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THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY. 1868.

PROGRESS OF THE REDEEMER'S KINGDOM DURING THE PAST YEAR.

Much of the work of Christ is necessarily hidden from the eye of man. The good seed germinates in the darkness; and it lives and grows perhaps long before we can see any evidence of vitality. But there are signs of progress and of retrogression in Christian work, concerning which we can hardly be mistaken. We dare not indulge in statistics of true conversions. We do not presume to search the heart. Still less would we sit in judgment on this and that branch of the universal Church, and venture to say that one is doing its duty while another fails. Our field of observation is simply external: if we judge the tree we judge humbly by its fruit, bearing in mind all the while how liable we are to

Looking at England, we cannot speak of much progress. A stupendous revolation is certainly going on, and the forces of truth and error were never in more exasperated conflict. The traditional Protestantism of the Established Church has been assailed by rationalism and Romanism, both from within and from without. The traitor and the open foe are alike active. Colonio is still the legal Bishop of Natal, but a voluntary Bishop has been appointed by the ecclesiastical authorities, so that now there is actual and formal schism in the English Church. We do not venture to predict how far it may extend; but it certain that to a large proportion of the people Emstianism is becoming more irksome every year, and that Church independence

has an unusual number of ardent advocates. Ominous, indeed, are the conflicting movements now going on within the Church of England—Rationalism, Ritualism, rank Popery, rampant Infidelity, and covert Atheism; but withal the Gospel is faithfully preached in thousands of her pulpits, and within her pale are multitudes of the best of men. Happily Evangelical Dissent was never more healthy and vigorous; and the Presbyterian Church has exhibited unwonted vigour in London and elsewhere throughout the kingdom.

SCOTLAND has been the scene of remarkable triumphs of the Gospel among the sunken masses of the large cities, and also among the fishermen along the coasts. The Union movement was the most noteworthy feature of the Scottish ecclesiastical world. Latterly an earnest opposition has been organized in the Free Church which may retard if not prevent the Union. The appointment of Dr. DUFF as Professor of Evangelistic Theology is a sign of the times,-which shows the increasing importance attached to the evangelization of the heathen, and the due preparation of agents for the noble work. A vigorous Anti Patronage movement has at length sprung up in the Established Church.

IRELAND was the scene of increasing political and politico-religious agitation. The Establishment appears to be doomed to speedy overthrow, and the Presbyterian Regium Donum may have to be swept away with it. It is not likely that the spiritual life of either of these churches would suffer by the change.—Romanism has held its

own in Ireland with astonishing pertinacity. The Established Church has utterly failed as a mission church, and it seems highly probable that its success would be great as a "free" church.

Of the Protestant churches of the European Continent we can say but little. conflict between Rationalism and orthodoxy within the National Reformed Church of France, continues with great violence. Hitherto the advantage on every practical point has been with the orthodox. preacher who made no secret of denving the Divinity of Christ, has been expelled, and there is now comparative soundness in the pulpits. The Evangelical Church in its various subdivisions shows signs of vitality. The most noticeable evangelistic effort of the year in France was in connection with the Exhibition, where two and a half millions of Testaments were circulated. besides other portions of the Scriptures, and good books and tracts.-In Holland the basis of the national church has been widened so as to include all Protestant denominations; but we cannot venture to say that this is a movement in the interest of trute.—In Germany there is a contest between the High Lutherans on the one hand, and on the other the Reformed and Low Lutherans. The late war, and the consequent unification of the country, is not without its effect on the churches. The religious as well as the ecclesiastical world is in a state of effervescence. Hungary, and some other parts of the Austrian empire are stirred with strange new symptoms of spiritual life-reminding on-lookers of the great Methodist movement in England.

In the United States the last winter and spring witnessed extensive and powerful revivals. The increase in some churches was unprecedented; and California was visited with the first remarkable revival in its history. The same battle that is going on in England between Ritualism and Evangelical religion, is raging in the United States in the bosom of the Episcopal Church, threatening its destruction. In the Lutheran Church a similar contest is also going on.—The Methodists of the United States have signalized the hundredth year

of their existence on this side of the Sea by collecting the magnificent sum of SEVEN MILLIONS OF DOLLLARS for denominational purposes! The Presbyterians commenced a Union movement which is likely to prove successful, their Convention in Philadelphia having been one of the most remarkable gatherings of the age.— The American churches have done much during the year to elevate and christianize the freedmen of the South.

The Protestant Churches in the British Colonies generally show progress. There are now about three hundred Presbyterian ministers in Australia, and five hundred in British America. The Episcopal churches in the Colonies are generally learning to be independent of the Anglican establishment.

Let us now turn for a brief glance at the Papal world. We do not know where to note real progress on the part of Popery except in England and Scotland, and there chiefly among the degenerate portions of the aristocracy, whose minds had been prepared for perversion by High Church follies .- The contest relative to the temporal power of the Pope has been carried on with some wildly exciting episodes. Garibaldi marched to Rome, and he would undoubtedly have snatched the prize had not France interfered. While Italy is irritated to madness against the Pope, a spirit of servile lovalty has been manifested in other and far distant lands. Garibaldı and his followers denounce and reject the spiritual as well as the temporal power of their mortal foe, and it is remarked that now all Italians are Gazibaldians. Once more the Papal throne rests upon French bayonets, amidst the derision of Europe.—Evangelical work has made more than average progress during the year.-In Austria the Concordat has been a dead letter. Protestantism is tolerated; religion is free.—Spain is still legally closed against the Gospel, but doors of entrance have been found, and more evangelical work performed than during any one of the last twenty-five years. The same is also true of Portugal.

Reviewing the religious features of the year, we must not forget the great gathering of the Bishops and other ecclesiastics at Rome in May—and at Rheims in August—the Pen-Auglican Synod—the Nottingham Congress—the Evange!ieal Alliance meeting at Amsterdam—the Christian Association meetings at Paris and at Montreal. Nor must we everlook the very successful efforts made by churches on different sides of the sea to become better acquainted with each other by the interchange of deputies.

Foreign Mission work is at the same time atest of vitality at home and a means of growth abroad. How has last year left its mark on the Foreign field? Generally speaking, old missions have been sustained and extended, and new centres of light established. In China the labours of missionaries have brought forth more results last year than during the last ten years. In India it is noted that only one car of Juggernaut could be started at the festival of that end, and the one car could not be moved but a short distance. The beneficial influence of Christianity is extending far beyond its outward professors. In Madagascar, too, there is marked progress. All the great societies, such as the London Missionary Society, the American Board of Commissioners, &c., report increased receipts and extended operations. The missionaries of the Old School Presbyterian Church bare completed and published a Japanese Dictionary, which will afford great aid to fature labourers. A Bible House has been stablished in Constantinople.—Persecution assailed our Presbyterian brethren in Egypt. The storm is not over yet; it was truly disastrous; but it served at least to widen and intensify interest in the good work.

A most hopeful symptom is that while God is opening new fields for evangelistic effort, His Spirit is moving young men, students in colleges, to devote themselves to the work. There are now more than fifty students in American Presbyterian Colleges, candidates for Foreign Mission work. Another equally hopeful sign is that churches gathered in heathen lands are becoming self-sustaining, and also manifest missionary zeal.

Let us look at the world in the most hopeful aspect, still it is dreadful to think that an overwhelming majority of the earth's inhabitants sit in heathen darkness, far from the means of grace. When is this fearful mass of darkness and death to be pierced by the light of the Gospel? Oh, what a loud call to all who love God and man to be up and doing! The population of the world is increasing perhaps at a rate greater than Christian effort for the salvation of the world. How then can we overtake the stupendous task? God can help us: He is willing—He is waiting to do so.



THE YOUNG.

A work of immense magnitude and importance has to be accomplished for Christ on earth. The Kingdoms of this world have to be brought into subjection to Him who is King of kings and Lord of lords. The kingdom of Satan has to be over-The idols have to be broken, and the world's inhabitants led to sit at the feet of Jesus, clothed and in their right mind. The Young must be God's helpers in this He is preparing the way, vast work. ordering the battle, organizing victory. The Pope is trembling on his throne; his dependence is on the French army, and that stay may fail him at any moment. But while the Pope is in sore trouble, Popery was never bolder or more aggressive than now in Protestant countries. The young will very likely see the crisis of the battle between Christ and antichrist, if indeed we do not see it now. How carefully therefore should we train the young, in an intelligent, loving, faithful Protestantism. Then think what glorious triumphs of Divine grace in heathen lands are in the near future! The gospel is leavening, slowly but surely, the great nations of Asia, and the dark tribes of Africa. The Bible is printed and circulated in the languages most widely spoken by mankind. If the next quarter of a century should show progress in the same ratio with the last quarter, how much more bright and hopeful the aspect of the world !- Let us prepare the young for the heavy responsibilities and the glorious privileges awaiting them, in connection with mission work. God asks their help now, and He will need it all the days of their lives. Train them early to help the Lord in His battle with the mighty.

Physical science is making astonishing progress every year. Traders and adventurers are penetrating to the loneliest and most seeluded regions of the world. carry with them more or less of the light of civilization; they pave the way directly or indirectly for the bringer of Glad-tidings. The demand for the "Light" is increasing every day, and so are the opportunities for diffusing it. What must not the demand be in a few years! What must be the responsibilities of hose who are now young,who are attending our day schools, and our Sabbath schools, when the ends of the earth shall be brought as it were to our doors, by Railways, Steamers and Telegraphs, and when intercourse will be not only practicable, but inevitable. Parents and teachers should bear constantly in mind, the ever increasing work to be done for God, by each successive generation; and let the young be led early to do something,-to do what they can, be it much or little. The mind should be stored with correct knowledge, and sound doctrine. Feelings of charity, strong, pure and true, should be cultivated, and the hands should never be idle in God's cause-even the hands of the children.

The battle against Infidelity, Unitarianism, Universalism, and error in all its forms will very likely prove more arduous and dangerous in the near future than ever before. We, who are established in the faith, should carefully train our children, and the young committed to our care to fight this battle, and to encounter fearlessly all the assaults of the foe, however fierce, or frequent, and however crafty.

The children of our own Church should be well instructed in God's Word, and also in the subordinate standards of the Church. The shorter Catechism and the Confession of Faith should be more popular, even than they are among us. "Perilous times" are coming which shall prove our faith. Let us train an view of the day of trial, as the soldier does for the battle field. We do not know what may be in the womb of the future, but we know that no preparation can be better or more safe in every event,

than a loving acquaintance with God's Word, and a willingness ever to work for God. For there is nothing like honest labour in the Gospel field to curb the wild passion for speculation, and to strengthen "faith, hope and charity" by keeping the soul near to Christ.

If the we wish to see our children grow. ing up in the ways of peace, truth and virtue; if we wish to leave the world better than we find it; and if we wish that it should be still better after we shall have gone to our long home, let us do what in us lies to instil sound principles into their minds, and give them constant opportunities for exercising their hearts and hands in God's cause. Let them assist the poor: let them canvass for more scholars to attend the Sabbath School; let them collect for the Dayspring, or for any of the "Schemes of the Church." Encourage them to exercise the virtues of frugality and liberality, which must always go hand a hand. Teach them the necessity of showing forth their faith in Christ, and their love to Him by acts of self denial, and a never failing spirit of sacrifice, children who love Christ are the strength and ornament of the Church and the hope of the world.

MISSIONARIES TO JAMAICA.

Our readers are generally aware of the fact that the Rev. Thomas Downie, late of Antigonish, has accepted the charge of the old and flourishing congregation of Hampden, in Jamaica, and we think we are not mistaken in the opinion that the following remarks from the pen of our esteemed brother will be read with deep interest. Another of our clergymen, Rev. William Murray, recently of Cornwallis, has also accepted an appointment in the service of the U. P. Church, to labour in Jamaica, and has sailed, with Mrs. Murray and children, for their destination, since the issue of Mr. Murray was not our last number. only an earnest labourer in his congregagation, but an active and very useful member of our Church Courts, and we trust that the Great Master will open to him a wide door and effectual, and give him grace and

strength to enter an occupy with fidelity and zeal.

Notes on Jamaica.

FROM MR. DOWNIE'S LETTERS.

"Jamaica is at present in a depressed state commercially. It is not now the mine of wealth that it once was. Were one to medit all that was said on the subject, he would imagine that poverty prevailed from one end of the island to the other. Jamaica, however, is poor only in comparison with There is still a great its former riches. deal of business done, and there are still The many wealthy people on the island. lack among the coloured population, is enterprise and forethought. Many of the tegroes are industrious, but few of them eem to have the tact of turning their industry to the greatest advantage. Many of them are indolent, but idleness is not so common among them as is generally represented. I believe that one great evil here, is the ease with which they can make a living. They have no winter to provide tor, no fuel to seek, their clothing on week days is of the plainest and lightest description, although most of them dress very fishionably on Sabbath. For months they an live on mangoes, which grow in great sbundance on the trees, for months on brad-fruit, for months on gooseberries, which resemble in shape and taste the common pea, besides having a great variety of The trees here are always green, and each month produces a fresh polasion of fruits. Yet with all this abundance, the peasantry, taken as a whole, are porer than the people generally in Nova Stotia, where there is a winter of six months dumtion to contend with. Speaking of the fmits of Jamaica, I may say, many of them redelicious, but others are, to my taste at least, insipid.

