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

MARCH, 1864.

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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

MARCH, 1864.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Our readers, we presume, are generally aware that our Synod have resolved to take immediate steps to establish a fund for the widows and orphans of ministers of our Church. The necessity for such a measure will be admitted by every thoughtful person, who will examine the subject. Any one who knows anything of what is required for the support of a family in the manner in which it is expected that a minister and his family should live, will at once admit, that the salaries of our ministers are in the majority of cases, miserably inadequate.— We acknowledge that there are a number of congregations, which manifest creditable liberality toward their ministers, and we are happy to observe, that for some years there has been in many parts of the church considerable improvement in this respect. Yet we have only to mention the fact, that nearly one-third of our ministers do not receive more than \$400 per annum from their congregations, some of them considerably less, and this paid in all sorts of ways and at no regular periods, to show what room there is for improvement. Even those whose salaries are considered good and well paid, receive barely sufficient with economy and good management to enable them to live in something like the manner that their position in society requires. They are not able on their stipends to keep abreast of the age, by providing themselves with the books necessary for the thorough study of the different subjects connected with their profession, nor can they have that access to general li-

terature so necessary for their mental improvement, and their respectability in general society. They have not the freedom from worldly anxiety which will allow them to devote their attention to study and the duties of their profession without distracting care; much less can they from their salaries lay up for the time of old age and infirmity, or make provision for their families, after their removal, should the great Head of the Church summon them from their labours on earth. We believe we do not go too far when we say, that there is not a minister of the body who can out of his salary make any thing like adequate provision of this kind, even by the exercise of economy through a series of years. And if this is the case with the best paid, what shall we say of the worst!

Besides there are often particular circumstances to render the position of a number of our ministers worse. Only by rigid economy have they been able to complete their education, and often this has not been accomplished without their involving themselves in debt. On entering upon their work, they are obliged to be at what is in their circumstances, heavy expense, in obtaining travelling conveniences, they *ought* to spend a considerable amount in purchasing books, and should they enter upon house-keeping, many of our readers can appreciate the demands upon them. But this is not the worst. Instead of the congregation having a manse and glebe ready for their occupation, they are themselves obliged to buy land and build a house, and involve themselves in debt from which they do not get free for years, even though denying them-

selves books, and everything but the necessities of life.

In fact, there is no class of men in the community, in a worse position to make provision for a family, in the event of its being deprived of its head than our ministers. Though in education they stand at least on a level with any profession in the land, yet the majority are obliged to content themselves with salaries, which any third or fourth rate country lawyer—any physician with a fair country practice would scorn as a remuneration for his labours. Any well to do farmer who will count the actual cost of what is required for the maintenance of his family, and who will estimate at the same time the annual increase of his personal and real estate, will often find and perhaps to his surprise, that he is in a better worldly position than his minister, though generally the latter is expected to keep up a more respectable appearance than he is. Persons in every other occupation, can make provision for the future, and if prudent are doing so. No merchant is satisfied in making what he can live on from year to year. The farmer is improving his farm and increasing his stock, so that if removed by death, there will still be left to his family the means of support, and every prosperous tradesman is able to lay by something as it is said for a rainy day. But the minister has only a salary, which at best is only sufficient to give him a support of moderate respectability, and often is entirely inadequate, and unless he deprives himself of what is necessary for his respectability and usefulness, he cannot save any thing.

We may however be referred to the cases of the fathers of our church, who struggled with the difficulties of a new country, whose families have been provided for. To this several answers may be readily given. In the first place, In the state of the country at that time, it was impossible to have a widows' fund such as is now contemplated, and while in such circumstances, ministers were called on to put their trust in the God of the fatherless without any such scheme, yet in the altered state of the church, it is our duty to avail ourselves of such means as Providence has placed in our power. To look to

God without using such means is presumption, and in the present state of the church for our ministers to expect God to provide for the future support of their widows and orphans, without our using the means which he has placed in our reach for obtaining funds for that purpose, would be simply to tempt the Lord our God. But secondly, the past history of our church exhibits some most painful cases of want among the widows and families of our deceased ministers, and even yet such are to be found. We do not refer to this at length, but we speak what we know, and what is known to others. But still farther the fathers of our church were actually in a better position for making provision for the future support of their families, than the ministers of the present day. The former were obliged to attend to farming or other occupations, to obtain the means of livelihood, but in this very act they were providing for their families as ministers cannot do now. They could obtain land for nothing or next to nothing. We have known one of our old ministers who obtained 400 acres of land of the best quality merely for paying the expenses of survey. Such lands sometimes rapidly increased in value, and the more a minister cultivated them for his present support, the more he was making provision for the future support of his family. All this is changed now. A minister cannot now obtain land without paying for it, and generally not without going in debt, and the church is requiring more and more every day, that the minister's undivided attention be given to his ministerial work, and indeed the calls upon his time and efforts are becoming more urgent, so that he cannot now as our fathers often did, provide for his family by his attention to other employments.

In the remarks we have made, we of course speak of those ministers who are dependent on their congregations for their livelihood. There may be a few ministers who have private resources, to whom these remarks do not apply. But they are extremely few. With very few exceptions, the position of our ministers in a worldly point of view, is what we have described. We need not say then how much anxiety

must have been caused to many a minister in the midst of his self denying labours, at the prospect or the possibility that he might be taken away, and his wife written a widow and his children fatherless. It requires all economy and all a wife's good-management, to enable him to live upon his salary, and perhaps he has been obliged to go in debt for house and land, but his salary is dependant upon his life, and his life is as uncertain as that of others. And but for his faith in the promises of that God, whose he is and whom he serves, how sad to think of the portion of those whom he may have to leave behind him. A woman it may be still young, gentle, and tenderly brought up, accustomed to the companionship of an educated christian minister, and moving in the refined society of the sphere to which her husband belonged, suddenly left with a number of small fatherless children, and entirely without the means of support. Such cases have occurred in the past in both branches of the church now united, and God has shown his faithfulness to his promises to the widow and fatherless, and brought them through all their trials, yet it has been only after their passing through scenes of privation, which it will be a sin in the church with her present means, and as stewards of God, to allow to be repeated. Since the Union the lives of our ministers have been mercifully preserved. Since that time with the exception of our missionaries, there has not been a single death among our ministers engaged in active service. Only one death has occurred in the Home field, and that was of an aged labourer, who had been in a great measure laid aside from public work. It cannot long be thus, and those removed may be in the prime of life. It would be no difficult matter for any member of our church by looking around him to find instances, in which, were the minister to be taken away, a widow would be left with five, six, seven, or it may be eight children, under sixteen years of age, entirely without the means of support.

The urgent necessity then, for a Ministers' Widows' Fund, will be universally acknowledged, and we would not have said so much on the point, but that we believe many of our

readers have not thought on the subject, and are not fully aware of the urgency of the matter. The only question remaining for consideration is the best mode of carrying out the object. It will at first sight occur to some that it might be sufficient, to collect a fund to be doled out in charity to the most needy widows, as they come upon the church. We do not disparage what has been done in this way formerly. The collections made at different times in both branches of the Church, both publicly and privately, have in various instances afforded most seasonable relief to pinching poverty. But a little consideration will show how unsuitable this plan is. How humiliating to the poor widows to be placed in such a position of dependence as to be in fact a church pauper and receiving charitable aid! Nothing but dire necessity would induce any woman of proper feelings to seek such aid, and how unworthy of the church to leave the widows of faithful ministers in such a position.—Then, too, how inadequate and precarious the amounts that would be received in this manner; and how painful to every man of right feeling the prospect of leaving his family in such a situation. In fact every minister of ordinary prudence or proper spirit, would in this case feel it his duty to seek some other means of providing for those whom he might leave behind him.

The Synod therefore had no hesitation in adopting as the basis of their measure, the plan which has been adopted in Scotland and which has been so successful there. That is for each minister to pay in a certain amount annually and his widow to be entitled to a certain specified annual sum, according to this rate of annual payment, to be paid to her from the time of her husband's death, so long as she lives or till she marries again, and a certain sum additional to be paid annually for the benefit of each orphan, while under fifteen or sixteen years of age. On this basis a scheme has long been in operation both among the ministers of the Established Church of Scotland and among the Dissenters, and a similar scheme has more recently been adopted by the Free Church. Those schemes have all been greatly blessed, and none can tell the amount

of relief, which they have afforded to many a bereaved family. A similar scheme the Synod have now resolved on establishing here. The particular regulations for the future management of the fund have not yet been determined on, but it is likely that the annual payments required from ministers will range from ten to twenty dollars, and it is expected that sums of at least from fifteen to twenty five pounds annually will be guaranteed to each widow, and four or five pounds to each orphan. In order however to fix the scheme on a firm basis and at the same time to give an opportunity to the benevolent to contribute towards the object, it has been resolved to appeal to the church to raise a capital fund of £1000, besides what may be raised by collectors and ministers subscriptions, to be invested on the most advantageous terms, and to be liable for distribution only to the amount of its annual interest.

The advantages of this plan are principally three. In the first place, it makes better provision for the classes referred to, than any other scheme in our power. True the amount of the annuities will not be large. To a person prospering in any other calling, the prospect of say £20 per annum for his widow and £5 additional for each young orphan would appear anything but a brilliant future for those he might leave behind him. But it is much more than we could ever hope to provide for them by any other scheme within our reach. In the case of a widow with five children the amount at the above rate would be forty five pounds per annum, and the rate may be higher and any one who has had any acquaintance with such a case, will know how much such a sum payable regularly every half year would add to the comfort of a family in such circumstances. Such a sum would raise them above absolute want, and it is not contemplated that they should be placed in such a position as to render their own efforts or the assistance of their personal friends unnecessary. But secondly, the provision is a certain one. This is an essential element of the scheme, one which we trust will never be lost sight of in any arrangements that might be made. The annuities will be placed on such a scale,

as on a correct calculation of the rates of mortality, we may be certain our funds will enable us to afford, and all will be secured, permanent vested funds. This can never be secured by any scheme of charitable donations. Such would always be precarious. But by this scheme every minister who contributes to the fund will have all the certainty that can be afforded regarding anything human, that the sacrifice he is making will secure provision to his widow and young fatherless children, should he leave such behind him; and he can lay his head on a dying pillow without anxiety as to their receiving the amount guaranteed. And lastly, The provision thus made will be without anything of the humiliation of pauperism or charity. The sums that the widow will receive she will be as much entitled to, as to anything earned by the labour of her hands. To a dying husband it must be a pleasing reflection, that by his own self-denial or as part of the return made for his labours, he has been enabled to make such a provision for those dearest to him on earth. And to the bereaved widow it must afford the utmost satisfaction to know that the funds she now receives are not the gifts of charity, but are the results of his labours and self-denial while on earth, and that she has as much right to use them for the support of herself and family as she had to use any part of his stipend for the same purpose during his lifetime.

The raising of the sum required annually from ministers will even at the lowest rate mentioned, be a heavy tax upon the narrow means of many of our ministers. But the object is so important, and so nearly concerns the interest of those dearest to them on earth, that we believe it will be borne, even although it should involve their denying themselves comforts or what others would regard as necessaries of life. But it is intended hereafter to appeal to Sessions and congregations, to relieve their pastor of this burden, and we hope to see the day, when congregations will consider it their duty to provide for their minister an interest in the Widows Fund, as much as to provide him with a stipend for his annual maintenance. At present however the attention of the

committee is by order of synod directed specially to the raising of the capital fund. We are happy to say that they have met with such encouragement as to leave no doubt of the success of the scheme. The committee hope to be able to report to synod, not only that the sum of £1000 have been realized, but that when the whole church shall have been canvassed, double that amount may be expected. In this case the amount of the annual subscriptions may be diminished, or more probably the amount of the annuities payable to widows will be increased.

Having thus expounded the synod's scheme we do not feel it necessary to make any appeal on its behalf. We are satisfied that the object must so commend itself to the judgment and principle of Christian men and women throughout the church, as to render any arguments for its support unnecessary. We leave the whole subject therefore in their hands, merely reminding them of the words of inspiration. "A father of the fatherless, and a judge of the widow is God in his holy habitation." "Judge the fatherless, plead for the widow." "Pure religion and undefiled before God and the father is this, To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world."

May the God of the fatherless and widow bless this effort unto his own glory and the relief of many of his dependent children.

PROPOSED JEWISH MISSION.

OFFER OF A MISSIONARY.

At a recent meeting of the Board of Foreign Missions, two letters were submitted to their consideration from Mr. Edward McCurdy, one of our students now finishing his theological curriculum in Scotland.—While the Board felt they had no power to accept of his proffered services, as a missionary to the Jews; they could not take upon them the responsibility of rejecting, what the Church when properly informed might approve and sustain. It was therefore ordered that the whole matter be referred to

Synod at its ensuing meeting, and that meanwhile the attention of the Church at large, be invited to a serious consideration thereof, by the publication of these letters. I forward them accordingly with confidence that you will give them as early an insertion in the *Record*, as your space will admit. I shall only add that whatever be the result, Mr. McCurdy will receive from all who know him the highest credit for sincerity, and devotedness to the cause of missions, and certainly all your readers will readily acknowledge the ability, zeal and tact with which he has presented to their view an aspect of the missionary enterprise which confessedly, has received, hitherto, very inadequate consideration from the Christian Church. The thorough manner in which the question is treated in these letters, sufficiently proves that the author has given to it the most serious study, and that he possesses in no ordinary degree, those qualifications which are so desirable in all missionary agency.

