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THE
HOME AND FOREIGN RECORD,
 OF THE
Presbyterian Church
 OF THE
 LOWER PROVINCES
 OF
 BRITISH-NORTH AMERICA.

OCTOBER, 1864.

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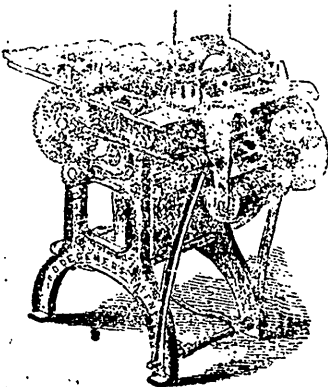
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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

OCTOBER, 1864.

Annual Report Board of Foreign Missions 1863—64.

Since the date of last Report, your Board have been chiefly occupied with Home operations. In variety, extent and importance, these have far exceeded our experience during any similar period, in the history of our mission. The final equipment, and dispatch of the mission vessel, the acceptances, preparation, and designation of the outgoing missionaries have received as they required, much watchful oversight, and energetic action.

MISSION VESSEL.

The vessel was successfully launched from the building yard of James Wm. Carmichael, Esq., New Glasgow, on the 15th August last. Her name, *Dayspring*, was selected from many under consideration, for its direct reference to her sacred destination, (Luke 1. 78), its unsectarian character, and its happy distinctiveness from the names of all other vessels, already in actual mission service: the *John Williams*, the *Southern Cross*, the *Morning Star*, the *John Wesley*, and the *John Knox*. The *John Williams*, so familiar to our Church, as the stated, ever welcome, and highly useful Visitant of the New Hebrides, and upheld, as she was built, by the children of England, under the control of the London Missionary Society, was named after the first Martyr of Erromanga. The *Southern Cross*, also favourably known to us, is the property of the Church of England, and received her name, obviously with a view to her mission employment in the South Seas. Under the entire management

of the Bishop of New Zealand, formerly Bishop Selwyn, now Bishop Patterson, men of high Apostolic missionary Spirit, she has repeatedly rendered important aid, to the New Hebrides missionaries. The *Morning Star*, owned by, and under the control of the American Churches, bears a name; which aptly indicates her dedication to that service, in which she has been, as designed to be, the Herald of Gospel Light to many benighted heathen. The *John Wesley*, attached to the Methodist mission, was worthily named after the illustrious Founder of a very numerous, zealous, and enterprising denomination of Christians. The *John Knox*, built on the Clyde, and hitherto employed in the service of the New Hebrides mission, has been jointly upheld and controlled by the Churches in *Scotland* and *Nova Scotia*, and was named after the generally acknowledged, and highly revered Founder of Scottish Presbyterianism. Last on the list of vessels, upon which has been written "Holiness to the Lord" we now find the *Dayspring*. Let us cherish the hope that she will prove not the least, in extensive and long continued usefulness, thus illustrating her name, as a Heaven ordained Visitant of the Heathen world, and as the Harbinger of a bright Gospel day to many dark places of the Earth. Her ownership is unquestionably the most extensive of any vessel afloat. The Children in Australia, Aneiteum, Scotland, and Nova Scotia, who are connected with the Churches in these lands that took the deepest interest in the evangelization of Western Polynesia are her owners, and these may be numbered by many

thousands. Could we feel assured that the hearts of this large multitude of youthful contributors to the *Dayspring*, were as busily engaged in prayer for her prosperous voyaging to and fro, as their hands have been, and will yet be for her support, we should feel no undue solicitude for her safe keeping, and usefulness. We can breathe no better prayer, for them, than that God would by his Providence and Grace long preserve and dispose them to manifest sacred and increasing interest in their Mission Vessel. It is extremely gratifying to find that wherever the *Dayspring* has found her way, not only has great public interest been excited in her sacred work, but the merits of her model, build and outfit have been the subject of much eulogy. In Pictou Harbour, where she remained for some weeks completing her crew and outfit as well as awaiting the designation of the Missionaries, large numbers of deeply interested visitors, were daily in attendance, and with but the one expression of high satisfaction. In Charlottetown and Halifax the same scene was repeated day by day. Before leaving Pictou for her long voyage, valedictory services were held on board (October 22nd) when the Chairman and members of your Board present were respectively engaged in praise and prayer, commending the vessel and her precious freight, to the divine care. The Captain and Crew were suitably addressed as to the very grave responsibility connected with the lives and property committed to their charge. A similar scene occurred in Halifax Harbour, where a select company of friends met with the Missionaries, their wives, and the Crew, and commended them anew to the care of the God of missions, as the God of the Sea and of the dry land. Immediately thereafter, (Nov. 7th,) the anchor was weighed, and with a favouring breeze the beautiful *Dayspring* bounded forward on her course to the distant isles of the New Hebrides.

With some degree of anxiety your Board awaited the decision of the public voice in Australia, where the largest number of her youthful owners reside, and where so strong a desire to secure her construction, of the material and skill which that prosper-

ous Colony is known to possess. No little apprehension was excited amongst us, that scrutiny the most severe, and not the most favorably disposed would be directed to the *NOVA SCOTIA* built, equipped, and manned Vessel. Not only have all these fears been happily disappointed, but from every quarter, we have testimony the most abundant and satisfactory, to the high approbation which has been uniformly expressed, A handsome sum of money was offered, by a distinguished Builder in Australia for her model. Her build and rig were pronounced by like authority, equal to what could have been secured there only at a very large advance on the original cost in Nova Scotia, while the Crew were the subject of unwonted admiration, especially when it was known that they were under articles for two years, neither to use tobacco in any way, nor drink any intoxicating liquors. When, to all this unanimity, and ardour of favourable decision on the merits of the vessel, we add that her Passengers and Crew have with like unanimity and ardour awarded favorable decision on her sea-going properties, and Cabin accommodation, we are entitled to pronounce the *Dayspring*, A GREAT SUCCESS.

Your Board have much pleasure in being able farther to announce, that, notwithstanding the large expenditure incurred by construction and outfit, the funds at command have been so abundant, as to leave a large balance on hand, for the payment of running expenses, and incidental charges. The details will be found in the accounts which have been prepared for transmission to Scotland, and Australia, a copy of which will be laid upon the Table of Synod. Your Board, while duly grateful for the very liberal and cordial aid of the children of our own Church, have great satisfaction in thus recording their lively sense of indebtedness for numerous handsome donations from the children of other Churches in Canada, and New Brunswick, as well as in Nova Scotia. The efforts of Rev. J. G. Paton, well known as one of the missionaries of our Scottish coadjutors in the mission, and as the generous friend of our deceased missionary on Tanna, (Rev. Samuel Johnston) have been more laborious and successful than any other

agency in securing funds for the vessel. To his indefatigable and most efficient labours, is due, the collection of £4500 Stg. in Australia, and £1000 stg. in Scotland. Of this munificent sum, £3000 stg. have already been appropriated to their proper destination.

Among the most liberal contributors to the *Dayspring*, the natives of Aneiteum hold a distinguished place. The amount of their contribution is not yet, in pecuniary value, ascertained, but should the produce forwarded to the market, realize its proper value the total amount will bear favourable comparison with the contributions either from Scotland or Nova Scotia. So far then, as the cost and past maintenance of the vessel are concerned, the funds on hand were quite sufficient, but your Board would not relax their anxiety, nor would they have the Nova Scotia owners of the *Dayspring* relax their efforts, to secure sufficient contributions for her yearly upholdence. Taking into account Insurance, working expenses and a reasonable margin for incidental charges, it has been estimated that £1,000 stg. is a very moderate sum for yearly disbursement.—The Church in Nova Scotia has from the first, assumed liability for one fourth the amount of ship expenditure. If this is to be continued then a sum of not less than £300 per annum, should be raised by our youthful friends. Large as this sum may appear an average of little more than £3 for every Congregation would be sufficient to provide honourably for this important service. Foreign aid can be readily secured for extraordinary occasions of a novel and exciting character, such as the building and first outfit, and perhaps the extensive refitting of the vessel, but for steady outlay, no safe dependence can be placed on such adventitious aid. It would be well, therefore, for Sabbath Schools, and other youthful associations, to keep in mind the urgent need of yearly donations, to the extent of fully one-third, or rather one half of what they gave last year. In view of permanent charge, it would be, in every way, a judicious economy, to have, safely invested, a reserve fund of not less than £2000 stg., the sum for which the *Dayspring* is now insured,

and thus be able to dispense with the heavy annual disbursement of £315 cy., now required here for her insurance.

OUT GOING MISSIONARIES.

With regard to the out going missionaries, this Synod will no doubt hear with much satisfaction, that soon after last meeting, another missionary was added to the Brethren before accepted. Your Board would have greatly preferred, to have their decision in this, as in all former instances, ratified by the Supreme Court, but under the circumstances, they did not hesitate to act on the authority reposed in them by Synod, authority which would have justified the addition of yet another agent, of like qualification. Mr. McCullagh, Rector of New Glasgow Academy, having received a full theological course, under the superintendence of the Synod of Ulster, G. B., was induced, by the loud and oft repeated calls of the Church for additional agency, in the New Hebrides, to offer his services. After due conference with him, your Board unanimously resolved to accept this offer, on condition of his procuring satisfactory Presbyterial certificate of his standing as a Student of Theology, and medical certificate of constitutional adaptation to the climate of the South Seas. The Presbytery of Pictou were accordingly requested to take Mr. McCullagh on trial for licensure and ordination. After the due order, trials were assigned, received, and approved by Presbytery, and all needful certificates having been produced, and found satisfactory, the Presbytery proceeded to license and ordain, and reported accordingly to your Board. It is to be regretted that Mr. McCullagh was unable to comply with the general desire to see and hear him, as the accepted missionary of the church. In his valedictory letter, published in the Record for November last, he fully explains the circumstances, which prevented his visitation of the Churches; and unfolds the motives which actuated him in adopting a missionary life. In all his letters subsequently received, the same ardent missionary spirit breathes throughout; and there appears, thus, good reason to anticipate that through his labours there may be reaped by the Church, a rich harvest of ransomed Heathen. Mr.

McCullagh is highly esteemed by all her acquaintances, and has been very favourably regarded, as a worthy partner of missionary life. Well educated and of considerable experience in the art of teaching, it is believed, she will prove a highly useful helpmeet, not only to her husband, but to the mission.

Mr. Gordon was, immediately after last Synod, placed under the charge of the Halifax Presbytery with a view to ordination.—This important service was performed by them with all due diligence, and notice of its completion received by your Board. Mr. Gordon found opportunity to visit several congregations, during the progress of his trials and subsequently. His services in this way were increasingly acceptable, and profitable. His health during the voyage, to the Cape, was rather feeble, but greatly recruited after landing, and at last dates from Australia, was, in quite a satisfactory state. His latest letters are written in exuberant spirits, and with most pleasing effect.

Mr. Morrison completed his visitation of all the congregations, and thereby commended himself and the Mission, to the favor of all who enjoyed the benefit of his zealous and faithful addresses. The high expectation of the Church is not likely to meet with disappointment from this devoted missionary. Mrs. Morrison has been universally regarded as every way worthy to occupy the high and responsible status of a missionary's wife. Her talents as an educationist are well known and highly approved.

The three missionaries being thus prepared for designation, your Board appointed October 21st, ult., for that important service. Prince Street Church, Picton, was filled to overflowing with a deeply interested auditory, during the progress of the solemn ceremony; and large numbers, unable to find accommodation, had reluctantly to withdraw. After praise and prayer, the missionaries were duly designated by the Chairman, to the New Hebrides field; and, along with their wives, were suitably addressed by the Secretary of your Board. Each missionary, thereafter, ad-

ressed the audience with excellent effect; and at a late hour the large assembly was dismissed, without having exhibited any appearance of lassitude or impatience. On the following day, your Board took final leave of the designated brethren, and of the Mission ship and crew.

Another public meeting, more numerous still, if not also more enthusiastic, was held in Halifax, when the largest public building in that city was crowded by a most respectable and highly attentive auditory. Addresses were delivered by ministers of the Episcopalian, Baptist, and Methodist Churches, as well as of our own denomination. The missionaries also addressed the assembly in brief, but pointed and most impressive discourse. On the day following this most graceful valedictory (Nov. 5th), the missionaries were accompanied to the ship by their friends, who, after religious exercises, took affectionate and Christian farewell of both passengers and crew.