"I am now settled at Hamden, seven miles from Falmouth, on the north side of Jamaica. The drive from Falmouth to Ilamden is a gradual ascent, and we are about 500 feet above the level of the sea. Ilamden is much cooler than Falmouth, which gain is much cooler than Montego Bay. The last mentioned place is shut in by the Bay from the land and sea-breeze, whereas Falmouth stands on a promontory, whereas Falmouth stands on a promontory,

and has a breeze constantly playing on it.

"I am very much delighted with my shere of labour. The congregation is a terr large one, and is for a Creole congrezation, very well organized. In some of the Jamaica congregations the minister has next as treasurer. Here I have both a treasurer and a number of collectors. There are twenty-three Sabbath School teachers, and the classes are very well conducted. The teachers meet for business every quarter. There are three week-day schools

connected with the congregation. Two of the teachers draw salaries from the Mission Board, and make what they can of the fees. The third teacher gets the fees of his school, and draws a salary from the Taylor bequest. The reason why he draws nothing from the Board is that a number of years ago he was suspended from the church. He is now restored, and is a consistent member, but the standing rule of the Board is to give no aid in such cases. He gets also a small salary from the Session funds.

"I should like to see Hampden become self-supporting, but the ministers here tell me if I get them to pay £200 of the salary, it is as much as can be expected, while the Board pays the other £50. They support the congregational missionary without assistance from the Board, have to pay school fees for the children, have taxes to meet, and have to sustain a large number of poor people out of the congregational funds.

"The congregation here reside chiefly in villages. I am arranging to hold a meeting at each of these villages once a month. At each village there is a hall, or, as they call it, a praying house. I hold these meetings at 7'oclock in the morning, before the people go to their work. At Ebenezer, on the South side of the island, where I spent a number of weeks, the people own their own land, and are well off. Here the great majority work on the sugar estates from Monday till Thursday, and on their own provision grounds on Friday and Saturday. The great mass are not able to do much. The highest contributor in Hampden is a negro who was once a slave. He is a mason, and recently bought a beautiful estate near Hampden. He drives to church in his carriage every Sabbath. He gives £10 sterling per annum for stipend.

"You will naturally enquire whether missions to the black population has been a success or a failure. In a letter which I received from one of the ministers in Jamaica, immediately after my arrival, one counsel he gave me was to suspend my judgment, and not to express an opinion about the spiritual condition of the people, for at least a year. The advice was, I think, a good one, for I may say that my views about the state of religion in the island are every day undergoing a modification. Speaking in general terms, I may say, that missions to a large extent have been a success. There are doubtless many, who by missionary influence have become the genuine subjects of Divine grace, and who for many years have exhibited a deportment according with their Christian The very countenances of such profession. indicate the change that has passed over them. As I have heard ministers remark, and I myself have observed they lose the degraded look of their unreclaimed brethren.

Much good of a negative character has also been accomplished, though this is often overlooked in estimating the result of missionary labour. Vice has unidoubtedly been largely checked by the faithful teachings of the missionaries. During the days of slavery, vice was all but universally practised, and the marriage rite was scarcely recognized. Now, though vice prevails, it does not to anything like the extent that it did formerly.

"But while I say that great and extensive good has been done, the painful fact cannot be concealed, that there are still thousands living in hardened indifference, after years of devoted effort have been expended on them. Every year also witnesses the painful fact, that while missionalies, (I mean, Presbyterian missionaries,) use the utmost care in the admission of members, and only great admission after long catechising, and many faithful admonitions, both in the candidate class and in private, some who become members, with every appearance of sincerity, and who act consistently for a year or two, at length relape into indifference, and have their name taken from the roll.

"The great difficulty with which the Church here will have to contend, is the training of the native ministry. The Montego Bay Academy was established with the view of raising an adequate supply of ministers for the island. Of the 40 teachers employed in the week day schools, needs all were educated in Montego Bay. A few have gone through a course of Theological study, and are now pastors of churches, but there are difficulties in the way of their In nearly all the churches there are black, brown and white people. The blacks do not like a brown minister, and the browns do not like a black, while the whites do not care for either. All, however, unite under a white minister, if he has a popular address, and his maners are acceptable, so that for many years to come, if the mission is to be carried on with harmony and vigour. a supply of white ministers will be needed. Some of the black ministers among the Baptists, Methodists, and Moravians, have turned out very badly. The Independents in Jamaica have given up the project of educating a black ministry altogether.

"I am happy to say that Mrs. D. the two children, and myself, are well. I have not yet had a day's sickness since I came to Jamaica. A tropical climate proves injurious to some constitutions after a few years, but others stand it well, and continue to enjoy excellent health. The Rev. Mr. Aird, of Bellevue, one of my nearest neighbours, has been over thirty years in Jamaica, but he is as ruddy-cheked and healthy looking as any man one can fancy of his age."

Our Koreign Missions.

NEW HEBRIDES MISSION.

Meeting of the Board of Foreign Missions.

The Board met at New Glasgow, on the 1st ult. Letters were read from Rev. Dr. Geddie, Rev. Mr. Gordon and Rev. Mr. McNair. As the greater portion of these letters are published in our present number, it is unnecessary to give any synopsis of their contents. We may notice, however, that Mr. McNair's letter covered one from R. G. Finlay, Treasurer of Reformed Presbyterian Mission Board, informing him of the appointment of another missionary to the New Hebrides from Scotland.

The Board expressed gratification at this intelligence; and in view of all the information received from the letters read, as well as from those lately published from Rev. Mr. Morrison, agreed to the following resolution:—

"In view of all the information laid be fore the Board, by the letters from the missionaries, and the minutes of the mission council, the Board desire to express their untegred gratification at hearing from our missionaries, and learning that they were generally able to prosecute their work; their deep sympathy with them on the manifold trials and perils by which some of them are now exposed; and their determination to commend them constantly in prayer to the care and keeping of the Great Shepherd of Israel, who is able to preserve them from the plots of unreasonable and wicked men, and to make them instrumental in largely promoting his declarative glory."

The object of publishing this resolution is to widen and enlarge the circle of pleaders with God, that our missionaries on Erromanga, and Mr. Neilson on Tanna (should he have gone there) should not only be preserved, but be blessed in turning men on these islands from the service of Satan to the service and enjoyment of the living God.

P. G. McGregor, Sec'y. Halifax, Jan. 28th, 1868.

Annual Meeting of Mission Council.

Aneiteum, Sept. 3rd, 1867.

FIRST SEDERUNT.

Which day, at Aneligauhat, was held the annual meeting of the New Hebrides Mission. Present, Dr. Geddie, Messrs. Inglis. Paton, Copeland, Morrison, Gordon, Cosh and Neilson, and Capt. Fraser. Dr. Geddie occupied the chair, and opened the meeting with praise, reading of the scriptures and prayer, after which he read a suitable address on the nobility, difficulty, and encouragements of the missionary work. Mr. Paton having been appointed chairman for the next twelve months, called on Messrs. McFarlane and Gordon to engage in devotional exercises, after which it was resolved, inter alia,—

1. That the reasons for Mr. McNair's

absence be sustained.

2. That the Rev. S. McFarlane, of the Loyalty Islands Mission, who was present, be invited to take a seat in the meeting and take a part in the deliberations.

3. That the minutes of last general

meeting be sustained.

4. That this meeting having heard the minutes of the various special meetings held during the year by committees of the New Hebrides Mission, together with verbal explanations on various points, approve generally of the course adopted by these committees, and thank them cordially for their diligence in the various matters that have caune before them.

SECOND SEDRRUNT.

5. That having heard the reports of the missionaries labouring on the several islands, this meeting accept the same, and express is thankfulness to God that, considering the many difficulties to be overcome, the work is on the whole in such a favourable state.

6. That Dr. Geddie and Mr. Copeland be appointed to prepare a schedule, to be filled up annually by the missionaries, giving at once a view of the state of the work on the group.

THIRD SEDERUNT.

The subject of Mr. Neilson's settlement was brought up, and at the close of the sederunt the consideration of it was deferred till another time.

September 4th, 1867.

FCURTH SEDERUNT.

The report of the committee on the traffic in natives of these islands was received, and the committee thanked for their diligence and reappointed, with instructions to write a letter to the Wesleyan Mission, Figii, to prepare an abstract of the report for publication, and a petition to the Australian and Home Governments, praying that a

full investigation be made of the manner in which the traffic is carried on, that the helpless natives may be protected and the interests of our common humanity secured.

FIFTH SEDERUNT.

1. The subject of Mr. Neilson's settlement having been resumed, it was agreed that in all the circumstances of the case he be appointed to Port Resolution, Tana.

2. That a committee be appointed to examine the documents lately received respecting the *Dayspring*,—said committee to consist of Messrs. Geddie, Inglis, Paton and Copeland, and to report to a future

meeting.

3. That the report of Dr. Geddie and Mr. Neilson, as deputations in the Dayspring to the New Hebrides and Loyalty Islands, be accepted, and that the depurture on the part of the latter from the minutes be approved of.

September 5th, 1867.

SIXTH SEDERUNT.

That the reasons assigned by Capt. Fraser for his not leaving Melburne at the appointed time be sustained.

SEVENTH SEDERUNT.

The Rev. S. McFarlane having addressed the meeting and said that the Loyalty Islands brethren are fully satisfied with the service which they have received from the Dayspring-that he is about to proceed to Australia, and wishes to bring the claims of the Dayspring before the Congregational Churches, but as various misunderstandings have arisen in the Colonies as to the ownership and sailing of the Dayspring, he is desirous to be in a position to remove these misapprehensions, and wishes the meeting to furnish him with a written statement on this subject. It is resolved that this meeting cordial welcome Mr. McFarlane among them, and assure him and those whom he represents, that this Mission has never departed from the original agreement respecting the vessel, and has no wish to do so; that while the legal and responsible owners of the vessel are the Presbyterian Church of the Lower Provinces of British North America and the Reformed Presbyterian Church of Scotland, the vessel is held for the benefit of both the New Hebrides and Loyalty Islands Mission, and to be sailed under the direction of both Missions, and that each Mission shall bear a fair and equitable proportion of her expenses.

That this meeting deeply sympathize with the Directors of the London Missionary Society, the missionaries in these seas, and especially with Capt. Williams on the loss of the John Williams, but would respectfully suggest for their consideration, if it would not, in the altered circumstances

of the times, be a more advantageous and economical arrangement to leave the missions in Western Polynesia to be served by the *Dayspring* alone, and to procure a vessel of similar character to be employed exclusively for their missions in Eastern Polynesia, and not to return to England at all. It is the decided opinion of this meeting that, under present circumstances, this would be the most advantageous arrangement both for the Society and the missions.

September 6th, 1867.

EIGHTH SEDERUNT.

A minute having been read from the Harvey Island Mission, requesting the services of the Dayspring to visit their out-stations,—Resolved, That owing to the amount of work to be done on this and the Loyalty groups, it is impossible for the vessel to go this year; but that the deputation in the Dayspring be empowered to make such arrangements on reaching Sydney as shall best promote the interests of both missions. That the Dayspring shall first of all take back the missionaries to their stations; then call at Futuna on the way to settle Mr. Neilson at Tana, and thence proceed to the Loyalty Islands. Having finished her work on that group that she return to Aneiteum, proceed thence to Santo, calling on the way at Erromanga for Mr. Gordon. Leaving Santo she shall go to Fate for Mr. Morrison, proceed to the Shepherd's Isles, and thence to Ancitcum, calling at the mission stations intervening. From Anciteum she shall go to Tana, to leave there Mr. and Mrs. Neilson, and from these to the Loyalty group.

That Mr. Inglis be appointed a deputation to attend the annual meeting of the

Lovalty Islands mission.

That Mr. Inglis be authorized to make arrangements with Mr. Ella to print for

this mission.

That Dr. Geddie, with Messrs. Morrison and Cosh, be appointed a committee, should they deem it advisable after the Shepherd Isles have been visited, to transmit the minute of last year requesting eastern teachers.

NINTH SEDERUNT.

That Messrs. Geddie and Inglis be reappointed to draw up an appeal to the various Churches interested in this mission for more missionaries.

That Mr. Paton be thanked for a contribution to the amount of £20 to the teachers

fund.

Mr. Morrison having expressed a desire to go to the Colonies for medical advice,—
Resolved, That this meeting express their sympathy with Mr. Morrison in his circumstances, and trust that he may soon return to the field with renewed health; also that

he be authorized to have printed 1000 copies of Matthew's gospel in the Fate language, as also a psalter, and to advance in every possible way the interests of the mission.

That this meeting, recognizing the valuaable services rendered by Capt. Fraser to this mission, desire to present to him, in a tangible form, an expression of their satisfaction with the manner in which, as captain of the mission vessel, he has performed his arduous duties,—Resolved, That Mr. Morrison be appointed to act in conjunction with the deputation from the Loyalty Islands, to purchase and present, on reaching Sydney, to Capt. Fraser some article with a view to carry out the desire of this meeting.

That Captain Frascr's salary be raised to

£200 sterling per annum.

Sept. 7th, 1867.

TENTH SEDERUNT.

The memorial and petition of the Committee on the Traffic in Natives on these Islands having been read, were received, and the Committee thanked for their diligence.

That Mr. Morrison and Dr. Steele be appointed a deputation (with power to add to their number) to present the memorial and petition of the mission with respect to the traffic in natives of these Islands, to the New South Wales government.

That Messrs. McF rlane and Morrison be appointed a deputation to confer and arrange with Dr. Steele, with reference to postal arrangements for this group.

postal arrangements for this group.
That the Treasurers of the respective Churches in this mission, be requested to place a sum of money in Dr. Steele's hands to meet expenses of postage in Sydney.

