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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

NOVEMBER, 1866.

LOVE ONE ANOTHER.

Christ laid peculiar stress on the duty of love. By the most affecting motives of life and death, of hope and fear, he urged the cultivation of this grace. He revealed the great truth that "GOD IS LOVE." Well may the christian say in the language of Bunyan: "Why should anything have my heart but God, but Christ? He loves me with love that passeth knowledge. He loves me, and he shall have me; he loves me. and I will love him; his love stripped him of all for my sake; Lord let my love strip me of all for thy sake. I am a son of love, an object of love, a monument of love, of true love, of distinguishing love, of peculiar love, and of love that passeth knowledge; and why should not I walk in love? in love to God, in love to man, in holy love, in love unfeigned?"

Christ knew the heart of man, and how hard it would be to learn this lesson and act upon it; and hence, on that dreary night when he was betrayed, he repeated with earnest emphasis this precious command. It is our dying Saviour's latest wish, it is our living Saviour's highest law, that we should love one another. Bear ye one another's burdens, and so fulfil the law of Christ. Let the rich help the poor, and the poor pray for the rich. Let the sick be tenderly cared for by those who are in health. Wipe away the mourner's tears. Counsel the young, instruct the ignorant; be gentle, courteous and true to all. O, if the word and spirit of our Lord dwelt richly in our hearts how rare would be divisions, wranglings, party troubles in the Church!

God forgive us all our want of love! If thy brother has offended thee seventy times seven freely forgive him, as you expect God to forgive you. "As my Father hath loved me so have I loved you; continue ye in my love. If ye keep my commandments ye shall abide in my love: even as I have kept my Father's commandments and abide in his love. This is my commandment that ye love one another as I have loved you."

The want of this brotherly love has done infinite injury to the Church. Hate and bitterness and jealousy have often taken the place of that blessed Divine flame, and the consequences have been wars and murders and cruel persecutions in the name of the loving Jesus! We should ever remember that all christians have the same Father, the same precious Saviour, the same Holy Spirit dwelling in them: and if we do not love our brethren it is a sad proof that we do not love God. The surest way to increase our love to our brethren in the Lord is *to do them good*. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

HEATHEN DANCES.

BY REV. D. MORRISON.

On the last Saturday of January I went to Pango to preach. It was the feasting time of the heathen party. On approaching the village I heard "music and dancing." I stepped aside for a few minutes in order to see for myself a heathen dance.

The dancing ground was a level circular spot about thirty yards in diameter. It was

bare earth, the grass having been plucked out, and the ground very well trodden. It was surrounded by a "grove" of large trees, whose wide spreading branches screened it considerably from the scorching rays of our Fatean sun.

The musical instrument was primitive and coarse enough. It stood out in "bold relief" in the centre of the ground. It consisted of a group of logs planted in the earth, each from six to ten feet in height, and from six to thirty inches in diameter, the smaller being shorter and *vice versa*. There would have been about twenty logs in the group. They were planted with space enough intervening between them to admit the musicians to pass among them. Each log was hollowed out through a long narrow slit with a great deal of labour. Rude carvings of human figures, pig's teeth, guns, boats under sail, might be seen on some of them.

The musicians, some seven or eight in number, stood to their post among the logs. Every one with a drum stick in each hand. "The leader of the choir" seemed to attend to only one bass-toned log. The others, I noticed, attended to more than one a piece. The sound emitted by these hollow logs when beaten, reminded me of a sound once familiar to my ear—that made by the wood-pecker of North America. In beating the logs the musicians kept time, and that is about all that can be said in commendation of the performance.

The spectators formed a considerable group, all standing round and looking on. Each was dressed in the most approved style. Men and women had their faces and bodies painted in alternate stripes of red and black. The women wore narrow mats of divers bright colours, suspended behind from a belt. They came down below the knee and were richly fringed with the caudal appendages of swine and canine race. The ladies moreover wore long strings of native and foreign beads set off with tassels of the above mentioned description. What little garments they wore consisted in unmade calicos and native mats. They wore garlands of green leaves on their heads, and tassels of variegated

and aromatic plants were suspended from their belts. And above all came the Fatean comb to which was attached a plume of feathers.

The dancers consisted of two groups—the one of males, the other of females. There were ten men and five women "on the floor" when I saw them. The men walked round the musical pile five abreast, each with a club, spear, or hatchet in hand, which was kept in a constantly undulating motion as they went on.

The women followed after, now lessening now increasing the distance between themselves and the men. Each woman carried in her hand in an erect posture a branch from a native variegated bush which was kept in waving motion as above, while trotting their rounds.

The dance was no more nor less than a trotting round the musical instruments.—Now the company would accelerate, now they would retard their pace as the drummers beat with greater or less vehemence.

I heard no yelling noise, nor saw I antic tricks or gestures performed. The dancers halted at stated periods in front of the "leader of the choir," when one of them, in turn, leaning forward, and fixing a gloomy and earnest stare on the ground before him, as if he expected every moment to see the *Namtuim* issue forth, sung some jarring strain of which I did not understand a word. At stated periods the rest of the company who were standing in front of the singer, would join in a boisterous chorus. This ended, the drummers again were at the logs, and the company off on a fresh march.

While looking on I noticed a small enclosure some four feet in diameter staked in and piled up with bits of rotten wood, and various kinds of rubbish. On the top of the heap were two large conchs. I noticed a man coming along with a little pig on a cord. Having brought it to the pile it was killed over it. On enquiry I was told that the pile was an altar, and that they gave the *Namtuim* the blood of animals in order to propitiate his favour.

Of course you, my christian readers, will all join with me in characterising his wild,

rude dance, as at best but vanity and folly, doing good to neither body nor soul. But allow me to ask, what is the difference—the essential difference between it and dances in civilized lands? If the one is foolish the other cannot be wise. But there is a difference, and it turns the scale rather in favour of the former. These dark-hearted heathen have regard for the honour and pleasure of their deity in their dances. So much cannot be said of such exercises as generally practised in christian lands. Such as frequent these scenes banish the thoughts of God from their hearts on such occasions.