JEWISH MISSION.

To complete this review of Home operations, it only remains to introduce to the notice of Synod, and their considerate judgment, the offer of missionary service from Mr. Edward McCurdy, one of our students of Theology, who has recently completed his course of study in Scotland, and is now a probationer under the direction of our Home Mission Board. He stated in his letter of application, that, while not averse to enter the New Hebrides field, he felt that the Jewish Mission had stronger claims, and that he was disposed to prefer that to any other mission, but to be, if possible, under the control of your Board. Along with this tender of service was received a satisfactory medical certificate. On view of these facts, your Board, while unable to accept, did not feel at liberty to reject the proffered service, inasmuch as though the Supreme Court had limited their authority to the New Hebrides, the claims of God's ancient people were felt to be of such a grave character, as not to be lightly turned aside, without full and patient hearing. It was therefore unanimously agreed that the whole subject be

referred to the present meeting of Synod. Due notice of this decision was given to Mr. McCurdy, who was requested to collect all information, from published statistics, and otherwise, to prepare for the ultimate decision in this Court.

Meanwhile, with a view to draw the attention of the whole Church to the propriety of instituting a Jewish Mission, it was ordered that his letters, already received, be published in the *Record*. He was further requested to attend personally at Synod, and present whatever additional facts he might collect, to throw light upon a question confessedly so grave and momentous as this: Is the time yet come, for this Church, to build the Lord's house; out of the widely scattered and hitherto, obstinately unbelieving tribes of Israel? Your Board would further suggest, that Mr. McCurdy be requested, at some suitable time, to address the Synod, and, if convenient, also the public Missionary meeting, with a view to deepen the general interest, in the spiritual welfare of the natural seed of Abraham.

FOREIGN OPERATIONS.

Passing from home, to foreign operations, we find that events of great moment have been transpiring, during the past year, on the New Hebrides.

According to Mr. Geddie's annual Report, the Aneiteumese Mission is maintaining its onward course. Mr. and Mrs. Inglis have safely arrived at their former field of labour, along with Williamu, now happily much, if not wholly, restored to former health. It is matter of great interest to our Church, to know that Mrs. Johnson, widow of our late missionary on Tanna, has been most auspiciously married to Mr. Copeland, a missionary of the Reformed Presbyterian Church of Scotland, who had supplied most efficiently Mr. Inglis' station during his absence, and whose letters have given so much pleasure and valuable information to the friends of the Mission in Nova Scotia. Mrs. Copeland's accession to the Scottish Agency on Aneiteum must be admitted, by all who have observed her missionary character, to be not a little at our expence. It is well

known, that after the death of her husband she removed to Aneiteum, and there found a hospitable home under the roof of Mr. Geddie, who repeatedly acknowledges the valuable aid which the Mission has received from her, as a most efficient teacher of a superior school at his station. But however much cause we have to regret her separation from our service, we are quite prepared to congratulate her, on her union to one whose missionary zeal and success have gained for him so eminent a position in Nova Scotia, as in Scotland, and among his missionary brethren. We would congratulate also our sister Church, on this new bond of union between us, and express the hope that, this alliance, if it do not serve to obliterate what remained of the line of separation between our respective agencies, in everything but support and control from home, will at least confirm and perpetuate that mutual fellowship, and good understanding which have hitherto prevailed. Of all this, it is a happy omen that Mr. and Mrs. Copeland have cordially consented to occupy the station of Mr. and Mrs. Geddie during their absence.

Another matter of great interest, connected with Aneiteum, is the departure of Mr. and Mrs. Geddie, with their family, from the scene of sixteen years most eventful missionary life, and their anticipated arrival amongst us during the present year. Your Board has repeatedly suggested to Mr. Geddie the propriety, if not the necessity, of relaxation from constant toil and frequent perils, by a visit to their native land. The unfeigned reluctance, with which he has at last found himself constrained to comply with this reiterated invitation, and to contemplate an absence, however temporary, from the scene of his many and severe trials, and of his not less numerous and notable triumphs, present him before us in a most attractive light, as the *leal-hearted missionary*. His preference for active mission labour yields rather to the unanimous decision of the missionary brethren on Aneiteum, who strongly counsel his withdrawal as necessary to the recovery of the wasted energies of *himself and Mrs. Geddie, than to any desire to see*

his native land—there to renew former acquaintance, and rejoin his children, that have been so long separate from parental oversight.

By the latest correspondence, (March 24th) we learn that he had reached Melbourne in his homeward voyage; and that, after enjoying sweet fellowship with outgoing missionaries, and many opportunities of commending the Mission to the favour of the Australian Churches, he had taken passage in a sailing vessel for Liverpool. He advisedly preferred this conveyance, which he anticipated would occupy about 80 or 90 days, with the view of recruiting his health by the retirement and rest of a lengthened voyage. In the passage from the Islands to Australia, it pleased the all-wise and all-gracious Providence of that Jehovah, whose way is in the sea—whose path is in the waters—and whose footsteps are not known—to take from our beloved friends their youngest son, a child of robust health and of most winning manners, after a few days' illness. The sympathies of the Church at large will no doubt find free expression at this sad tale of bereavement; and if the afflicted parents can find any consolation in the fact that many Christian hearts have wept with them, *this consolation* is at hand in large measure. Another trying dispensation has befallen the Mission family in the unexpected illness of Lathella's wife in Melbourne, whither they had both come with a view to accompany them to Nova Scotia. On medical consultation, it was found necessary to order the return, to the Islands, of both the chief and his wife. The disappointment thus occasioned will be felt keenly by the Church not more than by Mr. and Mrs. Geddie, who had promised themselves much comfort in the company of these highly interesting, and intelligent converts. To have seen, side by side with our venerated missionary in Church Courts, on the platform, or in the social circle, one of the elders, and the principal chief of Aneiteum, would have made the hearts of us all leap for joy. But when we reflect that Mr. Inglis' anxieties were greatly excited by William's sickness, and the re-

turn of the whole party much and painfully hastened thereby, our regret for Lathella's return should be greatly abated, if not wholly removed. It will be, of course, for this Synod to determine how long Mr. Geddie shall remain in Nova Scotia, and how he shall be employed during his stay. Your Board, however, would earnestly counsel a lengthened period of home residence, for Mr. and Mrs. Geddie, to recruit body and mind from the incessant labours, the wear and tear of sixteen years active missionary life, and well nigh eighteen years' absence from Nova Scotia. The advantage of giving some Synodical deliverance on the period to be spent at home, but still more as to the manner in which the missionary's time is to be occupied, at once, will be apparent when it is remembered that every section of the Church, and each Congregation will very anxiously anticipate a course of almost household visitation, from their first and most successful missionary. If ample time be not allowed for this general visitation, his return to Nova Scotia will be no season of retirement, and his physical energies will not be restored. Moreover, the work of translating the Scriptures, in which Mr. Geddie has all along been chiefly employed, may go forward in this country almost as well as at Aneiteum.

CONCLUSION.

In conclusion, let us contemplate the cheering prospects opening on our outgoing missionaries. Erromanga rises to view, with its band of native teachers and 200 attendants on their Sabbath services: while the cruel instigator of Mr. Gordon's murder is seen, now pleading for his life, and fain to flee to a distant part of the Island from the dreaded vengeance of the Christian party. We see, also, Sandwich Island or Fate, with its teeming population, and still more with its infant Church,—the fruit of the self-denying labours of native teachers, now waiting to welcome a missionary to a Christian home and highly promising field of usefulness. Tanna, too, may be discerned, displaying that repentant spirit which will, in due season, win back the missionary labour it once threw from its bosom in the wildness

of frenzy. Fortuna and Aniwa stand with their open arms, inviting each a missionary. Surely, with such prospects from six of the thirty islands of the group, the voice echoing and re-echoing—"Come over and help us," should find abundant answer from every one of our expectant churches, as they exclaim, in the name of the one Jehovah: "Whom shall I send, and who will go for us?" and while our three brethren are even now, it may be, entering each on his field of labour, others at home should be found swelling the response—"Here am I, send me."

By order of the Board.

JAMES BAYNE,
Secretary.

P. S.—On view of the above report, the Synod invited Mr. Edward McCurdy to address them on the subject of Jewish Missions, and elicited further information by questions; whereupon ensued a prolonged discussion of the most interesting nature, and the following resolution was adopted:

"That the Board continue to keep the subject of a Jewish Mission before the Church for another year, and that the views of Presbyteries and Sessions be in the meantime sought, and the further consideration of the subject by Synod deferred till next meeting."

With reference to the period of Mr Geddie's stay in Nova Scotia, and its employment, it was agreed, that his time shall be at his own disposal, and that all other arrangements be mutually agreed upon between Mr. Geddie and this Board.

(From *Christian Work for August*.)

THE NEW HEBRIDES MISSION.

BY THE REV. JOHN INGLIS, ANCEITYUM.

The New Hebrides were first discovered by Quiros in 1606. Quiros had been major pilot to Mendana, in his voyages of discovery. He supposed the New Hebrides to be part of the great southern continent—the object that filled the imaginations of all the early adventurers,—and called it Tierra del Espiritu Santo. In the large Bay of St. Jago, in the north end of the largest

island, he founded a town, which he called La Nueva Jerusalem—The New Jerusalem—but which was subsequently abandoned. Nothing more was known of this group for more than a century and a half. In 1768, Bougainville ascertained that the land discovered by Quiros, was not a continent, but a group of islands. He sailed through the passage that bears his name, between Mallicolo and Espiritu Santo, landed upon the Isle of Leper, and called the group by the name of the Great Cyclades. In 1773, Captain Cook explored the entire group, and called them the New Hebrides, supposing them to be the most western islands in the Pacific. The New Hebrides group extends to about 400 miles in length, lying N.N.W. and S.S.E. between 21 degrees and 15 degrees S. latitude, and 171 degrees and 166 degrees E. longitude. They lie nearly due north of New Zealand. There are from twenty to thirty islands in the group, ten of which are of considerable extent.

After Cook's exploration, this group attracted no notice for more than sixty years. It is only within the last quarter of a century or so that missions, and the sandal-wood trade have brought them somewhat prominently before the public.—Erromanga, one of the islands of this group, has obtained a world-wide notoriety from the lives of four missionaries being sacrificed in the attempt to introduce the Gospel among its benighted and degraded inhabitants. In 1839, the first effort was made to introduce the Gospel into the New Hebrides by John Williams. He left Samoan teachers on Tanna; but on the following day he and his young friend Harris fell martyrs at Dillon's Bay, Erromango. In 1861, Mr. and Mrs. Gordon fell victims, near the same place, to the blind fury of the superstitious natives.

The next attempt to establish a mission on Tanna was made by the Rev. Messrs. Turner and Nisbett, in 1842. They labored, with much encouragement, for about seven months; but an epidemic breaking out, war followed, and they were obliged to escape for their lives. Several of the islands continued to be occupied by teachers, but it was not till 1848 that any part of the group was again occupied by missionaries. That year, Mr. Geddie, from the Presbyterian Church of Nova Scotia, and Mr. Powell, of the London Missionary Society, from Samoa, settled on Anceityum. At the end of the first year, Mr. Powell returned to his former field of labor in Samoa. For the next three years, Mr. and Mrs. Geddie labored alone. In 1852, I arrived from New Zealand, where I had been laboring for nearly eight years, partly among the natives, and partly among the Scotch settlers. Our arrival was at a most

opportune juncture: various forms of opposition had been removed; a movement in favor of Christianity had just commenced, and we arrived just at the most favorable time for assisting to carry it forward. In less than six years after our arrival, in less than ten years after the settlement of missionaries, the whole population (3500) had abandoned heathenism and placed themselves under Christian instruction. In 1857, Mr. Gordon arrived from Nova Scotia, and was settled on Erromango, where he and Mrs. Gordon labored for four years with considerable encouragement, and without any apparent danger, till the measles broke out, and the people were dying by hundreds on all sides of them. It is a fixed article of belief throughout all those islands, that neither death, disease, nor any calamity, is occasioned by natural causes: they are all produced by sorcery and witchcraft. Their sacred men are all disease-makers. The missionaries are all sacred men: they administer medicines, and profess to cure diseases; and the natural inference is, that if they can cure, they can also cause disease. Working on this feeling, during this awfully exciting time, an enemy to the mission, it is confidently said, incited the natives against the missionary and his wife, as causing the epidemic. The melancholy result is already stated.