That Ru and Kakita, teachers, at present on Futuna, be removed—the latter to Erakor on Fate, and the former to Port Resolution or elsewhere; also that Mr. Morrison get property to the value of £5 from the Teachers supplies, to purchase food for Ru and his family.

That goods to the value of £5 be taken from the Teachers supplies, and distributed among the Anciteumese who have attended to the wants of the six Futum natives brought to this island in January last.

That the head-quarters of the Dayspring be in Melbourne; that the Convener of the General Assembly's Committee on the New Hebrides mission be agent for the vessel, and the Treasurer of the said Committee the Treasurer of the ship's goods; and that the Rev. Dr. Steele be the agent for the vessel in Sydney. That if on the arrival of the vessel in Sydney this year, it be arranged that the Dayspring should proceed to Eastern Polynesia as soon as practicable, then the necessary repairs shall be effected in Sydney, and the vessel sail for the Eastward not later than the 15th of February;

but if the Dayspring is not required to visit the mission to the Eastward, then she shall proceed on her voyage forthwith to Melbourne, and obtain the necessary repairs there, and shall leave Melbourne for the islands not later than the 24th of March.

That Mr. Smith be thanked for acting as agent of the Dayspring when in Melbourne

last summer.

That Mr. Inglis be appointed to draw up for publication the annual report of the

Dayspring.

That Mr. Paton be appointed to draw up an account of the labours of the native teachers on this group, in answer to a circular received from the Rev. Mr. McDonald. Convener of the General Assembly's Committee on the New Hebrides mission.

That Messrs. Inglis and Neilson be oppointed to make up the Teachers' supplies for this year; and that goods to the value of £2 he taken from the Teachers supplies, to purchase food for each of the teachers

who may be sent to Fate.

That the next annual meeting be held on Anciteum, at Mr. Inglis' station, on the 1st of August, or as soon after as possible.

Letter from Dr. Geddie.

Aneiteum, Sept. 16, 1867.

MY DEAR BROTHER, - The annual meeting of our mission was lately held on I send you a copy of the They have not yet been copied into the minute book, and are still in a rude state, but they will give you some idea of what has been done.

Letters from Nova Scotia as late as April have reached us. I have nothing of importance to report to you. Mr. Neilson has been appointed to Tanna, and I expect to accompany him there and spend some time A band of natives will accompany me to build his house. May God bless this new effort to plant the gospel on

that island. As our present chance of sending letters is a somewhat uncertain one, we shall not send many letters. The Dayspring will sail for Australia, and we will send our mail

Kind remembrance to Mrs. McGregor and family. Ever yours, &c.,

John Geddie. Rev. P. G. McGregor.

Letter from Rev. Mr. McNair.

Dillon's Bay, Erromanga, 5th September, 1867.

My Dear Str,-Of our allocation you ere doubtless long ere this made fully aware, through Mr. McCullagh and other correspondents. Of the state of Faté, and of Mr. bordon's plans in regard to the evangeliza- | warning to their long home.

tion of Santo, the missionaries more immediately concerned are of age, they can speak, and I daresay they have already spoken for themselves on the subject. With respect to this island, and especially its present condition, you will naturally look to me for something, which, with your pleasure I shall now endeavour to describe. The hurricane season we spent on Aneiteum, and returned in the Dayspring on the 16th of Shortly after our arrival the Erro-June. mangans had an engagement not far from the mission premises, in which a petty chief fell, and the son of another chief was severely wounded. On the back of that battle an epidemic broke out similar to that which visited Anciteum last year, and which is so well described by Mr. Inglis in the Reformed Presbyterian Magazine, as well as in the Dayspring report. So far as we know, it first manifested itself in an inland village two miles from the mission station, and from that it spread to other settlements around. It is, I think, essentially of a diptheritic nature, but very variable in its phases and intensity That which seizes the throat with great violence is to be dreaded most, for it runs its course with awful rapidity. A few days ago our kind and useful cook, Nokopen, a strong healthy young man, was seized in this way, and in less than twenty-four hours he was in eternity. In such cases, as might lave been expected, medicine have little or no effect. The disease is too strong to be overcome by antidotes. In milder phases, however, and especially those in which the chest as well as the throat and head are involved, I find medicines to be invaluable, and chiefly epecucuanha, followed by steel drops, quinine, &c. It has no respect of persons, old and young, male and female, take it and die of it too.

Our general meeting is being held at Anciteum, and since Mr. Gordon left in order to attend it, 15 days ago, twenty-four new cases have occurred on the mission premises. Of these three have died, and others are in a very precarious state indeed; two more have also died, but who were ill before Mr. G.'s departure. In all eight have already died on the mission grounds. This is a large proportion in a population not exceeding 50; but I fear if the malady rages as it has hitherto done, as many more deaths' will have to be recorded, and should it go over the whole island at the same ratio, one-third of the entire inhabitants will be carried off. Among the heathen tribe where it made its first appearance, as well as among some of their allies, it has been very fatal; in the first place it attacked many of the worst characters on the island, and some of those most opposed to Christianity, have been called without much

Sept. 9th.—Since penning the above I have to announce the death of another, and that by far the most important native in connection with the mission. He was one of those who had embraced the gospel in the days of the former Mr. Gordon; he was half-brother to Wawan Nangare, one of the principal chiefs near this Bay. He was a native of singular energy, trust-worthy, taithful and honest; he could be trusted, and it might be said of him that he did what he could in order to spread the gospel among his crafty, cruel, and blood-thirsty countrymen. By reason of his open, candid, honest and confidential character, as well as by his connection with the chiefs, he was recognized on all hands as the substantial friend of truth and justice; he had access to, and was hence called upon to act occasio ially as mediator between hostile chiefs. Ac was thus employed by Mr. Gordon at he time of his greatest trials. He was also most faithful in declaring the truth to his own tribe every Sabbath afternoon. Niowau-honest, faithful Niowau-is no It seems dark, very dark, very mysterious to us that such a useful, true and faithful servant should be called away at such a critical time—but so it is. His Lord and Master had no more work for him here, and has called Niowau to a better home, and possibly from sadder and darker days to come on the island. On Sabbath he was at church, and I called on him to engage in prayer. On Wednesday-our prayer-meeting day—he was seized with great violence by disease in the throat. Mrs. McNair, to whom he was much attached, for he assisted her in the cookhouse, gave him a gargle which she made for herself. The gargle he thought strong, but in a short time came back for more, saying it was good. I gave him steel drops and epecacuanha; yet so rapid and strong was the disease that he could scarcely swallow a cup of tea my dear wife gave him in the evening. I ordered him to his house at once, and to put on more clothes. I endeavoured to keep his throat open as well as to keep up his strength by means of mustard poultices, brandy and water, quinine, steel drops, &c., but all to no purpose. He suffered much during Friday, and especially on Friday night; by Saturday night he became insensible, and death evident. About 3 p. m. he breathed his last, and was buried that same evening beside the mar-I attended his funeral tyred Gordons. along with four Erromangans. By this last attention, you may to some extent judge of the appreciation and gratitude of the people to a man who had done so much for the cause of Christianity among them.

Sept. 10th.—I attended the funeral of another young man this forenoon. He took ill on the Friday last, and died last night.

He belonged to Ranvedia, or Cook's Bay side of the island; he is the 2nd of the eight young men of that side who have died of this epidemic here—Nokopan being the other. They are both laid close to the Martyred When so many are dying, both Gordons. among the Christian party and the heathen around us you will probably be anxious to learn what may be the feeling of the latter toward us at such a crisis. You are I daresay aware that there are now no foreigners in the shape of trader, residing on this island. It does not follow however, that the natives have altogether forgotten the doctrine of their nefarious, trite and contemptible view, viz., that the missionaries are the cause of disease, and that tobacco will do them more good than the New Testa-But let the traders be as bad as they ment. may, that does not make the natives good at least so far as this Island is concerned, and as to the present state of things, they are simply contemplating our destruction. Since Mr. Gordon left, we had deputation after deputation of our people giving us many warnings, and pretty sound advice. The rage of the heathen, they say on account of their losses by death is tamas, great, therefore they are coming to to tell the missionaries the same as they did the Gordons, and then run off to the bush or to their own people. They tell us not to go out when we see any of the heathen about the premises, but to stay in the house, and lock the doors. We are not to walk out alone, even to visit the sick on the mission grounds We are not to sit opposite the windows at night. Watch is kept by day and night; when we visit the sick, we are accompanied by a man or two, armed with a hatchet or musket. When we go to church, hatchets, clubs, bows and arrows, and a gun or two may be seen around the little place of worship: Some of the Christian party are advising us to leave for a time, for some other Island, and that they will go with us. This is however a quesfor much consideration, and which shall be attended to, after Mr. Gordon's Such is the mission life at present, on Eromanga. You may easily guess we have had an anxious time of it since the Dayspring left us, and we look with great pleasure for her return. The thought of seeing her so soon, has been a great relief to us in the midst of such trials, difficulties and death.

I have not seen Cook's Bay yet, nor is it considered very safe at present to abide there,—indeed if we are allowed to remain at all on Erromanga this year it must be very much barely living and no more.

Of course I cannot give you any of the decisions they may have arrived at on Antiteum at the general meeting. These, I doubt not, will be forwarded to you in due course. We have had no opportunity of getting our letters off since January last. I intend sending this, per New Caledonia, through the French, but whether it may reach you or no is another question.

D. V.—I shall endeavour to write you again, per Dayspring, which is the only sure source of communication we have with the civilized world. Should you find it convenient I would be obliged by your sending me the Record regularly. Our kindest regards to Messrs. McCulloch and McKinnon when you see them; we have had the pleasure of seeing these gentlemen in Edinburgh before leaving. So far as we know all the mission families here are enjoying good health. We are in excellent health notwithstanding all our troubles otherwise.

"Be of good courage, and he strength unto your heart shall send, All ye whose hope and confidence doth on the Lord depend."

With kindest regards and best wishes,
Yours very truly,
JOHN MCNAIR.

Sept. 17th.—We were early aroused this morning by the glad tidings that the longed for Dayspring was in sight. The brethren, Messis. Gordon, Merrison and Cosh, were soon on shore. I have learned from them the following important points as having been decided at the meeting, viz.,—1. That Mr. Neilson be settled at Port Resolution, Tana; 2. That the Dayspring serve both the Loyalty and New Hebrides, or Western Polynesia, according to original agreement, and that Melbourne be her head-quarters; 3. That Mr. and Mrs. Morrison spend the approaching rainy season in Australia; 4. That Mr. Gordon visit Santo this year and remain there for a few months next year, if all is well; 5. The meeting advised the London Missionary Society to procure a vessel similar to the Dayspring, for Eastem Polynesia exclusively.

We were also most agreeably surprised at receiving a mail from home, which was brought to Ancitcum some time ago by a trading vessel. Amongst our correspondence I find a very kind letter from you, dated 12th April last. I had no notion that anything I had written found its way to the press; the notes referred to I think must have been addressed to Dr. Goold or David Dickson, Esq., Edinburgh. I should have written you long ago, but the truth is I did write very many letters to others, so as to leave myself very little time unoccupied, and I could not very well help it either. From from my connection with the Free Church, and as a government official at the same time, I happened to make so many friends, and such good ones too, that I could hardly east them off at once, and possibly, like a canny Scotchman, I may yet turnthem to some good account in way of interesting them in this mission, and to which, I dare say, you will have no objections. I have written long letters to the Free Church students both in Edinburgh and Glasgow, also to my worthy friend Professor Smeaton of the New College, in order, if possible, to induce some of our good students to offer themselves for this field of labor.

I am glad to say, that the sickness here has somewhat abated. There have been no more deaths from it on the mission grounds. We hear however, that it is still making sad ravages at a neighbouring settlement. The heathen are still raging. We held a meeting on board the Dayspring, concerning the matter. Mr. Morrison presided. vessel is to visit us a her return from Fate, We hear that the chiefs in case of danger. are now conspiring against us, but if God be for us, who can be against us-therefore we are strong, knowing that He who is for us is stronger than all they who may be against us.

Yours very truly,

JOHN MCNAIR.

Letters from Rev. J. D. Gordon.

Dillon's Bay, June 30th. 1867.

DEAR SIR:—I am now awaiting the Dayspring, to call here and take us to Espirito Santo. She will be along I expect in the course of a few days.

Mr. and Mrs. McNair, are well, excepting an occasional attack of fever and ague. They will be remaining necessarily in this place, (Dillon's Bay) for the present year. I think now that the probability is, that Portinia Bay may be the first place open for the settlement of a missionary.

The natives are still pursuing their wonted avocation—fighting, but I think hostilities will ceepe in the course of another year, after which something may be done among them. There is a teacher ready to proceed thither now. If I live to get back from Santo, I will draw up a brief annual report for you. I feel a little apprehensive of the Santo fever, which the travellers speak much about; it is a yellow fever, or described as such. I feel willing however, to run the risk, and long to be there where we shall be D. V., in another month, but not likely sooner.

I am quite satisfied with the Board's arrangement, as respecting salary, for I have been liberally treated from the first.

Please say to Mrs. L, that we received the parcel sent us, by the school children of St. John's, Halifax, and we are very grateful for her and their kind remembrance of us, also to Professor and Mrs. —, gift of Dr. Candish, on the Atonement which I have read already, for their sakes. Our

mutual friend Mr. F. has been very mindful of me in ways which I shall not forget. Give him my warmest thanks, for his unabated interest and kindness. I have been much interested in the minutes of Synod, held in St. John.

