a very low ebb. The Sabbath services are not as well attended as they should be, and the people, with but few exceptions, are in a cold and barren condition. Some who are in full communion with our church, have not been seen in the sanctuary for years; do not even appear there when the Lord's supper is dispensed. O Lord, revive thy work in

the midst of the years; in the midst of the years make known, in wrath remember mercy.

#### MOUNT UNIACKE.

At Mount Uniacke the prospect is more encouraging. A large number of people have collected here from many of our older congregations. Some of them are exceedingly devout, very attentive in the house of prayer, and are tolerably liberal in supporting gospel ordinances. The building in which service is now held, is entirely too small, and a more commodious edifice is much required.

#### NORTH BEAVER BANK.

Besides the supply given to the above named places, I have also been giving a monthly service to two other destitute localities, viz., North Beaver Bank and Brushy Hill. The former of these settlements is situated about eight miles from Beaver Bank station. There are twelve families living here, two of whom are Roman Catholic, eight Episcopalian, and two Presbyterian, with three persons in full communion with us. For years these people had lived in this locality without hearing the sound of the gospel, until within a short period their spiritual destitution was brought to notice by the agents employed by the American Tract Society. They are living as sheep without a shepherd, under no pastoral oversight, and as we might naturally expect, vital godliness is but a stunted tree among them. Some spend the Sabbath in fishing and shooting, others in visiting from house to house, or returning from market on that day. I always obtained a very fair and attentive audience among them, and succeeded, by the aid of the school teacher, in organizing a Sabbath school, which is well attended. If a monthly service could be continued among this people, I think something would be raised for the support of ordinances.

#### BRUSHY HILL.

At Brushy Hill there are seven families, all of whom have a nominal connection with the Church of England. These families live in miserable hovels, amidst deplorable ignorance and vice. They all possess Bibles, but only two persons among them can read. On the Sabbath, when service was held, a goodly number always assembled, and apparently listened with great attention to the lessons of divine truth unfolded. Shortly after my first visit the Inspector of schools for the County of Hants, with commendable zeal, succeeded in forming them into a school district, and secured for them the services of an efficient lady teacher. This teacher conducts a Sabbath school, and devotes a good deal of her time to evangelistic work, visiting from

house to house, and reading the word of God to them in their families and at their firesides.

#### GENERAL.

Throughout these varied localities there is material for the formation of a congregation. The labours of a pastor to go in and out and break the bread of life to them are much needed, and there is a great deal of mission ground requiring culture, but in the matter of contributing for the support of ordinances they are behind.

Every Sabbath I have held two and three diets of worship, besides occasional week day services; and have conducted three Bible classes. Six Sabbath schools are also now in operation. May the time soon come round when they shall enjoy the services of a settled pastor, "when the little one shall become a thousand and a small one a strong nation. I, the Lord, will hasten it in his time."

ALFRED B. DICKIE.

#### REPORT OF REV. J. B. LOGAN OF SERVICE IN WALTON, KEMPT AND CORNWALLIS.

*To the Rev. Presbytery of Halifax:*

During the month of May, according to appointment, I laboured along the shore of Minas Basin, from Burlington to Tennecape. My first Sabbath was spent in the Walton section of the congregation. Owing to some misunderstanding I had to preach at Tennecape in the morning and Walton in the afternoon. The congregations at both places were small; but they steadily improved afterwards, when due intimation had been made regarding the hours of meeting. On the alternate Sabbath I preached morning and afternoon at Kempt, and evening at Burlington. At Kempt I had always a large attendance, while at Burlington, the hall in which we met was always well filled. Two prayer meetings were held weekly,—the one week at Kempt on Wednesday and at Walton on Thursday evening; the other week at Walton on Wednesday and Kempt on Thursday—and so on during the month. These meetings steadily increased in numbers and in interest; and much assistance was given, by earnest brethren, in conducting the devotional exercises in both places. My time was much occupied during the week in visitation from house to house. A passage of scripture was read, a few remarks made, and prayer offered in sixty-one families. I visited besides, as frequently as possible, where there was any sickness.

#### CORNWALLIS.

On leaving the shore district, I proceeded, according to intimation from the clerk of Presbytery, to Cornwallis, supplying for Mr. Annand, by the way, on the first Sab-

bath of June. I have, in Cornwallis, followed out the scheme planned for me by the Presbytery. In addition to the conducting of three services on the Sabbath (in churches considerably apart from each other,) as much time as could be spared has been given to family visiting during the other days of the week. I endeavour to distribute my time equally over the large district entrusted to me; have already, in the four congregations, called upon between sixty and seventy families, and hope, before the end of July, (when my term of service in Cornwallis closes) to see all our people. Family visitation and visitation of the sick are conducted here as in Kempt and Walton congregations.

Such is a simple outline of what has been done; but I cannot close without a remark or two further.

*First*,—Of gratitude to the dear friends in all the congregations for their unvarying, unceasing kindness and hospitality. To single out particular instances would be impossible, where all have done their best for my comfort and happiness. The Lord reward them all "in that day!"

*Secondly*,—A hope that earnest, prudent, faithful pastors may soon be settled over all these congregations\*—and more especially over Kempt and Walton, and West Cornwallis. The latter congregation, in particular, calls for the countenance and prayers of the Presbytery. It is comparatively small as to numbers and weak in resources, (though it presents a fine field for usefulness) and has been not a little discouraged by having its late call declined by the man of its choice. I try to comfort the people with the thought that the Head Bishop still "lives and reigns."

*Thirdly*,—The regular attendance on public worship, and the close and earnest attention paid to all the services I have conducted, give occasion to hope that some good has been done, and that His word has not returned to Him void.

*Lastly*,—As three new sermons every Sabbath are too great a task, physically and mentally, on your probationers, I trust that the hope above expressed (second remark) will very soon be realized, or that the Presbytery will be able to send at least two preachers into this wide and interesting field, where I at present labour single handed.

JOHN B. LOGAN.

MR. LAYTON'S REPORT OF SERVICES IN BAILLIE, N. B., AND ADJACENCIES.

To the Rev. Presbytery of St. Stephen:

I beg leave to report that since receiving my appointment, I have laboured for twelve

weeks in this congregation. During this period regular supply has been given at Baillie every Sabbath morning, and at Tower Hill and Meredith Settlement alternately in the afternoon. Occasional service has also been held three times at DeWolfe's Corner, once at Lawrence's Station, and once at Lynnfield. A weekly prayer meeting and Sabbath school are kept up at Baillie; but neither of them are well attended. A Sabbath school has also been established lately at Tower Hill.

I have visited nearly one hundred families, reading the scriptures and praying with them; and have been kindly received by Baptists, Methodists, Episcopalians and Universalists, as well as Presbyterians.

I may inform your Presbytery, that at my request the Rev. Mr. Turnbull very kindly came over on Sabbath, August 9th, and baptized a number of children at Tower Hill, while I supplied his pulpit during the day. I have spoken to a number of the church members here on the propriety of having the sacrament of the Lord's supper dispensed some time during this autumn. They all seem to agree to the proposal. I presume, however, that the matter remains to be decided by your Presbytery.

The Methodists hold regular service here and at Lynnfield, and are about 'taking up' DeWolfe's Corner. They have an advantage over our own church in being able to give supply during the whole year, and also in having an experienced, a talented and popular preacher at this station. With the steady services of an ordained missionary, however, the Presbyterians, having the largest number of members and adherents, would have the best prospects of securing a permanent possession of the field.

A great deal of indifference and inconsistency prevails, and many of the people are irregular in their attendance upon public worship. Altogether, the state of religion in this and some of the adjacent localities is deplorable and discouraging; but yet we should be cheered by the contemplation of the power, the promise and the purpose of God—"For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord."

J. LAYTON.

P. S.—In addition to the services stated, I may inform your Presbytery that I spent four weeks in St. George, preaching there on three successive Sabbaths and once on a week evening. I also preached twice at Pennfield and twice at Mascarene. The collections at the latter places amounted to \$2.91 (N. B.)

J. L.

\* See report of proceedings of Halifax Presbytery.—Ed.

MR. C. FRASER'S REPORT OF LABOUR ON  
THE EASTERN SHORE.

To the Rev. Presbytery of Halifax :

In compliance with the re-appointment of Presbytery, I returned to my field of labour, the Eastern shore. My time was employed as follows :—Two Sabbaths at Sheet Harbour; one at Pope's Harbour; one at Quoddy and Mosher's Biver,—the remaining two were spent in the bounds of the congregation of the Rev. E. McCurdy. Ship Harbour is the only mission station here. The greater part of the people are nominally Episcopalians. There are at present six members in full communion with our church. The number of adherents is considerable. The services that have been held there were well attended. The interest in the cause is on the increase. On the whole this outpost is in a healthy and growing state. The prayer meetings which I held were well attended, and the visits which I paid the people were well received. We have every reason to believe that labour expended in that quarter would be abundantly blessed.