The following year, 1858, three more missionaries joined us.—Mr. Matheson, from the Presbyterian Church of Nova Scotia, and Messrs. Paton and Copeland from the Reformed Presbyterian Church in Scotland. These three brethren were located on Tanna. In 1859, my wife and I, accompanied by a native of Aneityum, returned home in the "John Williams," that I might superintend the printing of the New Testament in the language of Aneityum. Mr. Copeland took charge of our station during our absence. In 1860, Mr. and Mrs. Johnston arrived from Nova Scotia, and were settled on Tanna. All was encouragement and prosperity in our mission, till 1859. Aneityum was Christianised, Erromango and Tanna were supplied with missionaries; and three other islands, Aniwa, Fotuna, and Fate, were supplied with teachers, and ready for the reception of missionaries. It seemed to be only a question of time, that, humanly speaking, could be almost safely calculated, when these five islands would also be Christian; but the Lord's thoughts are not as man's thoughts.

"God moves in a mysterious way,
His wonders to perform."

Our first trial was in 1859, on the death of Mrs. Paton: she died six months after her arrival on the island. 1861-2 were, however, the two great years of trial to

this mission: in the end of 1860, the measles were brought from Sydney to these islands by two sandal-wood vessels. It would appear as if no care whatever had been taken by those on board to prevent the infection from spreading: it would seem as if they purposely tried to spread the disease, especially at the stations occupied by missionaries and teachers. The results were fearful; on Aneityum more than a third of the population were consigned to their graves; on Erromanga the mortality seems to have been still greater. About the same time a fearful hurricane once and again passed over those islands, destroying or damaging mission buildings to a great extent, and laying waste the houses and food plantations of the natives; these were followed by partial famine, which greatly aggravated the calamity caused by the measles. Mr. Johnston died on Tanna about six months after his arrival; Mr. and Mrs. Gordon were massacred on Erromanga, as stated above; a fine new church was burned on Aneityum: this was the work of a superstitious heathen, one of a few stragglers that still clung in heart rather than life to the faith of their fathers. This year was altogether one of unprecedented trial both to the missionaries and the natives. In 1862 another great hurricane passed over the islands, laying waste everything in its progress, but was withal less destructive than those of the preceding year. War broke out on Tanna; and in consequence of this, both the mission stations were broken up, and the missionaries fled to Aneityum to save their lives. Mr. Matheson's health was in a precarious state when he first arrived here, and Mrs. Matheson though in good health, was not robust. They suffered so much during those trying times, that Mrs. Matheson died six weeks after her return to Aneityum. Mr. Matheson survived six months, but died on Marc, whither he had gone for a change of air. Mr. Paton being driven from Tanna, with no immediate prospect of resuming his labours there, was appointed by his brethren to visit Australia, and bring the claims of this mission before the Christian public there, especially the Presbyterians. The result of his appeals on behalf of the New Hebrides Mission,—his raising nearly 5000*l.* in the different colonies for the new mission vessel, for the bringing out of new missionaries and for the support of native teachers,—these things are all well known. Our new vessel has been built in Nova Scotia, and is, as we hope, at this time on her way out to those islands with a reinforcement of missionaries. Mr. Paton has returned to Scotland to try and obtain a large staff of missionaries for the New Hebrides: for truly the harvest here is

plenteous, but the laborers are few. Mr. and Mrs. Geddie, after nearly sixteen years of hard incessant labor on this island, are about to pay a visit to Nova Scotia, with the view of recruiting their health and awakening a deeper interest in behalf of this group.

But some may be disposed to say, What has been accomplished by all this expenditure of men and money,—all this waste of life and labor? To a superficial observer the results might appear very small; but to those who look deeper, the results, as a whole, are worthy of all the expenditure. On all these six islands a great amount of knowledge and experience has been gained, which will be of great advantage in future operations. On every one of them deep impressions in favor of Christianity have been made. On all of them we have a native agency more or less numerous. On Erromanga we have a few church members, and a considerable number who profess Christianity and meet every Sabbath for public worship. Within the last few months there has been a decided reaction there in favor of Christianity. We have two teachers and their wives from this island residing on Erromanga. They have written to us lately, requesting us to send the other four. On Fate we have a church formed, containing about thirty members, and about 200 who profess Christianity and maintain the worship of God. On Fate they have never had a missionary residing among them. The work has all been accomplished by native teachers from Samoa and the Hervey Islands; latterly natives from this island have gone to their assistance. The John Williams visits all these islands once a year, and we co-operate with the agents of the London Missionary Society.

On Ancityum, for years past, the whole population has been under Christian instruction. War, murder, cannibalism, the strangulation of widows, and infanticide: all the cruelties and all the abominations of heathenism have passed away. Peace and quietness are everywhere enjoyed; life and property are as secure as in any part of Christendom. It is little more than thirty years since the first ship was seen on the shores of Ancityum. The natives thought it was a *natmas* or god. A white man was put on shore and left; for what cause is unknown. He was carefully scrutinized, then killed, cooked, and eaten. When the first vessel came to anchor, after grave debate on the part of the natives as to what was to be done, a party of the most courageous spirits set off to the vessel in a canoe, bearing as an offering cocoa nuts, bananas, and taro. As they approached the vessel, they saw the men on board smoking tobacco; it was a practice utterly

unknown to them, "Sec, sec," they said to one another, "these are the *natmasses* of the sun. they are all eating fire!" Now, however, Christianity and civilization are advancing as rapidly on this island, in proportion to the length of time they have been introduced, as they are doing in any of the Christianized islands of the Pacific. The sabbath is a day of unbroken religious rest. Family worship night and morning is universal. We have about sixty schools, taught by native teachers, at which the whole population are learning to read, and a large number to write and cypher. The whole of the New Testament, and several books of the Old, are now printed and in the hands of the natives. We have about 400 church members on the island; each missionary has a session, consisting of a good staff of elders and deacons. At the half-yearly communion at Mr. Geddie's station, five weeks ago, there were present three missionaries, twenty-five elders and deacons, about 300 communicants, and a congregation of about 800. At the communion at my station, a month before that, I admitted forty-four new members. None, however, had been admitted for a twelve-month before. On our return, Mr. Copeland had a class of candidates, containing upwards of fifty, meeting weekly for instruction. Of these the session were unanimous in admitting forty-four. The rest were detained for further instruction, and a longer trial of character. The attendance upon both churches and schools is remarkably good; better in proportion to the population than I have ever seen it.—The prospects of the mission on this island are altogether very encouraging; the severe trials through which the natives have passed have not shaken their faith in the truth and power of the Gospel. They were never as a whole, more attentive to the means of grace than they are at present, or living apparently more under the influence of God's Word and Spirit.

In August last we received 2000 copies of the Ancityum New Testament, sent out by the British and Foreign Bible Society. We lost no time in letting the natives have access to the Testaments; upwards of a thousand copies are already in their hands; and they are reading them with great interest. As they are being paid for, not by individuals, each one for himself, but by contributions from the entire community, we have done with the Testaments as we have done with all our other books—we have distributed them by merit: we have given them to the best readers first, and only to those who can read tolerably well; we make them prizes to be contended for, but prizes which every one may of tain.

The natives have as yet no money, but they give willingly of what they have.—

We have introduced the cultivation of cotton this year; and we at one time thought of making them pay for their Testaments from their first year's cotton crop; but to say nothing of the fact, that it will be nearly a twelvemonth before that can be in the market, I found, on our return to this island in July last, that the natives were collecting and preparing a large quantity of arrowroot, as a contribution to the mission, and there was also a quantity lying over from the previous year. In all the circumstances of the case, we advised the natives to appropriate this as part payment for their Testaments. It has been prepared with great care, under the superintendence of the missionaries, hence we can warrant its being *genuine*. We are very desirous that the natives should pay for the whole of the Testaments, and that their arrowroot should be sold to the best advantage. We are consigning it to earnest friends of our mission in different parts of Australia, New Zealand, and at home. We are sending off just now about 6000 lb.

The cotton enterprize promises well; the natives are taking up the cultivation of the plant with much energy. There is not a settlement on this island in which there is not more or less planted. Cotton is indigenous to this island; it grows the whole year round, and yields two crops in the year. We have been supplied with the best foreign seed from Manchester. The seed sown in July and August is not only in blossom, but is fast opening its snow-white silky fibres to the sun. The season, too, has been very propitious; the earth, with natural fondness, opened her soft, warm bosom to receive the feeble nursling; the paternal sun smiled most lovingly on the timid, trembling exile; and the genial skies shed copious tears of sympathy on this forlorn but promising stranger. Under these fostering influences, it is fast growing up into loving favor, and is becoming the admiration of the whole island. The fact that it is coming so fast to maturity, and promising such a speedy return, is giving very sensible support to the rather weak and faltering faith of the planters.

When fully Christianized, but not till Christianized, the commercial value of these islands will become great. The present island trade is doing little or nothing to benefit the natives or develop the resources of the islands. In most cases it is doing the very opposite; it is carried on at great risks; it may enrich a few individuals; it has done so; but it is doing nothing for the general or permanent interests either of commerce or humanity. These islands are totally unfit for colonising purposes: the climate is unhealthy, and there is no extent of unoccupied land.—But as far and as fast as the natives are

Christianized, they will cultivate and sell cotton, coffee, arrowroot, cocoa-nut oil, oranges, and other tropical productions, and purchase manufactured goods in return. What has been done on one island may, with the blessing of God, be as soon and as effectually done over the whole group, if the missionary agency and the money power are supplied to the requisite amount. If we take the whole history of the South Sea Missions as the basis of our calculations, we find that on an average every missionary sent forth to these islands gathers in 2000 converts, 200 of whom are church members; and every 100*l* expended on these missions supplies the money power requisite for bringing 100 heathens to the profession of Christianity, ten of whom will be members of the visible church. In the face of all these facts, we do trust that the Churches of New South Wales and of all Australia will awaken to a full sense of the obligations resting upon them, to extend the knowledge of the Gospel among these benighted and degraded, but hopeful islanders. They and others responded nobly to the first appeal made in behalf of this group; but we hope that this will be simply an earnest of general, sustained, and permanent efforts to bring the multitude of these isles under the dominion of Him who is the Prince of Peace, and the Author of eternal salvation.

ANEITYUM, Dec. 1863.

SYSTEMATIC GIVING.

The following is an abstract of the report of the Committee on Systematic Beneficence, submitted to the Synod of the Presbyterian Church of the Lower Provinces, at their recent meeting in Pictou:

“That in accordance with the instructions of the last Synod they had printed and circulated ten thousand copies of their last Report; that marked progress is being made within the bounds of the Synod, both in giving *systematically* and also in *proportion* to income; that the Presbytery of Halifax takes the lead in this progress, while Chalmers' Church, Halifax, is mentioned as deserving of special notice, having raised over £100 for schemes of the church, after punctually paying the stipulated salary of £300 to their own pastor; the congregations of Nine Mile River, Newport, Shubenacadie and North Cornwallis were named as making praiseworthy efforts in the same direction; that although

some Presbyteries and many congregations have not given the subject that attention which its importance demands, yet, upon the whole, the progress already made is such as to encourage and stimulate the Committee to further exertions, and to indicate what the happy result would be if all did their duty faithfully and vigorously in the matter."

The following recommendations of the Committee were approved by the Synod, and the Committee directed to carry them out:

1. That Presbyteries be required by this Synod to see that every Kirk Session within their bounds bring this subject of systematic and proportionate giving before their congregations; that special Presbyterial deputations be sent to congregations whose Kirk Sessions may be remiss in the matter; and that at Presbyterial visitations members of Presbytery be directed to inquire diligently into the efforts put forth by the minister and other office-bearers in reference to this matter.

2. That the Committee be authorized to procure and distribute 1,500 copies of a pamphlet issued by the Systematic Benevolence Society of Great Britain, being a lecture by Principal Candlish on 2 Cor., 8th and 9th chap., and a paper by Dr. Cather on the principles and history of that Society,

REPORT OF COMMITTEE ON SUPPLEMEN S.