I valued highly the effectual remembrance and prayers of Christian friends at your domestic altars, and at your weekly prayer May the Lord reward you all. meeting. This mission greatly needs your prayers, yes, even more then you think. Peace be Yours very truly, J. D. Gordon. unto you all.

August 17th, 18.7.

My DEAR SIR,-My last letter from you bears date Nov. 5th, 1866, was old when received but nevertheless very welcome. I have written more than one for you since, but they are too old to send now.

I have heard of your appointment to the Secretaryship of the Board, which I have no doubt will give very general satisfaction; but I fear you will not long be able to fulfil the duties of both pastor and agent.

By copies of the Record recently received, I learn that another strand has been twisted into your union rope, and I trust that in your future history, Solomon's remark may be fully exemplified. * * * * It appears to have been a bona fide agreement, as neither of the contracting parties required levelling up or levelling down; but what the present leader in the British Parliament would call a lateral union. I have an impression that, by the last union, a considerable addition has been made to the intellectual wealth and erudition of the Church, and I hope no less to her picty.

I have written my annual report of the mission on this island for you, but will not send it by this opportunity, via New Caledonia, by Mr. McFarlane, who is at present

on this group.

Things are not looking very well on this mission just now. The epidemic that was on Anciteum last year appears to have visited us this year, and has cut down forty in our vicinity in a month, and is not over yet. The natives are naturally very much We have had, and still have alarmed. much sickness on the mission premises, but not many deaths. I do not feel alarmed in reference to personal danger, nor yet altogether safe. You need not be uneasy about us upon this ground.

The Dayspring called here for the first time, (this season) on the 17th June, with Dr. Geddie on board and Mr. and Mrs. McNair, who remained. The delay* in the appearance of the Dayspring has greatly disappointed me. We have not yet had our annual meeting. I expected by this time to have visited Santo. I have had two lads with me for ten months from that island, though I only got them for four or five,-have acquired some of their language and wished to be allowed two months this year on Santo, but can neither get there nor get the lads home again; so that one of the finest prospects that ever occurred in this group of introducing the gospel into the largest island in it, and under the most favourable circumstances, has been lost.

Cook's Bay, you will be sorry to learn, is now closed. Mr. McNair must necessarily remain here this year. They are well. I wrote, per Lord Raglan, last November, concerning their appointment to Cook's

The agents of the London Missionary Society are willing to do something now on the Northern islands of this group, and. I The French think, the sooner the better. still keep them on short tether. Mr. Jones is going home with the Maré New Testament.

Many thanks to yourself and other Christian friends for all your favours, sympathy, confidence and prayers. Remember me kindly to your household and flock. We have not many opportunities of writing now, and consequently do not write often. This is the first that has occurred for eight and a half months. I am thankful to say that I am very well. I hope you will not be at all uneasy about us, "The Lord encampeth round about them that fear him."

"God is our refuge and our strength, In straits a present aid; Therefore although the earth remove, We will not be afraid."

> Yours very fraternally, J. D. GORDON.

Aneiteum, Sept. 10th, 1867.

My Dear Mr McGregor,-Nearly three weeks ago I left Erromanga to attend our annual meeting. I left very unwillingly, on various grounds. The principal one was on account of an epidemic, concerning which I think I have said something in a letter of an earlier date. About sixty have died up to this time. Mr. McNair remained behind. All the others are here present. I said I would be back in ten days or a fortnight; but should have said a month-

Our annual meeting is over. Mr. Paton is chairman. Mr. McFarlane of Lifa was chairman. Mr. Neilson goes to Port was present. Mr. Neilson goes to Port Resolution. Mr. Morrison goes to Sydney this season for medical advice; there is nothing very serious in his case, only here-

quires to go.

^{*} When explanations were given at the meeting of the Mission Council, the causes of delay were explained and sustained.

On arriving here I received your latest letters, April 11 and May 1, which came by an unexpected opportunity. We have had no opportunity of writing you from Erromanga for nine months, and this will not leave here for a month yet, consequently you will be about fifteen months without hearing from us.

In acknowledging the receipt of your last, I have to thank you very cordially for your expressions of unabated interest in me and my work, and for your remembrance of us at the throne of grace—around the domestic altar, and in the great congregation. Rest assured I do not underrate your sympathy and affection. Your chief joy is, and will be, in Jerusalem. "Jerusalem, and thee above, my chief joy do I set."

I have also to convey to you my thanks for your notice of a few items of news and business to which you have called attention.

Yours very truly,

J. D. Gordon.

The Dayspring.

Rev. John Inglis Las addressed a letter respecting the Dayspring, to the children of the R. P. Church Scotland. The children of our Church will read the following extracts with interest and profit. It is dated Aneticum, July 15th 1867:—

You have no doubt heard a good deal about heathen islands, and some of you may feel disposed to ask the question. What is a heathen island like? I have sometimes tried to answer this question by putting another, and asking, What would Scotland be if Christianity were taken out of it? Let us see. Suppose that the Sabbath were taken away, and there were no day of rest, but men worked and toiled away seven days in every week; yea, further that the very days of the week ceased to have their names; that there was just one long unbroken week, from the first of January till the last of December; moreover, that the very months ceased to be named, and the only divisions in the year were such as formerly obtained here, summer and winter-the time of rains and the time of hunger. This would be the first step to make Scotland heathen. Suppose next that all the churches were pulled down, and all the ministers made farmers, merchants, or anything else they liked; for, there being no Sabbath, there would be little or no time for public worship. This would be another step, and by this time the people would be looking dull, and the land desolate. Let us further suppose that the Bible and every book were taken away;

that the the schools were all demolished and the teachers all sent adrift, and that not a man or woman, boy or girl, in all Scotland could either read or write. This would be another step towards heathenism. Suppose, also, that all the houses were pulled down, and that everybody, rich and poor, high and low, lived in miserable huts, in which there was neither a door nor a window, merely an opening in each end by which to creep in; and also that shoes and stockings, hats, caps, and bonnets, umbrellas, cloaks, and clothes of every kind, all disappeared, and that a little petticoat, made of something like rushes or flax beaten soft, were the only dress of the girls, and something still more scanty, the only dress of the boys. This would be another step, and perhaps you think by this process you would go down very fast. Alas! it is an awful thing to live in a state of heathenism. No one knows what it is but those who have seen it, and lived among it. Let us further suppose that nobody knows anything about the true religion; about our first parents and the fall, or the way of salvation through Christ; nothing of the love of the Father in sending His Son to save us; nothing of the love of Jesus in dying for our sins; nothing of the love of the Holy Spirit in giving us new hearts, that we may be able to glorify God, and enjoy Him for ever; and that no one had ever heard of the ten commandments, the Lord's prayer, of the But, on the other twenty-third psalm. hand, that instead of loving and serving God, and doing good to one another, they were to be living in constant terror, on account of the evil spirits who, as they supposed, filled the earth, the air, and the ocean, and were always ready to send hunger, sickness, and death; also that the people of every village were at war with their neighbours-that they were constantly killing and eating one another-that every widow was strangled and cast into the sea along with her husband—that mothers were every now and again killing their babies, especially little girls, as soon as they were born; and that stealing, lying, murder, and all kinds of wickedness, were things of every-day occurrence. could suppose Scotland to be reduced to this condition, it would be very like the heathen islands of the New Hebrides.

Now we, missionaries, have been sent out here to try, by the blessing of God, to make these islands as like Scotland as we can, and, through the Divine blessing on our labours, we are in some measure doing this. Not that any one of these islands is at all like Scotland, but we have made a hopeful beginning in that direction. On Anciteum, where the work has been carried on for the longest time, all the worst forms

of heathenism have disappeared. We have given to the native of this island the Outwardly, it is as well ob-Scotland. We have given Sabbath day. served as in Scotland. them the days of the week and the months They have the house of God of the year. and the public preaching of the Gospel. They have books, schools, and teachers. The natives of Anciteum c n all read more or less, and a good many can write and count a little. They have the whole of the New Testament and a part of the Old in their own language. They all wear more or less of European clothing, and they are getting better houses. They no longer either worship or fear false gods, and they all live in peace with one another. are no longer strangled, nor little babes murdered. The whole population profess Christianity; many have been baptised, and from time to time sit down at the table of the Lord. The same work is going on on five other islands, and we have made several attempts in the heathen regions heyond. It is for these islands especially that we wish the Dayspring.

We live on islands far apart, and each island is completely separated from all the rest by a deep, broad, and often stormy ocean. Perhaps I cannot give you a better idea of our position, than by comparing the New Hebrides with Scotland. If so, Dr. Geddie and I would be lividg, the one, say at Dumfries, and the other at Annan; Mr. Paton would be at Olaswow, and Mr. Copeland at Edinburgh; Mr. Gordon and Mr. M'Nair would be about Dundee, and Mr. Morrison and Mr. Cosh away somewhere about Wick and Thurso. Neilson is not yet settled; but suppose we fix upon Strangaer or Avr as the site of his future location, we shall be precise enough for our present purpose. Next voyage of the Dayspring, Mr. Gordon and he are to proceed to Espirto Santo, to take back two nutives of that island whom Mr. Gordon has been instructing for the last six months, and to see what can be done to upon up that large and important island for the reception of the Gospel. This will take them away, as it were, to the Shetland Isles. On their return, they are to visit Ambrim, where we have made a beginning, and our station there might be set down as near Then the Stromness, in the Orkneys. three Loyalty Islands, which the Dayspring visits always twice a year at least, lie very much like as if they were at Dublin, Belfast, and the Giant's Causeway. As for Sydney and Melbourne, to one or both of which the Dayspring pays a visit once a year, to receive repairs and obtain supplies, and bring us our letters, papers, books, provisions, clothes, and everything we need, either for ourselves or the natives, suppose these places to be away somewhere about

hal-way between Scotland and America, and you will have a tolerably good idea of what the *Dayspring* has to do during the year.

In many of the eastern groups, such as the Tahitian, the Samoan, the Tongan, and Fiji, there are extensive outlying reefs, within which the sea is like inland lakes, and the natives have large canoes, with which they can make long voyages with comparative safety, and interisland communication is often safe and easy. It is There are scarcely any of not so here. these outlying reefs, and the native canoes are so rude and frail, that no missionary would be warranted to risk his life in any At present our only reliable means of communicating with one another, and with the civilized world, is the Day. spring. Our Mission vessel is admirably adapted for the work in which she is employed. She has been, and still is, of great service in advancing the Mission work in these seas.

In answer to Mr. Paton's earnest appeals, the children of Australia raised £3000 for her purchase, and they, and the children in New Zealand, have raised still larger sums to keep her afloat. The children of Nova Scotia, also, raised upwards of £800 for the purchase and outfit of the vessel. But as the Presbyterian Churches in Australia and New Zealand wish to support missionaries on this group, and as the Church of Victoria already supports two (Messrs Paton and Cosh), it was thought advisible that the children connected with this Mission in Scotland and in Nova Scotia should be appealed to, to contribute one third of the expenses of the Dayspring. After four year's experience, it is found that, exclusive of accidental expenses, the vessel cannot be sailed for less than £1500 The children in Australia and New Zealand will, it is hoped raise £1000 a year, and the children in Nova Scotia and Scotland £500, or £250 a year in each of the two Churches.

Think of your privileges. You are Christians, not heathens; and who hah made you differ? You have Christian parents, Christian homes, Christian friends and companions.—You live in a land of Bibles and good books; a land of Sabbaths and sermons; a land where peace, plenty, and comfort reign; a land not surpassed anywhere under heaven, for the richest and choicest blessings pertaining to the hie that now is, and also to that which is to come. The more you prize and improve these blessings, the more will you think of the poor, degraded, perishing heathen, and the more you will do to extend to them those

precious blessings which you yourselves so fully and freely enjoy.

"Can you, whose souls are lighted With wisdom from on high,— Can you to men benighted The lamp of light deny?"

The children in the temple cried, "Hosanna to the Son of David!" and their song was accepted by the Saviour. Wisdom's words, like Jesus Christ himself, are the same yesterday, and to-day, and ror ever—infallibly and eternally sure. I love them that love ME; and those that SEEK Me EARLY shall FIND ME."

Yours very fraternally, John Inglis.

TRINIDAD MISSION.

The two following extracts from the Philadelphia Christian Instructor of different dates, show with what deep interest our brethren of the United Presbyterian Church of the United States regard our Coolie Mission. These notices we are sure will be read with great interest by our people.

Our readers will peruse Mr. Morton's account of the perils of the great deep with a thrill of anxiety, followed by emoions of gratitude to the Great Preserver; and will see in his deliverance and his family, one answer to those prayers which have ascended to God for the mission and the missionary.

The Presbyterian Church of the United States has, as Mr. Morton's letters shew, given a farther proof of their desire for the prosperity of the mission, by a grant of money to put in repair the premises which they have so generously handed over to us

Thanksgiving for Mr. Morton's deliverance should be accompanied with fervent prayers that the Lord would incline the people to embrace the truth.