Yours etc.,

JAMES BAYNE, Sec.

3 Saunders Street, Edinburgh,

Nov. 12, 1863.

DEAR SIR,—

To come at once to the point, I write you as Secretary of the Foreign Mission Board of our Church, and my letter will therefore assume an entirely business aspect. I will endeavour then as best I can, to communicate to you some of the thoughts which have been occupying my mind, and the conclusions at which I have arrived, respecting the sphere in which it appears to me I ought to labour in the work of the Lord.

It is now about eight years since I commenced my studies with a view to the ministry. During that time I have been endeavouring to gain knowledge as rapidly as possible, that I might be fitted for proclaiming to my fellow men the unsearchable riches of Christ. I have just entered upon, what, I suppose will be my last term, at the Divinity Hall. In about five months, if spared, I shall have completed my curriculum, and if the Presbytery think me qualified, they will probably license me to preach the everlasting gospel. Placed in these circumstances it is of course natural to inquire, In what sphere of labour shall I spend the remainder of my life? Nor is this the first time that the question has pressed itself upon my attention. From the commencement of my studies I knew that if God should count me faithful, putting me into the min-

istry, it would be my duty to go to his work whenever, and wherever he might choose to send me. Still I fear that I could not truthfully say, that this thought was always the most welcome to my mind. I am afraid that while I held it as a theory, other motives had often more influence in impelling me forward. However I felt determined, and more particularly in the latter years of my study, that if I could ascertain where and how Providence designed that I should spend my days, I would act accordingly. Until recently I did not feel clear in consecrating myself to any particular field of labour, for I thought that circumstances might perhaps arise at or near the time when I was ready to engage in active public service, which might aid me in discerning the path of duty. Accordingly I had determined to complete my course at College, and while watching the leadings of Providence in the meantime, to leave the decision of the whole matter, till the time came when it would be necessary for me to act. To this resolution I should probably have adhered had I completed my curriculum in Nova Scotia. But knowing that there are special preparations in particular branches of study, requisite for certain departments of labour, and being aware that there are facilities for making these preparations in Scotland which do not exist in Nova Scotia, I could not but feel that if I were to be engaged in any such department of work, it might be a great advantage to have the matter decided immediately. This is the principal reason why I have felt it necessary to come to a determination in the matter sooner than I would have thought it advisable under other circumstances.

CLAIMS OF THE HOME FIELD.

There are two fields of labour, which probably present themselves to the mind of every young man who studies for the ministry, viz., the Home and Foreign Fields. With each of these my thoughts have many times been occupied, and I dare say my experience is not exceptional, when inclination and feeling led me to look with most pleasure upon the prospect of a settlement in the Home Field. The ties of country, of kindred, of a father's house are strong, how strong, let the experience of those who have been called to leave them testify. The pleasures of social intercourse with the friends of youth, and early manhood, and of christian communion with believers are sweet indeed, and perhaps few can think of giving them up without a deep and bitter pang. But over and above these considerations, there is one of duty, and where God leads the way I dare not refuse to follow. Christ Himself has said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." And why,

oh! why should I refuse to follow the Saviour. He followed me and sought me out when my feet were stumbling upon the dark mountains and I trust that He has brought me back to His fold. If this be the case then, the Lord is my Shepherd, I shall not want. He will lead me in the paths of righteousness for His own name's sake. In a matter where the glory of God, my own peace of mind, and perhaps the spiritual interests of many of my fellow-creatures are concerned, I felt that I ought not to confer with flesh and blood, and remembering the promise, "In all thy ways acknowledge God and He shall direct thy steps." I prayed to Him, I trust earnestly and sincerely that He would send forth His light and His truth that they might lead me in the path of duty. Having done this I endeavoured to weigh carefully the claims of the field at home. I could not but feel that in one aspect these were strong. Many, alas, very many live in Nova Scotia without God and without hope in the world. They need salvation as much as the heathen who live in the darkest of the islands of the seas. Their souls are as precious in the sight of God as those of others, and just as great efforts ought to be made to save them. There are also still a few congregations in connection with our Church which are vacant, and a few stations, which may probably, before long, be erected into congregations. These will of course want pastors. But on the other hand, I could not but feel that there are comparatively few in Nova Scotia who have not heard the gospel, and who if they chose, might not learn the way of salvation, while in other lands there are millions who have never heard that a Saviour died for the sins of men. Again, judging from the history of other churches, I feel sure that the vacant congregations can easily obtain pastors from among the large number of young men who are already or soon will be on the list of Probationers, and when the fields *beyond* are white unto the harvest, it would be sad indeed if our Church should have more preachers thrown upon her hands, than she could profitably employ. These, and similar considerations, led me to the conclusion that Providence pointed "to the regions beyond" Nova Scotia.

DIFFERENT FOREIGN FIELDS.

Turning then from my native land in what direction does the path of duty lie.—Does it lead to the South Seas where as a Church we have in the short space of fifteen years sowed the good seed, seen it spring up, and in one part of the field at all events, bring forth an abundant harvest? Certainly there are not wanting inducements in that direction. Thirty islands inhabited by a hundred and fifty thousand savages perishing for lack of spiritual knowledge, and some of these,

too, crying "Come over and help us," do certainly present a loud call to the ministers and licentiates of the Church to consider carefully, if it is not the will of God that they should go and tell them of the love of Jesus to poor perishing sinners. It is true that there are difficulties, discouragements and trials before those who engage in the prosecution of that Mission. But surely he to whom all power is given in heaven and in earth can overcome these difficulties, remove the discouragements, or sustain under them and make trials ultimately blessings. With one exception, I know no field to which I would feel myself more loudly called, to devote my energies, should the Church see fit to sanction the enterprise.

QUALIFICATIONS FOR FOREIGN WORK.

I cannot say indeed that I feel myself to be fully qualified for the work; looking at the responsibilities of those who devote themselves to the work of winning souls and comparing with the requirements of such a situation my own ability to meet them I fear that in despair I should give up for ever not only foreign work but also labour at home. I know that the ambassador of Jesus, even in Christian lands, ought to have ardent zeal for the glory of God, a burning love for the souls of men, a deep and fervent piety, at least a fair amount of intellectual vigour and ability; that in addition to these qualifications the missionary should have a special aptitude for the acquisition of languages, a facility in adapting himself to a change of circumstances, fertility of resource in difficulty, self-possession and presence of mind in danger, and that even in the possession of all these he might still say, "Who is sufficient for these things." Though feeling that in many of these points I fall very far short of what would be desirable in one undertaking the missionary work, yet who can limit the grace of God? With the weak things of this world *He* can confound the mighty. His own sustaining promise is "My grace is sufficient for thee, and my strength is made perfect in weakness," and then there is besides that precious assurance, "Lo I am with you always even unto the end of the world." Believing that where there is first a willing mind, it is accepted according to that man hath and not according to that he hath not, I feel satisfied to accept the promise and to rely upon it for strength in whatever circumstances God may see fit to place me.

CLAIMS OF THE JEWS.

But, as already hinted, there is one department of Foreign Missionary Labour, which seems to my mind to have stronger claims than even the South Seas. Loud as are the calls from heathen lands, and strong as are the inducements to labour among the Gentiles, at present, I feel that the finger

of Providence points me to His ancient people, the Jews. You will not perhaps be surprised when I assert that I make this statement of what seems to me to be duty, with very great diffidence. Knowing that our Church is already engaged in an enterprise in another direction, I cannot but fear that I incur the risk of being looked upon as amusing myself with novelties, or with following, what some might call a sentimental fancy, rather than the dictates of sober judgment. But be that as it may, I feel perfectly clear in affirming, that I have gone to the Word of God to guide me in this matter. All my inclinations to engage in such work were excited by its study, and fostered by a further consideration of the truths which it reveals. It is true that I may have misinterpreted the Divine Oracle. If so, I am open to conviction, and if after a more protracted search, and mature deliberation, I am convinced that I have not understood aright the mind of the Spirit, I will give up my present purpose, and place myself at the disposal of the Church, to go, wherever she may see fit to send me; for I am fully convinced that whatever share of wisdom there may be about mere human plans, if they are not in accordance with the will of God, they will come to nought; and I have no desire to be found fighting against God. It is therefore under the influence of a strong conviction of duty, that I place myself in the hands of the Church, desiring to go forth as a missionary to the Jews, should she see fit to engage in a Jewish mission, and to employ me in her service. In making this proposal, I feel that it is only respectful to you, and justice to myself to state some of the reasons which have induced me to take this step. In doing so, it will be absolutely necessary for me to confine myself to a very few of them, as else I should trespass beyond all reasonable limits.

NUMBER AND CONDITION OF THE JEWS.

First. The Numbers and Present Condition of the Jews, when in connection with the comparatively feeble efforts which have been made for their conversion, seem to me, to call loudly for increased exertion, on their behalf. Concerning their number, the statistics to which I have had access differ widely. In Newcomb's Cyclopædia it is set down at 14,000,000. Other authorities think that there are not more than 6,000,000. Perhaps the safest estimate would be somewhere about 10,000,000. Looking then at this vast multitude, merely as human beings, they have a very strong claim upon our Christian sympathy and beneficence. In this respect they stand at least upon a level with the heathen, for though the Jews possess a part of the scriptures, yet rejecting as they do, Jesus as the promised Messiah, at death they go down to darkness. But I

cannot satisfy myself with looking upon their claims as barely equal to those of the Gentiles. I feel that they above all others, should be the peculiar objects of Christian love and effort. As a people scattered to the "outmost parts of heaven," wanderers "in all nations," and subjected to grievous disabilities, "a byword and a hissing," the very names, in the mouths of many a symbol for all that is held in contempt. Surely their case calls for the deepest pity. And this pity can only be deepened, when we contrast their former greatness and glory, when they were the people favored of God, the objects of His special regard, with their miserable condition since the breaking up of their nationality. Not only excluded from citizenship in almost every country where their lot has been cast, but for a long period thrust out beyond the pale of Christian sympathy, and Christian effort, and subjected to every indignity which could possibly be heaped upon them, does not the honour of our Great Master's Name, as well as the demands of equity require that we should use means to make them feel that *real* Christians do not regard them with contempt and loathing. But if their temporal suffering has been heartrending, their spiritual misery is deplorable. Ignorant of pardon, acceptance, and peace through the atonement of Jesus, they have gone about to establish their own righteousness, and the curse of the law which they have violated resting upon them; they are troubled in conscience and through fear of death are all their lifetime subject to bondage. But still further, if salvation has come to us out of Zion and the Word of the Lord from Jerusalem; if all those faithful men through whom the oracles of God were committed to writing and transmitted to us were Hebrews; if the apostles who so zealously proclaimed the glad tidings of salvation alike to Jews and Gentiles were of the seed of Abraham; nay if our Blessed Saviour Himself was a Jew how can we discharge the debt of gratitude which we owe to that people if we do not seek to communicate to them the knowledge of those truths which through so many ages they preserved for, and handed down to us. Am I mistaken in thinking that the Church has not discharged her duty in reference to this matter? In 1859 there were upwards of forty societies and Churches engaged in Missionary operations among the Gentiles, while only four or five were making efforts for the propagation of the gospel among the "Dispersed of Israel." I find also that in the same year upwards of £800,000 were raised for the former purpose, and only about £47,600 for the latter. These facts have made a deep impression upon my mind.

PROMISES AND PREDICTIONS.

Secondly, the Promises and Predictions

concerning the future of the Jews, point in the same direction, and seem to afford ample encouragement to engage in such a work. The Church has often strengthened her faith in God and in the ultimate triumph of the Gospel among the heathen by dwelling upon the encouraging promise of her Lord, "Lo I am with you alway, even to the end of the world." But the same promise is equally sustaining to those who would labour among the Jews, and in addition to this tower of strength, they have an almost endless variety of very wonderful predictions and promises, which while applicable in a certain sense to the Gentile church do not seem to receive their complete fulfilment in any but the Jews. It is of course, unnecessary that I should notice more than one or two of these which have a bearing upon the case in hand. The prophet Hosea tells us that "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. *Afterward shall the children of Israel return and seek the Lord their God, and David their king and shall fear the Lord and His goodness in the latter days.*" In this very prediction we have set forth the calamities which were to come upon the Jews after the time of the prophet, and their glorious deliverance. I believe that some commentators think that this prophecy was fulfilled in the Babylonish captivity, and in their subsequent return to their own land. But, if I am not mistaken, the great majority of them refer the prediction to their state after the overthrow of the nation by the Romans, and their future deliverance and restoration. Certainly, if the historian were called upon to describe their present condition, he could find no language better suited to the purpose than that of the first part of this prediction, and since it is generally admitted that the expression "latter days" refers to the times of the Messiah, and as Jews and Christians agree in understanding the expression, "David their king" of Christ, the conclusion seems to be irresistible, that while the former part of the prediction is at present receiving its fulfilment, the latter remains to be fulfilled, in the conversion of the children of Abraham to God.