The Committee of Synod on the supplementing of weak congregations beg to offer the following Report:

It has been their object, in the first place, to obtain as accurate information as possible of the strength of the congregations applying for supplement. This course was deemed necessary to prevent any from so abusing the liberality of the Synod as to cause dissatisfaction among the other congregations. At the same time your Committee cannot recommend with the same cordiality all that are put forward as congregations needing supplement. In some cases there would be no need of such assistance, were the liberality of the congrega-

tion equal to its ability. To these, therefore, it is granted more as an acknowledgment of the claims of the minister to support than of the congregation's right to receive such assistance. It is also hoped that the grant may be accepted as an intimation of the Synod's unwillingness that faithful devoted servants of Christ should suffer want while engaged in the service of their Divine Master, who has said, "the labourer is worthy of his hire," and "they that preach the Gospel should live by the Gospel."

Most of the congregations that were supplemented last year are still on the list. A few have been dropped; but as many others have been added. Some of the congregations obtained the grant for last year under certain conditions. These conditions we find have in general been fulfilled; and it is hoped that these, finding they were able to do more than they had done before, will still aim at higher attainments—thus eventually relieving the Synod from the necessity of continuing to grant to them any portion of the general funds of the Church.

The following congregations are still recommended as needing supplement:

1st. *Annapolis*.—That congregation is very small, and seems to be making considerable effort. Hitherto they have received £50, on condition of their raising £100. The grant is still continued under the same conditions as before.

2d. *Clyde River and Barrington*.—The supplement promised to this congregation has been £25. It is still continued on condition of their raising £100.

3d. *Laurencetown*.—£20 was granted to this congregation for last year, coupled with a recommendation to the Halifax Presbytery to use their best efforts to secure a competent salary for the minister, independent of the supplement. Your Committee do not find, however, that any very decided effort has been made by the Presbytery. At least there is not such improvement as would warrant the withdrawal of the usual grant. It has therefore been allowed for another year. The sum is £20.

4th. *Sheet Harbour*.—Your Committee recommend that this congregation receive as last year a grant of £30.

5th. *Bridgewater*.—Your Committee for various reasons recommend the continuance of the supplement—£12 10s.—for another year.

6th. *Parrsboro'*.—This congregation had a promise from the Presbytery of assistance for a few years, provided they would raise £100. Your committee have therefore granted to them £20, on condition that they comply with their engagements to the Presbytery.

7th. *Harvey, N. B.*—This congregation, your Committee believe, is fully able to support their minister without any aid from the general funds of the Church; but for various reasons we have agreed to allow them £10 for another year.

8th. *Buddeck*.—The Committee have agreed that this congregation receive for another year £14, on condition that the congregation raise £100.

9th. *West Bay*.—£20 granted as last year.

10th. *Brown's Creek*.—A supplement of £15, P. E. I. currency, is granted them on condition that they raise £110, which your committee believe they can do without any difficulty. Your Committee have however, felt a difficulty in granting the above, from finding that the congregation have not contributed to the different schemes of the Church. They do expect, however, that this neglect shall be remedied before the grant now specified has been paid over.

11th. *Woodville*.—This congregation is steadily improving. Your Committee have continued for one year more the former supplement of £20, P. E. I. currency.

12th. *Dundas*.—This congregation seems to have exerted itself with considerable energy, and seems to be in a healthy state, though still comparatively weak. Your Committee has granted them £20, P. E. I. currency, provided they raise in addition at least £70.

13th. *Little Harbour*.—This is a new congregation, and as it is made up of people who, it is presumed, have been taught the duty of supporting Gospel ordinances, it is not likely that it will long remain dependent on the H. M. Fund. Your Committee have granted them £15 for this year.

14th. *Plaster Cove and River Inhabitants*.—This, your Committee fear, is one of the congregations that is not sufficiently mindful of the injunction, "Let him that is taught in the Word communicate to Him that teacheth in all things." The congregation is very large, but the sum raised for their minister is miserably small. Your Committee feel that they should not be a burden to the Church, but at the present time they are unwilling to withhold what their minister needs, but has not received from them. They have therefore granted £20 for one year.

15th. *Goose River*.—From information laid before your Committee they conclude that probably a small sum may be ex-

pended with advantage in that congregation. They have therefore agreed to recommend a grant of £10.

Before closing their Report your Committee feel called upon to direct the attention of Synod to some points that have been pressed upon them while engaged in the responsible, difficult, and not very agreeable duties pertaining to the work before them.

1st. They fear that their suggestions for the guidance of Presbyteries, in reference to weak congregations, which were adopted by the Synod last year, have not received sufficient attention. There are, no doubt, reasons for this of which your Committee are not aware. But as respects the Island of Cape Breton one reason may be the smallness and comparative weakness of the Presbyteries. If the three Presbyteries in that part of the Church were all combined they would not be equal to the Pictou or Halifax Presbytery. And your Committee are of opinion that they should be so united.

2nd. Your Committee, looking to the heavy draft upon the funds of the Home Mission Board which must be made in paying the sums specified above, have been led to enquire whether some better arrangement might not be made for meeting such demands.

There are two ways in which the Mission Board might be relieved, viz: either by having a separate fund for this purpose, or by inducing some of our wealthier and stronger congregations to take under their immediate charge one or more of the weak and needy congregations.

Many considerations seem to recommend this last plan as peculiarly commendable. But your Committee refrain from embodying them in their Report.

It appears from the foregoing Report that some congregations that received supplement last year are not again recommended as recipients. Some of these are considered quite able to support their own ministers—and they have failed to comply with the order of Synod in reference to such congregations. Your committee have endeavoured to discharge their duty faithfully and without partiality, and they trust that the congregations receiving such supplement, will accept it as a token of the interest which our Church feels in them, and endeavour to advance in all that pertains to the well-being of a congregation—and particularly to acquire that degree of strength which will enable them to help others instead of being the recipients of such aid.

GEORGE CHRISTIE,
Convener.

THOMAS SEDGEWICK,
Secretary.

REPORT OF SYNOD'S COMMITTEE ON SABBATH OBSERVANCE.

Your committee, in view of presenting their Annual Report, have desired to be impressed with the importance of the subject committed to them by the high and respected authority of your reverend court. Sabbath observance is a subject of the deepest interest to every Christian, and presents the strongest claims on the attention of every human being. The spiritual and lasting benefits which flow from a due observance of the day of hallowed rest cannot be too highly estimated—cannot be too diligently and persistently sought. Frequently have the quiet hours of the Lord's Day been the means of inducing serious thought in the minds of the indifferent and the ungolly. More frequently have they, with their opportunities of holy meditation and privileged communion with God, been the season of reviving and enjoyment to the souls of Christ's peculiar people. This is the time which pre-eminently has been instrumental in deepening the traces of the divine image in their hearts. The cooling waters of consolation have also then flowed in refreshing streams into the smitten souls of the sorrowing and desponding. Committed as your reverend body is, in all its members, to the great work of caring for the souls of others, we ought all to keep impressively in view that the holy Sabbath should be so spent by all the members of our congregations, and by all who receive our instruction, in such a manner as to prepare them for the Sabbath of eternal rest.

How far do the members and adherents of the congregations under the supervision of the Synod, succeed in so keeping the Lord's day? What practices are indulged which prevent the attainment of this important object? What methods can be adopted which may successfully arrest these evils where they exist, and increase the beneficial observance of the Holy Sabbath? These are three questions which may well merit the consideration of your reverend court.

As to the first question, your committee believe that holy time is to a good extent spent in the manner indicated, especially by the more reflective and devoted members of the congregations. When the public ordinances of religion are dispensed, they generally receive good attendance,

and the respectful attention of the people. No doubt the hours of private observance are also profitably improved by a large majority. But your committee fear that many connected with the congregations of this Synod sadly fail in so keeping the Lord's day that they become more "holy in all manner of conversation." They feel that they have reason to fear that many, especially among the young, do not possess that deep realizing conviction of the direct bearing of the Sabbath on their eternal interests, which naturally results in so observing it as to promote their spiritual improvement and meetness for heaven. All are not so earnestly and actively preparing for heaven on that day, as they are in providing for earth on other days.

In reference to the second question, your committee cannot point to any new method of Sabbath desecration within your bounds. While some of the evil practices formerly adverted to by your committee have been remedied, others still continue their unhallowed course. Among these, "speaking their own words," is perhaps the most general outward violation of the Sabbath command. Friendly visits are also too frequently paid on the Lord's day. These things ought not so to be! Instead of loosing the bands of wickedness, they are more deeply imbedding the love of the world and the things which are in the world, in the hearts of those who indulge in such conversation, and pay such visits. Your committee again call attention to Sabbath desecration in Halifax. As the principal centre of population and seat of influence within the bounds of the Synod, it ought to be a model of Sabbath observance. But such is not the fact! They especially call attention to the fish market, open in Halifax on the mornings of the Lord's day. This is too glaring a violation of God's command to be allowed to continue without decided efforts at prevention. Little progress can be expected in the discontinuance of fishing as a sport on that day while the fish market is open, and legalized by custom, if not by "Act." Both those who supply the market, and those who visit it to make purchases, must be regarded by this Synod as systematically engaged in a positive violation of the fourth commandment. Their practice is most pernicious to themselves; it is vexing to the souls of the righteous; it is contaminating in its influence on others. The prohibition by law should terminate this practice in Halifax, just as Nehemiah commanded the gates of Jerusalem to be shut before the Sabbath.

In reply to the third question—methods to promote improvement—your committee suggest that the Synod direct the Prosbityery of Halifax to take up the question

of Sabbath observance in the city, and endeavor to obtain a legal enactment against the marketing referred to. The Presbytery of P. E. Island have successfully combated an evil of a similar nature, though not at all so bad, and have been instrumental in effecting a change of the week day markets, so that the Holy Sabbath might be properly observed by all coming from a distance to attend them. The Presbytery of Halifax can certainly make a similar attempt; and your committee cherish the hope that if wisely and earnestly made, it will succeed. They further suggest that all the ministers connected with the Synod be directed to preach to their people on Sabbath observance at least once a year. They might also frequently refer to it on other occasions, and give it due prominence in the devotional exercises of public worship, as a most important means of grace, as well as a positive commandment of the Most High. Preaching on the subject may, no doubt, be attended to in many cases already; but were the Synod to enjoin the practice, it would ensure more frequent and thorough pulpit instruction on the duty and advantage of remembering the Sabbath day to keep it holy. The young should also be carefully trained by parental instruction and example, to attend conscientiously to the public and private exercises of God's worship on His holy day.

The success which has attended the efforts of others to promote Sabbath observance, should encourage the Synod in its labors in this direction. Gratifying progress has been made during the year in the metropolis of the empire, especially among the cab-men of London. The success which the Head of the Church has graciously vouchsafed to our own efforts, should stimulate us in this good work in which we are engaged. Beyond all the encouragement given by the promises, made respecting the Sabbath in the Word of God, should nerve us with greater energy for increased efforts, and strengthen us to persevere in the holy soul saving and God glorifying cause of Sabbath observance. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

All which is respectfully submitted.

ROBERT LAIRD,
Convener.

REPORT OF THE COMMITTEE ON COL- PORTAGE.

For the year ending 30th June 1864.

To the Rev'd. the Moderator and Synod of the Presbyterian Church of the Lower Provinces.

Another year has revolved, and duty requires us to give our annual account of proceedings. Last year we reported the ample sources of supply, now opened up to us, both from Great Britain and the United States; and our desire to avail ourselves of them. In order to do this safely however, it was necessary that we should obtain support and encouragement from the church in general and the Synod in particular, without delay. We are not aware of any such system being carried on, in any part of the world without such assistance. We have therefore been looking with close attention and some degree of anxiety since giving in our last report, for that co-operation from the Synod, and the church which we think the system requires and deserves; and we have been again disappointed: for after very close observation as to the reception of our last report, and the subsequent financial assistance, and the present aspect of our affairs; we have been constrained to believe that, unless it be at our own personal risk and expense, it would be inexpedient for us to enlarge our supply. We exceedingly regret the unavoidable necessity of coming to this conclusion; as we never had before so great a source of supply, and the necessities of the church were as great as ever, if not more so; as the field of labor was enlarging. But as we had not the means we thought it most prudent, not to incur debt to the Synod and trouble to ourselves; we have therefore been diminishing these as much as possible in the circumstances.