In pouring out the blood before the altar let us see the yearning of darkened souls for peace of conscience and reconciliation to offended deity. O, that they could be persuaded to accept of the sacrifice of Calvary, and of the atonement there made! And, O that we had more men and women to bring the word of life before those who are perishing for lack of knowledge; and to bring the light of life before those who are groping in the dark for it, and not knowing where to find it!

The Lord send labourers to his own harvest!

THE ORDINANCE OF PRAISE.

No. III.

In our last article we considered the ordinance of praise as it existed in the early or formative ages of the Jewish dispensation. Before passing to the next era, we may briefly notice some of the specimens of the sacred song of that age. We have already adverted to the song of Moses at the Red Sea. The period of the sojourn in the Wilderness presents us with one song peculiarly interesting as being embodied in the book of Psalms and thus forming part of the devotional poetry of all subsequent ages. The 90th Psalm is called a prayer of Moses, the man of God. Objections have been raised to the Mosaic authorship, but it is confirmed by its contents. Those who have denied the authenticity of the title have failed to find any indication of any other, or to agree upon a time, to which it would be more suitable, and on

the contrary have been obliged to admit that there is no era, to which it would better apply, nor any other whose spirit it would better express. "The poem," says Ewald, "has something uncommonly striking, solemn, sinking into the depths of the Godhead. In contents and language it is throughout original and powerful; and as it is undoubtedly very old, it would have been universally considered as correctly derived from Moses, had we known exactly the reasons which guided the collector. Moses might well have been seized by these awful thoughts at the close of his wanderings, and the author whoever he be, is clearly a man grown gray with vast experience, who here takes his stand at the end of his earthly course."

In this view the Psalm is interesting, not only as the oldest of the book of Psalms, and among the oldest poetical compositions in the world, but from its authorship and the circumstances in which it was composed. Its plaintive exhibitions of the brevity of human life—its sorrowful contrast of the fleeting generations of man with the mountains, at whose feet they had wandered, and with the eternity of him, who existed before these mountains were brought forth, and its penitential lamentation over the multitude swept away by the wrath of God, impressive under any circumstances, are doubly so, if viewed as the expressions of the lawgiver of Israel, over the people whom he had brought out of Egypt, wasting away under the curse of Jehovah.—From the concluding verses which speak of coming good in contrast with years of affliction, the Psalm seems to have been composed near the close of the sojourn in the Wilderness, and when their sadness was beginning to be lightened by the prospect of enjoying the goodly land.

As early as this period, we find mention of a book of sacred tales, called the book of the wars of the Lord, a brief portion of which has been preserved in the 21st chapter of Numbers. The wars of Israel with the surrounding nations were all religious undertakings—emphatically wars of the Lord, undertaken not for national aggrandizement or glory but to accomplish the

divine will—conducted in the spirit of devotion—prosecuted under divine direction, and rendered successful by direct interpositions of divine power. And these songs seem to have been composed to celebrate victories or in some instances to mourn defeats. All nations have been in the habit of celebrating national victories or lamenting national calamities in songs. But as Israel was the Lord's people, and their wars his wars, the songs referring to such events among them were expressions of piety as well as of patriotism. They were at least sometimes composed under divine inspiration and might be regarded as acts of worship to God. As early as the days of Moses such songs seem to have been collected into a book, entitled as above mentioned, the book of the wars of the Lord. A fragment of it is preserved in which they celebrated an interesting period in the history of their wanderings. When after thirty and eight years wandering—when the last man capable of bearing arms at the time of the departure from Egypt had died—and when they had pitched beyond Arnon, the boundary between Moab and the Amorites, and the first stream they had seen since they had drunk of the River of Egypt, and were about entering upon the conquest of the land, they sang:—

“What he did in the Red Sea,*
And in the torrents of Arnon,
And in the pouring forth of the brooks
Which turns to the dwellings of Ar
And leans upon the borders of Moab.”

—Numbers xxi. 14, 15.

Their first halt presented an interesting scene, which gives occasion to an outburst of the people's gratitude, in a beautiful specimen of primitive Hebrew poetry. No longer supplied miraculously with water from the rock that followed them, now by natural springs as at Marah and Elim, they resorted to the mode of supply characteristic of a cultivated country, viz.: digging

* The meaning of the original phrase here is very uncertain. In the margin it is “Vaheb to Suphab.” Several of the best interpreters translate it—“Vaheb in storm,” i.e. Jehovah advancing in storm (see Nah. i. 3.) takes Vaheb, supposed to be an Amoritish fortress on the borders.

a well. Hence the place was known as Beer, a well, probably the same as that known afterward as Beer-elim, the well of the heroes.—(Isa. xv. 8.) This was done by divine direction—

“Gather the people together
I will give them water.”

Water is in these countries of such importance as to render the discovery of any additional supply, a sufficient call for public rejoicing; and the success of the people on this occasion under the guidance of their great leader and the prince of their tribes, led to an ode commemorating the simple yet precious gift—

“Spring up, O well, sing ye unto it
The well which the princes digged,
The nobles of the people digged it
With the sceptre of the lawgiver,
With the staves of their tribes.”

—Numbers xxi. 17, 18.

As the poetical remains of that age are so scanty and from their extreme antiquity so interesting, we may notice the only other fragment of lyric poetry preserved. It is to be found at ver. 27-30 of the same chapter. The Amorites had but recently subdued the Moabites, who dwelt North of the Arnon, and occupied Heshbon which they made their chief city. But they were defeated by the Israelites at Jabaz and their land entirely conquered. The event was commemorated in a song, of which only a portion has been preserved. “Therefore,” that is because Heshbon had fallen in this manner, the composers of proverbs say,

“Come home to Heshbon
Built and restored to the city of Heshbon.”

A challenge or ironical appeal to the Amorites to return and rebuild their city. Let them come who had been so successful against Moab—

“For fire went out of Heshbon,
Flames from the city of Sihon;
It devoured Ar of Moab—
The lords of the heights of Arnon.”

