

Sunday meeting at my father's yard, and my house meeting. I cannot say more at this time, my dear friend, but pay my very best compliments to you and Mrs Waddell, and Miss Miller, and Mr. Jamieson's sister, and to all your children. I hope the goodness and care of our Father be with you all, and keep you well, and be with all God's people in England; and I beg you and them to remember me and my family in your prayers. Please give my best compliments to Mr. and Mrs Goldie, and tell them about the child, and tell them that I will soon write them; and if you meet with Mrs Archer and Mr. Lindsay, please pay my regards, with compliments to them.—I remain, etc., etc.,

(Signed)

YOUNG EYO HONESTY.

Notes by Mr. Waddell.

I may observe that the person named Doctor Eyo, in this letter, is father-in-law to Young Eyo. His name is properly Ebok Eyo. The term Doctor is the common English of the Calabar word Ebok, which signifies either medicine or a charm. He is not, however, a medical practitioner in our sense of the word.

The smearing or sprinkling of the blood of the sacrifices on the faces of the mother and child was designed to secure their lives and health as a charm against evil, perhaps a sort of heathen baptism into the idolatrous customs of the country. At *Abcotuka* the blood of a goat sacrificed to the objects of worship is put on the face of a sick person to promote his recovery.

Prayer to the dead at a pot of water kept in the middle of every yard is customary on a certain day of the week by nearly all the people of Calabar. The water is always renewed on that day. The skull of a goat or of a man may usually be seen near by the pot of water, and usually also a chicken or land tortoise hanging to a little tree planted at the same place.—*U. P. Mis. Record.*

Ecclesiastical Notices.

UNION OF THE FREE AND U. P. CHURCHES.

Whitby, 18th April.

At a meeting of the members of the Free, and United Presbyterian Churches held this day at Mr. William Mathewson's, after engaging in devotional exercises, Mr. William Dow was unanimously called to the chair and John Ratcliffe having been requested to act as Secretary, the following Resolutions were submitted and unanimously adopted.

1. Moved by John Ratcliffe, seconded by William Heron, and

Resolved,—That a Union between the United and Free Presbyterian Churches is not only highly desirable, but a *duty* which these Churches owe to the cause of Christ, and the moral and religious interests of this country.

2. Moved by Robert Gardiner, seconded by William Agur, and

Resolved,—That we firmly believe it to be the duty of the Ministers and Members of these denominations to consider, and we hereby call on them prayerfully to consider, how much truth they hold in common; how many of their differences are misconceptions, and do not involve principles; and whether such differences can warrantably constitute terms of communion.

3. Moved by John Hepburn, seconded by William Mathewson, and

Resolved,—To comply with the requirements of Christ in regard to the unity of His people, and the general spirit of the Apostolic injunctions, and with a view to meet the necessities of the thinly scattered Presbyterian population, where there are often now two