But now another difficulty occurred, which we scarcely had, yet might have anticipated. As our stock diminished our sales became of course more limited, and consequently also the wages of the colporteurs on the "per centage system."—Hence some of them abandoned the field, and others only attended to it at convenient seasons. There were two cases also, in which we were for some time engaged in negotiations with fit and proper persons to act as colporteurs; but we failed in completing the necessary arrangements, because we were not able to hold out to them sufficient encouragement. Though desirous of entering the sacred service of the church, as they had the means of living to provide for themselves and those dependent on them, they could not see it to be their duty to sacrifice their present prospects, for any thing that we could offer them. Their

motives we have no reason to believe were mercenary, only they believe as we also do, "that the laborer is worthy of his hire;" and if we could not hold out to them a fair remuneration for their services, they felt at liberty to go and offer them elsewhere in the same line. Hence one of them at least is engaged by the "American Tract Society," at a salary of £62 10s. per annum, clear of all expenses. The "percentage system" though it has realized that much at times to colporteurs, yet as it is fluctuating and uncertain, a stipulated definite sum is generally preferred by those so employed; and we cannot blame them for it.

We have sometimes lately by way of experiment, engaged them for a limited time at about the same rate of fixed wages. The result has varied, in their favor or in ours according we presume to the locality in which they have labored; but the risk seems to be too great for us to employ them so all the time, without more support than we have yet received.

The "American Tract Society" has several agents now in the field, and even the "Presbyterian Board," has had one or more within the bounds of our church, and we should wish them all good speed; for if we have not means or energy to carry on the work, better a thousand fold that they should come in and occupy the ground than leave it open, as it was twelve years ago. Then light and immoral literature was coming upon us like the Bay of Fundy; and the same would be the result now if the field be unoccupied and left open to the operations of human nature.

Finding it thus difficult if not impossible in our circumstances, without capital or adequate support, to make the business any longer self-sustaining; especially since we have had opposition or co-laborers to contend with, we have directed our attention during the last year as much as possible to diminish the debt. This was the more necessary as we had a taste for the first time, of the punctual manner in which business is done in Britain. One of our accounts there being a little over due, we were notified that a bill had been drawn upon us for the amount. It was not large, yet it arrived before we were prepared to meet it, and therefore, to save our own credit and that of the Synod, we had to borrow the money from a friend, two of us giving our joint note for security.

Last year we reported our liabilities at £148 14s. 5½d., and our assets at £236 10s. 0d., which after allowing one fourth for sale, would still leave a margin for contingencies. Since then we have been enabled to reduce our liabilities to about £100.—This debt and this stock to pay it, are all that remain of our 62,000 volumes which we have circulated during the last twelve

years, at the cost of about \$20,000 currency. A fair proportion also, probably at least one tenth of the whole, has been given gratis to the poor in the form of tracts, small books, testaments, as their circumstances seemed to require.

This bird's eye view of our business seems to reduce it to a very small compass, and yet it would be much easier and more agreeable to carry it on with, than to close it up without any assistance, because as already stated, the difficulty of selling increases as the stock diminishes. Hence we are yet doubtful if we will be able to square up without some help. As in duty bound therefore, we state our case candidly to the Synod, and await your decision and instructions, trusting that you will see the necessity and propriety of affording us the means of carrying out these instructions.

The form in which assistance would now be most efficient, would be either the guarantee of the Synod for the salaries of say two or three colporteurs, placing them on the same footing as our catechists; or contributions from the people to the amount of say half their salaries, trusting under Providence to their sales for the other half.—This would divide the risk between the Synod and the colporteurs, and greatly relieve the committee. With this assistance in either of these forms, we could no doubt carry on the business very extensively and efficiently, and without personal risk and anxiety. Thus the best publications to be had either in Britain or the United States, could be brought to the doors of all the members and adherents of the church, and other enquirers, at a reasonable rate, at least once a year. The ministerial, congregational, and sabbath school libraries, could be conveniently replenished. We have already had several applications of this kind which we were unable to supply, in consequence of our diminished stock; and if we are not enabled to renew it, many more may be disappointed, and like others of which we read, regret the loss when it is too late to apply the remedy. In the mean time, and to avoid if possible such an unfortunate termination of our labors, contributions will be gratefully received from generous congregations and liberal individuals, in aid of this scheme, and the proceeds appropriated to the removal of the above mentioned obstacles to our further progress and success, which by the blessing of divine Providence we hope and pray may be yet greater than ever.

All which is respectfully submitted by the committee of colportage.

JOHN I. BAXTER,

Convener.

P. S.—The distant members of the committee, especially those lately appointed,

viz.: Hon. K. Henderson, P. E. Island, Rev. Messrs. J. McKinnon, for Picton, Robert Murray for Halifax, H. B. McKay, for Tatamagouche, James Ross for Richmond, K. McKenzie for Victoria, and D. McLeod for Cape Breton, are hereby respectfully reminded of their duty, to bring the recommendation of Synod "for a collection from our churches to relieve the committee from difficulties," before their several Presbyteries as soon as possible, and communicate the result to the subscriber, that we may regulate our winter supply of books and colporteurs accordingly.

JOHN I. BAXTER,
Convener.

Book Notices.

THE GOLDEN CENSER. Thoughts on the Lord's Prayer. By John S. Hart, L. L. D. Philadelphia, Presbyterian Board of Publication. (Small 12 mo. pp. 144.)

This work consists of meditations on the various portions of the Lord's prayer. We cannot have too many expositions of that wonderful summary and rule of supplication. The present is not an elaborate treatise on the subject, but it is well fitted to aid the devotional in their use of that inspired pattern of prayer. The work is got up in elegant form, in antique binding.

DIAMONDS RESET. By Nellie Graham. Same publishers. (Small 12 mo. pp. 192.)

This consists of a number of religious narrations, all of an interesting character.

LETTERS TO THE YOUNG. By Maria Jane Jewsbury. Same publishers. (Small 12 mo. pp. 232.)

These letters treat on some of the most important subjects that can engage the attention either of young or old—such as "the Bible," "Religious depressions," "Religious convictions," "Self-cultivation," "Emotion and excitement," "A state of religious declension," "the character of Christ," &c. The work, in fact, consists of a series of brief essays on these and similar important topics. It is particularly suited for educated youth, and we humbly recommend it.

We have also received a number of the Boards "Series for Youth." We notice the following:—

THE OLD PARSONAGE, or recollections of a minister's daughter. (18 mo. pp. 236.)

This is a sweet picture of ministerial life in a rural district in one of the Middle States, depicting not only the joys and sorrows of the pastor's family but the lights and shadows of his work, the various characters with whom he was called to deal, the prudence and faithfulness with which he labored, and the encouragements and disappointments with which he met.

GRACE ABBOT, or the Sunday tea party. (12 mo. pp. 144.)

THE THREE HOMES, or three ways of spending the Sabbath. (18 mo. pp. 216.)

Each of these little works presents an impressive plea in favor of "remembering the Sabbath day to keep it holy."

THE WONDERFUL STONE, or the curse turned into a blessing. (18 mo. pp. 284.)

This volume is designed to show the happiness of religion and how it sweetens life through its endless vicissitudes.

LIFE AND LIGHT, or every day religion. (18 mo. 216.)

Contains valuable instruction on a very important subject, the application of religion to the daily duties of life.

THE YOUNG RECREANT, or under which king. By Sarah Myers. (18 mo. pp. 216.)

A delightful story giving the history of a young soldier, who having been savingly converted became first a colporteur and afterwards a missionary of the cross.

KATE STANLEY, or the power of perseverance. (18 mo. pp. 200.)

WALTER AND ALICE, or the mother's prayer answered. (18 mo. pp. 179.)

Written in a pleasing style. The young will do well to ponder the lessons they contain.

WALTER AND THE PRIZE, and other stories. (18 mo. pp. 144.)

THE SUNBEAM and other stories. (18 mo. pp. 144.)

Each of these contains a number of short stories, conveying the soundest instruction in a manner to attract the minds of the young.

STORIES FOR ALL SEASONS. (18 mo. pp. 144.)

Illustrative of each month in the year and drawing lessons of spiritual wisdom from the changes going on in nature during the revolving year.

LESSONS IN FLYING for our home birds. (18 mo. pp. 164.)

This book has a somewhat fanciful title, but its contents are useful and valuable.

EVENING SACRIFICE. By the Rev. J. Smith, Cheltenham. (32 mo. pp. 68.)

MORNING SACRIFICE. By the same. (32 mo. pp. 68.)

Two sweet little manuals for private devotion.

IRISH STORIES. Good and bad names. The little girl's first holiday. Terence Moran. The three penny Omnibus. Philadelphia, Presbyterian Board of Publication. (18 mo. pp. 287.)

These are Irish stories of common life. They exhibit cases of individuals of the lowest walks of society rising by exertion, to posts of usefulness and respectability, and illustrate the results achieved by a course of honesty and perseverance in doing right.

THE SCHOOL DAYS of Jennie Graham. Same publishers. (18 mo. pp. 180.)

KATIE SEYMOUR, or how to make others happy. Same publishers. (18 mo. pp. 231.)

These books afford a beautiful and impressive exhibition of religious principle in young christians.

AMEY'S NEW HOME, and other stories for boys and girls. Same publishers. (18 mo. pp. 216.)

RAYS OF LIGHT from the Sun of Righteousness, or instructive tales for Youth. Same publishers. (18 mo. pp. 216.)

GOOD FOR EVIL, and other stories. By Nellie Browning. Same publishers. (18 mo. pp. 135.)

This consists of a number of short narratives written in a lively and impressive manner, fitted both to interest and instruct the young.

THE SPENSERS, or chronicles of a country hamlet. (18 mo. pp. 396.)

This is a story of English rural life, giving most affecting descriptions of the ignorance and degraded condition of the population in many country hamlets at the

beginning of this century, and showing the success of efforts made by benevolent persons, to promote their social and spiritual amelioration.

PASTOR'S BIBLE CLASS, or familiar conversations, concerning the sacred mountains. Same publishers. (18 mo. pp. 214.)

An interesting account of the principal mountains mentioned in the sacred volume with an illustration of the principal events connected with them, together with an enforcement of their leading lessons. The book cannot fail to be useful.

POOR NICHOLAS, or the man in the Blue Coat. By Mrs. Sarah A. Myers. Same publishers. (18 mo. pp. 316.)

THE RAILROAD BOY. By the same author. (18 mo. pp. 180.)

These are both tales of German life, the scene of the first being laid in Bavaria, during the period which succeeded the thirty years War, the last in Berlin during the Revolutionary period of 1848. The main incidents of both are said to be true, and the work not only contains faithful sketches of humble life in Germany, but are replete with religious instruction.

AUNT BETSY'S RULE, and how it worked. Same publishers. (18 mo. pp. 316.)

The object of this little work is to show the necessity and benefits of training children to obedience and industry. It illustrates the truth, "Train up a child in the way he should go and when he is old he will not depart from it," and both parents and children may be the wiser by studying its lessons.

ALICK AND HIS BLIND UNCLE. Same publishers. (18 mo. pp. 144.)

MATTIE'S STORY, or the blessing of the pure in heart. Same publishers. (18 mo. pp. 116.)

THE EARLY WATER MELONS, or Alick never a friend of the truth. Same publishers. (18 mo. pp. 144.)

All valuable additions to the "Series of Youth," published by the Board, and worthy of a place in our Sabbath school libraries.

WHAT IS SAVING FAITH. By Rev. C. S. Robinson, Brooklyn, N. Y. (18 mo. pp. 36.)

INFINITE LOVE and Endless punishment; or the infinity of God-love a warrant for the endless punishment of sin. By Rev. Isaac T. Brown. (18 mo. pp. 24.)

COUNSELS FOR THE SCHOOL ROOM, a plain talk to boys and girls. (18 mo. pp 48.)

These are small tracts in paper covers, the first two on some of the most important subjects of religion, which are treated in a brief but admirable manner, the latter on a different subject, but fitted to be useful in its place.

News of the Church.

Presbytery of Halifax.

The Presbytery of Halifax held meetings in Cornwallis and Kentville on Tuesday, Wednesday, and Thursday, the 13th, 14th, and 15th Sept. There were present the Rev. W. Maxwell, Moderator; Rev. Messrs. G. Christie, J. Cameron, W. Forlong, J. McLeod, J. McLean, W. Murray, H. D. Steele, D. McMillan, and D. S. Gordon, Ministers; and Cameron McDonald, John Burgess, John S. Newcomb, and Stephen Burgess, ruling elders.