In the next strophe he turns to Moab and announces her overthrow. If her Gods could not protect her from Sihon and the Amorites, in the triumph of Israel over the latter the former is entirely lost—

"Woe to thee, Moab,
 Thou art lost, thou people of Chemosh,
 He hath given his sons as fugitives, his
 daughters to captivity
 To the King of the Amorites, Sihon;
 We cast them down;
 Heshbon is lost even to Dibon;
 We laid it waste even to Nophab
 With fire even unto Medeba."

These last, though interesting as specimens of the lyric poetry of the age, cannot be regarded as part of their devotional services. The close of the sojourn in the wilderness, and of the life of Moses, his prophetic and poetic gifts broke forth in two elaborate pieces which partook more of a religious character, which in fact combine poetry, instruction, devotion and prophecy. These are given in the 32nd and 33rd chapters of Deuteronomy. There is something striking and interesting in the fact that the commencement and the close of the utterances of the Hebrew prophet in the wilderness were in the form of elaborate lyrical compositions;—the one on entering, the other on emerging from the desert;—that after crossing the Red Sea, this before dismissing the people over Jordan.*

The first of these is the song, which by command of God, Moses taught the people, as a testimony against them should they afterwards depart from him. "Write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children."—Deut. xxxi. 19. From chapter xxxii. 44, it would seem that Moses not only wrote it, but sang it in the ears of the people. It breathes the spirit of the highest poetry and is more regularly constructed than most of the inspired poetry of scripture. Its object was to confirm the people in the worship and service of Jehovah. With this view it expatiates on his majesty, power and goodness, his mighty acts on their behalf, and warns them of the miseries which apostacy would bring upon them. Other nations had their national hymns in which they sang of the glory of their country. But in this the national anthem of Israel nothing is left for the

people to glory in, all that is good about them is ascribed to the bounty of the creator, all that is evil to the weakness and ingratitude of the creature." The hymn—soaring aloft, full of deep views of the future and the present; composed in a curt, compressed yet highly metaphorical style; pungent, keen, piercing, at the same time abounding in holy earnestness; a witness against the disobedience of the people, a lauding of the God of covenant,—gives us once more a brief sketch of the whole life and doings of the great man of God, who especially had the office assigned him to announce condemnation.†

The second is "the blessing wherewith Moses the man of God blessed the children of Israel before his death." Like Jacob on his dying bed blessing his twelve sons, Moses before going up to the mount to die there, pronounced his blessing on each of the tribes describing its present character and future history. "This stands in marked contrast with the last as containing nothing threatening. After the severe witness borne against them in the former, it is soothing in its nature, inviting Israel to rest in the fullness of Jehovah and encouraging them by religious promises of blessing.

The long period from the sojourn in the wilderness to the time of David was a period of vicissitude and confusion, and but few specimens of its poetry either civil or sacred have been preserved. The Book of Jasher is referred to in Joshua x. 13, and 2nd Samuel i. 18. As in both these cases we have quoted from it poems or parts of poems, it is supposed to have been a book, like the book of the wars of the Lord already referred to, containing odes on the various events of their national history. The first of these quotations contains a magnificent description of Joshua's victory over the Canaanites, when the sun halted not to go down a whole day. The other is David's lament over Saul and Jonathan, probably the first specimens of Elegiac poetry in existence.

Two other compositions of the same era which have been preserved are more pro-

* T. Binney.

† O Von Gerlach.

perly songs of praise, one of a public and the other of a private nature. The first is the song of Deborah and Barak in which they praised the Lord for the avenging of Israel, when the people willingly offered themselves," and which for this season, as well as from its being composed under inspiration, was a divine hymn as well as a patriotic song. This contains the clearest marks of responsive singing, portions being sung by the soldier and those with him, and corresponding portions by the prophetess and her companions—

"Awake, awake, Deborah,
Awake, awake, utter a song.
Arise Barak,
Lead thy captivity captive, thou son of
Abinoam.

The other is the song of Hannah, 1 Sam. ii. 1-10. It is a sacred triumphant ode, undoubtedly composed under the guidance of the spirit of prophecy, in which she rejoices in her deliverance from domestic persecution, praises God for the honor of maternity and glorifies the sovereignty of God in the dispensations of his Providence, which so often illustrate the sayings of Jesus—"Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Probably also she spake of deeper things than she knew. One cannot but be struck in reading this song with its resemblance to that of the Virgin, Luke i. 46-55. The last stanza is explained by supposing a Messianic reference.

"He shall give strength to his king;
He shall exalt the horn of his anointed,"
(or Messiah.)

As there was no king in Israel at that time who can be meant, but the long expected deliverer, the promised seed of Abraham, in whom all the families of the earth were to be blessed. The last line is almost identical with Psalm lxxxix 24, which describes the exaltation of Christ.

The close of this era is connected with the establishment of the prophetic office as a permanent institution in Israel. The prophetic gift and the prophetic office had been previously exercised, but in an occasional, and it might be said irregular man-

ner. But from the establishment of the monarchy the prophets became an established order in the nation, who, until the days of Malachi, a period of about 700 years occupied a prominent place in all the public affairs of Israel, civil and sacred. Of this order Samuel may be regarded as the head. "He gave them judges until Samuel the prophet." "All the prophets from Samuel and them that follow after." Under him we first hear of schools of the prophets in which persons were trained for their calling.

All we have to consider at present however, is the connexion of the institution with the service of song. The Hebrew word translated prophet is derived from one signifying to boil or bubble over, and applied to man denotes the pouring forth of excited utterances. It is applied to the frenzied excitement of the priests of Baal, 1 Kings xviii. 28, 29, and to the violent actings, probably ravings, of Saul under the influence of an evil spirit (1 Samuel xviii. 10.) Its ordinary religious use is to denote men speaking or singing under a divine impulse. The Greek word *prophetes* which is Anglicised as *prophet*, denotes one who speaks for another, as an interpreter or medium of declaring his will. It did not originally mean one who foretold future events, and in scripture it especially meant those who spoke in the name of God as declaring his will. But it was characteristic of them that they did so under the influence of the spirit of God.