Again, in the New Testament we find the Apostle Paul in Rom. xi. chap., proving that though the Jews have fallen, their fall is neither *total* nor *final*. He begins the chapter by showing that there is still "a remnant according to the election of grace"—in verse 12, that their fall had been the occasion of spreading the gospel more widely among the Gentiles, and taken in connection with verse 15, that their restoration would result in still greater blessings to the Gentile Church. He shows also in verse 23, the possibility of the conversion of the

Jews—in verse 24, its probability—in verse 26, its certainty, and at the close of the chapter, that this predicted event would greatly tend to promote the glory of God. If then these passages are so clear, and if they are but specimens of a vast number of similar predictions and promises, such as *Deut. xxx., Ezek. xxvi. and xxxvii., Jer. xxxi. Zech. xii. &c.*, surely I cannot be in error in thinking that greater, much greater efforts than those which have yet been expended ought to be put forth. And if the predictions of prophecy will certainly be fulfilled, and the promises of God are all yea and amen in Christ Jesus, how firm the foundation for hope that such efforts will not be put forth in vain.

EFFECT OF THE CONVERSION OF THE JEWS.

Thirdly, The effect which their conversion will produce upon the Church, and the world, should be a strong inducement to active and energetic labour on their behalf. It is true that like the preceding this argument has an aspect to the future. Now it were indeed folly to turn away from the lessons of history and experience to indulge in dreamy speculations concerning what lies in the future if God Himself had not lifted the veil. But upon the scroll of prophecy He has depicted scenes to which the history of the past cannot be made to answer and which when dwelt upon by the earnest Christian fire his soul with a holy enthusiasm and prompt him with a simple yet sublime faith to utter the petition "Thy kingdom come." The earth has to be filled with the knowledge of the Lord. Every where the wilderness and the solitary place are to be made glad, and the desert to rejoice and blossom as the rose. The latter day glory of the Church is to excel her past greatness, as much as the promises of God have exceeded the faith of christians. Asia's teeming millions are to bow down before their Saviour, Africa's sons shall stretch forth their hands unto God. The civilization of Europe shall be consecrated to Jehovah; America shall be wholly Christianized. The islands of the sea shall lift up their voice to sing Immanuel's praises, and from the rising to the setting of the sun incense and a pure offering shall ascend up before God. But does revelation furnish us with no intimation of the means by which this glorious result is to be brought about? I feel sure that it does?

MEANS TO BE USED.

Much will of course be done as much has already been accomplished by the labors of Gentile missionaries. Going forth "with hearts of fire and tongues of flame" they will still succeed in bringing many to a knowledge of the truth. But do not the scriptures indicate that other agencies are still to be

engaged in the work, and that by the blessing of God they will be vastly more efficient? Are not the sons of Jacob to have a share in this great and glorious employment? Will not the nation which has already furnished a Paul, a Peter, and a John yet send forth others under the influence of the same spirit to emulate the heroic conduct of those great founders of our holy religion? If we have not mistaken the meaning of the predictions and the promises to which we have already referred they not only point to a restoration of the Jews themselves, but they also indicate that restoration is to be accompanied by a most remarkable revival of religion in the Gentile Church. The apostle could not adequately express his conception of this great event without employing the bold figure of a resurrection, for, says he, "If the casting away of them be the reconciling of the world what shall the receiving of them be but *life from the dead.*" And again the prophet, "When the Lord shall have mercy upon Jacob, and will yet choose Israel and set them in their own land *strangers shall be joined with them and they shall cleave to the house of Jacob.*" Nor does it seem to be very difficult to perceive how their conversion in connection with an outpouring of the Spirit will tend to produce such a result. If in their present abject condition they so emphatically give the lie to every species of infidelity, what will be the effect when predictions of blessing uttered more than 3000 years ago, are fulfilled to the very letter? Must not the lips of every infidel be sealed at once, and forever? And then will not the converted Jews, make admirable missionaries, after they themselves have been brought under the power of the truth. Besides possessing the zeal and ardour which in such a work are necessary qualifications, "scattered among all people, inured to all climates, familiar with all languages, intimate with all customs, disciplined to all hardships, they would require no tedious process of preparation, but they might leap at once fully appointed unto the battle field." When to these considerations is added the fact, that their conversion after such a long period of obstinate unbelief, would have all the influence of a standing miracle, we may have a faint glimpse of the manner in which their restoration may be overruled for the unparalleled advancement of the gospel throughout the whole world. If then the future triumphs of the gospel are so intimately connected with the conversion of the Jews, if this event is to result in such glory to God, and such prosperity in the church that the prophets in describing that happy time, pass by an easy transition from the earthly Zion to the city of the living God, and from the church below to the ransomed throng in glory, who will say that numerous and pow-

erful agencies, can be too soon employed to convey to the Jews a knowledge of that Saviour, for whom, alas, many of them are looking in vain. If in times long gone by they prospered who loved Zion, and sought the peace of Jerusalem, may we not even yet expect, that individuals and churches, who engage in the work of repairing her breaches, will receive showers of blessing.

Such, dear sir, are some of the reasons which after a careful and prayerful consideration of the matter have led me to take the course which I am now pursuing. If I have given them undue weight I am still open to correction. There is however, another aspect of the case at which I would glance for a moment, lest it should be thought that I have taken a one sided view of the question. I know that sometimes objections are raised to missionary operations among the Jews. That it may be apparent that even these have occupied my thoughts, it may not be improper to notice as briefly as I can, some of those which are commonly urged.

OBJECTIONS ANSWERED.

It has been argued by some, that the nature of the Jews is so depraved, and their sins so aggravated, that all efforts to promote their conversion are useless. This objection indicates its origin in the very terms in which it is stated. A glance is sufficient to show that it is of the earth, earthy. No man who has himself been called by grace and turned from darkness unto light, will venture to question the power of that Spirit which quickened him while dead in trespasses and sins. He will feel that if the enmity of his own nature has been subdued, there is power enough to bring the most depraved and sinful to the foot of the Cross. It is plain also, that this objection could never have entered the mind of the Apostle Paul, for addressing the Gentiles he says, "If thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches be grafted in to their own olive tree."

But it has been said again, that efforts to evangelize the Jews are premature, their blindness is not yet removed, and the fulness of the Gentiles has not yet come in. Now, whatever be the force of this objection, it is evident that the Apostles and primitive Christians never attached any weight to it, for, we read that many of those who were scattered abroad, upon the persecution that arose about Stephen, preached the word to none but to Jews only, and the apostle Paul invariably went first to the synagogue. But an examination of the objection, leads me to think, that the premises on which it rests, are both unwarrantable assumptions. If indeed, by blindness we are to understand

the blindness which is common to all men, as the effect of sin, no exception could be taken to that part of the statement. But as such a supposition would admit the inference, that it is of no use to put forth efforts for the conversion of the Gentiles any more than for that of the Jews it is plain that by the expression must be meant the judicial blindness spoken of first in Isaiah, afterwards by our Lord, and subsequently by the apostle, where he styles it "blindness in part." Now, if the character of this judicial blindness be that the "Jews were unable to discern the Messiahship of Jesus, foretold by the prophet Isaiah" and so painfully illustrated by their treatment of the Saviour, then it appears from the original prediction that it was only to last "till the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Certainly that time came long ago, and may we not suppose that the "judicial blindness" is now removed. But it may be asked, "If this blindness has been removed, how comes it that we still find the Jews so far from the Saviour?" This question may be answered by asking another: How can they believe in Him whose name they have not heard, except in curses and imprecations, and how shall they hear without a preacher? How could they learn aught of the Saviour, since after the first ages of Christianity, until comparatively recent times, the Jews were driven beyond the pale of Christian sympathy, to the extent that familiar intercourse with them on the part of members of the Church, has been visited by excommunication. Under these circumstances, would it not be about as reasonable to expect a man to see an object in the midst of darkness, as to look for the general reception of Christ as the Messiah by the Jews? But referring to modern efforts to convert them, it may be said that they still persist in rejecting Christianity. But is this state of things really to be wondered at, when we remember the treatment which for more than seventeen centuries the Jews have received at the hands of professed Christians. Is it anything remarkable that it should require long and unwearying exertion, to disabuse their minds of that prejudice against Christianity, which has been produced by the outrageous, God-dishonouring conduct of its professors. It is only reasonable to think that Jews must be shown by repeated acts of kindness that Christianity is a religion of love, and that those who treated them so basely under the cloak of a religious profession could not have been the loving followers of Jesus. But supposing that the view which I have just given is a misinterpretation, admitting that the blindness does still rest upon them, it is

only a blindness *in part*, and as in the times of the apostle, so even now there is still a "remnant according to the election of grace" and Christian effort on their behalf would again result in proving that the gospel is still the power of God unto salvation to every one that believeth, to the *Jew* as well as to the Greek.

THE FULLNESS OF THE GENTILES.

But if it is still urged that the fulness of the Gentiles has not yet come in, we inquire, what is understood by that expression? It cannot mean as some seem to think till every Gentile be converted, for the apostle says, "If the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles how much more their fulness," and again "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." May the expression then not mean "till the time when the full number of the Gentiles shall be converted, which God has determined in his own mind to call before the Jews as a nation shall be converted." If this be so then, as we cannot ascertain the precise point of time, when this purpose of God shall be fully accomplished, is it not dutiful to be engaged in seeking their spiritual welfare if perhaps the time of promise has arrived? If it has not yet come there will at least be the satisfaction of having obeyed the Master's command, "Go preach the Gospel to every creature."

RESULTS OF MISSIONS TO THE JEWS

It is indeed true that there are many things in the way which tend sadly to discourage. But there are not wanting some symptoms of progress. "The London Society for promoting Christianity among the Jews" in 1859 could report as among the apparent results of their efforts the existence of 30 Mission Stations in Europe, Asia, and Africa; the employment of 78 missionaries of whom 59 are converted Israelites; the establishment of 20 schools with an aggregate attendance during the last 30 years of about 10,000 Hebrew children and 50 of its converts are said to be ordained over Christian congregations at home. In the *Encyclopædia of Missions*, to which I have already referred, the number of its converts is set down at about 11,000. Again, the number of those brought to the knowledge of the truth, by the agency of "The British Society for the propagation of the Gospel among the Jews" is estimated at 100, and of the 24 missionaries employed by that Society in 1859 all but one or two were converted Jews. The efforts of the Free Church have also been more or less successful. It is true that little progress has latterly been made in *Pesth*, where before the revolution in 1848 there were such wonderful signs of a work of

grace. More recently, however, affairs have assumed a brighter aspect at that station. In Amsterdam there is quite an interesting field, and a young Jew, with whom I was in conversation about a week ago, who has spent the past summer in laboring occasionally among his fellow countrymen told me, that there seemed to be a spirit of inquiry abroad among his brethren there, which quite encouraged him. Upon the whole the church feels encouraged to continue her efforts. Now I am well aware of the danger of placing implicit reliance upon statistics, and while I feel fully disposed to admit that matters have not been as favorable as has been indicated, yet still, after making every reasonable allowance for exaggeration, I cannot think that there is good grounds for the assertion which is sometimes made, that Jewish missions have been a failure. The time which is required to set on foot all great movements must be expended here, as elsewhere, but if the work is done in faith and with prayer, God will pour out a blessing, and the dispersed of Israel shall be gathered unto Jesus' fold. That there are difficulties of no ordinary magnitude, in connection with the undertaking none can deny. All who have been employed in it testify to this fact. But the eye of faith turns to this promise, and to every suggestion of unbelief, the Christian can reply "Hath the Lord said and shall He not do it; hath He spoken and shall He not make it good." There are other difficulties, however, besides those immediately connected with the work itself, which in the mean time give me more anxiety than even those to which I have just adverted. While at present the ultimate end at which I ought to aim, seems tolerably clear, the way by which this end is to be attained is involved in darkness.

OBSTACLES AND ENCOURAGEMENTS.

Our Church is already engaged in a Mission to the New Hebrides, and I cannot conceal from myself the thought, that she may think that her energies are sufficiently taxed in maintaining, and extending her operations there. I see however by the Minutes of the last Synod that the Church has not yet given up the idea of reviving her mission to the East, and I know that not very long ago some of the members of the Synod expressed themselves very strongly upon the subject. If then she is determined to carry on Missionary operations there, might it not be possible to establish a mission to the Jews in that quarter, and carry on eastern and western operations simultaneously. Perhaps if this were done the Lord might be pleased to smile upon the effort, and bless the Church by giving her enlargement on every hand, and thus while lengthening her cords, enable her also greatly to strengthen her stakes. Should the Church see fit to engage in this

work, and to accept of me as her agent, I would feel that I was following the leadings of Providence in going forth to that field, even though it should be in weakness and in fear and in much trembling. Should she feel confident that even after the lapse of a few years, she would be in a position to undertake it, I would cheerfully spend the interval in work at home, and hold myself in readiness to go, whenever she might choose to send me, and as there are special studies required for such a work, I might in the meantime be occupied in prosecuting them. If, however, she should feel it to be her duty not to take such a step, I shall still endeavour to watch the leadings of Providence, and if an opening presents itself in connection with any of the Churches here, with whom our Church holds correspondence, I may see it to be my duty to enter into their service. If not I shall think that I have mistaken the field in which Providence intends that I should labour, and I shall still endeavour to find out, if possible, what He wishes me to do and where He will have me to go.