At the expiration of my previous appointment I reported concerning my labours east of Ship Harbour. Since that time nothing apart from the daily routine of service is worth mentioning. My time was employed in supplying the several stations of the Rev. Mr. Waddell's congregation. On account of his absence less of my time was given to missionary work than was expected. I have endeavoured to perform as much work as possible, and for some time have held three services on Sabbath and always one prayer meeting, and sometimes several during the week. I visited as many of the families as time permitted. There was much work to be done, more than I could accomplish. Wherever I have been, the people have manifested an interest in the mission in which I was engaged. The contributions towards the funds of the mission have not been so large as last year. The reason is that the greater part of my time was given to supply Mr. Waddell's congregation, and the people are at present engaged in paying the arrears due him. The depression of trade and the failure of the shore fishing have retarded the prosperity of the people.

The people on this shore have hitherto laboured under many disadvantages. It is but a short time since they have had roads or schools. Where they have enjoyed the privileges of schools, the progress has been very marked. Several of the schools east of Sheet Harbour are closed this summer, from a total inability of the people to procure the means of support. However, new resources are opening up. The gold mines are very promising in several places, and it

is of the greatest consequence that this shore, as a mission station, should receive more attention in the future than it has done in the past. The people of our shores have stronger claims than any other of our countrymen,—they come more in contact with the people of other nations,—their employment from home so much that they are liable to be more under evil influences; and it is a duty imperative upon us to use every means to surround them with moral and religious influences. May the feeble and imperfect efforts put forth by your missionary this season be abundantly blessed! I have but to acknowledge to the people of the shore the kindness which they extended to me while among them. I was boarded, free of expense, by Mr. William Hall of Sheet Harbour, and Mrs. Neil Bollong of Pope's Harbour.

C. T. FRASER.

## Our Foreign Missions.

### NEW HEBRIDES MISSION.

Having no direct intelligence from any of the missionaries since the receipt of the last published letters, we furnish our readers in the present number, with letters from Rev. D. McDonald of Melbourne, and Mrs. Morrison from Sydney. Mr. McDonald's letter gives full information respecting the *Dayspring*, and must prove satisfactory to our young readers whose contributions are acknowledged in every number of our *Record*. They will find that their *cousins* in Victoria are quite as hearty in contributing to the *Dayspring*, and being more numerous and wealthy bear the chief part of her support,—and farther, they will feel a personal gratitude to Mr. McDonald for his disinterested and valuable services, and in this feeling their fathers and mothers will fully participate.

We could have given the information contained in Mrs. Morrison's letter concerning Mr. Morrison's health, and the intelligence from the *Dayspring* and the missionaries in a few editorial statements, but know that our readers all would much prefer to have this short but interesting letter published entire. For the writer, as well as for her husband in his weakness, we trust that prayer will continue to be offered.

## Letter from Rev. D. McDonald.

EMERALDHILL, MELBOURNE, }  
June 20th, 1868. }

*My Dear Sir,*—I have not written to you for a long time, but I have had too good reason for my silence. The only brother or relative I had in this country, the Rev. Angus McDonald, Presbyterian minister, Hamilton, Victoria, was killed by a fall from a horse in March last, leaving a widow and a large young family to be looked after by myself. In addition to the sorrow which this most lamentable event has caused me, very much of my time has been taken up by the affairs of the bereaved family, and for several months back I have had to let my correspondence drift very far to leeward.

I am happy to tell you, however, that though I have not been writing many foreign letters on the subject of the New Hebrides mission, or the *Dayspring*, yet the interests of the mission have not been neglected here.

The *Dayspring* arrived here in January, and I may well say that I did little else for three months after her return to our waters than attend to her concerns. She got a general overhaul, besides getting new copper, a new mainmast, a new rudder, and a good many new sails; and it was the opinion of competent judges here, that when she was taken off the dock she was a better vessel than when she was launched, though by the way, I should add, in justice to her builders, that her hull was found, after having the old copper taken off, to be as sound as a bell. The overhaul, including all expenses, cost between £500 and £ 00. The ordinary outlay on the vessel for the year has been, say, £1600—in all £2200. I am speaking now in round numbers, but we will give the exact figures when we publish the accounts with our next annual report. This may look a large sum in Nova Scotia, but I do not believe that we could have saved £10 on the whole expenditure, that is, on the assumption of doing justice to the vessel and to the mission,—of course we took care that every part of the overhaul was thoroughly well done under Capt. Fraser's immediate eye, and that nothing went aboard as stores which I would not use in my own house; but all the expenditure was gone about in the most careful, systematic and business-like way, and you very much mistake the friends of the mission here if you think that we are throwing money away. At any rate those who know us best have given the best proof of their confidence in us by placing ample funds at our disposal. We got lots of money for all the requirements of the vessel. All the Australian Colonies contributed more this year for the *Dayspring* than they did last,

and I have the supreme satisfaction of informing you, that after paying £2200 on the vessel's account, we have now several hundred pounds to spare more than we had this time last year. We are not so foolish, however, as to think that the *Dayspring* will be always so popular as she is now, or that people will be always so able or willing to give as we find them now, and we are proposing to take advantage of the present enthusiasm in her favour to raise an insurance fund on her behalf, and thus to reduce her annual expenditure by £180 a year. We think that an effort should be made now to collect a sum which would be an adequate insurance fund, and if you and the other churches supporting the mission will do your share, we in Victoria offer to contribute at once, say £1200, towards the capital of a fund which should not be less than £2000 or £2500. Our offer of £1200 is exclusive of, say £600, which we find it necessary to have on hand to meet demands for wages, &c., on the return of the *Dayspring* to port. Our best time for collecting for the vessel is while she is in our harbour, say in March; but we have large payments to make every year in January, so that we need to have about £600 always on hand exclusive of an insurance fund. Please let me hear what your church can contribute to the insurance fund. I will appeal to the other Australian churches on the subject.

The boxes which you sent to the missionaries arrived just in time to go with the *Dayspring*.

The *Dayspring* left Port Phillip Heads on the 12th April, well found and in excellent trim. Captain Fraser expected to make a speedy run to the islands, and his anticipations have been amply realized. I have just had two letters from the Loyalty islands, stating that the *Dayspring* had run down to that group, before a gale, in twelve days. The letter of latest date was from Capt. Fraser, in which he states that having done all his work for that trip at the Loyalties, he was just about to stand over for the New Hebrides. I expect soon to hear from the missionaries themselves.

I am much disappointed that I do not now get your *Record*. I trust that you still get our *Review*. Joining with you in praying for the farther success of the New Hebrides mission, as well as for the cause of God in all lands,

I remain, ever yours truly,  
D. McDONALD.

REV. P. G. MCGREGOR.

## Letter from Mrs. Morrison.

PARAMATTA RIVER, JULY 1, 1868.

*Rev. Dear Sir,*—I am sorry I cannot report much improvement in the state of my dear husband's health since you heard

from us last. We lived at Paramatta six weeks in order to be near Dr. Tyffe, and Mr. Morrison improved very much during the first three weeks, but a few days of cold, damp weather came on, and threw him back again. We hope his progress towards recovery will be more rapid as the weather becomes warmer. It is now winter in Australia. We are at present enjoying the hospitality of Mr. Wright, who once visited the islands in the *Dayspring*. We have to-day heard from the New Hebrides. You are aware that Mr. and Mrs. Sim from Ballarat went down in the *Dayspring* last April. They remained till after the annual meeting, and returned via New Caledonia, arriving in Sydney a few days ago. They called upon us this afternoon, bringing letters from our dear brethren and sisters in the islands. The mission families were all well when they left, and had enjoyed pretty good health throughout the rainy season.

The *Dayspring* will go to New Zealand in the end of the year, taking Mr. and Mrs. Inglis on a visit to that colony. She will not come to Australia on her return, but go direct from New Zealand to the islands. Mr. and Mrs. Neilson are to remain in our station for another year. Mr. Inglis and Mr. Cosh go to Santo with Mr. Gordon. A copy of the minutes of their meeting was forwarded to Dr. Steele, but as he is from home, I fear he will not be able to forward them by this mail.

I am sorry I cannot write more at length, for the mail soon closes. With kind regards from us both to Mrs. McGregor and yourself,

Yours very truly,

C. R. MORRISON.

REV. P. G. MCGREGOR

#### Later News.

Since sending the letter and remarks published as above to the press, letters have been received from Rev. Dr. Steele, dated Sydney, July 29th, and from Mrs. Morrison of the 30th, and for the reasons already assigned for publishing Mrs. Morrison's first letter, we conclude to lay this one also before the friends of the mission, who will be pleased, when they read of the great kindness of Wm. Wright, Esq., to their missionary, to know that the cordial thanks of the Board have been transmitted to him for his generous christian hospitality to Mr. and Mrs. Morrison, as well as for many other acts considerate kindness and generosity.