The first meeting was held in the Canard Street Presbyterian Church on Tuesday afternoon and evening. The Rev. Thomas Cumming, who had been appointed to preach on the occasion, being absent, the Rev. John McLeod preached a sermon from Rom. viii. 9.

The afternoon sederunt, after the sermon, was employed in considering a call from the congregation of Windsor, addressed to Mr. Edward Annand, probationer, to become their pastor, as colleague and successor to the Rev. John L. Murdoch. After hearing the Moderator in the call and the commissioners of the congregation in support of it, and some reasoning, the call was unanimously sustained, and at a subsequent sederunt it was ordered to be transmitted to Mr. Annand.

The evening sederunt was devoted to the visitation of the North Cornwallis congregation.

On the following morning the Presbytery met in the Presbyterian Church at Waterville. And after sermon, by the Rev. W. Maxwell, from Luke xv. 2, proceeded with the visitation of the Presbyterian congregation of West Cornwallis, which occupied the whole of the sederunt.

At half-past six o'clock in the evening of the same day, the Presbytery met in the Presbyterian Church at Kentville, and after sermon by the Rev. John Cameron, from John xv. 11, proceeded with the visitation of the congregation of South Cornwallis, which occupied the Presbytery for nearly the whole of that sederunt.

On Thursday morning the Presbytery met in Kentville, at 8 o'clock, and continued till about 1 p. m. This sederunt was devoted to the transaction of ordinary business.

Reports of Missionary labours by Messrs W. Campbell, W. Stewart, E. Annand, and J. Lamont were read.

Mr. Stuart had labored in Bermuda in conjunction with the Rev. W. Thorborn for over a year, and his report was heard with much interest. The Presbytery expressed their cordial sympathy with Mr. Thorborn in his arduous labors and trials in his present charge. They also expressed their gratification at the highly satisfactory manner in which Mr. W. Stuart performed his mission there.

The Rev. W. Maxwell, the Moderator, was authorized agreeably to the appointment of synod, to solicit contributions for the widow's and orphan's fund, in the district of Cornwallis, &c., during this and the following week.

Mr. William Stewart was appointed to supply Windsor for the two last Sabbaths of this month.

The next meeting of the Presbytery is appointed to be held in St. John's Church, Halifax, on the 1st Wednesday of November, at 11 o'clock, a. m.

CORRECTION:—In our last No. we stated that the amount in the Foreign Mission fund was sufficient to pay the expenses of the New Hebrides Mission for two years. This statement was founded on the Treasurer's statement of the state of his account at the close of Synod, which shewed a balance in fund of over £1600. It now turns out that the salaries of the three missionaries sent out in the Dayspring, and their allowances for outfit amounting to £622 had not passed through the treasurer's hands. This will reduce the actual balance to about £1000. As there is a demand for about £100 for the John Knox, and as Mr. and Mrs. Geddie's expenses will have to be provided this year, the amount in funds will not do more than meet these and the current expenses of the present year.

We would also call attention to the diminution in the contributions to the Foreign Mission Fund during the past year. For the year ending 31st May, 1863, the Treasurer received the sum of £1144, of which the sum of £115 was a contribution from the Canadian Synod, leaving the

sum of £1029 as the contributions of the church. For the year ending 31st May 1864, the sum received was £778, being a diminution of £250.

OMISSION.—In the list of persons appointed to solicit contributions to the minister's widow's fund in the various Presbyteries, given in our last, there was omitted the name of the Rev. Thos. Sedgewick, of Tatamagouche Presbytery.

The Presbytery of Pictou will meet (D.V.) on Tuesday, 12th Oct., in Knox's Church, Pictou.

GEO. PATTERSON,
Phy. Clerk.

Religious Intelligence.

Missions in Egypt.

Dr. Wood, in a letter published in the Herald for June, referred to the mission of the American United Presbyterians in Egypt, as one of much promise. The *Christian Instructor and Western United Presbyterian*, of February 28, contains interesting extracts from letters from Cairo, and states that a special work of grace has been manifestly going on in connection with the mission. There had been several conversions in the girl's school, and "scarcely less interest in the boy's department, and in the congregation." A letter in the *Christian Work*, for April, presents a "brief sketch of the agencies of Protestant Christians among the natives of this long darkened land," most of which will be given here.

In Alexandria, the Americans have a zealous and devoted missionary, with a station and schools in a prosperous condition; the German deaconesses have a hospital for the sick, and endeavor to bring Christian influences among their patients as far as is practicable. The Church of Scotland has a school also in Alexandria, which, though the pupils are in great part Levantines, is open to natives, and probably receives a mixture of all nations.

In Cairo, there are the American mission, the German Brother's mission, the agent of the Moslem Society, and Miss Whately's Ragged School for Moslem girls. All these, though quite independent, yet are animated by one spirit, and looking on the differences of church forms, and minor arrangements in work, as trifles when com-

pared with their great object of bringing souls to the knowledge of Christ, they rejoice in each other's success, and are on the most friendly terms.

The American mission in some respects succeeded to that of the Church Missionary Society, which was the first Protestant effort in Egypt. It is now not much less than thirty years since the first missionary to the Copts set foot in Cairo. His task was attended with all difficulties which beset the pioneer in a new scene of action, and according to the idea then so prevalent, that the eastern churches might easily be induced to reform, he was charged rather to endeavor to improve the Copt people than to change their whole view and plainly show them their errors; and, above all, to maintain friendly relations with the priesthood, in the hope that these might be induced to undertake the improvement and reformation of the long corrupted church. This hope proved delusive, and though a certain amount of education was given to many scholars of both sexes, and several Copts became attendants on an evening class at the mission house, no such results as had been looked for took place, and at length the Society withdrew their mission entirely, on the resignation of their agent, the Rev. Mr. Liede, whose age and infirm health unfitted him for any exertions. The American mission had been settled for some time in Cairo when the English mission was broken up; but their success was greatly increased when the whole female school, and many of the former scholars of the boy's school, came to them from the "old mission house." The furniture of the old schools was very liberally placed at their disposal, and every aid their predecessors in the field could afford was cheerfully given. * * Their mission has steadily progressed year by year, and increased in its operations. They now possess a large house, given by the late viceroyn, and have a chapel, attended by a small congregation, (partly Copts, partly Syrians settled in Cairo,) some of whom are communicants and have openly professed themselves Protestants, and three schools—one for boys and two for girls—all well attended and flourishing. By pursuing a bolder and simpler course than that formerly attempted, and openly showing the Coptic people that their church is sunk in error, and urging them to throw off their shackles and come out of her, they both meet with more opposition and success. Latterly, the zealous and excellent Christian ladies who are teachers to the girls' schools, have had cause to rejoice over some dear young converts who have been led by the Holy Spirit to cast in their lot with the people of God, and who have in some cases had to bear persecution, but yet stand firm, and show by their lives that their conversion is real.

The German Brothers are from that association which sends out pious artisans, who devote as much time to mission work as is compatible with earning their subsistence, either in part, or entirely after a certain time. The regulations I am not fully acquainted with, nor how the system in general answers, but I believe the brothers in Cairo are very zealous and Christian men, who have been diligent in studying the language, so that though their mission is not of long standing (about three years, I believe) they can read the Scriptures to the people; they also have a small school for native boys.

The Moslem Society of London have for nearly two years employed an agent to preach and read among the Mohammedan population, a branch of Christian labour harder than any other in Egypt, and previously unattempted as a distinct work.

Many great and glorious works have had but a small beginning, and the Society were fortunate in finding an agent (a native of Syria, educated in the American mission) of no common degree of talent, and devoted in heart and soul to the Lord's work, and bearing a high moral and Christian character, who might say with Obadiah, "I, thy servant, serve the Lord from my youth."—Latterly this missionary has been assisted by a younger brother, who is employed by Miss Whately as agent for her school, and is supported by a private friend, in order that the Moslem agent may not have to struggle single-handed against the host of difficulties which beset his path. The want of a centre such as a mission-house or school affords, is felt as a hindrance to progress in the work; but considering the very short time the mission has been in Cairo, those who are well acquainted with the field of action, and with Mohammedans in general, indeed consider that it is a very hopeful as well as an interesting work, though it may be that a long time will yet elapse before the seed now sown will be reaped. God alone knows the times and the seasons; but it is cheering to know that his gospel is being brought before the blinded followers of the false prophet, and that though the missionaries meet with occasional persecution and much indifference, they do succeed in assembling hearers, and are frequently asked to produce the Scriptures and read. In the coffee-houses of the city especially, in the evenings and afternoons, they have audiences varying from twenty to even a hundred men, chiefly of the poorest classes, for it is the poorer coffee-houses that are most crowded, and where they find the most attentive listeners.

Our Mission in the Island of Elba.

It will be recollected that the mission in Elba, now comprising three flourishing stations, was established by our missionary

agent, Rev. E. E. Hall, of Florence, and has from the beginning been sustained by the funds of the American & Foreign Christian Union. We are happy to see in the London Bulwark the following very appreciative and just remarks concerning this work by Rev. Mr. M'Dougall, Scotch missionary in Florence, who has paid a visit to these stations, and writes the fresh, warm impressions of an eye-witness. The labourers there are a specimen of the Waldensian missionaries, of whom the first article of this No. speaks. Mr. M'Dougall says:

"About ten days ago I returned from a trip to the Island of Elba, where there are three flourishing evangelical congregations among the Italians. The folks at Rio Marino were opening their new place of worship, and happily free of debt, for they themselves began by contributing largely, in proportion to their circumstances, so that friends on the mainland felt it a pleasure and privilege to get donations in aid from Christians here and elsewhere. Out of our own land and the Waldensian valleys I never saw a more solid, genuine, and loving grace. Francesco Madiati, the sufferer for the Lord, who resides in Florence, gave a Bible some nine years ago, at Nice, whither he had been banished through persecution, to an Elban sea-captain, whose soul was converted through the perusal of the book, and who was the means, under God, of introducing the Gospel into the Island. I lodged in this captain's house, as there was no inn in Rio.—I never saw such manly, affectionate, large-hearted Christians. Their faith is of the primitive type. They have suffered much in their persons and families, but the victory has been won and the truth established, and not a few of their persecutors have been won over by their forgiving love. They and their apostolic young evangelist, Marchaud, who is a Waldensian pastor, are of one mind and heart, and are full of faith and good works. They hope next year to open another church for the congregation at Portoferraio, near to which is Napoleon's Villa.

RECEPTION FROM THE BRETHREN HERE.

They came out to meet us on our arrival, as Paul was met by the brethren, and, although we had never seen their face in the flesh before, they welcomed us dearly, entertained us most hospitably in their own houses, made us speak out the greetings of all the Churches of Christ we represented, and cheer them in their labours of love, and stir them up to still greater exertions. They shewed us their schools, than which nothing could be finer at home for system, behaviour, cleanliness, and progress. In short, for two joyous days they so won our hearts by all we saw and heard that when we parted on the shore to return home, strong men as we all were, it was with big tears in our eyes,

and our hearts full of emotions of gratitude for all his wondrous grace to these sturdy seamen. I assure you, if God but visit other parts of Italy as he has visited Elba, the question of Papal dominion will soon be settled, Italy will soon take rank as a Christian land."

Algeria.

[THE following incident illustrates the great importance of giving a pure Gospel to those nations where Christianity has been corrupted. When an individual is converted, he is at once prepared as a laborer, and ready to do efficient service in the cause of his Lord and Master.]

SUCCESSFUL LABORS OF A SPANISH EXILE.

One of the most remarkable efforts now carried on in Algeria is that among the Spaniards who live or travel in the country. A Spanish pastor reached Algiers in May, 1863. The Protestant Consistory granted him the use of his church at once, and on June 4th he preached to his countrymen for the first time. The hearers were few, but attentive and orderly. The pastor, besides preaching, received and made a good number of visits; he read the Bible, and distributed tracts, especially to the captains of vessels with whom he met. Appeals were soon addressed to him from neighboring localities, where they had heard of his services, and wished to know and participate in them. New services were thus originated, and in eight months three Evangelical congregations of Spaniards were founded in Algeria.