From the very first the expression of the thoughts in the form of poetry seems to have been part of the conception of the prophetic office. Thus Jacob's last blessing to his sons, and Balaam's prophetic announcements regarding Israel and the surrounding nations, are in poetry of a very elevated character, so as we have seen, are the utterances of Moses and Miriam; and so are the writings of most of the subsequent prophets. Indeed in more than one of the ancient languages the same word is used to denote both poet and prophet.

A secondary sense of the word prophesying is the celebrating the praise of the Almighty in elevated strains and with mu-

sical accompaniments. This seems to have been a prominent part of the training and employment of the sons of the prophets, and in some instances others were supernaturally constrained to unite with them. When Saul was leaving Samuel, the latter said, when thou art come thither to the city, thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy, and the spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shall be turned into another man." "And when they came thither to the hill, behold a company of prophets met him; and the spirit of God came upon him and he prophesied among them." 1 Sam. x. 5-10. The word here translated company properly means a rope or line, and probably describes them as coming in procession down from the heights. On another occasion Saul and his messengers were alike overcome in the same way. "Saul sent messengers to take David; and when they saw the company (not the same word in the original as in the last, but one signifying assemblies) and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul and they also prophesied until he came to Naioth in Ramah, 1 Sam. xix. 20, 21-23. So closely was the use of music associated with the prophetic gift, that when Elisha would call forth his powers, he called for a minstrel and a harp. "And it came to pass while the minstrel played that the hand of the Lord came upon him."—2 Kings iii. 15.

In our next we shall consider the service of praise as arranged by David and Solomon when the Old Testament system of worship was in its highest glory, and in its subsequent decline.

REPORT OF COMMITTEE ON SUPPLEMENTS

The Committee of Synod on the Supplementing of weak congregations, beg leave to offer the following report:

They have agreed to recommend the following congregations as needing supplement:—

PRESBYTERY OF HALIFAX.

1. *Annapolis*—£50 as last year, on condition that the congregation raise £100.
2. *Clyde River and Barrington*—£25 as last year, on condition that the congregation raise £100.
3. *Lawrencetown*—£20 as last year.
4. *Sheet Harbour*—£30 as last year.
5. *West Cornwallis*—£25 instead of £20 as last year, on recommendation of Presbytery.
6. *Musquodoboit Harbour, &c.*—£30 for one year. This is a congregation which has been recently organized, and which embraces a wide and necessitous field of labour. A minister has been lately settled with encouraging prospects. Your committee, on recommendation of Presbytery, cheerfully recommend the above grant.

The congregation of Bridgewater, which was upon the list last year, has become self-sustaining. Your committee may mention that the congregation has conveyed its thanks to the Synod and the committee for the aid hitherto afforded.

PRESBYTERY OF TRURO.

7. *Parrsboro'*—£20 as last year, if required. Your committee are informed by the Presbytery that this grant may not be required for the present year, and will not be applied for again.
8. *Acadia*—£25, on condition that the congregation raise £100. This is a newly-organized congregation, formed by joining together the stations of Acadia Mines, Folly Mountain and Westchester. A moderation in a call has been applied for, and the prospects of success are favourable.—The above grant is made on recommendation of Presbytery.

The congregation of Harvey, which was on the list last year, your committee are happy to be able to report has become self-sustaining.

PRESBYTERY OF PICTOU.

9. *Little Harbour*—£10 for the present year, instead of £15, as last year—upon recommendation of Presbytery. This is the only congregation in the Presbytery of Pictou receiving supplement.

PRESBYTERY OF TATAMAGOUCHE.

10. *Goose River*—£15 for the present

year, on the recommendation of Presbytery. Your committee would state, in this case, that including the supplement, the income of the minister will not greatly exceed £50.

11. *New Annan*—£10, as last year.

PRESBYTERY OF P. E. ISLAND.

12. *Dundus*—£25 N. S. cy. for the present year, instead of £20 P.E.I. cy. as last year.

13. *Woodville*—£20 N. S. cy. for the present year, instead of £20 P.E.I. cy. as last year.

14. *Brown's Creek*—£20 P.E.I. cy. for the present year. Your committee regret that this application should be made. Were the congregation doing their duty, it would not be required. For the sake of the minister alone the above recommendation is made.

15. *West Cape*—£20 P.E.I. cy. A new congregation, which together with Brown's Creek should have been on the list last year, but through some misapprehension was omitted.

PRESBYTERY OF CAPE BRETON.

16. *Leitch's Creek*—£15 as last year.—The congregation of Boularderie has been omitted, as in the opinion of the committee no grant should be required.

PRESBYTERY OF VICTORIA & RICHMOND.

17. *Buddeck*—£14 as last year, on condition that the congregation raise £100.

18. *Plaster Cove*—£20. This is another congregation that should not draw on the funds of the church. Owing to special circumstances, however, your committee have agreed to make the above recommendation for another year.

19. *Mabou*—£15. From recommendations made to your committee, they have reason to believe that a supplement might with advantage be granted to this congregation for two or three years. Your committee have reason to believe that no grant is expected by the congregation of West Bay for the present year; it is therefore omitted from the list.

To sum up the whole, the number of congregations receiving supplement this year is 19 as compared with 18 last year. It should be remembered, however, as already stated that the congregations of Brown's Creek and West Cape should have been on

the list last year, and when this is taken into account the balance will be in favor of the present year. The total amount asked for this year is £402 6s. 8d.; and when contrasted with the appropriation of last year, which was £344 6s. 8d., makes an addition for this year of £58.

Your committee would take this opportunity of stating, to prevent misapprehensions, that the grants are made prospectively from Synod to Synod, and are intended to be paid at the end of every six months.

Your committee would say in conclusion that they have endeavored to give the duty entrusted to them their best consideration. The sum asked for may appear large; and it will be noticed that in some cases the grants have been increased as compared with those of the previous year. Your committee would only say that in all these instances they sought to carry out the recommendations of the Presbyteries—who may be supposed to know best the circumstances of each case—their own judgment has been fully satisfied as to the propriety of the increase asked for. They would also gratefully record their sense of the liberality of our people who have this year come to the help of this important scheme, as they have never done before, and thus enabled your committee to deal more liberally with the claims brought before them, than they have ever yet been enabled to do.