Letters have also been received from Rev. Dr. Goddie, and Rev. Messrs. Gordon and

McNair. All were at the time, the end of May and first of June, at Aneiteum, holding their annual meeting, which proved harmonious and satisfactory. The minutes have come to hand, and will probably be published after being laid before the Board. The missionaries were all well and making arrangements for a year of more active missionary effort than usual. Mr. Gordon is to try Santo, and the *Dayspring* to make an exploring tour among the northern islands. The letters received, or extracts, will be laid before our readers after the approaching meeting of the Board.

#### Second Letter from Mrs. Morrison

DRUMMOYNE, JULY 30, 1868.

*Rev Dear Sir,*—We received your letters yesterday, and shed tears of gratitude and joy over the expressions of sympathy and kindness contained in them. Were it not for the tidings of my dear father's decease, your favours would have afforded us unmingled pleasure. I have not received any intelligence from my own home by this mail; no doubt their letters are in the Suez mail, and will be here in a few days.

My dear and honoured parent is gone to his rest. I cannot doubt that he is now in the bosom of his Saviour, safe for ever more. Heaven seems all the nearer and dearer now, that my beloved father is there. I had a lingering hope that I should see him once more in the flesh, but I would not have it otherwise than it is. I am sure you will excuse me for writing thus, when you remember that it was yesterday I learned that I was fatherless. I find it difficult to fix my mind upon any other subject.

My dear husband's health has improved very considerably since I wrote you last. His cough is less troublesome, and he has gained a good deal of flesh. This last is said to be a very hopeful sign in one troubled with his complaint. The pain has left his chest. He is extremely sensitive to atmospheric influences, and is obliged to exercise great care in avoiding cold or damp. He walks out every fine day and enjoys it much, but the least excitement injures him. He cannot even read or converse for any length of time without injury. He is quite able to write you himself; but as he is always the worse of such exertion, I have persuaded him to allow me to write in his stead. His medical attendant speaks very hopefully of his case, and thinks he may be able to resume his duties after some time. He wishes me to express his deep gratitude to the Board for the very liberal



and generous manner in which they have treated us, and to assure them that a knowledge of the place we occupy in their sympathy and prayers has afforded us much consolation. We desire to be thankful that a gracious and tender father is raising up friends for us here, who are ministering to our necessities and supplying every comfort which we require.

We have already drawn all that is due from Dr. Steel according to his own account, but nothing beyond that. Of course, after the generous offer of the Board, we shall not allow ourselves to want any comforts, especially such as are likely to contribute to the restoration of my dear husband's health. As long as we are otherwise provided for, we rejoice that we are not obliged to lay a burden upon the Board.

We have been, for the last five weeks, the guests of Wm. Wright, Esq., of Drummoyno, whose name, I suppose, is already familiar from his kindness to Capt. Fraser and his interest in the mission generally. I can truly say that we could not be more at home anywhere out of our own house. They are wealthy, and their hearts seem as large as their means. I believe they are true followers of Christ, striving to advance his cause, and feeling that it is more blessed to give than to receive.

Baby and myself enjoy excellent health. This is truly a delightful climate in winter—a fine, dry, bracing atmosphere, with just a little touch of frost occasionally. Roses, camellias and honeysuckles are in bloom, with a great variety of other flowers.

When we heard from the New Hebrides, by Mr. Sim, all were well. No doubt you have had letters from the missionaries ere this. Fate seems to be in much the same state as when we left. Pomal, the chief of Erakor, wrote us a long letter with his own hand, which was much prized by us. It is a great satisfaction to our minds that Mr. and Mrs. Neilson are to remain on our station another year.

We write in kind regards to Mrs. McGregor and yourself.

Yours very truly,

C. R. MORRISON.

REV. P. G. MCGREGOR.

### TRINIDAD MISSION.

#### Letter from Rev. John Morton.

IERE, VILLAGE, AUG. 5, 1868.

*Rev. and Dear Brother,*—I wrote you at length on the 20th May, and again a note on the 3rd June—since that time nothing unusual has occurred with us. The school has kept steadily on. Several new and promising scholars, from a village a little more than a mile from this, has encouraged us. But from sickness and the dropping

off some of the smallest and least promising among the children, the average attendance has not increased. The progress made has, in some instances, been very pleasing,—several are reading New Testament stories, such as Jesus walking on the sea, raising the son of the widow of Nain, &c.

There is one young Hindoo, about 22 years of age, who does his task in the forenoon and comes to school when the afternoon lesson begins at 12 o'clock. He was initiated into Hinduism five years ago, and will not touch cow's flesh; but he does not object to the lessons about Jesus, though he seems more shy in speaking on religion than uninitiated Hindus. Last Sabbath, after English service, I found some fifteen Coolies assembled in a house where I am always well received. There were three babujees among them. One babujee sat in solemn silence; the others, particularly one belonging to this village, spoke freely. Among the first points that came up was the question, whether Ram was God.—This I denied; and after running over the principal points in his history, with which they seemed all familiar, I contended that he was only a hero, whose actions the poets embellished, and after his death he was deified and worshipped. I expected contradiction, but did not meet it. One incident in the life of Ram brought up devoteism, and I carried at least two thirds of those present with me in its condemnation, as wicked as well as useless.

One of the Babujees then left, and another was preparing to leave when I began to read the parable of the Prodigal Son in Hisdustani. This arrested his attention, and he sat down and listened attentively, as indeed they all did. They did not seem to miss one circumstance in the narrative; and when I began to explain its spiritual meaning, they caught the thread at once, and followed it on to the end with apparent ease and evident satisfaction. There was one old man in the audience who has shaken himself remarkably free of the errors of Hinduism. One Sabbath, when speaking of the duty of worshipping God frequently, and not as they did with a feast once in three, six, or twelve months, one man answered, that in India some brought their offering of water and poured it out to God every morning, and then went about the duties of the day. I said that God did not want that, as the rivers and seas in the world were his; the old man turned, and looking me full in the face, asked earnestly, "What, then, does he want?" I replied, "The devotion of the heart." Laying his hand upon his heart, he answered, "Very, very good."

The Coolies used to bury all about in their own lands. I obtained from the Governor the grant of a piece of land in a

very suitable place for a Burial Ground.— Last week I buried the first in the new graveyard. It was a little Coolie boy, five years of age. He had the Scriptures read and prayer, both in English and Hindustani, and I delivered a short address to the Coolies. They regarded the boy as a Christian; but they have promised to bury all their dead in the new graveyard.

I have had a little seasoning to the climate in the shape of an attack of fever, which prevented me from doing anything for nearly a fortnight; and a second attack, which lasted only for a day. I am now quite well. I have now obtained a horse and conveyance, regarded by every one here as, in my circumstances, indispensable for health, usefulness and comfort.— Your last letter, dated April 8th, came to hand May 23rd, and promised another in a fortnight. This was No. 3. Two notes came in March, and the Jan'y. and February *Records*; we have not seen another copy of the *Record* since. I suppose no one is to blame; but you cannot tell what a monthly\* disappointment it has been to us. We ought to get a *Record* by the Bermuda steamer every month. A *Witness* now and then, particularly those published during the meeting of Synod, would be a treat, and I would gladly meet all expense for papers and postage. I am anxiously waiting to hear what was done at the meeting of Synod, and whether another Missionary is coming. Through Mr. Lambert's efforts, I think San Fernando is ripe for a Missionary, and it would be a more convenient, central, and influential position than that which I occupy. Mrs. Morton unites with me in kind regards to Mrs. McGregor, yourself and family. Hoping to hear from you by the packet which comes to take this,

I am, yours, very sincerely,

JOHN MORTON.

REV. P. G. MCGREGOR.

\*The cause has been discovered and removed.

## Other Missions.

### United Presbyterian Missions in India.

The following article is from the *Delhi Gazette*, a secular paper, having no connection with any Presbyterian body:—

Whether it is that the Rajpootana mission, which is called the 'United Presbyterian Mission,' and more generally known as the Beawr Mission, has fewer obstacles to encounter than other similar bodies in Upper India, in the shape of fanaticism, or

more regularly organized schools of Mohammedan or Hindoo philosophy, or whether it is that there is any peculiarity in their system of work which gives them an advantage over others, may be an open question; but there is no doubt that the results of their efforts, as shown in their periodical reports, are more cheering than those we generally meet with. But poorly supported as compared with most of the church missions, the United Presbyterian brotherhood, located in a remote corner of Rajpootana, carry on their labours quietly and unostentatiously, and seem, as far as we can gather from their reports, to be making way gradually in the affection and esteem of the people among whom they have cast their lot. Our readers doubtless recollect the account we gave last year of the conversion of a man of great reputation for sanctity, and great influence, the head 'gurr' or priest of a monastery, which eventuated in a suit in the civil court as to the gurr's right of possession to the monastery after his conversion to Christianity. What the ultimate result of these proceedings was, we never heard, though we were promised the information. Possibly they have not yet reached any ultimate issue. Meantime the 'gurr' has been publicly baptised as Nya Nuggar, so far publicly at least, that although he was willing that the rite should be performed in the centre of the bazaar, the missionaries deemed it better to avoid anything like bravado, and risk of any popular demonstration, and the baptism was administered in the city school, which, with its court, was filled with crowds eager to see so noted and religious a chief abjure his faith in favour of Christianity. At the same time another convert, who had received his first impressions of Christianity in the Ajmera jail, after his liberation returned straight to Beawr, and begged that he might be admitted into the church. The two converts were baptized together, 'the enraged bunneas wagging their heads as they looked on their apostate priest, worn to a skeleton, gaunt, and grey,' congratulating themselves that death would soon rid them of his hated presence. The new convert has since died. Weakened by his imprisonment, he fell a victim to pneumonia in less than three months after his baptism. He died expressing a childlike confidence in the great truths of that religion which is alone capable of cheering the pathway to the tomb.