But I must draw to a close. My letter I fear, is already far too long, and were it not that I feel that you are deeply interested in the cause of missions, as well as in my personal welfare, I should scarcely have taken the liberty of writing you at such length. Pardon my trespassing so far upon your time. Of course you are at liberty to make what use of the letter you think best. I have addressed it to you, rather than to the Board, feeling that I could express myself more freely by so doing. I do not know whether or not this is the usual practice in such cases. If not, you will please excuse my mistake.

In conclusion, I feel that I need scarcely request an interest in your prayers, for I am confident that you will be instant in asking that God would direct me in the right way, and enable me to discern His most holy will.

I remain,

Yours in best bonds,

EDWARD A. McCURDY.

Rev. James Bayne, Pietou.

PRAYER FOR COLLEGES:

The last Thursday of February is observed almost universally by the American churches as a day for Special Prayer for Colleges. We trust that the day has not been wholly overlooked in our own church; but whether it has been remembered or not, our duty is to pray without ceasing for our Colleges and institutions of learning. If there is one thing more than another for

which a church should pray it is the conversion of the educated youth of the country—the persons who are to fill our pulpits, and occupy all places of influence and power when we shall have gone after our fathers “the way of all the earth.” The destinies of our church and country are under God, in the hands of our educated men. How important that we should have god-fearing lawyers, politicians, merchants, and doctors! Who can tell the good which even one man may accomplish when he consecrates himself and his possessions to the cause of God.

Never had the church and the community greater need than now for men of profound piety united with a thorough education; men who through the press and the pulpit, the platform and the legislative halls, will exercise a wholesome Christian influence and lead public opinion in accordance with Bible truth. Pray then that God would pour out His Spirit abundantly on those who at present fill places of influence, and on those who must shortly succeed them.

And when you pray ask yourself, “What can I do to promote the interests of the institutions of my own Church? Does the College stand in need of pecuniary aid? Can I assist any deserving young man to fit himself for future usefulness? There is no way in which a man can more effectually influence the future than by aiding young men of talent and piety in securing their education.

Follow out then the true Scripture method of mingling good deeds with earnest prayers. The Head of the Church will hear the prayers and accept the deeds, and great shall be your reward in Heaven.

THE CHILDREN.

God in his providence is calling loudly to the Church and all her members to be mindful of the little children. In some of our congregations death has smitten the lambs of the flock with unusual frequency. Many families mourn over two, three, or more cut down in the sweet morning of life. Diseases of various kinds are ever busy fulfilling the

commission given by Him without whom not even a sparrow falls to the ground

Parents should give all diligence to bring their children to Jesus Christ—to cast them on His care, and then they may enjoy the blessed assurance that whether living or dying “they are the Lord’s.” God has a peculiar right to the “Children of the Covenant” who have been dedicated to Him in baptism, recognized as members of His Body the Church, given up wholly to Him. He may spare them to live usefully in the Church militant amid the storms and revolutions of this life, or he may call them away while still in childhood to sing the songs of the Church triumphant, up above the shadow of death. Parental duty is in all cases the same. For life and for death, for time and eternity, commit your children to Him who is able and willing to save.

If God has taken some of your children away and left others under your care, give earnest heed to train those left to you for Heaven lest peradventure they be eternally separated by sin and impenitence from their dear brothers or sisters already redeemed and washed in the fountain of the blood of Jesus and now rejoicing in His presence.—As it is an inestimable privilege to train up children for God and Heaven, so is it a dismal thing to nourish children for the Wicked One and Hell!

Sabbath school teachers also should be roused to uncommon earnestness by the frequency with which their classes are thinned by disease and death. Might I not have been more faithful in dealing with that boy or girl? Was I sufficiently kind, attentive and earnest in my dealing with them? What have I done to prepare them to meet their God? Such are the questions which must often press themselves upon our consciences. We should not forget the children who have never come to Sabbath Schools and have no means of instruction at their homes. For the poor, ragged and hungry children die, and need the same preparation for eternity as the children nurtured in the tender bosom of the church.

Ministers and office-bearers in the church should recall to some effect their responsibility in regard to the young, especially the

baptized young who have been thus acknowledged as under the care of the church. Let none perish through your neglect. Feed Christ’s lambs and lead them with never-ceasing vigilance, knowing that you must render an account for their souls.

“DIETS OF EXAMINATION.”

This invaluable and time-honoured method for the instruction of young and old in the truths of our holy religion, has of late years been falling into disuse in many of our congregations. In some congregations it has never been introduced. In others it was given up after a few unsuccessful attempts. While in others it is in successful operation. The importance attached to this method of instruction by our Church may be gathered from the fact that the second question put to pastors at Presbyterial visitations is,—“Do you hold diets of examination in the various sections of the congregation, and how often?” Many pastors have to reply in the negative. They attempt to supply the lack by Bible classes, lectures, and prayer meetings. But while these are of inestimable value in their own place, they do not—they cannot supersede the diets of congregational examination, any more than Sabbath schools can supersede the duty of family instruction on the Sabbath evening at home. In some respects the pastor is to the congregation at large what the parent is to his children and household. He must, if he be a true pastor, catechise young and old as to their knowledge of the principles of the religion of Christ, and watch tenderly over their growth in the Christian life.

The excuse generally made for not holding these diets of examination is, that people will not attend them, and do not like to be catechised. Now we are persuaded that tact, earnestness and perseverance, will in time, overcome these obstacles, formidable as they may appear. They have been thoroughly overcome in many of our most important congregations. As a venerable Father of one of our Presbyteries, said to a younger brother who complained of the difficulty of getting people to attend these meetings,—Do you your duty, appoint the meet-

ings, be punctual to them yourself, and if the people neglect them, then these very meetings will be your witness to testify to your faithfulness; at the same time that they will be a silent witness to condemn all who neglect them. We have heard one of the ablest, most faithful, and most successful ministers of our church declare in his place in Presbytery, that one diet of examination well conducted, was often more instructive and beneficial to all who took part in it, than *ten* sermons. That they cannot be otherwise than beneficial, will appear from a simple statement of the mode in which they are usually conducted: The Pastor announces a meeting in the house of one of his parishioners, for examination or catechetical exercises. The house selected is usually in the centre of one of the various sections of which a congregation consists. As many families as can conveniently meet, or be accommodated with room, gather to this meeting. The proceedings open with prayer and praise. After some appropriate remarks, the minister begins to inquire into the religious knowledge of all who are present, commencing usually with the members of the family in whose house the meeting is held. The fundamental doctrines of the christian faith are the subjects of examination. The questions are simple or profound according to the age and opportunity of those to whom they are put. The pastor often invites any one present to propose any question to him on which light or information is desired. The meeting is closed with devotional exercises. One or more of the Elders are expected to be present at the meetings, and to assist especially in the devotional exercises.

The Presbytery of Halifax, within whose bounds this means of christian instruction has been much neglected, are making praiseworthy efforts to restore it. In some of its congregations this practice has been attended to—with marked success—for years.—We sincerely hope that in a short time this method of instruction, so eminently blessed of God in other times and countries, may be in faithful and vigorous operation in every congregation of our church.

“Archbishop Connolly of this city, celebrated the requiem Mass at St. Patrick’s Chapel, New York, for the repose of the soul of the late Archbishop Hughes, on Wednesday last.”

This paragraph has gone the rounds of all the Halifax secular papers. No one seemed to feel what a shameful reflection on our christianity was involved in the “news.” Antichristian delusion, unworthy of the darkest ages of the world’s history, flourishes unabashed in our community, alongside of the purest gospel light. The Archbishop of New York died in the full odour of sanctity; yet his soul is supposed to be in the midst of the horrible pains of Purgatory, and it behoved the Archbishop of Halifax to go to New York to help his “brother” out of this awful prison. If an Archbishop is not sure of going to Heaven, if he must *probably* suffer pangs described by Romish writers as equal to all the tortures that could be inflicted by all the ingenuity of men, what must be the fate of ordinary mortals! And *this* is the comfort which this boasted Roman Catholic Church can give her devotees!

A Priest was seized with sudden illness at Windsor, Nova Scotia, a fortnight ago.—Medical aid was at hand, but no priest to administer “Extreme Unction.” It was the Sabbath day. An *express* started for this city and arrived here late in the afternoon, for the purpose of securing the services of “Father Haman” or some other ecclesiastic. The Halifax priest in conjunction with a member of the Legislature, applied for an Express Railway Train. This was granted to them, and on Sabbath evening the Special Train ran from Halifax to Windsor to carry a priest to administer extreme unction to another priest. This happened on the Nova Scotia Railway on Sabbath, the 14th February, 1864.

But even after all the “sacraments” and ceremonies of the Romish religion are performed upon the dying, the dead are in all instances supposed to pass into the torments of purgatorial flames; and so, though the Express Train carried the Priest to Windsor in time to go through all the ceremonies, masses were “said” for the poor man’s soul in St. Mary’s Chapel. How blessed the

contrast to all this which is presented by the teaching of our Lord and his apostles!

Our Foreign Missions.

LETTER FROM REV. JOHN INGLIS

The following letter is copied from the *Reformed Presbyterian Magazine*. It gives an interesting account of the arrival of Mr. Inglis on Aneiteum:—

ANEITEUM, NEW HEBRIDES,
July 8, 1863.

MY DEAR SIR,—Last month I wrote you from New Caledonia. On Saturday last I wrote you a brief note by the *John Williams* via Sydney. This letter I hope to send by the *Berengaria*, via China. We reached Aneiteum all safe and well on Friday last, the third inst., after a fine run of three days from New Caledonia, where we had been detained for twenty-five days. We found the members of the mission all well, except Mrs. Geddie, who had a severe illness in November last, and who has not yet recovered her wonted health and strength, altho' greatly better. The state of the mission on this island at present appears to be very encouraging; the public health is good, provisions are plentiful, the attendance on worship is greater than it has almost ever been. The prospects on the other islands are also encouraging. This week two teachers from this island are being sent to Erromanga, and two to Wakus, on the west of Tanna; thus these two islands are again opened up. Two of our teachers in Fotuna are home at present on a visit; they brought with them a number of *nutmases*, or objects of worship; and they tell us that several leading men have cut off their long hair, which marks a considerable advance in the profession of Christianity. The *John Williams* has brought us the Rarotonga teachers and their wives for Fotuna and Aniwa.

Our arrival here had nearly taken our brethren by surprise. They were not expecting us till the return of the *John Williams* from Sydney three months hence; but a vessel that sailed from Sydney five days after us, had called in here about a week before our arrival, and brought the intelligence that from the time of our sailing we might be expected daily. We found the *John Williams* here on her way from the eastern group to the Loyalty Islands and Sydney. Our arrival was very opportune, not only as we had the gratification of seeing several of our old and valued friends, but also as we had

brought a quantity of printing paper, goods, letters, &c., from Sydney, for the brethren on the Loyalty Islands, and got them sent forward without the slightest delay. The *John Williams* sailed hence on Saturday.

Our reception was most cordial, both by the members of the mission and the natives. We received quite an ovation. Captain Williams and Mr. Geddie met us at the entrance of the harbour. Every mast in the *John Williams* was covered with flags, as if it had been the Queen's birthday. When we reached the shore, what we may call the Aneiteum loyal volunteer rifle corps were drawn up, with the principal chiefs at their head, and fired off a grand salute. The British flag and the flags of the different chiefs were all flying in front of the mission premises. A flag was extended over the gateway, with the inscription in large letters, WELCOME HOME. The orphan and other children attending Mrs. Johnston's school, to the number of fifty or sixty, were drawn up on each side of the gate, and as we passed them, they sang the Aneiteum version of the hymn, "There is a happy land, far, far away." This to my mind was the most touching and affecting part of the whole arrangements. On our side of the island there was an equal but somewhat different display. As we came round in our boat yesterday, we were met at the reef, near the landing place, by a crowd of natives, headed by the principal chiefs, bearing a native palanquin decorated with flags; on this we were carried shoulder high from the boat to the garden gate, the whole procession joining in a song, in the same way as they inaugurate their highest chiefs; and every one must shake hands with us, from the oldest to the youngest. The attendance at the prayer meeting this afternoon was equal to that of a Sabbath. The church was quite full.—Mr. Copeland conducted the devotional services, and married two couples; Williamu gave a short address, and I did the same. It was an interesting meeting; we felt both sad and joyful; we missed many old familiar faces that had gone the way of all flesh; still there is so much that is bright and cheering in the prospect of the mission, that we felt strongly prompted to thank God and take courage. There was an excellent audience at Mr. Geddie's station on Sabbath. He and Mr. Copeland preached, and I gave a brief address at the close, and afterwards conducted the English service. Mr. Copeland, I am happy to say, speaks the Aneiteum language with great fluency, great correctness, and great energy. In his mode of conducting the mission, he has adhered closely to my plans, so that the natives have been disturbed by no changes, but have felt that we are entirely one and the same. Mr. Geddie and he have co-operated with great cordiality. Seldom, I believe, have a mis-

sion family left their station as long as we have done, and on their return found every thing so entirely to their satisfaction. After nearly four years of sailing and sojourning elsewhere, like Noah's dove, finding no rest to the sole of our foot, we are fully disposed to say, on our return here, "There is no place like home." Thanks be to the Lord who has so mercifully watched over us, both by sea and land, during all our wanderings, and has brought us back in life and health to resume our labours, and that under circumstances in many respects so encouraging. William's health, I am thankful to say, appears to be all but established. He has received a most cordial welcome from his friends and fellow-countrymen. We feel thankful that he is again in his own land, and among his own people in life, and in the enjoyment of such a fair measure of good health. The natives are taking up the cultivation of cotton with great spirit; the first seed was planted yesterday.