All which is respectfully submitted,

T. SEDGWICK, *Sec'y.*
G. CHRISTIE, *Convener.*

REPORT OF THE TRUSTEES OF THE PRESBYTERIAN MINISTERS WIDOW'S AND ORPHAN'S FUND.

The Trustees of the Presbyterian Ministers Widow's and Orphan's Fund beg leave to report to Synod as follows:—

In accordance with the appointment of Synod last year, the Trustees appointed ministers in various parts of the church, to solicit contributions in the various congregations of the body on behalf of the scheme. The Trustees regret that the result has not been so successful as they could have desired. From the engagements of the members of Synod appointed to this duty, they

were unable to give that attention to the matter, which was necessary to have it carried out efficiently. The Trustees also regret that unexpected difficulties were thrown in their way.

The following is a summary of the state of the accounts for the past year. There have been received, by donations \$371.56, ministers subscriptions \$768, and interest on money invested \$178.40, making a total \$1317.96, (£329 9s. 10d.) which with the balance in the Treasurer's hands at the beginning of the year amounting to \$172.38, makes a total charge against the Treasurer of \$1490.34. The total receipts from the commencement of the scheme have been \$4330.01, from which is to be deducted the sum of \$33 for incidental expenses, all which is safely invested and is now bearing interest. In addition the Trustees have received intimation of a legacy of the late Mrs. McKenzie of \$400, which will soon be paid over. To this will also fall to be added the ministers subscription, a-year amounting to something over \$800.

The Trustees would record with gratitude to God the fact, that no death has yet occurred among the ministers connected with the scheme, and that therefore no widow or orphan has yet come upon the fund. It cannot be expected that this should long be the case. But through the merciful preservation of the lives of our ministers, we may expect to have the fund firmly established before any burdens come upon it.

The number of ministers, including missionaries, now upon the list, who have positively availed themselves of the scheme, is 45. A few others, who by their first subscriptions are entitled to enter, may be expected yet to join, so that probably about 50 of our present ministers will be connected with the scheme. Of the remaining ministers, it is within the knowledge of the Trustees that a number of ministers had made provision, by life assurance or otherwise, for their families before this scheme commenced. Others are in circumstances as to their families that they will not need the benefits of such a scheme. There will still however remain a number of ministers,

whose circumstances require such a provision, and who are yet without it. We are happy to find, that among those brethren, whose circumstances, from inadequacy of support, render it difficult for them to join the scheme, a good proportion, probably as large a proportion as of others, have joined the scheme. To comply with its terms must have involved, and will probably yet involve, some sacrifices on their part; and it is possible that some may have been deterred from joining the scheme by actual inability to pay the annual rate, or fear that they might not be able to continue it. The case of such should receive earnest attention. The true way to meet this state of things is for the church to do its duty in providing for them an adequate support, so that they may be able honestly to "provide for their own" during their own life time, as well as to make provision that after their death their families may not be subjected to the humiliation of charity. When provision can be made by the present scheme for an annual payment so very moderate, it is not creditable to a church of the numbers and wealth of the Presbyterian Church of the Lower Provinces, that any of her ministers should be left in such a position, that they should find it difficult to lay aside annually the small amount required to avail themselves of the benefits of this scheme.— In the meantime we would suggest to the benevolent and wealthier members of our church, that they might, by paying the rates for such brethren, do an act, which would encourage the hearts of men labouring diligently in the service of Christ amid many privations, and which would not be unnoticed by him who has promised that, he that shall give even a cup of cold water to a disciple in the name of a disciple, shall in no wise lose his reward.

The subject of congregations or sessions paying the yearly rates of their ministers has been partially attended to, and in some instances has been cordially agreed to.— The Trustees believe, that if energetic efforts were made by Presbyteries, this measure might be generally adopted.

All which is respectfully submitted.

GEORGE PATTERSON, Sec'y.

Our Foreign Mission.

Meetings of the Board of Foreign Missions in New Glasgow.

Two meetings of the Board were held in New Glasgow on the second and fourth of October. Present, Rev. J. Stewart, *Chairman*, with Rev. Messrs. Roy, Walker, G. Patterson and Rev. P. G. McGregor, and Mr. R. McGregor.

A letter was read from Rev. Dr. Bayne, explaining that engagements in connection with education rendered his attendance impossible, and giving notice of the appointment of Rev. P. G. McGregor as the Synod's agent, and, consequently, the Secretary of the Board.

The official notice of this appointment being read, the books and papers were transferred, and Rev. Messrs. Roy and Walker appointed to prepare a minute expressive of the high sense which the Board entertains of the value of the past services of Dr. Bayne as Secretary, and directing that the Synod's allowance to the Secretary be paid till Dec. 31st.

Letters were read from Rev. Dr. Geddie, Rev. Wm. McCullagh, and Rev. D. Morrison, and also from Rev. Dr. Steele of Sydney. Dr. Geddie's letters were respectively a narrative of the voyage in the *Fearnought* from Liverpool to Melbourne, and a report on matters of business.

Rev. Mr. McCullagh's correspondence was quite voluminous, embracing full explanation on subjects on which the Board had made enquiry,—an account of the present state of Anciteum, and a narrative of a voyage in the *Dayspring*, by Rev. Mr. Inglis and himself, to Aniwa, Tana, and Fotuna.

Mr. Morrison at the date of his letter, May 17th, was engaged in correcting the proof sheets of the Gospel of Mark, brought by the *Dayspring* from Sydney, prior to her voyage to meet Dr. Geddie and family at the same port. He and family were well, and the teachers at Sema, an out station, in good health and at work.

The letters read from Rev. Dr. Steele, the agent of the Board at Sydney, were on

business connected with the mission and the *Dayspring*, and, in all respects, satisfactory.

Some of these letters will be published, and extracts given from others, so that a more extended notice at present is unnecessary.