Not less interesting than this work is he who conducts it. As he has often told his story, we may repeat the substance of it. M. F. Ruett was born at Barcelona, of a Catholic family, and was destined for the bar. At the age of 22 he went to Italy to finish his studies, and settled at Turin.—He soon learned Italian, and, being a man of talent, he shortly became distinguished as an advocate. But one day, as he passed through a street in Turin, he was surprised to see a number of persons enter a house. Curiosity prompted him to go in, and he found a large room, which a serious assembly soon filled. Some inscriptions on the walls attracted his attention: "There is one God, and one Mediator between God and men, the Man Christ Jesus." "The just shall live by faith," and so forth. A man entered a desk (it was Pastor Meille,) offered a prayer, and delivered a discourse on subjects new to him. He left the meeting in a pensive mood; but went a second time, and a third time; more and more urged by the wants of his soul, he purchased a New Testament, read it with eagerness, and at

last besought the pastor to receive him into his church. After some months he became an evangelist in the service of the Protestant community at Turin.

Nothing indicated that he should quit this post, but the Lord had designed him for a more difficult field. A dream determined him to leave Italy. Twice he thought himself carried over snowy mountains, and borne by an irresistible force to an agitated crowd, which spoke his mother tongue. There, priests awaited him, and threatened him with violence; but, braving their anger, he preached the Gospel. This reiterated dream seemed to indicate to him the will of God. He left Turin and went to Barcelona, where, Bible in hand, he preached the good news of salvation by faith. The authorities interfered; he was arrested, cited before the Tribunal, and commanded to keep silence. No sooner was he released than he began afresh.—Again he was arrested, and with no better result. From the balcony of his house the bold champion of the Gospel preached Christ to his countrymen. This could not be endured. He was bound with cords like a bandit, and having been again dragged before the judges, he was this time banished from the kingdom—as a heretic. Exiled from Spain, he settled at Gibraltar. There were Spaniards there, and through them the truth might, perhaps, get access to the kingdom which excluded it. He was not deceived. One of his regular hearers was Manuel Matamoros, and it was from the preaching of the exile that Matamoros received the first germs of the faith for which he too was to be exiled. In 1863, M. Ruett had to leave Gibraltar for reasons unknown to us, and went to Algiers to commence the work of which we have spoken. There are, in all, from 130 to 160 hearers in the three places where he has established regular services. Many leave, it is true, but they carry with them good seed, which, we doubt not, will some day germinate in Spain.—*Ch. World.*

Theology of the Greek Church.

The Christian Review for April contains a translation of an authentic, as well as recent, explanation of the theological position held by the Eastern and Greek Church in relation to the leading points of difference with the Western or Romish Church on the one hand, and Protestantism on the other. The Greek Church claims to be the original ecclesiastical organization as constituted under the Emperor Constantine; and to hold by the decisions of the first seven General Councils, while it charges the Romish Church with the offenses of heresy and schismatic secession and usurpation. Its principal points of difference with the latter are

arranged under six heads: The Procession of the Holy Spirit from the Father only; the rejection of the doctrine of Purgatory; the Communion in both kinds; Tripple Immersion in Baptism; the use of Leavened Bread at the Lord's supper; and the Pope's supremacy. It professes to be anti-Protestant in holding to the efficacy of both Faith and Works in justification, the Real Presence of Christ's body in the Eucharist, the authority of Sacred Traditions and the Decrees of the Church, the rendering the Worship of Veneration to the Cross and Relics, the Obligations of Religious Fasting and Penance, the Seven Sacraments, and the Prayers for the Dead. The Eastern Church also allows the priest to marry, but forbids second marriages.—They allow no instrumental music in the churches. They administer the rite of confirmation and the eucharist to infants immediately after baptism. The ritual for worship includes one mass every Sunday.—Within the present century there is a great increase of preaching by the clergy. The catechizing of the young, and other means of instruction are very imperfect, but are steadily improving. The whole population connected with the Greek Church is stated at seventy millions, of which fifty are in the dominions of Russia, twelve in those of Turkey, four in Austria, one in Greece, etc.—The whole body is divided into ten branches, of which three have patriarchs at their head—Constantinople, Alexandria, and Antioch—the Patriarch of Constantinople having pre-eminence, which is not very well defined. The Russian and Hellenic branches are governed by synods, the remainder by councils of bishops. They all recognize the supreme authority of a General Council, but as no such council has been held for a thousand years, the actual unity is very indefinite. All the branches are affected by the progress of knowledge in the world, and most of them are putting forth efforts at self-reform and elevation. The marriage of the clergy has kept the Eastern Church from sinking to the depths of immorality which has existed in parts of the Latin Church. In Russia the circulation of the Scriptures in the vernacular tongue was carried to a considerable extent forty or fifty years ago, but it was afterwards prohibited, and has lately been resumed.—*Chris. World.*

Death of Alexander Israel Saphir.

This eminent missionary is gone. He was a Hungarian Jew of much learning and great influence. He desired to read Shakspeare in the original, and began to study English. This led him in 1843 to the newly established English Church in Pesth.—He was impressed by the truth and convert-

ed. His wife, two sons and three daughters also became Christians, and all united with the church. It was a blow to Judaism from which it has not recovered. Such was Saphir's influence among his brethren that his conversion led many of them to read the New Testament and come out from their darkness into the true light. Such was the effect of Saphir's simple Gospel preaching as to lead the learned Protestant clergy of Pesth to preach "the doctrines of grace" more clearly and pungently, and many have been added to their churches. The whole Saphir family has been a missionary family. The eldest son, on a bed of sickness in 1846, began a school for Israelitish children,—for fourteen years it averaged 800 scholars.—We have not space to go further into the interesting particulars of this most useful family, but they are a wonderful commentary on the eleventh of Romans.

Fireside Reading.

Death of a Babe.

The following touching description of the dying hours of an infant child is taken from a little book, recently published in Boston, entitled "Agnes and the Key of her Little Coffin," which we have seen ascribed to the pen of Dr. Nehemiah Adams, of that city:

"She was not quite one year old. I cannot venture to describe her. My heart swells and is ready to break at the thought of some sweet, touching feature, some winning way, the posture and motion of her hands or feet, her inarticulated noises with her lips, the pressure of her mouth against our cheeks, that being as far as she had advanced in kissing. Sights of her asleep, when her mother and I stood over her, lamp in hand, are as deeply stamped on my mind as views in the Alps. I could tell you every dimple which we detected as she lay on her back, a knee or arm disengaged from her clothing. All her mimicry of sounds and of motions, and her little feats, which astonished herself and made us shout; her morning bath, she a little image, with her very straight back, and splashing the water with her feet; and other nameless things, raise the question and leave it in doubt whether I wish there were more of them to remember, or whether it is well for me that she had been developed no more. Human bliss arrives at perfection as frequently in such scenes and experiences as when we have made calculations for happiness; indeed, we are never more happy than during the little, sudden tournaments of love with a young child, supplying them with

these inadvertent pleasures, will find in the retrospect that he was most happy when he least suspected it. To know when we have in possession the means of true happiness, and to rejoice in it, and feel satisfied is rare. Would that I had thought more of this when my little child was with me.

"Sometimes I looked at her with a feeling of awe. Mine, indeed, she was; but in what a subordinate sense! The perfect frame, that wondrous mind, that immortal destiny, often made me shrink into nothingness at the contemplation of her—feeling that God, in making her, had rolled a sphere into an orbit which is measureless, making it touch mine, but having a path of its own, which cannot be comprehended in that of another, and not even that of the earthly parent. I was glad that there was an infinite God to possess this treasure, and control it, for it was too much for me. My enjoyment of her was often overshadowed by these thoughts. Still she was to me a perfect joy. Her beautifully unfolding life left me nothing to desire.

"But the destroyer came. It had been an exceeding hot summer, and cholera infantum had begun to waste the little face and frame. We saw that she must die; we nevertheless maintained a cheerfulness of feeling which afterwards seemed to us unnatural; but no doubt it was kindly given to bear us through the trial. The last night she was put to rest her symptoms were favorable but early in the morning the nurse whispered to me that the child 'looked strange,' and she led my way to the nursery. The little patient lay with her hand under her cheek, her eyes were raised and fixed on the wall. I suppose that she was watching a show, and I spoke to her by name. She did not move, nor did she turn her eyes. I spoke again, and kissed her; it was in vain; the fearful truth flashed upon me that she was convulsed. We watched her till sundown, when she ceased to breathe.

"I fear that some of you will smile if I say she seemed to me the sweetest little thing that ever died; that as she lay in her last sleep no sight could be made so beautiful and touching; that the loss of a child never, probably, awoke such tenderness of love and such grief. Suffer me to think so, without debate.

"How can I tell you anything about the last sad scene at the grave? Enough to say that each of us kissed the sweet face; we gazed on her a few moments, while tears ran down; and some things were uttered, between speaking and crying, till at length her mother kneeled, and held her face near the little face for a few moments, without a sound, then drew the white embroidered blanket over the little thing, for it was a cold day; and thus the last. Now I lay me down to sleep' seemed to be said and heard.

I closed the lid. 'Lieeth down and riseth not till the heavens be no more.' What shall I have seen and known before I see this face again? That simple thing, the closing of the lid, what a world of meaning was in it! My thoughts were making a whirlpool about me, till my eye was taken by the nearer approach of a man in his shirt-sleeves and rough working garb, who respectfully seemed to intimate, 'We are ready, sir, when you are.' Oh must we, must we part? Must the grave have her!

"With an effort I said, 'Thy will be done.' I turned the key and took it out of the lock, and understood how every good man could have opened his mouth, at certain times, against the day of his birth.—We waited. In a few moments one more little mound grew up from the earth; the clods of the valley had become sweet to one more father and mother."

Universal Providence of God.

"The experienced disciple sees the most trivial incident entering into the counsels of God's all-grasping government. Is Kish to have his son made King to Israel. The straying of the beasts because they found the fence was low, or saw the herbage beyond it greener—brings the youth to the prophet who is to crown him. The woman of Samaria needs, as is her daily wont, to fill the urn at the well, and her unconscious errand is to meet, in that memorable day, salvation incarnate in that Messiah, whom the world has for centuries been expecting. Zaccheus climbs the tree from curiosity, the blind man sat by the wayside to intercept the passing traveller's gift, the lame man is brought to the Gate Beautiful of the Temple to win by the old spectacle of his distress the daily pittance of alms—and for all these the Gospel is waiting thus to meet and bless them eternally. Nothing is petty in God's government. So, too, how strange is the chemistry of heaven, that, from evil, extracts its own good and blessed ends. How many, and long-cherished, and murderous, must have been the grudgings of Joseph's brethren against the lad with the coat of many colors; but all their unbrotherly love, and Reuben's lie, and the Midianites, covetousness—all are to prepare for the feeding of Jacob and his household in famine, and to make way for the wonders of the liberation of the nation of Israel from the house of bondage.—Look at Pharaoh's obduracy and unblinking falsehood, as miracle after miracle wrests a fresh and larger promise from him in favour of the chosen tribes, to be afresh forfeited and falsified. How daring his defiance of Jehovah: but Jehovah sees the end from the beginning, and all this impertinence, so tantalising and exasperating to the Hebrews, is but the fore-ground of the picture,

in whose dim distance are seen, Egypt and her gods confounded, the Red Sea cleft, and the thundering Sinai, and the subdued and apportioned Canaan. Look at Goliath, and Saul, and Doeg, and Absalom, and Shimei, all mad against David's life; but all tributary, to his best interests. See, in later time, the school of Gamaliel, and the massacre of Stephen, and the letters of the High Priest, all fitting Saul of Tarsus to be a relentless prosecutor, a ravening wolf of the tribe of Benjamin, as successful as he is savage in this quest of the lambs of Christ's sheepfold. No! Man and satan so meant it. But God otherwise *disposed* what man and fiend *proposed*. His Rabbinic learning is for the Hebrew. His zeal in persecution is to seal the genuineness of his conversion and to guard his humility.—*Dr. Williams.*

Consecration to the Gospel.