Another convert from the higher orders of the Hindoo priesthood has been added to fold of the church by the labours of this mission. This was an intelligent and well-read Brahmin, the first fruits of Dr. Valentine's labours at Jeypure. He was carefully prepared for his reception by a year's

study with the missionary. His confession of faith was a highly interesting and intelligent one, as he set forth in simple, forcible language, interspersed with Hindi and Sanscrit verses of his own making, the way in which he had been brought to a knowledge of the truth. Another convert was the wife of the man previously mentioned, who embraced christianity after her husband's death. She came and threw herself at the missionary's feet, saying in language like that of Ruth, 'By the way my husband has gone I will follow: where he died I will die, and there will I be buried. His people shall be my people, and his God my God.' Thus do the yearnings of the human heart, when touched with the spirit of divine truth, find utterance in kindred language in all ages and in all climes. In addition to these, five adult girls of the orphanage, and one from the same institution, have been baptised.—There have been several inquirers, two of whom declare their faith in the gospel, but are deterred from openly embracing it by fear of their caste-fellows. Their great fear seems to be, that if they are baptised they will not be able to get their daughters married.

Another Brahmin, a native of Poona, employed in the telegraph, who first of all came to be taught English, has been baptised, having been led, as it appears, by the study of the Bible, which was lent to him to read, to embrace the truths of its religion. He accepted the loan of the book at first with reluctance, and then studied it with the view of finding errors and contradictions in its pages. This was followed by a condition of much mental distress, and he declared that 'that book,' as he called it, 'made him very miserable.' He often, he said, put it away, resolved never to read it again, but only became thereby more miserable, and was forced to return to the study of it. He was eventually, after a preparation of eight months, baptised in the presence of a large and attentive audience at Nusseerabad.

At Todghur, three members have been added to the church; one a woman, another a man of the barber caste, and a third a Mohammedan school teacher. This man had been employed at Todghur as a teacher, but his wife and family lived at Rampore, in Rohilcund. He went to Rampore in 18'6, with the object of bringing away his wife and child. But his wife's friends set difficulties in his way; and although he was received kindly there, they offered him the alternative of abandoning his family or his new convictions. Knowing well the intolerant spirit which was now effectually roused, and fearing for his own life, he asked for some time to deliberate before giving his answer. This was granted, and

he took the opportunity of effecting his escape, and fled by a circuitous route to Moradabad, where he was baptised by Mr. Parker, of the American mission.

Several symptoms have been noticed by the missionaries, during their itinerating tours among the villages in these parts of Kajpootana, of a growing tendency among the people to distrust the idol worship which has so long held its sway over their minds. Throughout the tract of country visited by Mr. Schoolbred and the late Dr. Drynan, chiefly in Marwar, the preachers of Christianity, with scarcely an exception, met with a welcome and most encouraging reception, had scores of sick people brought to them for treatment, vaccinated hundreds of children, and were never more impressed than, in Mr. Schoolbred's own words, with the fact, 'that although the day of Rajpootana's release from the sway of idolatry may yet be distant, there is such a shaking of the dry bones as seems to herald the Spirit's breath, and the starting into new life of many of the spiritually dead.'

On one occasion, during the tour of two of the other missionaries, they halted at a village to speak to the people. An audience of some twenty souls soon assembled at the village *hatai*, where a jogee and his family had taken up their abode. When the missionaries told the people there was one God, and that he alone should be worshipped, the jogee answered, 'What you say is true; there is only one God.'—'Then why do you keep that beside you?' replied the missionaries, pointing to an altar inside the *hatai*, in which Poplaj Mata, the most powerful deity of the district, was conspicuous among a lot of lesser deities. The jogee, to their astonishment, offered at once to destroy it if they wished, and, without further parley, went inside and commenced the work of destruction, and soon after emerged with an armful of stones, which he tossed on the ground. 'There they are, only stones; what else?' he said, and then quietly resumed his seat. This, the missionaries add, is not the only instance of the kind they could relate.

The native church at Nya Nuggar numbers thirty-five members and sixteen communicants; average attendance at school, one hundred and fourteen. Including these, the total attending the vernacular village schools is eight hundred and seven. The city and village schools attached to the Nusseerabad branch of the mission shew a total average of four hundred and twenty-nine; of Ajmere, three hundred and forty-five; of Todghur, two hundred and ninety-one.

**INDIA.—Dr. Murray Mitchell's Account of the Anniversary of the Brahma Samaj.**

The following account of the anniversary of the Calcutta Brahma Samaj, in a letter to Dr. Duff, cannot fail to interest our readers:—

"I think when I wrote last I said I would take an early opportunity of referring to some recent proceedings of the younger section of the Brahma Samaj, in which I had no doubt you would be deeply interested. It is now upwards of a month since the proceedings to which I shall refer took place; but that does not detract from their significance.

"The anniversary of the Brahma Samaj is always a great day with educated Hindus in Calcutta; but the late anniversary had a measure of ceremony attending its celebration, and also a real importance, beyond any preceding one.

"The anniversary day is in the estimation of many educated Hindus 'a blessed day'—I use their own expression—because on that day, thirty-eight years ago, was established the Brahma Samaj—the institution (or 'church,' as its supporters delight to call it) which 'above all other agencies is destined to regenerate India.' As the day approached, an attempt was made to unite the two sections of the Brahma Samaja; but it failed, and the smaller and enthusiastic section resolved to celebrate the happy day with special services of their own.

"Before daybreak, a considerable number of Brahmans assembled in and around the dwelling of Baboo Keshub Chunder Sen, the acknowledged leader of the party. Most of these were young men, and they seemed to be of various castes. Hymns were sung, and multitudes of the passers-by were attracted by what was going on, and clustered all around. From the latticed balconies above, many Hindu females gazed on the novel scene. There was a brief religious service, consisting of prayer, and a deep, slow chant of Sanskrit verse. The procession then moved on—Baboo Keshub occupying a place about the middle; the Brahmans amounting, I should say, to about two hundred men, but the spectators to a large number. Three banners of silk were conspicuous; and when the breeze unfolded them, we could read the scrolls emblazoned in letters of gold—'Truth will triumph;' 'Only the grace of God availeth;' and 'God is one, without a second.' There was a drum accompanying; and although no great use was made of it, it rather marred the effect of what was otherwise a somewhat striking and solemn exhibition. The procession slowly moved along some of the chief streets of

the native town, singing a Bengali hymn, composed for the occasion. The words ran as follows (the translation is all but exactly literal):—

Come, brothers; the night of sorrow is gone at last,  
And the name of God resoundeth in the city.

(This is a kind of chorus or refrain.)

Right joyfully all men are praising God :  
Sin and sorrow flee, and life shall be comforted.

Deliverance to give, the Ocean of Grace hath sent  
the Brahma religion.

Opening salvation's door, He inviteth all.

Wide open is the door, and none is rejected—

Rich and poor, learned and unlearned, are equal  
all.

Male and female—all have an equal right;  
Who hath faith, he shall find salvation; there is no  
thought of caste.

To scatter error and superstition, and the gloom  
of sin, hath the religion of heaven come to  
earth.

Come, whosoever will, and without price, to cross  
the ocean of existence;

Yes, come at once; for now there is no fear :

Lo, he who leads you across, the giver of salvation,  
is God himself.

With single heart make his feet your all in all.

No longer let the vanities of the world beguile  
you!

Yet, let us all go; there is no need to linger.

Let the Lord of the poor our refuge be;

Within the heart seek the vision of the heart's  
Lord,

Then grief departs, joy comes, and easily through  
his grace you enter the abode of God.

"The whole gathering moved to the spot where was to be laid the foundation-stone of a new place of worship. After a brief prayer, Baboo Keshub gave a short address, commencing with the remarkable words: "We have assembled here to lay the foundation of a building in which the one true and holy God will be worshipped in spirit and in truth." And the concluding words were these: "We place our fervent faith in Him; and we pray that he may reveal his infinite presence in this house of worship, and save from sin and sorrow the souls of all who come to worship here." Then hymns were sung, prayer offered, and the assembly quietly dispersed.