The *John Williams* confirmed the painful rumours we had heard in Sydney, that a fleet of Peruvian slavers had carried away at least 500 of the Christian natives in the western groups; in some cases they got them on board under false pretences, and in others they drove them into their boats at the point of the bayonet. They have taken them away to work in the guano pits and in the silver mines. The French and British men-of-war are now on the look out for them. The French have seized some of the vessels.—This is one of the most aggravated cases of slaving that I know of in modern times.—May the Lord arise in behalf of the oppressed.—Yours, &c.,

JOHN INGLIS.

MRS. GEDDIE TO HER CHILDREN.

The latest interesting event is the opening of the children's new School-house.

The building has two schoolrooms, and a large apartment for little orphan boys from a distance, who are to live in the house.

The largest schoolroom is fitted up with three rows of seats and desks, facing the teacher. The walls are hung round with pictures and maps.

The other room has seats rising one above another, for the *wee ones*. It also is ornamented with pictures in natural history.—Mrs. Johnston has charge of the whole school, but Naraopoor teaches the little ones. He is a very clever lad. I wish you could see them all in school, they are so orderly. Mrs. Johnston is very fond of them and they of her. She is an excellent teacher.

Lathella will take charge of the orphans. He has engaged a young man to live with them, but he will superintend and see that all rules are observed. The orphans cannot

be taken in at present, as the food planted for them is not yet ripe. Lathella collected the chiefs, and proposed the subject of the school and orphan house to them, and his own people have worked well at it. He talked of it long before Mrs. J. came, and intended to teach himself. When Mrs. J. heard of it she told him if he would get up the house she would teach the children.

At our Missionary meeting this year the children assisted, and we tried to make it as interesting to them as possible. All the children in this district collected in one yard, on the morning of the meeting, and were arranged in procession by Lathella and the teachers. Our Ella headed the girls and carried a pretty white flag, ornamented with flowers. Selwyn, Lathella's little son, walked before the boys with a flag. The people stood on each side of the road. Lathella led the way into the church. The children were all seated in the centre, and their flags planted among their bags of arrow-root, which were neatly piled up in the midst. The people followed after the children were seated. Mr. Copeland addressed the adults, and your father the youth.

At the close of the last address at a sign from Lathella, the children all rose and sang a missionary hymn, which I had prepared for the occasion. The people were taken quite by surprise at this. Indeed the whole was very pretty and interesting, all were so neat and clean and attentive.

Anciteum, Jan., 1863.

Mrs. Geddie's debility has curtailed her correspondence with her friends of late, and we have not been able to gratify our readers with the productions of her pen as both we and they could wish. We have obtained the foregoing extracts of letters to her children which will be read with deep interest.

Only think of such a school, and such a missionary meeting, where so recently pagan idolatry prevailed. Surely amid all our trials we may thank God and take courage. Mrs. Geddie's latest news is of the approaching marriage of Mr. Copeland and Mrs. Johnston.

Religious Intelligence.

Jews Receiving the Gospel.

The following interesting information we take from the correspondence of the *British Messenger*. It is from the pen of Dr. Weir,

who is now labouring with special reference to the spiritual good of the seed of Abraham:—

Mr. S——g, the Jewish missionary, who last year gave away at the Bible stand, Kensington, 2000 New Testaments in Hebrew, or portions thereof, to Jews who had come from many countries to visit the International Exhibition has followed up that most interesting work by a tour on the Continent. He had taken down the addresses of many who had thankfully received the Scriptures from him, and by the help of some private friends he has traced out results in seven different countries in Europe. His first visit was to the capital of France. There he found to his great joy and thankfulness, that in many Jewish families the books received in London occupied a prominent position in their Hebrew libraries, and that "not only did the owners of it study the New Testament themselves, but in many instances talked about with their associates and friends, and ably defended it against the attacks of rationalistic Jews."

"Thus" Mr. S——g writes me, "at the house of one Mr. L., were a number of Jews, who are wont to collect together to converse on various topics, and when I repaired thither to see what impression the New Testament had made on him, Mr. L. welcomed me at once in a most cordial manner. He introduced me by name and profession to the company, which consisted chiefly of young Hebrews. Not willing to take part in a conversation which was not in accordance with my design, I asked the company whether they would give me as a stranger, the privilege of leading the conversation. 'Certainly, certainly,' was the unanimous reply; and offering me a chair in the middle of the room, they formed themselves into a circle, and there was a perfect silence. I then took out my Bible, and began to show them, from Moses and the prophets, that Jesus was the Messiah. Wishing to point out to them how those predictions were all fulfilled, but not having a New Testament with me, Mr. L. immediately brought his book of Psalms and the Testament, and handed them to me. In each I found marks and references with notes, proving how diligently he had been studying them; and strange to say that the first passage which I was about to refer to, I found had been specially marked by himself. It was the text which was written over the Bible-stand, 'Believe in the Lord Jesus Christ and thou shalt be saved, and thine house.' From this passage I urged the importance of simple faith in the Messiah as the sacrifice for sin. One of the company attempted to excite the rest to quarrel with me. But Mr. L. in a calm and most winning manner declared that the New Testa-

ment contained important truth, and that if they had given to it the same attention which he had done, they would have been able to appreciate what I had said. Then said the others, 'We have heard Mr. L. speak of Christ and the New Testament so often, that we wondered how he had got all this knowledge, but now we see that he has a book which tells him all about it. Will you let us have books like it, sir?' I replied 'With pleasure.' On the following day I furnished them with New Testaments and portions thereof, and we may hope that the good Lord will open their hearts to receive that truth which can make them wise unto salvation.

Systematic Collections.

The *Spirit of Missions*, of the Protestant Episcopal Church gives in its January number the following plans for raising funds for missionary operations. In the hope of greatly increasing the contributions to, and interest in the work, the Foreign Committee of the board of Missions have instituted a system of weekly collections by volunteer collectors, after the plan which has been successfully tried by the Church Missionary Society in England, and the Society for the Propagation of the Gospel.

The following is a summary of the plan:

1. Each subscriber is to give the sum or five cents per week; but if any subscriber prefers to give for ten weeks (fifty cents), or one year (\$2,60), in advance, such subscribers will, of course be permitted to do so.
2. The subscribers are to be composed of persons who have not been accustomed to give anything to the cause of Foreign Missions; or those who are willing to increase the amount they have previously given by the sum named.
3. The subscriptions are to be collected by persons who volunteer to act as "Gatherers;" and the visit of the "Gatherer" for the subscription is to be weekly, or otherwise, as the subscriber prefers.
4. Each "Gatherer" is to endeavor to obtain ten such subscribers; thus bringing into the missionary treasury \$26 a year.

In each Parish where the system is adopted there is to be a person called a "Receiver," who will once in ten weeks, receive from the "Gatherers" the sum which they have collected, and forward them to the treasurer of the District: or until such an one is appointed, to the General Treasurer of the Foreign Committee.

6. To maintain the system with efficiency, it will be necessary for the "Receiver" to hold a meeting with the "Gatherers" at least once in every ten weeks, to receive the contributions, impart missionary information and engage in prayer and praise

7. Every ten weeks the subscribers will be furnished gratuitously with a missionary paper, prepared expressly for them. The package will be sent to the "Receiver," who will distribute the paper to the "Gatherers," and they to the subscribers.

8. It is not designed that the system shall take the place of the annual or other collections in the Church, or the usual offerings in the Sabbath School; but it is something additional to these; the design being to engage the zealous members of our churches as co-workers with the pastors in increasing the interest and the contributions of their several parishes.

Dr. Duff.

Dr. Duff who has been suffering anew from severe illness, proposed to visit the missions in the different Presidencies in India, thereafter to return by the Cape of Good Hope visiting the Caffre missions, and reaching Britain, D. V., by midsummer next year. Recent accounts state that Dr. Duff has left India with his health so enfeebled, that he had to be carried on Board the vessel. It is said that the Bishop of Calcutta, Sir C. Trevelyan, and other friends and admirers of Dr. Duff are taking steps to obtain funds to raise a "Duff Testimonial Hall," as a suitable memorial of the great philanthropist. The *Times* Calcutta correspondent says:

A movement is now being set afoot all over India to raise a memorial to Dr. Duff, the great missionary, who, after a career of a third of a century, has been ordered to Scotland, by the doctors. Sir C. Trevelyan his coadjutor 30 years ago in the work of Hindoo enlightenment, and the Bishop of Calcutta, are at its head. As the present intellectual movement among the Hindoos was begun by Dr. Duff, and it has ever been the great feature of his work, that he has been shown how Christian faith may be harmoniously united and assist in intellectual progress, it is proposed to build a memorial hall bearing his name, in the place of educational buildings about to be erected by Government in the native city of Calcutta. The hall is to be a reproduction, in marble from Carrara, of the famous Maison Carree of Nimes, and will be devoted to purposes and meetings of a Christian and cognate character. The Bengalese have held an enthusiastic meeting, under the presidency of the native judge, the Hon. Semlonath Pandit; and though it is not their habit to give for anything—not Lord Canning's statue has yet been subscribed for—the cotton millionaires of Bombay will doubtless exceed the Europeans in liberality; while Dr. Duff's admirers in Scotland, England, and America are to be asked to help. A sum of £15,000 will meet the expense. The well-known Schwartz had a

tomb erected over his remains by the Rajah of Tanjore; but this will probably be the first monument ever erected by the public to a Christian missionary.

Liberality of Christian Hindoos.

A communication from Dr. Wilson, of Bombay, in the Free Church Missionary Record, mentions some pleasing facts:

We have four extra calls for help before the public at present; this for the Native Church; one for the Boarding School; a more private one for Mrs. Hislop, so sorrowfully bereaved of her dear and honored husband at Nagpore (and for whom about £1,500 has been raised in India and £1,200 at home); and that of Mr. Narayan, for buildings at Indiapore. For the last-mentioned object the sum of 4,000 rupees, which I think sufficient for immediate wants, has been collected in Bombay during the last fortnight, one half of it having been contributed by native gentlemen on friendly terms with our mission, including 500 rupees from Mr. Mangaldas, 500 rupees from Mr. C. Fardunji, and 20 rupees from Dr. Bhau Daji, whom Dr. Smyttan will remember. From Sir Jemsetjee Jesjeebhoy (who was a fellow-passenger of Mr. Hislop to India in 1860), I have received 500 rupees for Mrs. Hislop. One native gentleman, Mr. Karsandas Madhavadas, has promised me 5,000 rupees for the enlargement of our Institution Library. He reckons Mr. Danjilbhai and myself among his best friends. He sent £1,000 lately to the Asiatic Strangers' Home in London, £500 in his own name, and £500 in the name of his cousins. Mr. Dadoba Pandurang is writing a commentary on the Gospels in Marathi. Oh, for the outpouring of the Spirit of God!

Power of Heathenism Waning.

The gospel is making wonderful progress in the province of Tinnevely, Southern India. There was not only a visible decline in the amount of idolatrous ceremony at the recent great idol feast at Trichendur, but an enlarged knowledge of Christianity, and an increasing conviction of the falsehood of heathenism and an unwillingness among the people to acknowledge themselves heathen. Many asserted that they came not to honor the idol, but merely to see the show. It was generally confessed that the idol was no god and that God is one: and if any one contradicted this, some of the bystanding heathen would reply to it. Tracts were readily received and read, and several repeated the contents of books they had formerly received.

News of the Church.