It is said of George Whitefield, when asked whether he would found a denomination replied "No! Brother John Wesley may do as he pleases, but let my name perish; let Christ's name last forever! And this reply, we think, savors of true consecration to the work of the ministry. The whole business of the ambassador of Christ is to get the name of Christ—Christ himself—distinctly before the people. For Christ he preaches—in Christ he glories—from Christ comes his reward. To be sure, he is moved by pity for his fellow beings lost in sin. He would, as a matter of common benevolence, snatch them "as brands from the burning." And when they are snatched thus away, he rejoices in their rescue. But above and beyond this, is he moved with desire for the glory of Christ's great Name. He rejoices in honouring that by his *endeavours* to save souls, though ever so unsuccessful. He is ever more intent on snatching the name of Christ from the obloquy, shame, and humiliation to which it is subjected in this world, than in snatching sinners from perdition; though in the economy of grace, the former involves the latter, and thus he is the subject of a double exultant joy! His *own* name—no matter for that, though oblivion seize it. But the name of CHRIST—that he would write imperishably upon the Heavens. With his Lord's name written in his *heart*, it is enough for him, that his name be written upon his Lord's *hands*. He has a towering ambition; but it is all to immortalize Christ on the earth! You see him climbing the temple of fame until, above all human names he stretches himself to inscribe a name in emblazoned characters. And whose name is it? Draw near, look up and read it. Is it his *own* name? No, but *Christ's*! For, to himself he is ever saying, let my name perish; but let Christ's name last forever.—*Morning Star.*

What Prayer Is.

It is not, as we learn from the success of Jacob's prayer, the place that gives efficacy to the prayer, but the prayer that makes the place holy. It is not the oratory, as it has been alleged by some, that makes prayer, but prayer that makes an oratory—in a coal pit, or with the Alpine herdsmen, or upon the deck of the ship tossed by the gale, or on the eve of battle. The heart alone makes prayer, and prayer makes holy any place, and builds the oratory, and consecrates anywhere a church, a true church of the Lord Jesus Christ. Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it, anywhere, or in any place, at any time.—*Last of the Patriarchs.*

Turning the Tables.

"They tell me, Sir," said a good old Methodist lady to an East Tennessee colporteur, "that you are a Presbyterian."

"How did you find that out?" inquired he colporteur. "I am circulating the books of the Tract Society."

"Well," continued the good woman, "if you are a Presbyterian, I would like you to answer me one question, I have heard that the Presbyterians all believe that '*what is to be, will be.*' I want to know if it is so?"

"Why certainly," replied the colporteur. "Well, I wouldn't have thought any body could believe such as that."

"And pray madam," said the colporteur, "let me ask what you believe on this subject—perhaps you believe that '*what won't be, will be, and what will be won't be?*'"

The good old lady seemed somewhat puzzled, and went on with her knitting.

Boys! Do Right!

Never mind if you are laughed at when you do what is *right*. The time will come when those who do the *wrong* will be the sufferers. Thirty years ago, a little boy who was on his way to the Sunday school, was tempted by some boys to have a ramble in the woods on the Lord's day. He firmly replied, 'No.' That little boy is now a man, and has cause to thank God for earthly blessings and prosperity. God has blessed him. The Sabbath-breaking boys became men—a sorrow to their parents and friends, and a disgrace to their country.—The Bible says, '*It shall be well with the righteous.*' Boys! do *right!*—*Band of Hope.*

Synod Fund. Home Mission. For. Mission. College.

Bridgewater	1 12 6	5 0 0	1 3 8½	6 5 0
Annapolis	1 0 0	1 0 0		3 5 0
Clyde River and Barrington				
Rawdon		3 18 0		
PRESBYTERY OF P. E. ISLAND.				
Bedeque	2 15 0	0 18 4	18 3 11	5 17 6
Covehead			4 10 11	1 16 5½
Cavendish				
Brown's Creek	1 4 5	2 3 11		
East St. Peters	1 0 0	3 2 2	3 14 4½	2 11 6
Bay Fortune	1 0 0			0 5 0
Charlottetown, Free Church				
" Queen's Square				
Cascumpeque	2 10 0	3 0 8½		
Woodville	1 6 3	1 2 8	0 15 9	0 12 2
Princeton	2 3 9	11 3 8½	51 7 4½	7 11 0½
West River, and Brookfield	0 10 7½	1 2 6	2 5 10	
Murray Harbor	1 5 0	1 13 4	0 3 4	
Dundas	0 6 3			
Richmond Bay, East				
Strathalbyn	0 12 6			1 6 8
New London, North Side				
West St. Peter's			1 11 9	
St. John, New London				
Richmond Bay—West				
Summerside				
	1 0 0	1 7 0	5 0 0	3 0 9½
Tryon	0 1 8		0 18 4	0 1 8
Lot 14		0 16 8	4 3 4	0 16 8
PRESBYTERY OF TATAMAGOUCHE.				
New Annan	0 18 11½			
Wallace	1 12 0	2 0 6	4 10 0	1 10 0
Goose River				
River John	0 12 6	2 0 0	5 3 11	3 0 0
Tatamagouche	2 0 0	6 7 6	16 0 0	
Wentworth				
PRESBYTERY OF CAPE BRETON.				
Sydney		13 0 0	36 17 6	7 0 0
Boulardarie		1 7 6		
Sydney Mines				
St. John's, Nfld				
Harbor Grace, Nfld	2 9 0	2 6 6		4 1 6
PRESBYTERY OF RICHMOND.				
West Bay	1 0 0	1 2 6	4 10 0	1 0 0
Plaister Cove		2 6 7	7 8 1½	
Grand River		0 19 11	1 3 4	
Loch Lomond		0 8 0	0 8 10	
PRESBYTERY OF VICTORIA.				
St. Anns	3 0 0	4 0 0	6 0 0	1 0 0
Baddeck			0 6 4	1 1 9
Whycomagh				
Cape North		2 0 0	1 14 11	
Mabou	1 11 0½			
Middle River				
Malagawatch Settlement			3 1 3	
DONATIONS AND CONTRIBUTIONS FROM OTHER SOURCES.				
Missionary Meeting, P. E. I.		1 17 8½	1 17 8½	
A friend, per Mr. James Stalker		0 5 0		
Ladies Society, Dalhousie Mountain		1 0 3½		
J. S. McLean, Esq.		10 0 0		
A widow—Primitive Church, N. G.		0 15 0		
Capt. A. McDougall, Maitland		1 13 4	1 13 4	1 13 4
Juv. Missionary Society, Maitland		6 12 0½	8 8 0	2 14 5
Missionary Society, " "				1 5 0
Miss Fricze's S. School Class, " "				0 14 4½
Rockville, per Miss. Society. " "			8 5 9½	
A friend " "		5 0 0		
Charles Miller " "		0 3 9	0 5 0	

Synod Fund. Home Mission. For. Mission. College.

Mr. James Roddick.....	1 0 0			
A wellwisher.....	1 0 0			
Cymro—James Church, N. G.....	1 0 0			
Evangelical Society, Fish Pools.....	1 10 0		2 10 0	
A friend, per Rev. G. Roddick.....	0 4 4½		0 4 4½	
Half Bridge, P. E. I.....			0 3 4	
St. Peter's Bay and Suris, P. E. I.....	1 10 0			
Rev. Wm. Ross, P. E. I.....	0 14 6			
A friend to the cause per Rev. J. Bayne.....	2 0 0			
Leitche's Creek.....	3 16 0½			
Miss Rainy, per Rev. J. McCurdy.....			0 7 6	
1st Congregation 5 Mile River.....			1 5 0	
Synod Pres. Church, N. B.....			54 5 0	
Mr. J. McKean.....			0 10 0	
Bedford.....	0 6 0			
Wm. Ross, Pensioner, N. G.....			0 7 6	
A friend, per Rev. J. Cummings.....	0 2 6			
Mrs. Wm. McKay.....			0 3 6	
Collected by Rev. D. Morrison.....			77 8 2	
John Turner.....	0 1 10½		0 2 6	
Sabbath School at Ponds.....			0 7 6	
Conscience from Canada.....			0 12 6	
Dr. J. W. Dawson.....			5 0 0	
John Ross.....			0 7 6	
Dr. Jennings, Toronto, C. W.....			11 5 0	
Mrs. D. McNaughton, E. R.....			0 2 6	
Dr. Taylor's Church, Montreal.....			25 0 0	
Sabbath School children.....			6 5 0	
S. School Dr. Ormiston's Ch. Hamilton.....			5 0 0	
A friend, per Rev. James Bayne.....			2 10 0	
Mr. D. Ramsay Lot 14, P. E. I.....			0 16 8	
A friend in Canada.....			1 0 0	
Alex. Campbell, Big Glace Bay.....	1 10 0		1 10 0	1 0 0
W. H. W.....	1 5 0			
M.....	0 5 0		0 5 0	
A friend, Annapolis.....	1 0 0			
Mrs. Bissett.....	3 0 0			
Rev. Mr. Morrison.....			2 10 0	
Mrs. Morrison.....			2 10 0	
Juvenile Bazaar per J. Thompson.....			1 2 6	
J. McAllister, Moncton, N. B.....			3 0 0	
A young man.....			1 0 0	
P. Heffernan.....			1 0 0	
Daniel Murphy.....			0 5 0	
Thos. Reid—Maccan.....			1 0 0	
Ladies' Penny-a-week—Chipman, N. B.....			2 17 0	
	£118 3 6½	£428 7 9½	£788 1 1	£216 4 1½

NOTICES, ACKNOWLEDGEMENTS, &c.

The Treasurer of the Ministers Widows and Orphan's Fund, Presbyterian Church of the Lower Provinces, acknowledges the receipt of the following sums:—

Rev. P. G. McGregor, Halifax.....	\$20 00
“ James Fraser, Boularderie.....	20 00
“ Matthew Wilson, Sydney.....	20 00
“ H. McLeod, D.D., “.....	40 00
“ A. King, S.T.P., Halifax.....	40 00
“ Wm. Duff, Lunenburg.....	20 00
“ John Cameron, Nine Mile River.....	20 00
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Edward Smith.....	5 00
Richard Currie.....	5 00
John Gibson.....	10 00
James Thomson.....	4 00
James Crawford.....	4 00
J. Scott Hutton.....	4 00
W. F. Knight.....	2 00
Grant, Romans, & Co.....	20 00
R. T. Muir.....	20 00
James Scott.....	100 00
Duffus & Co.....	100 00
Thomas Bayne.....	100 00
Wm. Stairs.....	100 00
C. D. Hunter.....	100 00
Thomas Fenerty.....	40 00
G. Alexander.....	10 00
Mrs. Tupper.....	20 00
D. Henry Starr.....	10 00
W. H. Neal.....	5 00
James Thomson.....	20 00
William Murray.....	40 00
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Peter Brown, seun.....	5 00
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W. J. Beck, Antigonish.....	5 00
Robert Creelman, Upper Stewiacke.....	1 00
Wm. Archibald, Musquodoboit.....	4 00
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James McCurdy.....	4 00
Matthew J. Archibald.....	4 00
Joseph Bruce.....	4 00
William Hay.....	3 00
John D. Tupper.....	2 00
Mary Jane Archibald.....	1 00
Alexander McCurdy.....	1 00
A. Forrest, M.D., Halifax.....	10 00
Mrs. Henry, Antigonish.....	8 00
Miss Downie.....	5 00
Mrs. Murphy.....	2 50
Mrs. McDonald.....	1 00
H. McDonald, South River, Antigonish.....	40 00
John Ross, Blue Mountains, Pictou.....	1 00
Donald Campbell, 1st.....	1 00
Donald Campbell, 2nd.....	0 50
Robert Chisholm.....	4 00
John Chisholm.....	4 00
Amount collected during last summer.....	3 30
Collected at River John.....	4 80

\$1805 10

HOWARD PRIMROSE,

Treasurer.

Pictou, 12th Sept., 1864.

Monies received by Treasurer, to 20th September, 1864.

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A friend to Missions per Rev. Mr. Falconer,	£0 8 4
A friend per Rev. J. Geddie,	5 0 0
Evangelical Soc'y, Eish Pools, E.R.,	2 10 0
Little Harbor Congregation,	3 3 9
Lower Onstow Benevolent Society,	2 0 0

HOME MISSION.

Lower Onslow Benevolent Society,	2 0 0
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SEMINARY.

Lower Onslow Benevolent Society,	2 0 0
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The £11 12s. 8d. and £7 2s. 2d. in Home and Foreign Record, page 222, second column from Stewiacke, should have been credited to Middle and Upper Settlements Musquodoboit.

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