"The followers of Baboo Keshub Chunder speak of the proceedings of the day as the commencement almost of a new epoch. 'The whole society of Calcutta,' they say, 'was deeply stirred; and the highest, as well as the lowest, caught the blessed contagion.' They had expected opposition, but none was offered. Instead of anticipated hootings and hissings on the part of their bigoted countrymen, they received congratulations and blessings. They still, indeed, say, they must count on being misunderstood and maligned; but, imitating His example in whose name we have often

been maltreated, we trust we may be able to bless them that curse us.' This last sentence, which I have quoted exactly, is surely a very affecting one. The reference clearly is to the Lord Jesus Christ. You perceive, they say they have been maltreated in his name. Yes; the bigoted Hindus, and the less advanced section of the Brahmō Samaj, often taunt them as being Hindus in appearance, but Christians at heart. As yet, they know Christ most imperfectly, esteeming him by far the greatest and the best of the sons of men, but not recognizing him as the Son of God; and yet, in so far as they know him, they do not deny him,—yea, they say they will copy his blessed example and keep his holy precepts. Surely these men are following him, although afar off!

"To shew you what their countrymen are saying of these men, let me quote a sentence or two from the *National Paper*, which is the organ of the larger section of the Brahmō Samaj. Keshub Chunder Sen had said, 'We live and move in a Christian atmosphere, and the Brahmō Samaj is drawing its warmth and vitality from Christianity, though it has grown on Indian soil.' The *National Paper* replies: 'We protest against the daring assumption that the Brahmō Samaj is drawing its warmth and vitality from Christianity. . . . Awake, arise, all ye Brahmōs! or, in the name of universal religion, Christianity will be thrust upon you.' And so strong has been the opposition to the body represented by this paper, that one can well understand the surprise of Bahoo Keshub and his friends when they found so large a measure of sympathy exhibited towards themselves on the recent anniversary.

"Our friends in the junior section of the Brahmō Samaj are full of life and zeal.—They have planted societies—churches, as they call them—throughout Bengal, in the North-West Provinces, the Punjaub, Bombay, and Madras, in which, as they say, 'hundreds congregate week after week to worship the holy God in spirit and truth.' And theirs, they think, is the Church—at least the Indian Church—of the future.—They expect that their own society will exhibit a purified Christianity—the very essence of the gospel; and while they earnestly say that the future Church of India will not be anti-christian, they are equally strenuous in declaring that it will not be Christian as Christianity has yet been understood.

"Of course, in one point of view, all this is deeply sad. But still, let us hope for these men; and above all things let us pray for them. Let us patiently and lovingly point out all that is imperfect or erroneous in their system. Let us not be startled at a measure of wilfulness; it is

the self-reliance of young minds exulting in the possession of new truth, and the consciousness of nascent powers. Meantime, they are most energetic in spreading what they believe to be the true faith. Oh, that we, on whom hath shone a far clearer light, may be stimulated by their example to a tenfold zeal."—*Free Church Record*.

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## News of the Church.

### Presbytery of Truro.

This reverend Court, according to appointment and notice in the *Witness*, met at Economy, Aug. 25th, W. McCulloch, D.D., moderator, in the chair. There was a good attendance of members. The principal object of the meeting was the visitation of the congregation. It was feared there would be but few of the people present. The particular time of meeting had been selected in the hope that it would come in between hay-making and harvest. Contrary to expectation, it turned out to be in the very midst of the first of these operations, and the latter pressing hard behind. The day was very favourable for the much needed labour, and it was feared that many of the Economy farmers and their sons would prefer the hay-field to the counsels of the Presbytery. But those so fearing did not fully take in account the necessary results of the thorough christian Presbyterian training those people had enjoyed at the hands of Messrs. McKay, Watson and Kerr. There were, as we passed along, evident marks of the mowing-machine and the scythe having been plied from early morn; but these implements of industry now rested between the mowed and the unmowed. The hay waggon stood at the barn door as if put there to be in readiness at some subsequent part of the day. The roads were crowded with the people on foot and in their carriages. They were evidently bent on the enjoying of a holiday or something better. We had no doubt whether they were directing their course,—they were all moving to a common centre, and that centre was the house of God.—There the assembly presented the appearance of an ordinary Sabbath day congregation. The facts elicited by the questions put to the various parties, were, upon the whole, encouraging. The answers of the minister shew him to be faithful and diligent—a workman not needing to be ashamed. The elders are evidently trying to magnify their office. The managers stated that they promised their pastor \$600 salary,—this they admitted was not sufficient. Few will, in this, we presume, dispute the

correctness of their opinion. The salary of this large, wealthy and prosperous congregation is below the minimum fixed by the Synod to be paid by the smallest and weakest congregations in the church; it is from \$400 to \$500 below the sum assigned to this congregation in the Presbytery's stipend scheme. A word might be said respecting arrears, we believe old arrears, but we spare the feelings of parties. We would simply say, the older a debt, the larger the amount of interest, and the greater the need of a speedy settlement of the whole.

Printed copies of the Presbytery's Stipend Scheme were given out to be distributed among the families and contributors of the several congregations. It is intended at next meeting to appoint committees to meet with sessions, board of managers, and congregations, with the view of the scheme being adopted and acted on throughout the Presbytery.

Next meeting is appointed to be held at Great Village.

On the second Tuesday of October, at 11 o'clock, A. M., it was agreed to have a Convention of all the Elders within the bounds of the Presbytery in connection with this meeting. The two Londonderry Ministers and their representative Elders were appointed a committee to draw out a programme of the meeting, and make other necessary arrangements. The committee met last week, and, among other things, made the following appointments:

*Sermon.*—Rev. James Sinclair.

The Moderator explains the nature and design of the Convention.

*Addresses.*—I. Subject—The divine authority of the eldership—Rev. J. Currie. II. The duties of the eldership—Mr. F. Blanchard, Elder. III. The responsibilities of the eldership—Rev. J. D. McGillivray. IV. The zeal necessary in the eldership—Mr. J. B. Dickie, Elder. V. The rewards of the eldership—Hon. Samuel Creelman, Elder. Addresses limited to twenty minutes each. A conversation or short addresses during one hour, opened by the two Elders in the committee; Elders speaking not longer than ten minutes, and Ministers not longer than five minutes each.

*Concluding Address.*—Subject—The account to which this meeting may be turned by the Elders present—The Moderator.

Sessions are requested to notify the Clerk at their earliest convenience of the number of Elders, from each, intending to be present.

The parties selected to officiate will please attend to their several appointments. If any cannot fulfil their appointments, they will much oblige by giving timely notice, that substitutes may be appointed.

A. P. WYLLIE, Clerk.

### Meeting of St. Stephen Presbytery.—The Organ Question.

The Presbytery of St. Stephen met in the Presbyterian Church, yesterday, Wednesday, at 11 a. m., and amongst other business, passed the appended resolution, anent the use of Instrumental music in said church. The Rev. P. G. McGregor of Halifax, Rev. Isaac Murray of Prince Edward Island, and Rev. Neil Mackay of St. John, appeared as assessors, and severally explained the mission on which they had come. It was not to deal harshly or suddenly to compel the congregation to dispense with the instrument, but to inquire into the meaning of a resolution passed at the congregational meeting last year, which had come under the notice of the Synod, and which seemed like a defiance of the Synod's authority in the premises.—They felt that the motives of the Synod had been misconstrued in the public prints and elsewhere. It had no desire to act hastily or unreasonably in the matter, but wished to approach the solution of the difficulty in a spirit of affection and brotherly love. The Synod did not wish to exercise its authority in a dogmatical way, but in a kind and paternal manner.—Whilst holding very decided views against the introduction of instrumental music, they could sympathise with the peculiar circumstances of the St. Stephen congregation, and their desire was to bring its worship into harmony with the general practice of the church.

Judge Stevens, who appeared as the representative of the Congregation, explained that the melodeon was only retained from necessity, that every effort had been made towards improving the singing, and that still the instrument, in the opinion of the congregation, could not be dispensed with. That the congregation entertained no feeling of insubordination to the authority of the Synod, that on the contrary it would bow to the decision of the superior Courts, and that if those decisions in the view of the Congregation were oppressive or detrimental to its unity or prosperity, it had the alternative as a last resort, however unwilling, of seceding from the connection.

We are bound to say that the delegation discharged their duty in the kindest and most considerate manner, and the utmost harmony prevailed in the meeting. The following resolution, already referred to, was moved by Judge Stevens and seconded by Rev. Isaac Murray.