Orders were given that the salaries of the missionaries for 1867 should be remitted to Rev. Dr. Steele. A proposition for a quarterly meeting of the Board, for special prayer, was laid on the table for future discussion; and Rev. P. G. McGregor, Rev. Wm. Maxwell, Dr. Forrest, Mr. William Garvie, and Wm. J. Stairs, Esq., added to the Board, who, with Mr. J. S. McLean, shall constitute a sub-committee, to meet in Halifax, whose proceedings shall be minuted and reported to the Board.

It was agreed that a committee of men of business in Sydney be organized, who shall have a charge over the disbursements of the *Dayspring*. Circulars were directed to be sent to all the ministers in the body, requesting them to apply for collecting cards or mission boxes, for the use of Sabbath Schools and families, in raising funds for the upholding of the *Dayspring*; and correspondence ordered respecting the feasibility of a mission to the Coolies of Trinidad.

The Secretary was directed to advertize for more missionaries, according to the directions of Synod; and it was agreed that as the office of Secretary and Treasurer are now vested in the same person, that money shall be paid by the Treasurer only on the written order of the Chairman. A long and elaborate defence of the missionaries who were with the commander of the *Curacoa*, and concerned in the shelling of heathen villages in 1865, was on the table and read in part, but as no time remained for its consideration, or even to complete the reading of the entire document, the matter was necessarily postponed to a future meeting.

(Condensed from the minutes.)

FROM ENGLAND TO AUSTRALIA.

LETTER FROM MR. GEDDIE.

OFF HOBSON'S BAY, AUSTRALIA, }
Ship *Fearnought*, June 23rd. }

Rev. and Dear Sir,—The first of March was the day appointed for our departure from Liverpool for Australia. We took an

early breakfast on shore, and then hastened to the Queen's dock to embark in the vessel which was to be our home for some months. The *Fearnought* answers her formidable name, and is a substantial looking ship of 1300 tons burthen. It is well that she is so, for her strength has been severely tested by the storms which we have encountered during our voyage.

We were comparative strangers in Liverpool, but christian sympathy found us out. A number of persons known and unknown met us at the wharf to bid us an affectionate farewell. It was not personal attachment, but an interest in the cause of our Divine Master that brought them there. Oh blessed gospel which makes strangers one in Christ, and excites in the heart every pure and benevolent and generous feeling. Among the friends who came to see us off were the Rev. Dr. Graham, W. Taylor, Esq., of Birkenhead, J. B. Crow, Esq., formerly of Nova Scotia, and Mrs. Bullen, the widow of an excellent missionary in whose house we found a comfortable and happy home in Samoa nearly twenty years ago. The kindness of these and other christian friends will be noticed by him whose promise is that a cup of cold water given to a disciple, because he is a disciple, shall not lose its reward.

Our ship was towed out to sea by a steamer, which remained with us until the afternoon. All hands were busy during the day in clearing the decks, caulking the hatches, and making other necessary preparations for our long voyage. As soon as the steamer left us every sail was unfurled to the wind, and the land soon faded from our view in the distance.

The captain of our ship is named Jones, and he is an excellent man. He is a professor of religion, and encourages everything that is good. He has been very kind to us during the voyage, and does all in his power to promote our comfort. It is no ordinary privilege to make a voyage with such a man. Our fellow passengers are the Rev. A. R. and Mrs. McCosh, Rev. Mr. and Mrs. McNair, Rev. Mr. Neilson, and three mercantile gentlemen. There are a few passengers in the steerage also. Our society is small but agreeable, and the greatest harmony prevails among us.

Our religious privileges are all that we could reasonably expect in our circumstances. We have worship in our cabin every evening at 8 o'clock. On the Sabbath day there is a morning and evening service in the saloon, at which most of the crew and passengers attend. We have also a meeting with the sailors in the fore-castle twice every week. These meetings have been observed during the voyage, except when interrupted by stormy weather. May God

bless the efforts made for the good of our fellow voyagers.

Our voyage has been an unusually severe one. We encountered bad weather after our departure, and the last half of our voyage has been in high southern latitudes where we have encountered a succession of storms accompanied by rain, hail and snow. We sailed far south for the two-fold purpose of getting strong westerly gales, and reducing our distance. The degrees of longitude diminish in distance as you recede from the equator towards the poles.— In the parallel in which we sailed the degree is only about 43 nautical miles.— This is called great-circle sailing. Our ship is overloaded, which makes her more uncomfortable than she would otherwise have been. The captain and officers say that she had 500 tons more cargo than she ought to have for a winter voyage to Australia. She is over 21 feet below water and scarcely 5 feet above it. The consequence is that she makes "bad weather" as the seamen say, and ships very heavy seas.— The sailors are never dry when the weather is at all rough, and several of them have been laid aside from duty by their constant exposure.

The only pleasant part of our voyage was within the tropics where the trade winds prevail. We met the north-east trades in Lat. 28° N. and carried them to Lat. 4° N., and the south-east trades in Lat. 2° S. and carried them to Lat. 30° S. These winds blow with great uniformity, and we sailed at the rate of six or seven miles an hour before them. There is a belt of calms at the equator of variable width between the two trade winds. We were becalmed a fortnight here which has prolonged our voyage. The great heat and excessive rain in this region of calms makes the weather unpleasant and unhealthy. It is difficult to remain on deck, and the atmosphere in the cabin is very oppressive.— A general languor prevails, and it is a relief to escape to more genial and bracing latitudes.

The monotony of our voyage has been agreeably relieved by various incidents.— We met many ships during the first two months of our voyage and exchanged signals with them. One of these, the *St. Bede* of London, sent a boat on board of us near the equator. She was short of provisions, and was supplied with beef, biscuit and tobacco. This vessel was homeward bound, and we sent letters by her. The last half of our voyage has not been without its pleasures also though we have been sailing in stormy regions. Some of our passengers relish the excitement of cape weather, others are fascinated with the celestial scenery of the southern hemisphere, and its new orders of constellations, which have no

rivals in the north, and others enjoy themselves in shooting the albatross, cape pigeon, stormy petrel and other varieties of birds which follow in the wake of the ship in great numbers.