A Missionary to Trinidal.—During the sessions of the Synod of the Presbyterian Church in the Lower Provinces held on the 27th of June at New Glasgow, Nova Scoia, we notice the Synod accepted the proffer which our Board of Foreign Missions, under the authority of the General Assembly, had made of our mission premises in Trinidad to them for carrying on the mission work, and unanimously resolved to establish a mission among the coolies on that island. Rev. John Morton, pastor of the Presbyterian Church at Bridgewater, having two or three years

since visited Trinidad, and seen the field and the work, offered himself as a missionary thither, and was appointed. We doubt not the most gratifying results will follow. That mission has many a prayer laid up before God on its behalf, and we feel strong confidence that in t'e hands of our sister Presbyterian Church of the Lower Provinces, and under the labors of such a man as Mr. Morton, it will be seen that the "set time" to favor it has come.

Missions.—Trinidad.—According to the direction of the General Assembly, this early mission of our church was proffered to the Presbyterian Church of the Lower Provinces, and has been accepted by that sister Evangelical Church. The Rev. Mr. Morton has been appointed to enter upon it, as a missionary from that Church. Under date of San Fernando, Trinidad. Sept. 20th, the Rev. George Lambert, who with the Rev. Geo. Brodie, has been having for some years an active and useful oversight of the little congregation on our premises in that mission writes, referring to these things, as follows:—

"All here who are interested in the prosperity of our cause in Trinidad, rejoice greatly that these arrangements have been made, and feel sanguine as to their results. I trust and will earnestly pray that God may be the breeker up of the way of our missionary brother, and make him the messenger of mercy to many around that village. His settlement there will allow me to bestow more labour on San Fernando, and I hope that his coming will be advantageous to my church here. It is a serious thing to take the responsibility of abandoning a mission station, and it must be a comfort to you and your Mission Board to have the station so well off your hands; and I am justified in saying that Mr. Morton will take it in as good condition and under more favourable circumstances for its being well wrought, than at any former period of its history.'

Latters from Rev. John Morton. Lat. 26° 27', Long. 55° 46', } Dec. 14th, 1867.

Rev. and Dear Brother,—Saturday, Nov. 30th, we left Bridgewater, and boarded the Aurora at Middle LaHave. The wind obliged us to remain in port that day. On Sabbath morning, at daybreak, we weighed anchor and put to sea. This was, undoubtedly, a wrong step, and we take our fair share of the responsibility and guilt. With sinful weakness we yielded to considerations which appeared weighty at the time; but we have been taught a lesson. To our Sunday sailing may be fairly attributed our imminent danger and the serious loss to the Aurora.

On Thursday, Dec. 5th, we were about 450 miles from Nova Scotia. We had a strong breeze from the S. E. in the morning, which gradually veered southerly, and at noon it began to blow a heavy gale from the S. W. Sail after sail was taken in until we were lying to under a close reefed At one o'clock a heavy squall, with lightning and rain, passed over us, and although the sun shone out brightly after it, the wind continued and increased. At three o'clock we began to feel uneasy, for the captain expected the storm would continue till midnight. By four o'clock the hurricane was fearful. Our mainsail was blown to tatters. An anchor and spar were thrown out as a drag to keep the vessel's head to windward; and at dark a part of the deek load was thrown overboard to lighten the ship. The moon gleamed out between the squalls-a help to the men, but adding a strange fearfulness to the scene. From the deck, looking to windward, a low, livid, angry mist seemed to sweep over the The wind thundered, and roared, and whistled with sound terrific. The sea flew past in mountains, and swept over the vessel in beaten foam. Again and again I visited the deck to see if I could bring back one word of cheer. But the livid angry haze, and the wind and fearful sea, and the rattling of lumber being thrown overboard, and the incessant pumping, these did not encourage our hopes. We longed and waited for twelve o'clock, and as the slow hours six, seven, eight, nine, ten dragged on their length, hope almost died out. commended ourselves and our fellow passengers to God. We thought of the prayers that had been offered for our safe passage before we left Nova Scotia; and, perhaps, at that very hour praying hearts were pleading for us around the family altar. We thought we were going, at God's bidding, to do his work, and so we hoped and pled. But at ten o'clock there was an evident increase in the fury of the storm, and we felt that our vessel could not weather it We looked to our hopes in view of being at any moment swallowed up.

The hurricane came like a whirlwind over the sea, making it as white as a snow covered field in winter, and apparently levelling the waves with its fury. captain stood by the fore-stays, axe in hand. Onward it came, and seemed to press the Aurora under the sea; and although the throwing over the deck-load on the lee side only, gave her the advantage of a heavy list to windward, she could not bear up against the storm. Over she lay more and more, till the water was far over the lee rail, up the dead-eyes on the main rigging, and beginning to flow in at the cabin doors. Then the captain cut, and away went the spars with a crash, and the vessel righted.

Another hour of wearing anxiety and the storm abated at midnight. By one o'clock the vessel was pumped clear of water, which encouraged our hopes. The wind came round to the N. W., and blew very heavily all night, and our vessel rolled and groaned tremendously. I tried to-cat, for from sea sickness I had eaten little since I came on board, and nothing since noon, but I could not eat. Wearied out I slept for three hours; the only one that slept on board ship that night, except four little girls, was slept through all the storm. At 4 o'clock, a. m., all hands assembled in the cabin, and we offered our united and heartfelt thanksgiving to God for our common deliverance.

The Aurora presented a desolate appearance in the morning. The mainmast stood with the main-top gone-the foremast broken off at the top with fore-top, top-gallant and royal gone; and the gib-boom carried away. The fore-yard and sail swung desoaway. lately by the broken mast, and one or two stay-sails remained. By the parting of a hawser we lost our drag about daylight, and there being no sails to steady the ship, and the deck load very much to windward. the heavy sea made us roll in a most distressing manner. At two o'clock on Friday, the fore-sail and main stay sail were set, and we began to move on gently before a strong N. W. breeze. Two vessels were sighted from aloft-one a brig dismasted like ourselves, and near her a barque apparently all right.

On Saturday morning we were hailed by the Charles Miller of Boston, bound for St. Thomas, with her main-boom, and main-sail, and top-gallant-sail carried away. As she will probably report us, and friends may be anxious, I write this now that I may be able to send it immediately on our arrival at Barbadoes, if there is any opportunity. During Saturday, an old main-sail was put on in place of the new one, which was blown away, and the deck load trimmed so that we began to move on more steadily and with better speed. Other light sails were rigged and set in due time, and even our boat sails were called into service. We were favoured with fair winds till yesterday, but it is dying away to a calm in the calm latitudes north of the trades.

ARRIVAL AT BARBADOES.

BARBADOES, Dec. 25, 1867.

For a week after the above was written we had very light winds, and mostly from the south, so that at times we thought we would be obliged to go to St. Thomas.—Since hearing of the dreadful hurricane, and the breaking out of the yellow fever at St. Thomas, we feel as if a special providence had prevented this. We lost nearly

two casks of water in the storm, and when becalmed we were somewhat afraid that our supply would fall short. A passing brigt, supplied us with a cask, and rain showers enabled us to catch some more. At 24° N. lat we caught the trades, very strong and a little north of East, and the Aurora being a capital sailer we got along fast, averaging seven knots an hour for three days. Last night we lay tossing in a heavy sea and strong wind to windward of Barbadoes, waiting for daylight, it being unsafe with our sail to attempt making port at night. And now, after a passage of twenty-four days, we are here safely so far on our jour-All things considered our passage was short, for a brigantine arrived here the other day from Halifax, which was twentynine days at sea, although she lost none of her sails. Our patience and faith were not a little tried at times, for nearly all the sails we carried after the storm were old condemned ones, and they were constantly giving way; but all has been for our good. And we had constant occasion for thankfulness. Our accommodations were exceedingly good, and we received every possible attention and kindness.

After sea sirkness abated, we had prayers every evening in the cabin, and service every Sabbath afternoon, and all who could be spared from duty attended regularly. The mail closes this evening, and I must close too.

Yours very truly, John Morton.

MR. MORTON AT TRINIDAD.

SAN FERNANDO, Jan. 7, 1868.

Rev. and Dear Brother,—I wrote you from Barbadoes, but I believe this will reach you as soon as the other. We spent six very pleasant days in Barbadoes. the evening of the 31st ult., we sailed in a small sloop, and reached Port of Spain on the morning of the 3rd. The harbor master informed us that the Rev. Geo. Brodie desired us to go at once to his house, which we did, and received a cordial welcome. When our things were transferred in Barbadoes, we found that our largest box of clothing and sundries had been wet very much in the storm. We had it, therefore, unpacked at once in Port of Spain. Almost everything in the box was injured, and some things, bedding and table cloths, almost utterly ruined. We hope the piano and books have escaped, but at present we cannot have them opened.

On Sabbath (5th inst.) I assisted Rev. G. Brodie with his communion.

A CHRISTIAN COOLIE.

I saw a Coolie in church in the morning, and during the afternoon he called on me,

and I saw his wife and him again in the evening. His name is Thomas Fear. His father was a Christian in India, and he was baptized when young. He served in the 22nd Bengali Infantry. When it mutinied, the fled for his life, and gave himself up to the English. Two or three years ago he came to Demarara, and there acted as interpreter, and served in the police force for a time. In May, 1866, he was married, his wife having been first baptized by the Presentation of the police force for a time. hyterian minister of Georgetown, Demarara. For the last ten months he has served in the police force of Port of Spain, and attends the Presbyterian Church, but neither he nor his wife is a communicant. So far as I can hear he bears a good character. He can read some English, and he is desirous of learning to read the Hindustani, which is his native tongue. They are very anxious to enter our service. Having no children, his wife would act as house servant and he would assist me, especially in pronouncing the language and learning to converse in it, or er interpreter, and at the same time I could teach him to read it. When I keep a horse, which will be necessary bye-and-bye, he could serve as groom, &c. I must consider this matter very carefully, and will not enter into any arrangement for some time. I am afraid that as he has held positions of trust and responsibility, drawing good pay, I will not be able to afford the expense of engaging his services. Could you give me any advice in this mat-

STATE OF THE MISSION PREMISES.

Yesterday I came down here, and this morning Rev. George Lambert drove me to Iere Village. We took a carpenter with us to estimate the cost of necessary repairs on the house and clurch. As he has not yet come with his estimate, I will subjoin it. The American Church has forwarded to Rev. G. Lambert an order for \$300 (green-backs, I suppose) to assist in putting the place in repair.

THE FIELD.

In the village, and within a mile around it, there are about sixty Coolic families cultivating land for themselves, or keeping shops. There is certainly an open field here. Oh, for open hearts to receive the word of life. Let the faith of the Church be exercised and the Spirit of God invoked for faith and prayer, and patience will all be necessary.

I may mention that the Wesleyan Catechist, of whom I spoke in my letter to the Board two and a half years ago, speaks only the Tamil language, and consequently can only labor for Madras Coolies. I will learn the Hindustani; we will, therefore, be in no danger of interfering.

BSTIMATES.

Have only twenty-five minutes till mail closes, and estimates have just come in.—Putting house in good repair, covering the principal ridge with galvanized iron, and repairing church and covering the one side with galvinized iron, \$600,—that is, Spanish dollars, \$625. I return this evening to Port of Spain, and we will consult as to what is to be done, and do the best we can. I feel very great diffidence about spending so much. I am afraid your Board will think it extravagance. But if necessary I suppose it is right to have it done.

I am, in great haste,
Yours very sincerely.
JOHN MORTON.
REV. P. G. MoGREGOR, Sec. B. F. M.

Obituary Notices.

Death of Dr. McCurdy of Chatham.

This event, already known to nearly all our readers, occurred on the first day of the present year. The Synod of the Lower Provinces was formed on October, 1860, by the union of the Free and Presbyterian Churches of Nova Scotia, and this is the first name to be removed by death from the roll of the united body.

We do not forget that we had then on our list the names of Rev. G. N. Gordon, Rev. J. W. Matheson, and Rev. S. F. Johnson, under the heading "Foreign Missionaries," and that these three received the Master's call, within a short space of time, and that the whole Church deeply felt these successive removals. But while the lovers of Zion mourned over desolations abroad, they had abundant cause for gratitude, that at home, the number of the brethren in the ministry, while receiving a steady increase from new licensures and ordinations, remained untouched by the hand of death.

But there is no discharge in that war, and this exemption could not, in the nature of the case, continue very long. The first summons has come to Dr. McCurdy; and we rejoice to learn that death neither took him by surprise nor found him unprepared. He, and his family as well, anticipated his departure.

His disease, which was bronchitic in ori-

gin, terminated in pulmonary consumption. For a time, hopes of recovery were entertained. The Dr. rallied from the prostrating effects of his disease last spring, and with Mrs. McCurdy spent the summer season in Scotland. The improvement was temporary, and his friends saw on his return that there were but faint hopes to be entertained that he would again enter his pulpit.

Towards the close of the year, it became evident that his time of departure was not far off. "He had been sinking slowly for three weeks," (Mr. Garvie writes) "and towards the evening of January 1st, he, as it were, slipped into the arms of death in sleep. He was quite calm; and I am happy to say the last days of his life were not afflicted by bodily pain. His last words to me were upon the text, "God so loved the world," &c. I feel assured he leaned upon the arm of the Beloved, and I am persuaded that he has a happier New Year than any of us."

We subjoin a few extracts from a private letter from Mr. A. R. Garvie, who has for some time been supplying Dr. McCurdy's pulpit, by appointment of Pictou Presbytery, and at the request of the congregation.

"His family telegraphed to Rev. Mr. Law of Richibucto, to come and preach his funeral sermon, but that gentleman was ill, so the duty devolved on me from necessity. Dr. Henderson assisted me at the funeral; the sleighs following were very numerous, over one hundred, and marks of respect to the deceased were very visible in this little town."