"Whereas in reference to the minutes of the Synod of the Presbyterian Church of the Lower Provinces of British North America, under date of July 1st last past, the Saint Stephen Presbytery was appoint-

ed with assessors by such Synod to deal further with the congregation of St. Stephen in reference to the manner in which they had carried out the instructions of the Synod of New Brunswick respecting the service of praise in public worship with the view of reporting to next Synod, and whereas the assessors so appointed have met in Presbytery this day in pursuance of their appointment, and by the information received from said congregation and the representations made, the Presbytery is led to believe that the said congregation have not been actuated in the passing of the resolutions referred to in said minutes by any contumacious spirit, or in the slightest manner with any intention of ignoring the authority of the Synod, and that the use of instrumental music in the said Church was first introduced into said church as a matter of necessity to the conducting of the psalmody in public worship in the very peculiar and exceptional state of the said congregation, it not having any competent person to lead or engage without such aid in the public singing, and which exceptional state of matters is represented as still existing; and whereas the congregation have given the Presbytery to believe that they have honestly desired and endeavoured to implement the decision of the Synod in the question of instrumental music passed in 1867, and that they are still desirous of so doing, and will so endeavour to do; and whereas the congregation urge the use of said instrument on the sole ground of pressing necessity, and will voluntarily prefer vocal music alone when such necessity ceases; and the Presbytery being satisfied with the representations of the congregation in this report,

“Therefore Resolved, That the said Presbytery report accordingly to the said Synod.”—*St. Croix Courier, Aug. 20th.*

#### Presbytery of St. John.

The Presbytery of St. John met at Sussex, in the Presbyterian Church, on Tuesday last, and took first into consideration the proposed resignation of Rev. J. Gray. Mr. Gray considered that his charge was too extensive, and that he could not do justice to himself or his people, scattered over so wide an extent of district; he therefore proposed to resign his connection with the whole of the various parts of which his charge is composed, to allow of other arrangements being entered into either with another or it might be with himself. The whole of the people to whom Mr. Gray ministered, shewed themselves exceedingly attached to him, and the upper and lower portion of his charge vied with each other as to which should secure his services. The people of Upper Norton

and Sussex being most numerous and wealthy, subscribed much more than those of Lower Norton and Hammond River, who are fewer in numbers. The Presbytery, after considering the case with reference to Mr. Gray's comfort as well as to the importance of Sussex as a field of labour, agreed to accept of Mr. Gray's demission of the lower district of his charge, but to retain his connection as pastor of Sussex and Upper Norton. While congratulating the people in these places that they have been so fortunate as to secure the services of Mr. Gray, we deeply sympathize with those of Lower Norton and Hammond River in being deprived of the pastoral care of such a minister.

We trust some convenient and suitable arrangement will soon be made to furnish the Presbyterians of these places with the usual ministrations of the word by a faithful labourer. Presbytery then appointed a moderation in a call to a minister, to be held in Calvin Church on Wednesday, the 16th inst., at half-past 7 o'clock; the Rev. J. Gray to preside. After some minor matters, Presbytery adjourned to meet in Calvin Church on Wednesday, the 22nd inst., at 2 o'clock, P. M.

The Presbyterian Church at Acton Settlement, in the County of York, was opened on Sabbath, the 21st ult. The Rev. Alex. Smith preached on the occasion to a very respectable and attentive congregation. This neat little edifice, which, from style of architecture and finish, reflects much credit on our friends at Acton, is beautifully situated on a rising eminence near to the Saint Andrew's road, and from which you have a commanding view of the whole neighbourhood. The building is substantial, and is an ornament to the Settlement. Mr. William Hunter was the contractor for the building, and has done his work well, and, we believe, to the full satisfaction of the congregation. Mr. Alexander Hood, who is one of the elders of the Presbyterian Church of the Lower Provinces, very kindly presented the congregation with the ground on which it is erected. We sincerely trust that the interest thus shewn by our friends in providing church accommodation, is but an earnest of that spiritual awakening through which is being erected that living temple—even the Kingdom of God—which consists neither in “meat nor in drink”—neither in costly edifices, nor in outward forms and ceremonies—but in “righteousness, and peace, and joy in the Holy Ghost.”—A. S.—*Colonial Presbyterian.*

### Presbytery of Tatamagouche.

This Presbytery has held various meetings during the present year. The congregations of New Anuan, River John, and Tatamagouche were visited, and were found to be upon the whole in a healthy condition.—Mention should be particularly made of the efforts put forth by the two former congregations in church repairing and building. Quite a new face has been put upon the church at New Annan, while at River John a large and handsome church is in course of erection.

The Rules and Forms of Procedure were also carefully considered by the Presbytery. The last meeting was held upon the 4th of August. The Rev. W. S. Darragh was appointed Moderator and Rev. T. Sedgwick Clerk for the present year.

A question was raised as to the right of Wentworth, now supplied by Rev. J. Watson to send an elder to the higher church courts. The consideration of this matter was deferred till the next meeting, and notice of the same was ordered to be given to the parties interested.

It was agreed that the first sederunt at the next meeting should be devoted to a conference on the state of religion, the subject to be introduced by Mr. Watson.

A communication was read from the Committee on Supplements giving information as to their purposed operations. It was agreed to give them all due co-operation and assistance. The next meeting was appointed to be held at Tatamagouche on the first Tuesday of November.

### Presbytery of Halifax.

This Presbytery met on Wednesday, the 16th September in the Session House of Chalmers Church. Present, Revs. Dr. King, Messrs. Sedgwick, Waddell, McGregor, Cameron, McLean, McLeod, Maxwell, McKnight, McMillan, McCurdy, Simpson and Forrest, ministers; and H. Smith, E. Taylor, and R. Murray, elders. Dr. King moderator.

The Presbytery, on being informed that an attempt would be made in the House of Assembly to pass a law in favour of Separate Schools, resolved unanimously to petition the House against the measure.—The petition was drawn up accordingly and forwarded to the House.

The call from the congregations of South and West Cornwallis came out unanimously in favour of Rev. J. B. Logan, who accepted the same. Trials had been previously prescribed by the moderator, and were prepared by Mr. Logan. Mr. Hogg also informed the Presbytery that he had resolved to accept the call from North Cornwallis, and that his trials were also ready to be given in.

Rev. John Forrest presented a call from

the Second Presbyterian Church, Boston, to Rev. John McLeod, Newport, and extracts of the minutes of congregational meeting, appointing Mr. Forrest to act as their representative in prosecuting the call. They offer Mr. McLeod a salary of \$1500. The usual notice was directed to be given to the Newport congregation to appear for their interests at next meeting of Presbytery.

In the evening the trials of Messrs Hogg and Logan were heard and sustained as highly satisfactory. The ordinations are to take place on the 1st October; Mr. Hogg's ordination at 10 a. m., in Canard Church, Rev. John McLeod to preach and Rev. J. Forrest to address the minister and people. Mr. Logan's ordination to take place at Kentville at 3 o'clock, p. m., Rev. Prof. McKnight to preach, and Rev. Mr. Annand to address the minister and people.

The Presbytery will meet again on the 1st October, at Canard, Cornwallis.

### Presbytery of Pictou.

The Presbytery of Pictou met in James' Church, New Glasgow, on the 1st inst., and was constituted by the Rev. James Thompson, moderator, with whom were present a good attendance of both ministers and elders.

Commissions were read from the Sessions of Lochaber and Goshen, Central Church, Barney's River, Salem Church, West River, Sharon Church and Little Harbour, appointing, as their respective elders both in Presbyteries and in Synod for the current year, the following persons, viz:—Messrs John Forbes, John McLellan, James McDonald, Anrhone Collie, Robert Richard, Alexander Grant and William Morton. These commissions were sustained, and the names of these ruling elders added to the roll.

The Rev. Mr. Forbes asked leave to be absent from his congregation for two months to collect funds to assist in building two churches in his congregation, and that the Presbytery give his pulpit partial supply during his absence and furnish him with an extract of this minute, all of which was granted.

The Rev. Mr. Stewart was appointed to assist in dispensing the communion of the Lord's Supper at West Brauch River John, on the first Sabbath of this month.

Mr. Hugh Cunn appeared as commissioner from the congregation of Earlton, requesting that a moderation be granted to call a minister. After the Rev. Mr. Sutherland, the moderator of the session of that congregation, had been heard in support of this request, it was agreed to appoint him to preach in Earlton church on the 22nd of this month, and moderate in a call for one to be their pastor,—and that intimation



to this effect be given on next Sabbath from the pulpit at West Branch, River Join.

Read reports from Messrs Archibald and Logan, of missionary labour performed within the bounds of this Presbytery, which was approved and the sums due them ordered to be paid.

The following appointments for preaching were made, viz:—

Mr. Hogg was appointed to preach at Fisher's Grant on the 1st Sabbath of Sept., at Isaac's Harbour on the second and third Sabbaths, and for Mr. Pitblado on the fourth Sabbath.

#### Supply for Fisher's Grant.

Mr. Watt, on 2d Sabbath of Sept.	11 a. m.
Mr. Walker 3d " " "	2 p. m.
Mr. Sutherland 4th " " "	3 p. m.
Mr. Mackinnon 1st " " Oct.	5 p. m.

Rev. Thomas Cumming was appointed to assist Mr. Pitblado on the second Sabbath of October.

Rev. K. J. Grant was appointed to preach at Earltown on the fourth Sabbath of this month,

Rev. J. D. Murray was appointed to preach for Mr. Forbes either on the third or fourth Sabbath of this month, and Mr. Patterson on the third Sabbath of October.