The Presbytery of Tatamagouche

Met at Tatamagouche, on the 26th of January, and was constituted after sermon by the Rev. H. B. McKay, from Gen. xix. 26. The chief business before the Presbytery was the visitation of the congregation, which was found to be in a satisfactory condition. The other business was principally of a routine nature. The Rev. John Munro gave notice that at next meeting he would introduce an overture to Synod that means be taken by deputy, or letter, or otherwise to open up a correspondence with the Reformed Presbyterians of the Lower Provinces, with a view to union. The Rev. H. B. McKay gave notice that at next meeting he would move that the Presbytery overture the Synod on the subject of Sabbath schools. The next meeting was appointed to be held at Wallace Village for visitation and other business, on Tuesday, the 8th day of March—the Rev. Mr. McKay to preach.

Presbytery of P. E. Island.

This Presbytery met in Queen Square Church, Charlottetown, on Wednesday the 27th inst. There were present the Revs. I. Murray, Moderator, A. Campbell, J. Allan, A. Munro, H. Crawford, G. Sutherland, Clerk, D. McNeill, R. Laird, W. Ross, H. McMillan, A. McLean, W. R. Frame, and A. Falconer, Ministers, and Mr D. Laird, Elder.

The Rev. A. Fraser was appointed to preach at Lot 14, and intimate formally the decision of the Presbytery of Halifax in regard to the call sent to the Rev. John Cameron; and also to the deep sympathy of this Presbytery in the successive disappointments to which that congregation has been subjected. The report of Mr. N. L. Campbell, probationer, of labors at West St. Peter's, Lot 14, and Tryon was received and read, and ordered to be transmitted to the H. M. Board. The report of the deputation to Cardigan was received and their diligence approved. Their efforts were attended with some measure of success. The Presbytery resolved to apply to the H. M. B. for five laborers, viz., three Probationers and two Catechists—one of the Probationers and both Catechists to be Gaelic-speaking: these laborers to be sent on the opening of the navigation.

The destitute condition of the Magdalen Islands came under consideration, and it was resolved to send a member of Presbytery thither for the month of May and June if the H. M. Board would supply his pulpit, and pay travelling expenses. Trials for

license were prescribed for Mr Barnard, student in divinity. A committee consisting of Messrs. Campbell, Allan, Murray, Sutherland, Ross and Falconer were appointed to procure an act to secure Church property: said committee to meet in Charlottetown, in the Free Church Manse, on the last Wednesday of February, at 2 p. m.

The Presbytery appointed Revs. Messrs. Falconer and Frame to visit the congregation of Covehead, and ascertain if they are able and willing to support the ordinances of religion without the former supplement from the H. M. Board.

The Revs. Messrs. Campbell, Allan, Munro, Sutherland and Falconer were appointed to draw up a letter to the Colonial Committee of the Free Church of Scotland, expressing the deep sorrow of this Presbytery for the tidings of the death of the distinguished and devoted Dr John Bonar, Convener of that Committee, whose labors have been so signally beneficial to the Colonies of Britain. Mr Campbell, Probationer, was appointed for two additional Sabbaths to West St. Peter's—then for two Sabbaths to St. John's, New London—then for four Sabbaths to Lot 14, and thence for one Sabbath to Tryon.

The Presbytery adjourned to meet on the last Wednesday of March, in the Free Church, Charlottetown, at 11 a. m.—Com.

Presbytery of Halifax.

ORDINATION OF REV. M. G. HENRY.—The Presbytery of Halifax met at Clyde on Wednesday the 4th February, for the ordination and induction of Mr Henry. Rev William Duff preached and presided. Notwithstanding the bad condition of the roads there was a fair attendance of the congregation. Mr Henry having been duly ordained by Prayer and the laying on of the hands of the Presbytery, the Rev Mr Christie addressed the young minister and the congregation on their respective duties.

On Tuesday the 16th February the Presbytery met at Shubenacadie at 10 o'clock a. m., for Presbyterial Visitation and the transaction of ordinary business. Rev William Murray preached. There were present, Rev John Cameron, Moderator, Messrs Sedgewick, McLean, William Murray, and T. Cumming, ministers, and Messrs W. H. Blanchard, W. Archibald, A. L. Archibald, and Robert Murray, ruling elders. Rev James Bayne, Picton, being present, was invited to take his seat as a member of court.

The visitation of this section of Mr McLean's congregation was highly satisfactory except in the matter of "diets of examination," and Sabbath Schools. In the evening the Presbytery met at Lower

Stewiacke. The same ministers were present as in the morning with the addition of Rev. Mr. Maxwell. Here, besides the Visitation, a portion of the trials for license of Mr. Ebenezer McNab was heard. The Presbytery were highly satisfied with the progress manifested in all matters connected with this section of the congregation.

The Presbytery met on Wednesday morning for nearly two hours in Rev Mr McLean's house, hearing Mr McNab's trials, which were sustained. At 11 o'clock the court met in the Gay's River Church, and Mr McNab was duly licensed to preach the Gospel. The day was inclement in the extreme, yet office bearers and a considerable number of the members of the congregation were present. Here as in the other sections there was much to encourage and gratify the Presbytery; but attention was directed to the neglect of diets of examination, Prayer meetings and Sabbath School instruction.

Mr McLean's congregation seems to be one of the largest, and most vigorous, and most harmonious in the church. The Pastor has laboured with great success and indefatigable industry. The pleasure of the Lord has prospered in his hands.

Rev T. Cumming reported the examination by a Presbyterial Committee of Messrs Morrison, Christie, Hogg, Edward Archibald, Howard Archibald, Fraser, and Simpson, Students. They had been duly certified by the Committee. The Presbytery approved of the report and adopted it. Supplies were appointed to Windsor for five or six weeks. The next meeting of Presbytery is to be held at Dartmouth on the 22nd March, at 11 o'clock for ordinary business and at 6½ for visitation; Rev R. Sedgewick to preach.

The Presbytery of Pictou

Met at Merigomish on Tuesday 9th ult. for the Presbyterial visitation of the congregation. The result of the examination was extremely pleasing. The congregation had carried out the system of paying the stipend quarterly in advance, and had commenced the erection of a manse, which is expected to be completed during the present season. The communion roll had received an accession of 55 names during the past year.—Sabbath schools were efficiently conducted, and prayer meetings regularly maintained.

After the visitation commissioners appeared from the congregation of Little Harbour, with a petition for a moderation in a call to one to be their pastor. They stated that the congregation were unanimous and cordial in this application, and that they were prepared to promise at present the sum of £85 per annum, which they hoped to be able soon to increase. As the number of fami-

lies in the congregation scarcely exceeds 50, and as they have never had a settled minister among them, the Presbytery considered the effort highly creditable but of course regarded the stipend promised as utterly inadequate for the support of a minister. They therefore resolved to grant the moderation with the understanding that the amount be increased from other sources to at least £120. The Rev. K. J. Grant was accordingly appointed to moderate in said call on the 22nd of the same month.

The Presbytery met on the following day at French River for Presbyterial visitation. They were also much gratified with what they found here. The congregation is small, many of them new beginners in the woods, and in humble circumstances. They have had serious difficulties to contend with.—During the past three years, they have erected a neat and commodious place of worship, and they have raised nearly \$2400 for all purposes connected with their church. The Presbytery agreed to apply to the Home Mission Board for a grant of £10 in aid of their church building fund.

The Presbytery having learned that during their present sessions, it pleased the great Head of the Church to deprive the Rev. Mr. Walker of the partner of his life, agreed to express their sympathy with him in his bereavement, and appointed the Rev. Geo. Patterson to preach for him on Sabbath next.

The Rev. J. McKinnon was appointed to dispense the sacrament of the Lord's Supper at Gleneig, on the 3rd Sabbath of February. After appointing supply, receiving reports of probationers and other business of less public importance, the Presbytery adjourned to meet in James's Church, New Glasgow, on Tuesday, 8th March next.

Presbytery of Truro.

This court met at Clifton on the 12th February, for Presbyterial Visitation. The progress made by the congregation (the youngest in the Presbytery) and its present condition were gratifying in the highest degree. Five years ago this district, then called Old Barns, was a portion of the Onslow congregation and raised but £40 a year. In 1860 the Rev James Byers was settled there on £120 a year; but the congregation have every year paid more than this amount and now arrangements are being made to pay £150. People do not know what they can do till they try!

The Presbytery of Truro again met at Folly, Upper Londonderry, on the 23rd ult. The roads were so bad and the weather so rough that few members of Presbytery and but a very small congregation were present. After transacting some routine business the Presbytery adjourned, to meet at DeBert Ri-

ver on Tuesday the 5th March, 11 o'clock, a. m.

Home Mission.

We have to intimate that the funds of the Home Mission Board are at a very low ebb at present—if not in a state of utter exhaustion. It is extremely desirable that donations and collections should be forwarded to the Treasurer with as little delay as possible. The Home Missionaries do the rough pioneer-work of the Church throughout the most destitute localities of the Provinces.—We trust that their operations will not be hampered for lack of funds.

Widows' and Orphans' Fund.

Our readers will learn with great satisfaction that the subscriptions for this Fund in Halifax alone have reached £400. We hope that other portions of the Church will be equally liberal. In Halifax we have but three congregations one of which is young and comparatively weak; yet out of these the sum above named will be contributed to this Fund. If other congregations will manifest equal liberality we think the vested Fund may fairly be expected to reach £4000 or £5000.

Donation

A deputation, consisting of a few of the young men connected with St. James's Church, Dartmouth, waited on their pastor, the Rev. A. McKnight, after prayer meeting on Wednesday evening, the 10th February, and presented him with a purse of money. The donation amounted to 61½ dollars.

Fireside Reading.

The child Missionary.

"Annie, dear," said Mrs. Harvey to her little girl, "would you like to be a Missionary?"

"A Missionary, mamma, to the heathen? Oh, no, I should not like that at all."

"Why not, Annie?"

"Oh, mamma, I never could make up my mind to go far away over the wide, deep sea, and leave you and dear papa and my brothers. I often wonder how people ever

got to be good enough to go and be missionaries to the heathen."

"Where are the heathen, Annie?"

"Oh, they are in India, and China, and Africa, and the islands of the sea," she answered.

"Who are the heathen, my daughter?" "They are the people who have no knowledge of the true God, mamma."

"Annie, did you see the little beggar-girl who came here this morning?"

"Yes, mamma?"

"When I went down to speak to her," said Mrs. Harvey, "I asked her if she had never been to Sabbath school. She said, 'No.' I asked her who made her, and she said she did not know. And when I asked her if she had ever heard of God, she answered, 'No'. Now, here is a little heathen at our own door, and I propose that you shall be a little missionary to her."

"How, mamma?"

"I have proposed to this poor ignorant child to come here to-morrow morning, and every morning, to be instructed in the knowledge of God: besides which she has promised me that she will regularly attend Sabbath school. She seems a bright, intelligent child, and was pleased with the idea of gaining instruction, and you shall read to her every morning from the Bible if you please."

"Oh, mamma, I should like to be such a Missionary as that," exclaimed Annie.

It was a beautiful sight to see the little Missionary seated on her low chair, with her large Bible open across her knee, and the little learner on another low chair near her, her eager, bright eyes gazing into the face of the young teacher, who read slowly, and in sweet voice, the story of the birth of the Babe of Bethlehem, of the life of the Man of Sorrow, and of the death of the crucified Saviour. These stories are so familiar to us that we do not always feel their beauty, but to this poor little ignorant one, they came with the freshness of a first hearing. Annie is thus sowing seed which may spring up into everlasting life. And even if the poor child, to whom she reads, is not made better by her instructions, a blessing may return into the heart of the little Missionary; for no effort is made to do good from a pure and right motive, which does not bring its reward. Those are truly to be pitied who hurry on through the pathway of life without pausing a moment to aid and bless their fellow-travellers: they pass by many a bright flower which, if gathered, would shed a sweet and refreshing fragrance.

Perhaps my little readers think it impossible that these should be heathen almost within sight of their own dwellings. But you may be sure they are there. Will you not look for them, lead their wandering feet

into the path to heaven, and point them to the Lamb of God who taketh away the sins of the world?

Becoming as Little Children.

There is an interesting anecdote recorded of Bishop Butler's last hours. When this eminent Prelate lay on his dying bed, he called for his Chaplain, and said:—"Though I have endeavored to avoid sin and please God to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the Chaplain, "you have forgotten that Jesus Christ is a Saviour." "True," was the answer; "but how shall I know that He is a Saviour for me?" "My Lord, it is written, 'Him that cometh to me, I will in no wise cast out.'" "True," said the Bishop: "and I am surprised that, though I have read the Scriptures a thousand times over, I never felt its virtue until this moment: and now I die happy."

The case of the learned commentator Bengel is similar. He, too was on his death-bed and no minister being at hand, he sent for one of his students in theology, and desired him to say something to comfort him in his dejection. The student hesitated, but the learned Professor insisted, when the young man repeated the text: "The blood of Jesus Christ his Son cleanseth us from all sin." "That is enough," exclaimed the dying Bengel; "that is the text which exactly suits my case, and brings me comfort."

The Darkness Hates the Light.