"Having only a short time for preparation, and conscious of the difficulties of rightly discharging the duty to which I seemed to be called, I had many misgivings as to the issue. But I trusted in God, and on Sabbath morning preached to a crowded Church, from the words which are my Father's epitaph, "He giveth his beloved sleep." God was kind to me, and made the services impressive to us all, speaker and hearers."

The last No. of the Presbyterian Witness contains a sketch of the life and character of our deceased brother, which was evidently prepared by a familiar and friendly hand, and which we therefore republish:—

The name of the Rev. John McCurdy, D. D., whose death was announced two weeks ago deserves a more extended notice than we were then able to give. He was born in Onslow, Nova Scotia, on the 17th of March 18'8 and died at his residence in Chatham, New Brunswick, on the evening of the 1st of January 1868, in the sixticth year of his age. In a note from a member of his afflicted family it is stated that "he passed quietly away and was conscious to the last."

The deceased was one of seven brothers and seven sisters whose father and both grandfathers were elders in the church, Five of his brothers were also ordained to the eldership, and one which himself, to the ministry of the Presbyterian Church of Nova Scotia. His preparatory studies for the ministry were conducted under the training of the late lamented Dr. Mc-Cullocit, with more than medium success. He was licened to preach the gospel in the winter of 1831, by the Presbytery of Truro. Shortly thereafter i.e was appointed to supply the nucleus of congregation in Halifax, then struggling into existence, and which, several years later, was organized into the "Poplar Grove Church." His able ministrations in the city attracted full houses; and there are persons now living to tell with how much ability and unction he ministered to them in "the word of life." After the lapse of thirty seven years his name is fondly remembered by many within and beyond the bounds of the then temporary field of his pioneering labours in his Master's service.

In the month of May, that year, he was transferred from Halifax to Chatham, New Brunswick, to supply the pulpit then vacant by the death of the late Rev. James Thomson. Some five or six weeks after he had entered upon his labours there he received a unanimous call from the congregation of St. John's Church in that place. His ordination by the Pictou Presbytery, to the pastoral charge of the congregation, speedily followed his acceptance of the call in the month of July. With some occasional interruptions by the state of his health, he fulfilled the duties of his important charge with very great acceptance to his people, until disabled by his last illness, for nearly thirty-seven years.

His attendance on the meeting of his Synod was conscientiously punctual and exemplary. Schlom indeed was he absent although living more than two hundred miles distant; and he never failed to bring with him a full-handed and large-hearted offering from his attached people to aid in the schemes of the Church. In his place

as a member of Synod, he took a wise and independent course of speech and action, disposed to "call no man father" in the bad sense, and as little disposed to assume a lordship over his brethren.

The subject of this hasty sketch won for himself the esteem and confidence of the general community. Steadily and increasingly beloved by his own people he was not less esteemed beyond his own bounds. With the ministers and their flocks around him he cultivated friendly relations. his brethren in connection with the Church of Scotland in New Brunswick, he freely interchanged pulpits with Christian courtesies and fraternal greetings which were as freely reciprocated. He was uniformly invited by these brethren, as occasions offered, to sit and deliberate in their church courts. Isolated as he always was by his territorial limits as to the brethren of his own religious body, he gladly availed himself of such times of refreshing with his brethren of the sister church in hat Province.

It is not too much to add to this imperfect memorial of a good man departed, that he filled a high place in the esteem of his contemporaries. How much he is missed from his own domestic circle now widowed and fatherless, the surviving members of his family alone can tell. His place in the long matured but now ruptured affections of his attached flock cannot be soon supplied. It is no small consolation to both that before he left them for a better home and higher duties he had his witness and his record on high. From that standing point he yet speaks to them and says, "come up hither," to share with me the "well done" welcome to the house and home of the "Blessed dead in the Lord."

The late Oliphant Christie.

On the 11th of January Mr. Oliphant Christie entered into his rest, after a long and painful illness, borne with exemplary patience and true Christian fortitude. He was in the 27th of his age, and was a young man of high promise and superior scholarship and attainments. He had not much time for using the talents bestowed upon him, symptoms of the disease to which he fell a victim, having appeared about the close of his College days,-but wherever he preached, his services were acceptable and useful, and those who knew him best entertained high hopes of his success as a minis-Had he been spared, these hopes would no doubt have been realized. term of labour in Bermuda, nearly a year,

to which he was sent with a view to the improvement of his health, was eminently satisfactory to the Church of which he was a Home Missionary. Wherever he went, indeed, his great desire was to labour for Christ, and to be instrumental in gathering souls into the garner of the Lord.

There never was a period when young men like Mr. Christie could be so ill spared by the Church. The harvest is plenteous, and the true labourers very few. From the Foreign field, and from many a desolate locality in our own country the call is loud for more workmen. But the Lord doeth all things well. Perhaps the early death of our dear young friend may be the means of leading other young men to devote themselves to the work of the Gospel Ministry. The Lord gave; the Lord taketh away; blessed be the name of the Lord!

Mr. Christie came home from Bermuda to die. His preparation for the solemn change was complete. Christ was his only hope, and his faith in Him was simple and strong to the last. On his death bed he was happy and contented. During the earlier stages of his disease, he often expressed an ardent desire to be spared to work for God in the Gospel of His Son; but as his bodly weakness increased he longed for the hour, when he should be called to his happy home. The following verses from a favourite Hymn were often on his lips, and seemed to express his views and feelings;

One sweetly solemn thought Comes to me o'er and o'er,-I'm nearer home to-day Than I've ever been before! Nearer my Father's house, Where the many mansions be,-Nearer the Great White Throne, Nearer the jasper sea: Nearer the bound of life Where I lay my burden down; Nearer leaving my cross, Nearer wearing my crown!

He died in perfect peace; and his end, so calm, so restful, so beautiful was well fitted to call forth the wish, "Let me die the death of the righteous and let my last end be like His."

News of the Church.

State of the Funds.

No special appeal on behalf of any of our schemes has appeared in our columns for some length of time, for the simple reason, that the steady flow of our people's liberality, and of our children's zeal, has rendered it unnecessary.

This general statement, though true, requires some explanation. It cannot be said that all the requirements of education and missions are fully and spontaneously met by the contributions of the churches. The funds of the Board of Foreign Missions are kept well replenished always, and since the claims of the Dayspring have been laid before the children, they have come nobly forward to her support. But there is an annual deficiency under the head of Education, and ordinary receipts for Home Missions, often fall below the amount of disbursements for supplementing weak congregations, and paying the itinerating preachers. This deficiency during the past two years was more than met by the liberal bequests of the late Mrs. John McKenzie, of New Glasgow, and, during some previous years, by bequests from one or both of her parents. These extra supplies are exhausted. They have enabled the church to do more in the way of aiding new congregations than would otherwise be practicable. But now that we have, thus aided, advanced so far, it would be discreditable to retrace our steps, or to let that fund be depleted. The following comparative statement of the Mission funds, Home and Foreign, from June 1st, the commencement of the Synod's financial year, till December 31st, will show the prosperous state of the the one, and the necessitous state of the other.

FOREIGN MISSIONS.

June 1.—Balance on hand......\$4119.27 Received from June 1st to December 31st...... 2866.57

6985.84

Expenditure..... 5644.44

Dec. 31.—Balance on hand......\$1341.40

HOME MISSIONS. June 1.—Balance on hand	
Expended from June 1st to Dec. 31st	3601.29
	3090.58
	\$510.62

In explanation it may be stated that the salaries of the missionaries in the New Hebrides have been paid for the year 1868, and money forwarded for all the requirements of the Foreign Mission so far as known.

On the other hand, one thousand nine hundred dollars have been paid from the Home Mission fund since June 1st, for supplementing stipends, for in this case, the whole of the year's payments are included within the seven months, of which we have given an abstract; and above eleven hundred dollars have been paid to probationers and ministers itinerating. At this rate, the balance of \$510 may disappear entirely before the meeting of Synod do not, however, think such a result to be at all probable. We believe that our people, fully persuaded of the importance and necessity of continuing the work of provincial evangelization, will forward the means needful for carrying it on. Enough has been published in the columns of the Record within the last few months, to make out a strong case in favour of domestic missionary work, and we trust that the facts respecting spiritual destitution, presented in those letters from New Brunswick, our Eastern Shore and Cape Breton, will be carefully weighed, and aid in evoking the contributions of the friends of Zion in aid of brethren who seldom hear the message of salvation.

Seeing that it is now doubtful whether our people will be specially appealed to for the proposed Supplementary Fund prior to the meeting of Synod, surely our Home and Education funds should be replenished and especially by those congregations which have as yet sent no contribution within the last nine months to either. We trust that churches and societies will for the remaining portion of the year give a larger

proportion of their offerings to the Lord to carry on His work, among the more destitute districts of the Lower Provinces. Contributions and thank offerings from our prosperous church members inuvidually will be thankfully received, and we think applied in such a way as to advance the the work for which our Redeemer laid down his life.

The Dayspring.

Our acknowledgments for the month show that the children of the Church are in motion, and their contributions are coming flowing in almost daily. Above \$800 have been received during the last quarter. More than half as much more is wanted, and now is the the time to gather up and forward all the dollars, quarters and cents which can be collected.

Our young friends have heard of the long pull, the strong pull, and the pull all together; this is required at present. We do not ask that it should be very long or very strong, only let it be prompt. Finish up this collection in February, or at the latest in March.

Presbytery of P. E. Island.

This Presbytery met at St. John's New London, on the 24th Dec. In the absence of the Rev. A. McLean who had been appointed to preach, he Rev. W. R. Frame conducted divine service, taking as his text Isa. 57: 14. last clause. There were present Revds. R. S. Patterson, mod. pro tem, R. Frame, A. Campbell. A Cameron, W. R. Frame, A. Falconer & J. G. Cameron, minister, and R. Cairns, W. Mutch, R. McLean, W. Brown, J. Doughart and M. McLean elders. A commission from the Session of Strathalbyn, in favor of Mr. Allan McSween, was read and sustained. Mr. McSween, being present took his seat as a member of the Court. The Presbytery then proceeded to consider the application previously made by a portion of the St. John's Congregation, for a part of Rev. A. Cameron's services; when the following Commissioners from neighboring congregations appeared before the Court; viz:-Messrs. J. Doughart, A. McEwen, J. McLeod and Hon. Mr. Montgomery, in behalf of New London North; Messrs. J. Biggar, A. Ferguson and T. Frizzle from Summerfield; Messrs. J. McFeill and J. Simpson, from Cavendish; and A. McLeod, Esq., from Strathalbyn.

After the several Commissioners present had an opportunity of being heard, the Presbytery sought a free expression of opinion from the Congregation, each section of which was well represented at the meeting; when a vote was taken in favor or against the application, by which it was found that the sentiment was equally divided, on account of a certain section of the Congregation desiring gaelic supply; whereupon the Presbytery decided to grant the request of those seeking a part of Mr. Cameron's services, whilst they make a subsequent arrangement in order to supply the gaelic speaking portion of the Congregation, it being understood that the above disposition is merely provisional.

Papers having been submitted, to the effect that the adherents of our Church around Stanley Bridge, being impressed with the necessity of obtaining Church accomodation in their midst, were about to take steps for the erection of a building,—that they had manifested much liberality among themselves, but that being comparatively weak, they sought the countenance of the Presbytery; it was agreed to recommend their case to the favourable consider-

ation of the Church.

A letter was read from Rev. Thomas Sedgwick, Secretary of the Synod's Committee on Supplements, in reference to a contemplated deputation to visit the Congregations of the Presbytery, anent this scheme. The Presbytery expressed its approval of the action of the Committee, and agreed to co-operate with whatever deputies they may appoint.

they may appoint.

Rev. I. Murray gave notice, that at the next meeting of Presbytery he would move for a Conference on the State of Religion

within our bounds.

The Rev. W. R. Frame reported from the Committee to visit West Cape, &c.— The Report, which was highly satisfactory, was received, and the diligence of the Committee commended.

A report of missionary labours by Mr.

Hogg, was read and approved.

The following appointments were then made, viz.: Mr. Nelson to continue at Murray Harbor till att:r the second Sabbath of January, to supply Charlottetown on the third and fourth Sabbaths of Jan'y, and Lot 14 for the month of Feb'y: Mr. Bearisto to supply Lot 14 on the last Sabbath of Dec. and the first Sabbath of Jan.; Charlottetown on the second Sabbath of Jan'y, Murray Harbour on the three following Sabbaths, and Charlottetown on the second, third, and fourth Sabbaths of February.

Rev. A. Campbell was appointed to preach in St. John's, New London, on the second Sabbath of January, in the forenoon, and in Grenville settlement in the afternoon;

Rev. W. Ross, on the second Sabbath of Feb'y, in the forenoon in Grenville settlement, and in the afternoon in St. John's, New London.—All these services to be conducted in Gwlic.

Adjourned to meet in Queen Square Church, Charlottetown, on Wednesday, 26th February, 1868, at 11 o'clock.

ALEX. FALCONER, Phy. Clerk.

Presbytery of Halifax.

The Presbytery of Halifax met at Shubenacalie on the 14th inst., and after Sermon by Rev. John Forrest was constituted by Rev. Edward Annand Moderator pro tempore, besides whom there were present Rev. Robert Sedgewick, John Cameron, John McLeod, James McLean, Edward McCurdy, Alian Simpson, John Forrest. ministers, and Hiram Smith and William Landalls ruling elders. A Commission from the Kirk Session of Musquodoboit was read and sustained, appointing Wm. Archibald as their representative Elder for the current year. Mr. Archibald's name was added to the roll, and being present he took his seat as a member of Presbytery.