The Presbytery then adjourned to meet in John Knox's Church, New Glasgow, on the second Tuesday of October, 13th, at 11 a. m., for ordinary business.

JOHN MACKINNON, *Clerk.*

### OBITUARY.

Died at Bass River, Lower Londonderry, August 26th, Mr. David Fulton, Elder.—He was a man of amiable disposition, sincere piety and very devoted in the discharge of the duties of his office. The session of which he was a member have put on record the following minute respecting him.—Those throughout the church to whom he was known will no doubt fully agree with the sentiments expressed respecting him.

"This session being called upon to mourn the removal by death, of Mr. David Fulton, Elder, deem it at once their duty and their privilege to record their high sense of his excellence as a man, and worth as an office bearer in the church." He was ordained to the eldership by the late Rev. John Brown in the month of December 1825 in the 41st year of his age. He thus died in the 84th year of his age and in the 43rd year of his eldership. He, since the division of Londonderry congregation in 1847 occupied the honourable position of father of the session. Although the late highly respected brothers William and Francis Fulton were both ordained along with him, and were thus officially of the same standing, he was by a few years their senior in life and thus stood

first among the elders on the session roll. During his long term of office his aim was, in all things, to approve himself to his Divine Master. In attending meetings of session he was exemplary. It mattered not to him in which session of the congregation the meeting might be held, he was at the post of duty. He was ever ready to accept of the appointment to represent his session in the higher church courts. His willingness and his efficiency led him often to be selected and no elder appeared more frequently than he at Presbytery or at Synod. He was faithful in visiting the sick, and none was more welcome than he in the house of mourning. He regularly visited the families of his district advising and praying with them. Whatever he understood to belong to the office of the eldership, he readily attended to. This he did not more from a sense of duty than from a feeling of delight in the work. His interest in the mission work was in full keeping with his other traits of character. He was ever forward with his contributions to the schemes of the church and whatever other object commended itself to his judgment as likely to promote the glory of God. In accordance with this, the session are pleased to know that he has entrusted to them certain bequests expected to realize over \$100 in behoef of the Home and Foreign Missions of this church.

But of all things, he was the most remarkable in his godly edifying conversation. In whatever company he was, their words one to another were soon of this hallowed nature. Ever happy in the activities of his office, when no longer able to be active, he was equally happy in conforming in this to the Master's will. Never did he seem to acquiesce more cheerfully in what was required than when called upon to pass through the distress of his last illness. In him was illustrated the believer glorifying God in his death.

"Mark the perfect man and behold the upright for the end of that man is peace."

### Children's Corner.

#### 'Another Lily Gathered.

About a year ago we wrote for the *Record* a few facts and incidents connected with the character and death of little Sarah C., a Sabbath scholar in Poplar Grove church.

We know that many children read that account with interest and profit, and among the number was one of Sarah's loved companions, who has lately followed her to

death and the grave, and we humbly trust to Jesus and to heaven.

Sarah was an uncommon child, being remarkable for her knowledge and understanding of the scriptures, and a thoughtfulness beyond her years, but Carrie was not remarkable in any of these respects. Her knowledge and understanding of the scriptures were not superior, perhaps not equal, to many of her age. And yet the young readers of the *Record* may find in the following features of character, something worthy of their imitation.

1. *She was obedient to her parents.*

The first command in the second table of the Law is, "Honour thy father and thy mother." And the Holy Spirit, by the pen of the apostle Paul, has recorded as the law of all time, "Children, obey your parents, for this is right." Carrie had learned to obey, and to give up, at the bidding of her parents, her own inclination. It may be said with truth that she "learned obedience by the things which she suffered." A delicate constitution required many acts of self-denial, such as abstinence from amusements and absence from places frequented by those of her own age. She had learned to allow the superior wisdom of a father or a mother to decide for her. Their happiness, and her own, were thus promoted, and sweet are the recollections of her filial submission and trust!

2. *She seemed to love her Bible.*

Probably it would not be beyond the truth to say boldly, "She loved it," but we know that man seeth only the outward appearance. The Lord looketh on the heart. Our words should only declare what we know, not what we desire. Every day, with brothers and sisters at family worship, she read a portion of that word. But apart from this, *her own Bible* or Testament, ever after her sickness in G—, was kept in her chamber, and read in the morning with the morning prayer. We trust that some of the youths who read the *Record* will, on noticing this fact, say, We will read it morning by morning with prayer and thanksgiving.

3. *We trust she loved the Saviour.*

When asked on her bed of sickness, from which she never rose, what encouraged her to look to Jesus, her prompt reply was— Because he said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." When asked who, among those shewing her kindness, she chiefly loved, the quick response was 'Mother, for she loves me most,' adding, however, that Jesus' love was the greatest of all, because he had died for sinners on the cross. Another question brought forth the answer that Jesus was to be loved beyond all others, and *His will best*, even when it required her to suffer. These are blessed truths! May the Spirit of Peace write them in the hearts of all the children who read the Children's Corner!

4. *She loved her Sabbath School.*

Never willingly absent, she was glad when it was said, Let us go to the Sabbath school, which is truly the house of God to those of her age. She went joyfully, because she loved her teacher and her superintendent, the lessons taught, and the psalms and hymns sung. Her latest recitation was the 23rd psalm, and her latest hymn, sung with quivering voice while strength was ebbing, and death approaching, was—

"When faint and weary toiling,  
The sweat drops on my brow;  
I long to rest from labour,  
To drop the burden now.

There comes a gentle chiding,  
To quell each mourning sigh;  
Work while the day is shining,  
There's resting by and by.

Resting by and by,  
There's resting by and by;  
We shall not always labour,  
We shall not always cry.

The end is drawing nearer,  
The end for which we sigh;  
We'll lay our heavy burdens down,  
There's resting by and by."

5. *She was a little worker.*

She strove to be useful. It was a child's work which she did, but not less acceptable

to Jesus. Her work at home, her collected pennies for missions, and 'er little bazaar for a poor woman, in which she wrought for weeks with ardour and childlike glee, all say "she did what she could."

And working for Jesus does not tend to self-confidence or pride, for her latest prayer before delirium closed the scene, was in these words, "Forgive all my sins and give me a new heart, for *Jesus sake*."

Dear children, begin to serve the Lord *now*. For what is your life? A vapour visible in the morning gone in an hour! On one lovely Sabbath in August Carrie was well, repeated her catechism, read the scripture, sang the praises of God after church and Sabbath school with brother and sisters; on the next she was watched over, on a sick bed, by anxious parents, and before the third, death had come, the coffin had been closed, the grave held her wasted body, and the Sabbath school children all knew that one of their number had been called away.

May they all be encouraged by the invitation, "Suffer little children to come unto me," and accepting it, "Come to Jesus *just now*." G.

Halifax, 19th September.

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## Fireside Reading.

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### The Warning Bell.

In every youthful breast doth dwell  
A little tingling, jingling bell,  
Which rings if we do ill or well.

And when we put bad thoughts to flight,  
And choose to do the good and right,  
It peals a chorus of delight;

But if we choose to do the wrong,  
And 'gainst the weak strive with the strong,  
It tolls a solemn, sadden'd song.

And should we on some darksome day,  
When hope lights not the cheerless way,  
Far from the path of duty stray,

'Twill, with its tones serene and clear,  
Of warning in the spirit's ear,  
Our slow returning footsteps cheer.

And always in the worldly mart,  
With its sweet voice it cheers the heart,  
To do with energy our part.

Then let us strive with main and might  
To shun the wrong and do the right,  
And the bell's warning never slight.

CONSCIENCE.

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### The Foes of one's own Household

It is a terrible thing to be an enemy to one's own child. But we may be so. And we are so in fact if we do it evil instead of good. We are its greatest enemy, its enemy in proportion to the love we bear of it, if we come between it and its heavenly Father, the salvation of its soul, and the service on earth which will secure it riches in heaven.

Our enmity may consist in leading children to sin by our conversation or example, by our light esteem of what is right and good, by the inculcation of bad principles, by indulgence in bad habits, by our neglect of God's ordinances, by not professing his name before men.

But we are enemies of our children also if we do not teach and train them to do their duty to God. If we neglect to store their memory with God's blessed word, and with those precious summaries of divine truth, the catechisms with which the church has furnished us; if we do not teach them to pray, and ever carry their wants to God as a loving and pitiful father; if we do not educate their mind and tastes to love and to enjoy what is truly useful and good; if we do not train them in the right uses of time, and money, and earthly goods; then, too, we are enemies to them, preparing them for future sorrow.

And sometimes a dear son has his heart turned to the Lord. He is capable of being greatly useful. He hears a voice which calls him to preach the gospel to the perishing. Shall we set the love of a father or a mother in opposition to his love, to Christ? Not long ago a theological student, one of the most promising in his class, called the writer of this article into his room, and told him in confidence, while his countenance was filled with sorrow, that it was the wish of his heart, and had been so for years, to go as a foreign missionary. But he was an only son, and in truth the idol of his parents. "And (said he) my father and mother say they will never consent. It is of no use to ask them." Were not this man's foes they of his own household? Jesus who came, as his great mission, to send peace on earth, often sends not peace but a sword. A sword that separates kindred. Woe unto those whom the sword of his just indignation shall pierce.