Our voyage has occupied 114 days.—This is a long time to be imprisoned at sea. We all weary to be on *terra firma* once more. I must now hasten to close my letter to go by this month's mail. Let me ask you to unite with us in gratitude to God for all his mercies to us, in preserving us from dangers seen and unseen, and in bringing us thus far on our way. May we enjoy his guidance and care still in the voyage before us. I long to be once more at the scene of my labours.

Ever yours, &c,
JOHN GEDDIE.

Rev. James Bayne, D. D.

LETTER FROM REV. W. McCULLAGH.

ANEITEUM, NEW HEBRIDES, }
May 21st, 1866. }

My Dear Sir,—I write you by the *Mary Iva*, a schooner on her way to Sydney, from Auckland, New Zealand.

The *Dayspring* arrived here on the 30th ult., after having visited the Loyalty Islands. Having got a supply of water, she was ready a day or two after her arrival, to visit Erromanga and Fate, but a strong breeze sprung up and continued for ten days, so that it was impossible to leave this port.—On Thursday, the 11th inst., she sailed for the islands mentioned, and we are expecting her daily. Captain Frazer said he would anchor at Havannah harbour and wait there till Mr. Morrison had corrected the proofs of the gospel of Mark.

On her return from Fate Mr. Inglis intends to visit Tanna, Aniwa, and Fotuna, and report to the brethren. I shall accompany him, provided our child's health improves, for we have been rather alarmed about it for some days past.

During the last week there have been more deaths at this side than during the last three months. Eight natives, some young and some in the prime of life, have been taken away suddenly. The disease has all the symptoms of diphtheria. The weather has been very cold for natives during the past month, and much of the sickness is caused by that alone. The marriages have been few this year, only three parties as yet, but you know how frequent they were last year.

You will be glad to learn that the sandal wood trade is ended on this group. Many tons of that wood are lying at Hong Kong unsold, and no immediate prospect of any being sold.

A man-of-war is expected to visit this group in the month of July or August next,

but it will be more for pleasure than duty this time. At Port Resolution the effect produced appears to be salutary and impressive. No doubt you have read further accounts of the proceedings at Tanna and Erromanga, and the opinion of the *Sydney Herald* regarding both the Commodore and the missionaries who accompanied him.—Replies will no doubt be forthcoming, both officially and otherwise, respecting that singular effusion which appeared in the *February Record*. Time and distance are in this case against us, but faith and hope are for us.

We have read with melancholy interest accounts of disasters manifold at sea during January last, but nothing so touching, so distressing, and yet most instructive and impressive as the wreck of the *London*.—Some of the parties on board were known to me, and this renders the account all the more interesting to me. Last words and last actions on board the *London* can never be forgotten, and especially the earnest words of Daniel James Draper, the self-sacrifice and devotion of the noble captain, or the stern sense of duty that kept Angell at his post until he went down into the dark whirling water with his hands still on the engine. This was indeed his last sermon, and oh! how eloquent. What a beautiful illustration also of the power of christianity to sustain, and soothe, and comfort in the darkest hour! Who can henceforth for a moment question the effects of those mighty instruments for man's salvation—the BIBLE—the PRAYER MEETING—a PREACHED GOSPEL.

I am, dear sir, yours faithfully,

W. McCULLAGH.

Rev. Dr. Bayne, S.F.M.B.

VISIT TO NEIGHBOURING ISLANDS.

LETTER FROM REV. W. McCULLAGH.

ANEITEUM, NEW HEBRIDES, }
May 31st, 1866. }

My Dear Sir,—The *Dayspring* has returned from her visit to Aniwa, Tanna, and Fotuna.

We left Aneiteum on Friday the 25th inst., and reached Aniwa on Saturday morning. Two of the ship's boats landed several chiefs and teachers from this island; Mr. Inglis also being in one of the boats and I in the other.

Before Aneiteum was christianized it was customary to visit some of the dark parts of this island, and show the strength of the new religion. The effect was good and induced not a few to join in the worship of the true God. Hence similar visits have been paid to neighbouring islands, and it is believed with good effect. On this visit to the islands mentioned we had a good representation of the morality and intelligence of

Aneiteum, and with upwards of twenty as a body-guard we had not much cause to fear in case of any excitement. To our surprise, however, we saw not a weapon in the hand of any one, nor the slightest approach to any hostile feeling. On former occasions, threatening attitudes were assumed even on landing, whereas we were allowed to traverse the island without the least interruption or any thing like opposition on the part of the natives.

Whatever may be the character and disposition of the Aniwa's, many disturbances on this island have been greatly fomented, if not caused, by evil-disposed Tannese or Erromangans who visit Aniwa from time to time. Tanna and Erromanga are both in sight of Aniwa; so are Fotuna and Aneiteum.

Owing to measles the population of Aniwa is not so large as formerly. There are still some hundreds on it however in ignorance of the saving truths of the gospel. We were thankful, notwithstanding, for the 'day of small things' on Aniwa, and were much pleased to see the numbers collected at both stations. Men, women, and children joined in the worship of Jehovah, and conducted themselves in the most becoming manner whilst Mr. Inglis addressed them through a teacher, who interpreted. We observed a pile of stones which had been objects of worship and which were now given up on renouncing idolatry. We brought away a few stones, not from anything peculiarly remarkable in their appearance, but simply as relics of heathen times. It requires no ordinary sacrifice to part with these household gods, cold and inanimate though they are.

At the second station we were much pleased with the progress made there, considering the brief sojourn of the teacher.—As we passed along we came to several plots of ground used for dancing, holding assemblies, &c., and of course regarded sacred by the natives in their present condition. We remarked the richness and productiveness of the soil and the supply of water in two or three places. We found in the house of the teacher a bag of salt which he had obtained from the rocks. We also passed a lime pit where preparations are being made to build a house for worship or a dwelling for the missionary and teacher by and bye. Several plots were inclosed by fences for bananas, yams, etc., and cocoa-nuts were to be had in abundance.

TANNA.