Having met for Presbyterial visitation, the usual questions were put to the several office bearers. The facts elicited by these questions shewed this section of the congregation to be in a very healthy condition, both spiritually and financially. The visitation of the Gay's River section, which took place in the evening of the same day, was equally satisfactory. This is one of the largest, we Ithiest and most efficient of our country congregations, consisting of about two hundred and fifty families-paying their minister punctually eight hundred dollars and contributing liberally to all the schemes of the Church. Though Mr. McLean, who is abundant in labours, has, with great efficiency, discharged the duties of the whole congregation for about ten years, yet in this wide and interesting field, the Presbytery feel that there is ample work for two ministers, as well as ample means, When their comfortably to support ohem. two fine new churches now in the course of erection are completed, they will likely act on the advice of Presbytery and obtain a division of the Congregation.

The call from Poplar Grove Church, Halifax, to Rev. John Cameron of Nine Mile River, was then taken up. The papers connected with the call having been read and the Commissioners from both congregations heard, Rev. Rev. R. Sedgewick led in prayer for divine direction—after which Mr. Cameron stated that having given this whole matter his most serious and prayer ful consideration he felt it to be his duty to decine the call from Poplar Grova congregation. On motion it was decided that

Mr. Cameron's decision be regarded as the termination of the matter. The decision was conveyed by the Moderator to the Commissioners from both congregations who acquiesced in the same.

A memorial from Kempt, praying to be united with the station at Walton and formed into a new congregation, was read and fully discussed, when it was agreed to allow the memorial to lie on the table until the next meeting of Presbytery and recommend the members and adherents of the Church in Kempt to hold a public meeting with a view to greater unanimity in the contemplated union. A letter from Rev. James Waddell was read stating that the present condition of his health renders it impossible for him to give regular supply to the distant sections of his congregation, and asking to be relieved for a time from a part of his labours. The Presbytery deeply sympathize with Mr. Waddell in his affliction, and appointed a meeting to be held there at an early day to take the whole matter into their consideration .- In the meantime Mr. McCurdy was appointed to supply Tangier on the first, and Mr. Stuart on the last Sabbath of February.

Rev. Mr. Annand gave notice of a motion to be laid before the next meeting with reference to meetings for religious confer-

ence.

The next meeting of Presbytery was appointed to be held in Musquodoboit on the 10th March, in the Middle Settlement at 10 o'clock, a. m., Mr. Annand to preach, and in the Upper Settlement at 6 o'clock, p. m., Mr. Simpson to preach; and on the 11th of March at Sheet Harbour at 3 o'clock p. m., Mr. McLeod to preach.

JOHN. M. McLEOD, Pby. Clerk.

STINGY CHRISTIANS.—At the last meeting of the American Board at Buffalo, New York, one of the speakers said:—"We have some church members whose religion cannot endure the mention of the word dollar. Their heart shrivels at the sound of it, as the flower shrivels before a bite of the frost. They are good at singing, good at feeling well, and good at getting happy, but good for nothing in helping God.— Christian Intelligencer.

Scotch Evangelization.—City evangelization is increasing greatly in most of the large Scotch towns and cities. The plan adopted demands that every church shall plant a congregation in some destitute district within the bounds. One of these mission churches has now 1100 members, when but seven years ago it had only 140, and it has now become the parent of another church of 580 members. Edinburgh has nine of these churches; Glasgow fifteen.

A Hindu woman lately tried to commit suttee, that is, to burn herself with the dead body of her husband, but the officers of the law prevented her.

The venerable Mr. Moffat recently sat down to the Lord's Supper, with forty communicants, in a village of the Kuruman, where the people had formerly accounted for the forbearance of the missionaries under contunely, by setting them down as runaways from their own country to escape the gallows!

Brazil.—The mission of the General Assembly's Board (O. S.) meets with encouragements. "At Brotas, Rev. E. N. Piers reports his having admitted to the communion of the church, at the close of the year, twenty-nine persons, making the number received by that church in the year forty-nine, and its whole number sixty. He also baptized fifty-eight persons, parents and children. Rev. A. L. Blackford speaks of two persons being admitted to the church at Sao Paulo, on the last Sabbath of December, making the number received during the year sixteen and the whole number twenty-two."

INDIA.—This is chiefly a sowing time in India; but nevertheless there are in British India, including Burmah and Ceylon, upwards of 190 native missionaries, 1800 native catechists, 1550 native churches, 50,000 native communicants, 214,000 native converts, with probably 100,000 boys and girls receiving Christian instruction. result of missions should be rememberedthat of 2000 native converts involved in the sufferings of the great mutiny, eleven of whom were massacred, not more than six apostatized, and even they returned when the trouble ceased; while all proved faithful to the English families with whom they were connected as servants, &c.

FREE CHURCH CHARITY .- Among its other measures for improving the condition of its ministers, the Free Church of Scotland has a society which assists in the education of the sons and daughters of those clergymen who have large families and small incomes. At the annual meeting of this institution in Glasgow, over which Earl Dalhousie presided, it was stated that the divisible funds for the past year amounted to £1468, and that grants had been made to fifty six sons and fifty-eight daughters, representing seventy-three families, the sums given to each ranging from £6 to £15, the average being £10 7s. 2d. This enables the occupant of many a manse or parsonage to give to his children that education which fits them for entering life with every prospect of success.

Many of the Presbyterian Churches of the United States are enjoying a revival of religion.

Dr. NORMAN M'LEOD has arrived in India, on his tour of inspection of the Church of Scotland Missions there.

The Irish Presbyterian Church are about to undertake a Mission to China. A collection for this object was to be made on the third Sabbath of January 1868.

The English Presbyterian Mission to China has been remarkably successful, owing chiefly under God's blessing to the zeal and ability of Rev. Mr. Burns.

A MUNIFICENT COLLECTION.—The Rev. Dr. Hall's Church, New York, on the first Sabbath of the New Year made a collection of Fifteen Thousand Dollars for the Foreign Mission Board ot the Presbyterian Church. We have rarely heard of such a munificent collection.

————— Fireside Bending.

Some Words for Boys

I .- ON PRAYER.

Nothing, indeed, can be more easy than to tell you of the salvation offered by Christ Jesus: that he He died for us, and rose again; and that, having overcome the sharpness of death, He has opened the kingdom of heaven to all believers. I could tell you this as you have often heard it before, and the words would seem so old and familiar to your cars that you could hardly fix your attention on them; while the thing itself would be so strange and foreign to all your feelings and notions that you would not bring it home to your hearts and lives. Our Lord had been speaking to Nicodemus about his sinful nature, and the necassity of its being changed; and even then Nicodemus did not enter into His meaning. Much less, then, could be enter into the great doctrine of salvation through Christ. He could not attend to what was said of the means of curing him if he did not feel that he was sick; and therefore Christ well said to him, "If I have told you carthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

This, then, is the difficulty—how to make you, particularly the youngest among you, understand and enter into the truths of the Gospel. It is not that they are, properly speaking, hard to be understood. It is not like some hard matter of science, or some very difficult passage in a book, which you really are not old enough to understand, if

you were to try ever so earnestly. The words in which religious truths are taught are as plain to you as to me. You know what is meant by death, and beaven, and hell, and repentance, and salvation, when you hear them spoken of; but the truth is, you do not care to think about them, because you have no interest about them .-Generally speaking, we can understand and do well what we are fond of, however dull we may be about things that we dislike. You know how common it is to see a boy very dull about his lessons, yet very quick and active in other things. Now he is dull about his lessons because he does not like them-because his mind is, as it were asleep to them, and wakes up for things which he likes better. Real dulness of understanding shows itself in a very different way, and is, in comparison, very uncommon. If a boy is heavy and slow at all times-dull at his plays as well as at his work-unable to amuse himself, and seeming to enjoy nothing but the lowest plea-sures of all-eating, drinking, and sleeping-then indeed we may say that the fault is, in a great measure, in his understanding, that he wants the power as well as the will. But in the things of religion it is the will that we all want, and not the power; it is the appetite for our spiritual food, and nothing else, that is required; it is our hearts that are sick and weak, rather than our understandings. And what is it by which we can make them strong? What is it, indeed, and who can give it us? No friend, no teacher, no minister of the Gospel; no parent, however watchful, however tenderly affectionate. No man can deliver his brother, no friend his friend, no parent his child. All that the utmost care and kindness of man, or even of angel, could do in our behalf is to point out the spring of the water of life; but to drink it depends upon yourselves only, and to desire to drink it depends on the gift of the Spirit of God, If we are sick and weak, and our appetite for our food is gone, it is of no use to tell us to eat, or to put food before us; we must first get the appetite, and then we shall cat naturally and healthfully. And we know that there are means by which or rappetite, when lost, may be regained. If we are sick and weak, it does not follow that we shall never be well and strong, if we use those means which common sense and the experience of others have told us to be useful. So also there are means by which the appetite of our souls may be recovered; there is a way by which they may become well and strong, and common sense, and the of God Himself, have declared to us what these means are. You all know that I speak of the habit of prayer. You want the will to come to Christ; you want to love good more strongly than you now love it: you want to love it so much as never to love any sin better. But you want what neither others nor yourselves, by yourselves, "No man can come unto can give you. God unless God will draw him." may say, "Perhaps He will not draw me, and therefore I never shall be able to come to Him." Nay, but hear His own promisce :- "No father will give his son a stone when he asks for bread; and if we, being evil, know how to give good gifts unto our children"—if you know by experience how kind are your earthly parents, how much they would give up for your good, how carefully they would do all in their power to benefit you-"how much more shall your Father That is in heaven give His Holy Spirit to them that ask Him?"

Be assured that no request which you can make to the kindest of earthly fathers will ever be so sure to be readily granted as the request which you may make to your heavenly Father that He will teach you to love Him. Pray to Him constantly for His help to open your eyes and soften your hearts, and he sure that such prayers will not be in vain. Pray to Him to show you what He thinks of the evil that you are every day committing, and to make you think of it in the same manner, and depend upon it that you will judge of it, ere long, very differently from what you now do; and this is in your own power. You can, if you choose, bend your knees, and utter words to God; you can speak to Him in your hearts at certain seasons, whether you have opportunity to bend your knees or no. You can make a point of so speaking to Him every day-of forcing yourselves to do it, if you cannot do it willingly; and then if you go on in this way, merely resolving and practising to speak of God-I care not in how few words, so that they are the words of your own hearts, asking Him to be merciful to you, and to make you His own true children—be assured that the will and the love of His service will very soon he given to your prayers, and you will be brought by the Holy Spirit to know and to love the Father and His Son Jesus Christ

II .- THE BOY JESUS.

Remember that when Christ took our nature upon Him, and went through every stage of human life to show us our peculiar duties in each, one of the only two things remarked of Him before he arrived at manhool is His dutiful regard to His parents—"He went down to Nazareth, and was subject unto them." The other thing recorded of Him is, that it was His pleasure to gain such knowledge as would fit Him for the discharge of His duty in active life hereafter. He was found by His parents in the temple,

"sitting in the midst of the doctors, both hearing them and asking them questions." It is strangely mistaking the meaning of this account, and utterly destroying its usefulness, to call this, as some have done, "Christ's preaching in the temple;" as if, at twelve years old, and long before He had begun His ministry, He would have attempted to teach the authorized teachers of His country. The drift of the story is wholly different; it does not represent Ilim as doing what no one could imitate without presumption and folly, but as doing and feeling what all those of His age ought to do, and feel also. He was anxious to gain improvement, and took pains of His own accord to gain it. How often do you neglect it when it is brought before you, and every wish of your friends urge you to acquire it? He was interested in what He heard, and tried to get a thorough understunding of it. He did not only sit and hear what was said, as if that were of itself any use, but He wished to heed and profit by it. He was found hearing the doctors in the temple and asking them questions. If anything in what they said was too hard for Him-if He could not fully comprehend it, He asked for more explanation. asked questions about it because He wished to know it. You will say, perhaps, that this was about religious subjects, and these are very different from common lessons. It is true it was about religious subjects, but it seems that it was with a view to His future calling in life; it was to gain that knowledge which afterwards shone forth so admirably in His own discourses, when, like the wise householder in His own parable, He brought forth out of His treasures things new and old, and made every object in nature, and every truth relating to human society and human character, serve the purposes of the kingdom of God. The point in the example is, that you should in youth gain the knowledge which may make you better and wiser men hereafter-which may enable you to glorify God in your generation by a wise and understanding heart, and an able and eloquent tongue-which, amidst the infinitely varied relations of society in our days, where there is scarcely a subject on which ignorance does not make us less useful, and knowledge more so, may enable you to ornament the common intercourse of life, and to direct with judgment its practical concerns, filling you with a lively perception and an ardent love of what is beautiful, of what is true, of what is good. After all, this must, in some degree, be a matter which you must at present he content to believe on the testimony The object of education is to of others. benefit your manhood, and you must therefore arrive at manhood before this benefit can be fully tasted or comprehended .--

Meantime, it is most certain that your business here is in truth the business of your heavenly Father—that it is a duty which he who wishes to do his Father's will must be anxious to perform zcalously. "Both hearing them and asking them questions"-not only sitting to listen to, or rising up to repeat words which are forgotten as soon as heard or said, but anxious to remember and to understand what you say and what you hear, that the fruit of it may remain, and that you may be doing God's pleasure now, and may understand in this, as well as in other matters, when the time for knowledge is come, that no one ever tried to do His pleasure without feeling that he had chosen the better part, and that to do the will of God was the best wisdom both for carth and heaven.