How different the spirit of the honoured father and mother of a missionary who is now among the heathen. They had a darling boy. They laid their hands on him, carrying out in full the spirit of the vow which they made at his baptism, in hearty and acknowledged consecration to the work of preaching Jesus to the dying myriads in China. "My son, (it was often said by them to him), this study, or that study, will aid you to labour in China." "You should not do this or that, you should not go here or there—it may hinder your going to China." Thus the dear boy came to regard the telling the love of Jesus to the people in China as "the chief end" for which he was born and educated, and to spend his whole life. And he became a Christian while many of his school-mates remained unbelievers and children of the devil; he studied theology, though he saw many companions choose lucrative, and to the world more honourable employments; and he went as a missionary, to the surprise of many who thought his talents would have graced some of the large congregations of our land. All just as naturally as a seed becomes a germ, and a germ becomes a stalk, and a stalk becomes a tree, in the branches of which the birds of the air come and lodge, and by the sweet fruit whereof they and their young are fed. Here was a man whose "household" were his friends. His father and mother accepted the cross which his Saviour laid upon him. And they will share his recompense, and be partakers of his eternal joy.—*Record O. S. Presby. Church.*

"Joy, much joy may we have of Him: but take His cross with Himself cheerfully. Christ and His cross are not separable in this life, howbeit Christ and His cross part at heaven's door, for there is no house-room for crosses in heaven. One tear, one sigh, one sad heart, one fear, one loss, one thought of trouble, cannot find lodging there: they are but the marks of our Lord Jesus down in this wide inn, and stormy country, on this side of death. Sorrow and the saints are not married together; or suppose it were so, heaven would make a divorce. I find His sweet presence eateth out the bitterness of sorrow and suffering. I think it a sweet thing that Christ saith of my cross, 'Half Mine,' and that he divideth these sufferings with me and taketh the larger share to Himself; nay, that I and my whole cross are wholly Christ's. O, what a portion is Christ! Oh, that the saints would dig deeper in the treasures of His wisdom and excellency."

"I know that as night and shadows are good for flowers, and moonlight and dews are better than a continual sun, so is Christ's

absence of special use; and that it hath some nourishing virtue in it, and giveth sap to humility, and putteth an edge on hunger, and furnisheth a fair field to faith to put forth itself, and to exercise its fingers in gripping it seeth not what."

"Dear brother, let Christ be dearer and dearer to you; let the conquest of souls be top and root, flower and bloom, of your joys and desires on this side of sun and moon; and in the day when the Lord shall pull up the four stakes of this clay tent of the earth, and the last pickle of sand shall be at the nick of falling down in your watch-glass, and the master shall call the servants of the vineyard to give them their hire, ye will esteem the bloom of this world's glory like the colours of the rainbow, that no man can put into his purse and treasure; your labours and pains will then smile on you."—*Rutherford.*

"WHO IS LIKE UNTO THEE?"—A saying of old Fuller's was quoted in Dr. Marsh's presence:—"He that falls into sin is a man; he that grieves at sin is a saint; he that boasts of sin is a devil." Dr. Marsh replied, "Only one thing more; He that forgives it is God."

#### NOTICES, ACKNOWLEDGEMENTS, &c.

##### THEOLOGICAL HALL.

Next Session will be opened (D.V.) with a Lecture by the Rev. Dr. King, on Tuesday, the 3rd November, at half-past seven o'clock, p. m., in the College Hall. Students are requested to make their arrangements so as to be forward at the beginning of the Session.

##### 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.*

Dr. Geddie and Mr. Gordon acknowledges gratefully the receipt of the Boxes sent per "Chanticleer," in November last. These embraced goods from Poplar Grove Church, chiefly for the Erronangan Mission and Mr. Gordon, as well as contributions from Messrs. Fenerty, Blackwood & Sutherland, J. S. McLean and C. D. Hunter; also a package from W. J. Stairs, Esq., for Dr. Geddie. The large Box from the congregation of Rev. A. Sutherland, for Rev. D. Morrison and Fate station, was among the goods sent per "Chanticleer"

with a few other packages which came to hand just as the vessel was leaving; also a package from two young men from Pictou.

The goods from Princetown, Sheet Harbour, Hopewell, and Churchville, East River, were despatched per "Magnet" three months later, and consequently could not yet be received and acknowledged.

### NOTICE.

The subscriber is authorized to employ one or two more Bible Colporteurs, either in this or any of the adjacent colonies, where there may be needy districts destitute of the scriptures. New Brunswick and Newfoundland are supposed to contain many such places, and are to have the first claim on this occasion. Applicants who are qualified for the work, and can be well recommended, will be informed as to its nature and conditions by application to

JOHN I. BAXTER, Agent.

Onslow, N.S., August, 18, 1868.

**THE MACKENZIE BURSARY.**—The Presbytery of Pictou are prepared to receive applications for the above Bursary from Students in connection with our Church who are attending Dalhousie College, with a view of studying for the Gospel ministry. Every applicant is required to send a certificate of recommendation from his minister, and to appear before the Presbytery at their first meeting at New Glasgow, on the 13th October for examination.

Receipts by Treasurer during September.

#### HOME MISSIONS.

W. H. Rudolf, Maria, Gaspe. ....	\$1 00
Alberton Cong., P. E. I. ....	34 10
Ladies Penny a week Society, W. Riv.	8 00
Sewing Circle, C. Roads, U. Stewiacke,	8 00
Ladies Penny a week Society Central Church, West River. ....	9 70
Ladies Penny a week Society Rogers Hill in connection with Central Ch..	6 80
Richmond Bay East P. E. I. ....	5 00

#### FOREIGN MISSIONS.

W. H. Rudolf, Maria, Gaspe. ....	1 00
Alberton Cong. P. E. I. ....	66 00
Chalmers Church Sabbath School, for native teacher on Fate. ....	25 00
Ladies Penny a week Society Central Church, West River. ....	9 70
Ladies penny a week Society Rogers Hill in connection with Central Ch.	4 00
Richmond Bay East. ....	23 16

#### EDUCATION.

Alberton Cong. P. E. I. ....	13 00
Poplar Grove Church, Halifax. ....	36 00
Richmond Bay East, P. E. I. ....	5 00

#### SYNOD.

Richmond Bay East additional. ....	2 00
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#### DEAF AND DUMB INSTITUTION.

Sewing Circle, C. Roads, U Stewiacke.	4 00
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#### CHIRNIQUY MISSION.

J. W. Carmichael, Esq. ....	2 00
Salem Church, Green Hill. ....	12 00

The Treasurer of the Widows' Fund has received the following sums since last acknowledgment:

Rev. Alex. Ross, Pictou. ....	\$20 00
Matthew Wilson. ....	20 00
Moses Harvey. ....	20 00
Angus McMaster. ....	20 00
Congregation of New Mills, N. B. ...	2 54
Rev. John Stewart. ....	20 00
Murdoch Stewart. ....	20 00
Coupons of Two Prev. Debentures. ...	30 00
Rev. P. G. McGregor. ....	20 00
Dr. McLeod. ....	20 00
G. M. Clarke. ....	20 00
James McLean. ....	20 00
Dr. Bayne. ....	20 00
D. B. Blair. ....	20 00
John Curry. ....	20 00
S. Johnston. ....	10 00
J. A. F. Sutherland. ....	20 00
James Waddell. ....	20 00
Prof. McKnight. ....	20 00
Walter Thorburn. ....	20 00
Robert Sedgwick. ....	20 00
J. McG McKay. ....	20 00
Kenneth J. Grant. ....	20 00
Matthew G. Henry. ....	15 00
James Watson. ....	15 00
E. McCurdy. ....	20 00
James Law. ....	20 00
Thos. G. Nicholson. ....	20 00
Thos. G. Johnston. ....	20 00
Geo. Roddick. ....	20 00
Geo. Patterson. ....	20 00
One years interest on \$240. ....	14 40
Rev. James Bennet. ....	20 00

Amount from New Brunswick Widows'

Fund. ....	359 41
Rev. James Fowler. ....	20 00
James Downie. ....	15 00
Dr. Geddie. ....	20 00
Donald Morrison. ....	20 00
A. McNair. ....	20 00
J. D. Gordon. ....	20 00
John Morton. ....	20 00
Dr. Smith. ....	20 00
J. D. McGillivray. ....	20 00
A. McLean. ....	20 37
James Waddell. ....	20 37
Dividends on Union Bank Stock. ....	48 00

\$1250 09

HOWARD PRIMROSE,

Treasurer, P. M. W. & O. Fund, P. C. L. P.  
Pictou, Sept. 1868.

## THE HOME AND FOREIGN RECORD.

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

#### TERMS.

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

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

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