"Teacher, white man," said a Caffre to the missionary, "we black people love not the news you bring us. We are black and we prefer to live in darkness and sin; you disturb us in this; you set yourself against our practices; you persuade our children to forsake our customs; you destroy our Kraals and devour our cattle; you are the ruin of our tribe and we tell you to day, if you do not stop it, we will forsake you and this whole region, and go where the Gospel cannot reach us." "But how do you make that out?" said the missionary. "I indeed oppose your practices because they are contrary to the word of God and utterly evil; so that they will certainly bring you to ruin if you do not forsake them. I teach your children as yourselves to be wise good and happy. But how do I devour your cattle, destroy your Kraals and tribe? Do I not pay you for every thing I get of you, and am I not a benefit to you in other respects?" "Yes, but you preach repentance and faith; and a penitent, believing man is as good as dead to us. He takes no more pleasure in what we do he does not build his father's Kraal, but

forsakes it and goes to church, and entices others also to the station. As to our herds, our wives are our herds; and you teach them that they ought not to be sold like cattle but clothed and taught and made servants of God instead of slaves of men. In this way you devour our cattle. Many have left us and gone to the station, and many more are going. Therefore if you continue acting and teaching in this way, we will leave you and go to another region."

"Do It."

When Dr. Chalmers submitted some of his schemes of benevolence to one of his ministerial brethren, he was told "There is nothing new in what you suggest, we have been thinking about this very thing for several years." "Yes," was Chalmers, reply, "you have been thinking about it, now is the time to do it."

"Thinking," says the poet, "is but an idle waste of thought." We regard not what a person proposes to do, but what he actually accomplishes. How many "resolve and resolve and yet remain the same?" It is "the end which crowns the work."

If we desire to effect anything for the glory of God and the good of men, we must not allow our time and strength to be consumed in thinking merely, but at once set to work and "do what our hand findeth to do" with our might; there is no work, nor device, nor knowledge, nor wisdom in the grave.

Unsanctified Curiosity.

"Are there few that be saved?"—Luke xiii. 23.

It is a curious fact that individuals may be found who frequently speculate on the future condition of mankind, while at the same time they have no concern for themselves personally. That the man who propounded the above question had an evil design in so doing does not appear; neither that he was influenced by a sense of his lost condition. He put the question to our Saviour just as an ungodly man might start an inquiry in the present, with reference to the probable number of souls that shall finally be saved. It may have been prompted by curiosity, without the least compunction of conscience, and with little concern as to the answer. Our Lord did not think proper to reply to this interrogation, but turning to the multitude, said "Strive to enter in at the strait gate." This, like all that he said, was the language of wisdom. It was as if he had said "Avoid profitless inquiries, and set about securing the salvation of your souls." The grand and momentous inference to be drawn from the above is this: Let it be a man's first concern to attend to the interests of his own soul. If he lose

that, it will matter but little to him how many will be saved or lost.

The Child's Reproof.

"Please, father is it wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why, child, perhaps it's not exactly right."

"Then it is wrong, is it not, father?"

"Oh, I don't quite know that; it's only once in a while, now and then like, that I do it."

"Father you know how fond I am of sums?"

"Yes John; I'm glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk about sums just now?"

"Because, father, if there's one little figure put wrong in the sum, it makes it *all* wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think if God's day is put wrong now and then it must make all wrong?"

"Put wrong, child, how?"

"I mean, father, put to wrong use."

"Bless the boy; he brings it very close," said the father, as if speaking to himself, and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and you are quite right."

Two Portraits.

Did you ever hear the story of the two portraits? Come, I will tell it to you, for it is a striking one.

A painter, who wanted a portrait of Innocence, drew the likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his hands were reverently pressed together, his cheeks spoke of health, and his mild blue eye was

up-turned with an expression of devotion and peace. This portrait was highly prized by the painter, for he had bestowed on it great pains; he hung it up in his study and called it Innocence.

Years rolled along and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favorite portrait, but opportunity had not served. He had sought for a striking model of guilt, but had failed to find one. At last he effected his purpose by paying a visit to a neighbouring goal.

On the damp floor of its gloomy dungeon lay a wretched culprit, heavily ironed. His body was wasted, his cheek was worn, and anguish unutterable was seen in his hollow eye. But this was not all: vice was visible in his face, guilt was branded as with a hot iron on his brow, and horrid imprecations burst from his tongue. The painter executed his task to the life, and bore away the successful effort of his pencil. The portraits were hung side by side in his study—the one representing Innocence, the other Guilt.

But who was the child, who knelt in prayer by the side of his mother in meek devotion? And who was the old criminal, who lay manacled on the dungeon floor, cursing and blaspheming? Alas, the two were one! These persons were the same. Led by bad companions into the paths of sin, no wonder that young person found bitterness and sorrow. That brow which in childhood was bright with peace and joy, in years became darkened by guilt and shame; and that heart, which was once the abode of happiness, afterwards became the abode of anguish. Fathers, tell the tale to your children. Mothers, whisper it in the ears of your lisping little ones, that they may know betimes the exceeding deceitfulness of the human heart. Well may youth and age walk humbly before God, putting up the prayer, 'Keep me as the apple of the eye; hide me under the shadow of Thy wings,' Ps. xvii. 8.

ANNUAL ACCOUNTS.

The Theological Seminary of the Presbyterian Church of the Lower Provinces in Account with ABRAM PATTERSON, *Treasurer.*

CR.

1862.

June 24.	By received R. Smith, Esq., Truro,	£10 15 3
" 26	North Cornwallis, 10l 10s; Sherbrooke, 90s; Glenelg, 80s.	19 0 0
" "	Caledonia, 5l; A. Sutherland, 10s.	5 10 0
" "	Poplar Grove Church, Halifax, 20l 7s. 10d; West River Cong. 60s.	22 7 10
" "	Upper Londonderry, 5l 5s. 10d; Lower Londonderry, 6. 18s. 3d.	12 4 1
" "	Onslow Benevolent Soc., 48s. 6d; Ladies' Soc., Onslow 25s. 10½d.	3 14 4½
" "	Knox Church, N.G., 4l 4 6½d.	4 4 6½
" "	Mr. David Thompson, Tryon, P.E.I., 1s. 8d; Bay Fortune 17s. 11d.	0 19 7

June	"	West Bay, C.B., 23s; West River, P.E.I., 9s. 3d.	1	12	3
"	"	Mr. Henry Robertson, Cavendish, P.E.I., 4l 3s. 4d.	4	3	4
"	28	Lochaber, 35s; Princetown, P.E.I., 7l 10s; Central Church, W.R., 66s, 1ld.	12	11	1½
"	"	Newport, 6l 4s. 3d; Economy, and Five Islands, 20s.	7	4	3
"	"	Baddeck, 33s. 9d; Wallace, 20s. 1d; Campbelton, Lot. 4, 16s. 8d.	3	10	6
"	"	Dartmouth, 40s; 2nd Congregation, Maitland and Noel, 5l 6s. 4d.	7	6	4
"	"	Maitland Juvenile Missionary Soc., 21s. 1d; Nine Mile River, 5l 15s.	6	16	1
"	"	Upper Stewiacke, 9l 1s; one-third Col. Miss. Meeting, 110s. 2d.	11	1	2
"	"	East Branch E. River, 44s. 7d; Central Church, W.R., Add. 9s. 2d.	2	13	9
"	"	Lunenburg, 4l; Pon. Gunn, Country Harbour, 5s.	4	5	0
"	"	Col. Primitive Church, N.G., 17l 13s. 1½d.	17	13	1½
July	7	Rev. Dr. McLeod, Sydney, &c., 2l 10s.	2	10	0
Aug.	"	Capt. A. McDonald, Salmah, Maitland, 33s. 4d.	1	13	4
"	"	Alex. Baird, Treasurer Lower Onslow Benevolent Society, Mrs. Johnston, Harvey, 20s; Rev. J. Murray's Congregation, Cavendish, 76s. 1ld.	1	0	0
"	"	Congregation, East St. Peters, P.E.I., 5l 14s. 3d.	4	16	1½
Sept.	"	Col. West St. Peters, 12s. 8½d; Evangelical Society, Fish Pools, 30s.	5	14	3
Nov.	"	Maitland Juvenile Missionary Society, 7s. 6d.	2	2	8½
"	"	Hopewell Congregation, Rev. Mr. McKinnon's, 4l 5s. 1½d.	4	7	6
"	"	Robt. McDonald, Esq., per Rev. T. Downie,	0	5	1½
"	"	Col. Prince St. Church,	1	5	0
"	"	Knox Church, Pictou, College Expenses, 87s. 9d.	3	9	6
"	"	Church, Carriboo River, do. 13s. 3½	4	7	9
1863.	"		0	13	3½
Feb'y.	"	Juvenile Missionary Society, Maitland,	0	16	1
"	"	Antigonish. 15s. 9d; Add. from Salem Church, Green Hill, 48s. 9½d.	3	4	6½
"	"	Maitland Juvenile Missionary Society,	0	18	2
"	"	Prince Town Congregation, per Rev. R. Laird,	5	0	0
"	"	A Friend, 20s; Col. in Church, Harvey, N.B., 23s. 4d.	2	3	4
"	"	Donation from Mrs. S. Johnston, Harvey,	1	0	0
April	20	Tatamagouche Congregation,	6	0	0
"	21	2nd Congregation, Maitland and Noel,	9	13	9
"	"	Princetown, Congregation, P.E.I.,	2	10	0
"	"	Received from A. K. McKinlay, Halifax,	14	0	0
"	"	Merigomish Congregation,	2	8	4
"	"	From Dartmouth,	5	0	0
May	31	Rev. A. Frasers Congregation, Cascumpeque, P.E.I.,	6	19	4½
"	"	Robt. Smith, Esq., Truro,	24	15	0
"	"	A. K. Kackinlay, Esq., Halifax,	5	12	6

£279 18 3

Dr.

1863.					
June	1	To Amount Charged Educational Board,	£279	18	3
		ABRAM PATTERSON, Treasurer.			

Special Effort for Seminary, in Account with ABRAM PATTERSON, Treasurer.

Cr.

1862.					
May	31	By Amount per Account at date,	144	13	10
June	20	Late Albert Monson, 20s; Middle Stewiacke, 4l 7s. 6d.	5	7	6
"	"	Capt. John Douglas, Maitland,	1	5	0
"	"	David Freize, Esq., Maitland,	5	0	0
"	"	Middle Settlement, Musquodoboit,	2	0	0
"	"	James T. Dunlap, Stewiacke, 50s; James D. Graham, do. 10s.	3	0	0
"	"	James McDonald, Green Hill,	15	0	0
Oct.	"	John Murray, Esq., Mabou,	12	10	0
1863.					
Mar.	"	A Friend, Middle Musquodoboit, bal. of Sub. per Rev. J. Currie,	£2	0	0
"	"	Executors of late Robt. Putnam, Onslow,	3	0	0
April	21	James Putnam, Esq., Maitland,	1	0	0
"	"	Mr. Alex. Roy, Maitland,	0	10	0
May	31	A. K. McMackinlay, Esq., Halifax,	7	15	0
			£203	1	4
June	1	To Amount Credited in Educational Account,	203	1	4
		ABRAM PATTERSON, Treasurer.			

Educational Board in Account with ABRAM PATTERSON, Treasurer.
CR.

1862.			
May 31	By balance of accounts at date,		£39 16 9½
1863.			
Mar. 16	Legacy from the late James Carmichael, Esq.,	50	0 0
June 1	Loaned Money paid up per memo.	145	6 0
" "	Interest paid during the year,	266	4 6
" "	Received from Seminary to date,	279	18 3
" "	Do. Special Effort do.	207	1 4
			£384 6 10
	DR.		
1862.			
June	To Rev. Wm. McCulloch, for Mr. Blanchard's Salary,	£30	0 0
" 30	A. Campbell, supplying Dr. Smith's Pulpit,	1	0 0
" "	Dr. Smith, one year's Salary,	60	0 0
July 10	Prof. J. Ross, for Books for Theological Library,	50	0 0
Sep. 8	Do. half-year's Salary,	150	0 0
" "	Mr. Thomas McCulloch, do.	160	0 0
Dec. 3	Rev. Wm. McCulloch, for Prof. W. Lyall,	51	10 0
1863.			
Jan. 10	Telegram to Attorney General, per Chairman,	0	2 6
Mar. 3	Rev. Prof. J. Ross, half-year's Salary,	150	0 0
" "	Mr. Thomas McCulloch, do.	100	0 0
" 25	Rev. Prof. W. Lyall, half-year's Salary,	125	0 0
" 27	Wm. McCulloch, 2 months salary, Prof. McKnight,	20	0 0
May 28	Prof. W. Lyall, 3 month's Salary,	62	10 0
" 30	John McKinlay, Esq., account,	17	14 4
June 1	Stationary, Postage, &c., &c., 2 years, 40s.	4	0 0
" "	Commission on £344 at 2½ per cent.	23	12 0
" "	Balance at date,	38	18 0
			£498 6 10
June 1	By balance at date,		38 18 0
	ABRAM PATTERSON, Treasurer.		

The Synod in Account with ABRAM PATTERSON, Treasurer.