NOTICES, ACKNOWLEDGE. MENTS, &c.

NOTICE ON STATISTICS.

The usual schedules have been forwarded to Presbytery Clerks—two for each Congregation, that they may be able to retain a duplicate for their own use. If in any case the parcel has been sent to a wrong address, the minister who receives it is requested to trans-mit it without delay, to the Clerk of his Pres-

bytery.

It was ordered by last Synod, (See Minutes page 26,) that in future, the Clerks of Presbyteries should tabulate the Statistics within their respective bounds. Printed forms have been provided for their use, which they are expected to ull up, and forward to the Convener, by the first of May. It will now be unnecessary to forward the original returns. In reference to the column "Terms and Mode of Payment," which may be thought too narrow, it is suggested that the word Cash, might be dispensed with, except where it may occur in connexion with Produce-and that other words might be contracted, as qu. for quarterly—hf. for half yearly—adv. for advance. Clerks are requested to adhere to the alphabetical order in arranging the list of Congregations, as being the most convenient for purposes of reference.

A. McKnight. Conv. of Com. on Statistics.

MISSIONARIES WANTED.

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

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

P. G. McGregor, Sec'y B.F.M. Haiifax, Oct. 24th, 1866.

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

HOME MISSIONS.

Thank-offering from a Presbyterian, Cornwallis	
Cymro, Cow Bay	51.629 4.00 7.00 8.80 25.00 1.00

· FOREIGN MISSIONS. N. B .- The first item of \$100 was received early in December, and accidentally omitted

in the printed acknowledgments for January.

Cong. of Sherbrooke, including Mrs. J. McLean's donation of \$20....\$100.00 Scotsburn and Saltsprings, for native teachers on Fate..... Thank-offering from a Presbyterian, 20.00 72.00 Member of Central Ch., per Rev. J. T. 6.00 Second member 1.00 " Third member 0.50 James Weir, senr., Rogers Hill, per do. 1.00 John Thomas Crockett, per do..... 2.00 Lower Selmah Missionary Society, per Rev. J. C..... 11.951 Rockville Missionary So., Maitland, . . 7.34 1.12} Salem Church Society, per Rev G. P. 100.00 Evangelical Society, Fish Pools, E. R. 8.00

" DAYSPRING."

Mrs. Murphy, Antigonish.
O. O'Brien, Esq., Ex. of Estate of T.

30.00

Sydney Mines Sabbath SchoolS14.	00
Knox Church, Pictou town do 24.	00
Albion Mines:	
Children's collection\$4.05	

Col. by Miss Libbie Falconer. 8.00 " Janet Flemings. 2.75

River John, per Rev. H. P. McK.... Summerside, P. E. I., per Rev. Mr. Frame, for 1867.

West River Congregation, per Rev. G.

Second Congregation, Maitland:\$1.051 James Logan.... Everett & Herbert McDougall 5.10 J. Currie McDougall..... 5.00 J. McD. White. 0.75

Maria McDougall...... 0.64 Clara Barbrick...... 1.00 James W. Douglas...... 1.00 Clarence and Susan White.. 1.00

Elizabeth and Eva McDougail 1.484	Col. by James Blanchard, Cornwallis,
Jane Ross 0.284	per Rev W. F
Kate Campbell 0.82	Col. by Nancy Terry, do., per do 2.92 Col. at St. James, N.B., per Rev J. T.:
Mary Ellen Currie 1.224	Col. at St. James, N.B., per Rev J. T.:
Alexander Douglas 1.84	Miss E. McLeod, Bass Wood
Edwin Roy 1.25	Ridge
John Howe 0.951	Ridge
Robert S. Currie 1.52	B. Woodcock, Gleason Road. 2.50
Charles Brown 1.32	Ella A. Tyler, Pomroy Ridge. 7.50
Alice and Agnes McDougall. 1.22	Clara Morrison 7.60
Jonathan Douglas 1.30	Catherine Thompson 6.50
Everett Eaton	Lydia Weatherby, Little Ridge 1.75
David Douglas 0.65 Thomas T. Thompson 1.00	Dy and It canacion, sectio triage 1.10
Thomas T. Thomason 1.00	American Currency Sto 68 90 00
Lucy Smith 0.11	American Currency\$40.68 29.00
Anne Putnam, senr 2.00	Col. at New Annan, per Rev. J. W.:
	Master Jas. E. Hamilton, New
Maggie McDougall 0.75	Annan\$3.35
John Archibald 1.50	Master George Johnson 0.23
Anne Putnam, jr 0.30 John McCulloch 3.00	Miss Janet Johnson, for 1866 0.94
	" 1867 0.85
Anne Monteith 0.23	Master Erskine Ross Chisholm,
Ada Gillies 0 63	Wentworth 1.00
Emma Cox 1.50	Master J. McKand, Henderson
Maggie Cox 4.25	Settlement 0.49
Adella Cox 1.00	Miss Isabella Rhind, do 0.33}
John O'Brien 1.25	7.18
William and Lizzie O'Brien. 0.501	Merigomlsh S. Schools, per Rev. K.G.:
Fulton O'Brien	Col. by Miss Annie Copeland S7.04
Melinda Dalrymple 2.00	" Christy A. Olding 2.40
Edward Stirling 1.42	" " Adelaide Mitchell 4.82
Nelson Dalrymple 1.44	" " Annie Murray 364
Elizabeth Densmore 1.50	" Laura Patterson 3.00
Jane Densmore 3.13	" Eliza Henderson 1.60
Adeline Church 1.50	" Ellza Y. Thomson 3.90
Adeline Church 150 George and Philip Densmore 0.58	" Elizabeth Robertson. 3.75
E. Frieze 0.40	Wasten Alex Magnet
Mrs John Trahey 3.17½	" Master Alex. Haggart,
Mrs II. Grant 1.121	Union Sch., Piedmont 2.57
Mrs John Roy 1.50	32.73
Mrs F. Frieze 2.00	Col. by Miss C. Fisher, Goldenville. 12.50
69.84	" Miss M. McDaniel, Sherbrooke 7.121
Ish School of Anticonich non Rose	master Lemaer McLeou, white
I D M 21 oct	Sands, P.E.I 7.00
Sab. School of Antigonish, per Rev. J. D. M	" iss M. Stewart, High Bank,
Class 1 Chart Con., per 15. McG.:	3.56
Class 1\$0.49 2 0 50	Sau. School classes in Poplar Grove
	Church, Halifax, per Mr. C. Robson 87.22
3 0.663	Springside, Stewiacke, per Rev. J. S.:
$\frac{4}{2}$ $0.79\frac{1}{2}$	Margaret Fulton\$2.751
5 0.88	Sarah A. Proven 1721
6 1.66	Samuel Creelman 2.86
7 1.19	Elizabeth Hamilton 3.37
8 1.57	Annie Johnson 2.45
9	E. Johnston 2.15
10 1.90	E. Gammell 2.371
11 2.20	E. Kennedy 1.55
12 2.25	Abbie Harrison 3.00
13 2.27	John Guild 2.12;
14 2.54	24.25
15 3.17	27.29
16 3.25	SYNOD FUND.
17 3.27	
18 3.44	Salem Ch. Society, per Rev G. P 16.00
19 3.771	CHIRD WITHWILL COLUMN:
20 5.12	Supplementing Stipends.
21 6.70	Salem Ch. Society, per Rev G. P 25.00
48.831	
Also, from Little Maggie\$2.621	EDUCATION.
Little Archie 2.00	
100	Member of Central Ch., per Rev J. T. 0.50
River John: 4.62}	Sharon Church, Albion Mines, per Rev
Archibald P. Foster\$1.00	
TOSLET	A. J. M 4 20
Fliza Ann Tassaia	Maitland Juv. Miss. Soc., per Rev J. C. 8.80
Luza Ann Tattrie 1.50	
Eliza Ann Tattrie 1.50	Maitland Juv. Miss. Soc., per Rev J. C. 8.80

		ש
CHINIQUY FUND.		1:
A friend, per Rev. J. Thomson.	Cen-	1
tral Church	1.00	
A little boy, per Rev P. G. McG Salam Ch. Society, per Rev. C	P 20.00	1
		1
INSTITUTION FOR DEAF AN		
Salem Ch. Society, per Rev G. 1	2 16 00	15
MICMAC MISSION.		1
Salem Ch. Society, per Rev G. I L'r Caledonia, per Mr. A. Suthe	2 12 00	
171 Catedonia, per 171.71: Dutile	11auct, 5.05	li
The Treasurer of the Minister	re' Widowe'	13
The Treasurer of the Ministe and Orphans' Fund, P. C. L. P.,	cknowledges	1
receipt of the following sums:-		i
12 months interest on £200, P.E.		1
New Mills Cong'n, acknowledg Rev. P. G. McGregor in Oct. B	ea by cord, 3.11] 1
Rev. P. G. McGregor in Oct. R. Donations acknowledged in Nov	ember	1
Record per R. Smith Truce	199.50	1
Rev. J. Byers, Clifton	20.00	١.
12 months interest on 2000	30.00	
Rev. D. McCurdy	8.25	l j
Rev. D. McCurdy	43.00	١.
Coupons on 2 \$500 Prov'l Deben	tures, 30.00	
•	400 86	١.
Amounts formerly acknowledge		1
Total amount received to date	58075.07	١,
		1
Howard Pri Treasurer Widows' Fr	and P.C.L P.	
Picton, Jan. 16, 1806.		1
PAYMENTS FOR THE B	RECORD.	-
The Publisher acknowledges a following sums:—		
Rev. M. Wilson, Sydney Mines, Mr. Isnac Balrd, Waverly Rev. T. G. Johnston, Blackville Rev. T. Sedgwick, Tatamagonel Rev. Ja ves Thompson, West R Robert McDonald, Esq., Cape G.	C.BS10.00	1
Mr. Isaac Baird, Waverly	5.00	١.
Rev. T. G. Johnston, Blackville	, N.B., 1250	1
Rev. Jares Thompson, West R	iver 10.00	} ,
Robert McDonald, Esq., Cape G	corge . 1.00	
Mr. A. K. Graham, Five Island	s 5.00	
Mr. Geo. B. Johnson, New Ann Mr. A. K. Graham, Five Island Mr. O. O'Brien, Noel Mr. 11. Sterns, Truro	5.00	1
Mr. Alex, Archibald, Glenelg.	2.50 11.00	1
Mr. Alex. Archibald, Glenelg Rev. R S. Patterson, Bedeque,	P.E.I., 6 50	1
John Murray, Esq., Mabou, C.I. Mr Robert Logan, Five Mile Ri Mr Hugh Dunley, Stewiesky	3 10 00 ver 5.00	
MI. Hugh Dunan, Stewacke.		
Rev. Dr. King, Habiax	250	1
Mr. Hiram Smith, Newport Rev. James Friser, Boularderie	17 50 .C.B 3 50	1
Mr. James Tate, Canso	0.60	l
Rev. W Murray, Cornwallis	5.50	1
Mr. James Tate, Canso Rev. W. Murray, Cornwallis Rev. A. J. Mowatt, Albion Min	es 20.00	
		l
Rev. Dr Smith, Stewiacke Rev P M. Morrison, Bridgewa	ter 2.50	1
Air Jac Gace Shuhanacadic	(11 (11)	
Miss Forrest, Halifax	P.E.I., 8.00	1
Mr. Jas. M. Patten, Ponds	5.00	I

John A. McDonald, Esq., Sherbrooke. Adam Roy, Esq., Maitland P. Peebles, Esq., Quebec, Mr. Thos. Campbell, Lake Ainslie, C.B., Mr. Logan, Upper Stewiacke Mr. Alex. Cumminger, McProse	20.00 7.00 1.00 2.50 4.50 5.00
Rev. J. A. F. Sutherland, Little Harbor,	6 00
David Frieze, Esq., Maitland	0.50
Mr. Thos. Cumminger, New Glasgow,	25.00
Rev. R. Sedgwick, Musquodoboit	13.00
Rev. John Turnbull, St. James, N.B	13.10
Rev. D. S. Gordon, Annapolis	10.00
Rev. James McLean, Shubenacadie	6.50
Mr. E. Fulton, Brookfield	1.00
Mr. Daniel Hattie, Caledonia	2 50
Mr. Hugh Ross, New Glasgow	10.60
Re . D. McNeil, Woodville	7.00
Mr. Thos. B. Gould, River John	3.00
Rev. Jas. Fowler, Bass River, N. B	7.00

Officers of the Principal Boards, &c.

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

Committee on Supplements.—Rev. H. Mc-Leod, D. D., Sydney, Chairman; Rev. T. Sedgewick, Tatamagouche, Secretary.

Committee on Colportage.—Rev. J. I. Baxter, Onslow, Convener.

Board of Foreign Missions.—Rev. J. Stuart, New Glasgow, Chairman; Rev. P. G. Mc-Gregor, Halifax, Secretary.

Committee on Statistics.—Rev. A. McKnight, Convener.

Synod Treasurer, (Except Widow's Fund.)
-Rev. P. G. McGregor, Halifax.

Receiver of Goods for Missions.—Rev P. G. McGregor, Halifax; Mr. George Hattie Pictou.

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