CR.

1862.			
June 26	By Tatamagouche Cong. 46s; Woodville, P.E.I., 13s. 5d.	£2	13 5
" "	North Cornwallis, 40s; Sherbrooke, 30s; Glenelg, 30s; Caledonia, 20s.	6	0 0
" 27	River John, 36s; Poplar Grove Church, Halifax, 100; Shelburne, 30s.	8	0 0
" "	Jordan Section, Shelburne, 10s; Upper Londonderry, 20s.	1	10 0
" "	Lower Londonderry, 60s; Onslow, 40s.	5	0 0
" "	Rev. J. Stewart's Cong, N.G., 53s. 4d.; Bedeque, 30s. 5d. Clifton, 33s. 9d.	5	17 6
" "	West River, and Brookfield, P.E.I., 10s. 10d; Merigomish, 20s; New Annan, 13s. 3d.	2	4 1
" "	West Bay, C.B., 22s. 6d; Prince Town, P.E.I., 12 10s. 5d; New London, North, 12s. 2d.	4	5 1
" "	South Cornwallis, 13s. 4d; Economy, and Five Islands, 20s.	1	13 4
" "	Middle Stewiacke, 50s; St. Ann's, 62s. 5d; Green Hill, 40s.	7	12 5
" "	Annapolis, 20s; Baddeck, 32s. 7d; James Church, N.G., 50s.	5	2 7
" "	Loch Lomond, 10s; Grand River, 16s. 2½d; Wallace, 31s. 4d.	2	17 7½
" "	Casumpeque, and West Point, 50s; Antigonish, 30s; Dartmouth, 31s. 4½d.	5	14 4½
" "	Primitive Ch., N.G., 50s; Musquodoboit, 60s; Dundas, P.E.I., 6s. 3d.	5	10 7
" "	Parbboro', 17s. 2d; 2nd Cong. Maitland, 66s. 9d; Prince St. Church, Pictou, 96s. 8½d.	9	0 7½
" "	Nine Mile River, 40s; Upper Stewiacke, 100s; Carlton and West Branch, 20s.	8	0 0
June "	Hopewell, 20s; E. B. E. River, 23s. 10d; Truro, 60s; Lunenburg, 31s.	£6	14 10
" "	East St. Peters, 16s. 8d; Bay Fortune, 27s. 6d; Blue Mountain and Barney's River, 48s. 6.	4	12 8
" "	Central Church, W.R., 28s. 6d; Windsor, 40s; Knox Church, N.G., for 1861, 75s.	7	3 6
" "	Chatham, 10s; West River, P.E.I., 10s; West River Cong. 30s.	2	10 0
Sept.	Bridgewater,	2	7 3

1863.				
April		Amount received from A. K. Mackinlay, Esq., Halifax,		3 0 0
May 1		Do. R. Smith, Truro.		2 12 9
31		Do. A. K. Mackinlay, Halifax,		1 12 6
		Balance		36 15 6½
				<hr/>
				£148 16 7
1862.		Dr.		
May 31	To	balance per account at date,		£39 5 7
June 30		Paid Josh. Thompson, Elder, 20s; Rev. H. Crawford, 24s; Rev. R. Laird, 25s.		3 9 0
"		Rev. G. Sutherland, and Elder, 50s; Rev. Allan Fraser, 35s.		4 5 0
"		Rev. W. Furlong, 100s; Rev. D. McKinnon, 42s; D. McNeil, Elder, 40s. 4d.		9 2 4
"		R. Byers, Elder, 12s. 6d; Rev. John Murdoch, 60s; G. Clarke, 120s.		9 12 6
"		Rev. J. Morton, 60s; Mr. McLean, 29s; A. Munro, 24s; J. Ross, 75s.		9 8 0
"		Rev. M. Stewart, 65s. 6d; Mr. Blair, and Elder. 21s. 3d; K. McKenzie, 80s.		8 6 9
"		M. J. Hardy, Elder, 60s; Rev. W. Ross, 20s. 10d; Adam, Dickie, Elder, 30s.		5 10 10
"		Rev. J. Currie, 30s; W. Murray, 70s; Mr. Duff, 67s. 6d; J. Watson, 10s.		8 17 6
"		Rev. R. S. Patterson, 35s; Mr. Laird, Elder, 20s; Rev. D. S. Gordon, 78s. 4d.		6 13 4
"		Rev. P. G. McGregor, 45s; C. Robson, Elder, 45s; Rev. A. Wylie, 20s.		5 10 0
"		Rev. A. McKnight, 40s; Doorkeeper and Light in Ch. at Synod, 50s.		4 10 0
"		Rev. Donald Sutherland, 60s; Synod Clerk, £20.		23 0 0
"		J. D. McDonald, printing,		0 6 3
"		Rev. W. McCulloch, expense Synod Commission, Halifax,		1 4 6
July 3		H. Crawford, expense Temperance Committee,		0 14 0
"		Order paid Rev. G. Patterson, Com. on securing Church Property,		2 5 0

1063.				
April 20		Order paid Mr. James Barnes, for printing,		4 0 0
May 31		Commission on L112 at 2½ per cent.		2 16 0
				<hr/>
				£148 16 7
June 1	To	balance at date,		36 15 6½

ABRAM PATTERSON, Treasurer.

Demerdesch Building Fund in Account with ABRAM PATTERSON, Treasurer.

1861.				
May 31	By	amount received to date,		£40 0 1½
1862.				
May 31	Do.	do.		117 3 9½
				<hr/>
				£157 3 11
July 3	Amount	returned H. L. Dickie, per order,		22 10 0
		Balance at date,		£134 13 11

ABRAM PATTERSON, Treasurer.

Account of Monies received by the Treasurer for promoting Christianity among the Jews.

1862.				
May 31	From	Princetown, P.E.I., Congregation,		£4 5 10
"	"	A friend to the Jews,		4 3 4
Aug. 1863.		Lot 16, including donation from a friend,		0 14 7
May 3	Rev. A. Frasers	Congregation P.E.I.,		1 9 2
				<hr/>
				£10 12 11
June 13	To	amount remitted Rev. W. McCulloch, to remit,	£10 7 6	
		Commission and Postage,	0 5 5	
				<hr/>
				£10 12 11

ABRAM PATTERSON, Treasurer.

Turkish Mission in Account with the Treasurer.

1862.				
May 31	By	balance at date,		£54 0 10

ABRAM PATTERSON, Treasurer.

Examined and found correct.

RODERICK MCGREGOR, }
ALEX. FARQUHARSON, } Auditing Committee.
JOHN M. MCLEOD, }

Presbyterian Church of the Lower Provinces in Account with JOHN I. BAXTER, Agent, from
June 30th, 1861, to June 30th, 1862.

1861.	CR.		
Aug. 24	By cash per D. A. Stewart, Colporteur,	£19 0 0	
"	John Oliver 70s. 8d; J. Smith, 10s. 7½d.	4 1 3½	
Sep. 13	John Faulkner, Colporteur,	13 19 10½	
"	John Maxwell, do.	4 18 6	
Dec. 2	D. A. Stewart, do.	12 0 0	
4	John Faulkner, do.	18 9 7	
1862.			
April 30	J. Logan 15. Upper Stewiacke; 33s. 9d.	6 13 9	
June 30	J. Faulkner, 113 13s. 7½d; J. Maxwell, 112. 2s. 7½d.	25 16 3	
"	Musquodoboit, 20s; Rev. D. Roy, 20s.	2 0 0	
"	Shubenacadie, per Mr. McLean,	0 15 4	
		£107 14 7	
1861.	DR.		
Nov. 4	To paid Presbyterian Board Publication,	£50 0 0	
"	Exchange L3; Freight, &c., 15s.	3 15 0	
Dec. 31	John I. Baxter, Salary since June,	12 10 0	
1862.			
June 29	Robert Smith, Truro, in full,	7 5 0	
"	R. Carter and Brothers,	12 10 0	
"	Exchange 10s; Stationery, &c., 12s. 6d.	1 2 6	
May 13	R. Sears, N.Y., per Edward,	5 0 0	
June 30	John I. Baxter, Salary since Dec. 31,	12 10 0	
"	Over paid,	3 2 1	
		£107 14 7	
	<i>Debts and Assets.</i>		
1862.	CR.		
June 30	By books in hands of D. A. Stewart,	£20 3 9	
"	J. Dickson, L9., Wm. Logan 44s. 4½d.	11 4 4½	
"	John Faulker, Colporteur,	40 16 4½	
"	Roderick McGregor, New Glasgow,	9 17 0	
"	James Gordon, Colporteur,	33 12 6	
"	John Maxwell, do.	12 16 5½	
"	In Depository,	68 10 10½	
		£197 1 4	
	<i>Abstract of Stock.</i>		
1862.	DR.		
June 30	To. R. Sears, New York, for Books,	£19 8 6	
"	Presbyterian Board Publication,	54 5 0	
"	Wm. & A. L. Martien, do.	36 8 0	
"	R. Carter and Brothers, New York,	23 4 10½	
		£133 6 4½	

Examined and found correct.

GEORGE WALKER,
RODERICK MCGREGOR } Auditing Committee.
ALEX. FRASER, }

July 8, 1862.

NOTICES, ACKNOWLEDGEMENTS, &c.

THE RECORD.

We are still able to supply copies of the *Record* from the beginning of the year; and we have to ask our friends everywhere to make an effort to add to their lists. There is hardly a congregation within the bounds of the Synod, which might not take a few more, while from some large congregations our orders are very small and might easily

be doubled. Ministers, Elders, and Collectors of Missionary money are respectfully and urgently requested to do what they can to promote the circulation of the *Record*.

A. K. Mackinlay acknowledges receipt of the following sums:—

FOREIGN MISSIONS.

Rev. Mr. Morrison.	£10 00
Mrs. Morrison,	10 00
Proceeds of Juvenile Bazaar, per J. Thompson,	4 50
Rev. H. D. Steele,	2 00
M.	1 00

J. McAllister, Moncton, N.B.,	12 00
Grand River, C.B., Congregation,	4 67
Loch Lomond, C.B.,	1 77
A young man,	4 00
A member of Rev. J. Cameron's, Cong.	2 00
Ladies' Sewing Circle, Shubenacadie,	40 00
P. Heffernan,	4 00
Rev. D. Sutherland, Cape North,	6 98
Danl. Murphy, Antigonish, for Jews,	1 00

HOME MISSIONS.

W. H. W.,	5 00
Rev. H. D. Steele,	2 00
Do.	7 50
M.	1 00
Grand River Congregation,	3 98
Loch Lomond,	1 80
A member of Rev. Mr. Cameron's Cong.	4 00
Miss H. Munro, Boularderie,	5 50
Newport Congregation per A. Smith,	13 75
Poplar Grove Church, per C. Robson,	80 00
Rev. D. Sutherland, Cape North,	4 00
Cape North Congregation.	4 00

EDUCATION.

Rev. Mr. Morton's Congregation,	25 00
Harbor Grace, per Rev. Mr. Ross,	16 30

WIDOWS FUND.

A young man,	4 00
A member of Rev. Mr. Cameron's Cong.	2 00

Robert Smith, Truro, acknowledges the receipt of the following, for the

FOREIGN MISSION.

From Cong. of Greenwood Church, Wentworth, 23 yds. col. Flannel, value,	£2 0 0
Mrs. J. W. P. Chisholm, 1 pair Blankets,	1 10 0
Ladies' Union Sewing Circle, Otter Brook, one package, value,	6 10 0
Mrs. Patrick Hill, Highland Village, 5½ yards Cloth, value,	0 11 0
Mrs. G. Logan, Cumberland Road, 3 pair Socks,	0 3 9
Half Annual Col. Truro, Cong.	7 18 9
A friend, Shubenacadie,	5 0
Missionary Prayer Meeting, Truro Village	10 2 8
John L. Archibald,	0 6 0
A friend in Canada, per Rev. W. McCulloch,	1 0 0
Yarmouth, per Rev. Geo. Christie, Collection,	2 4 8
Mrs. John Crosby, 20s; Mrs. Jacob Hatfield, 10s.	1 10 0
William Lewis,	0 10 0

HOME MISSION.

Cash from John Dart, 5s; Mrs. Mc- Shannoch, 1s. 3d.; Truro Bible Class, 40s.; a friend, Shubenaca- die, 5s.; half Annual Col. Truro Congregation,	7 18 9
Missionary Prayer Meeting, Truro Village.	10 2 8
John L. Archibald,	0 6 0
Yarmouth, per Rev. Geo. Christie, Col. 2l 6s. 4½d.; Mrs. Jacob Hat- field, 10s.	2 16 4½

SEMINARY.

Col. Truro Congregation.	14 4 1
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Rev. D. Sutherland, Cape North, C.B.,	8 00
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Rev. James Fraser, Boularderie, C.B.,	50

General Treasurer for the Funds of the Church, except the Professional Fund, and the funds invested in Halifax.—Abram Patterson, Esq., Pictou.

THE HOME AND FOREIGN RECORD.

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

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