From Aniwa we proceeded on Saturday evening to Tanna, which we reached next morning and anchored at Port Resolution. We had four services conducted on board the *Dayspring* by Mr. Inglis and myself—two in Aneiteumese and two in English.—

The natives had their worship each morning and evening as well.

On Sabbath evening we went ashore and addressed the natives through an interpreter. All was quiet at Tanna. There may not be much desire as yet for the missionary or the gospel save on the part of a few peaceable natives and from former associations, but there were no symptoms of any desire to annoy or interrupt the service. All listened most attentively and dispersed very quietly. There is no doubt that a wholesome lesson was taught at Tanna, and that Aniwa has profited thereby also.

From inquiry made on the spot we learned that only three persons were killed by the explosion of the shell, and that the man who was cut down by one of the officers is not dead. He was severely wounded. He ought to have been killed for shooting a seaman belonging to the *Curacoa*. Commodore Wiseman spent a few hours only in destroying property. Captain Vernon spent weeks at Samoa in destroying villages and punishing summarily with the sanction of missionaries, and of the British Consul, who is fully satisfied that many valuable lives have thus been preserved and peace secured by firm and prompt measures carried out on that occasion. The Tannese are so accustomed to trade that they seem to care for little unless associated with traffic.

On Monday, the 27th inst., Captain Frazer was busily employed purchasing fowls, yams, bananas, and vegetables in variety for the ship's use. The favourite bait is a stripe of red cotton to fasten round the hair. An observer could not but be struck with the quick, expert manner of the Tannese and their earnestness to obtain the object they desired. The idea occurred to me that if under a superior and spiritual influence these same natives would be most apt to learn and prize saving knowledge.—But oh! how dark and degraded is their present condition—aggravated by many evils learned from men of no principle and no regard for what is human much less what is divine in man. May the day soon come when Tanna shall be delivered from Satan's power.

FOTUNA.

On Tuesday morning we sailed for Fotuna, which we reached on the following morning. Sailing close on the wind with a rough sea we had many cases of sea sickness. I never suffered more severely from that malady than on that Tuesday. The constant motion of the ship was most unpleasant, especially the rolling and jumping fits which the *Dayspring* takes so frequently. I felt as if on a rack, while crockeryware was scattered to and fro like toys in a nursery-room.

We found the people of Fotuna quiet and friendly like those on Tanna and Aniwa. We were very kindly received and hospitably entertained by the Rarotongan teachers who have been some years there. We had some conversation with the teachers as at the other stations with inquiries regarding attendance at worship. Although little progress has been made since last year, yet there is a fine field for missionary exertion. The island is healthy, and free from fever and ague. It is a mass of rock, the result of several upheavings. It is lonely, and reminds one of the abode of the great Napoleon from its isolated and dreary situation. It is not a barren island, however, and we were surprised at the sweet yams, coconuts, and sugar-cane which are produced there in abundance sufficient for the wants of the people. A schooner put in there last week to repair some sails and obtained 5000 coconuts for a small return. We purchased a number of small baskets for fishing-hooks. These baskets are neatly made and sell at sixpence or one shilling each in Sydney and other places.

We held a meeting in the open air, under the shade of pleasant trees, to worship the living and true God. The attendance was much larger and more encouraging than when I visited them two years ago. The Rarotongan teachers bore a part in the exercises of singing, reading and prayer, and a short address by Mr. Inglis was interpreted by a teacher who resided some time on the island. The singing was sweet and full of melody. The fine voices of the Rarotongan women and the mellow bass of their husbands produced a most pleasing effect. After all, no music can be compared to that of the human voice when under proper management.—The hymns are varied and numerous, and the tunes also very suitable. The late Rev. A. Buzacott was most enthusiastic in cultivating a taste for music, and he succeeded most remarkably. His memoir will soon be published, and will no doubt prove most interesting. Both at Aniwa and Fotuna we observed many fine countenances, both male and female and felt the force of Gregory's remark when he beheld some Saxon children for sale at Rome,—*They would not be Angles but Angels had they been Christians.*

On the whole our visit was most pleasant and satisfactory. We did not expect such a state of things at Aniwa, much less to be entreated by two elderly natives to remain and teach them. Fotuna is ripe for a missionary. Tanna, Erromanga and Fate all require men. The *Dayspring* will sail tomorrow for Melbourne via Mare and Sydney, to bring six brethren with their wives here. With kind regards, I remain faithfully yours, &c.,

W. McCULLAGH.

Rev. James Bayne, D.D.

EXTRACTS FROM LETTERS OF THE
REV. D. MORRISON, FATE, TO
FRIENDS IN CAPE
BRETON.

January 11th, 1866.—“We are now keeping the week of prayer here. It rejoices our hearts to know that not a few prayers are offered there for ourselves and the poor people here. And, oh! there is need of it. Truly it is not by might nor by power the heathen can be brought under the influence of the gospel, but by the spirit of the Lord. That is impressing itself on our minds more deeply from day to day. And it is truly consoling that it is so.”

March 26th, 1866.—“Your long and dreary Cape Breton winter is now drawing to a close, and our long and scorching summer is so also. You, perhaps, envy us our perpetual summer. We would almost wish again to enjoy Nova Scotia frost, cold winds, and snow;—so difficult is it to make us contented with our lot. But do not imagine from this that we are dissatisfied here. Our greatest source of dissatisfaction is how little we do for the dissemination of the gospel and the saving of the heathen. We would rather that the snows, frost, &c., should come to us here than that we should go to *them* there.

Few though the months have been since I wrote to you in November last, to us they have been rather eventful. The *Dayspring* had not left our shores when Mrs. M. was attacked with fever, which prostrated her on a sick bed for three weeks, and left her weak for a few weeks after. We have abundant cause of thankfulness, that her health is now fully restored, and that she can thus go on with the school, for she takes the principal charge of it.

I was myself attacked with fever on the last Monday of February, which confined me to bed for five weeks, and to the house for one or two more. At the outset the fever ran very high and my nervous excitement was very great. I thought indeed that it was to be my last illness. The Lord however was very good to me, and was pleased to restore me to my wonted health. May we hope that he has spared me with a view to further usefulness in his church,—an object truly worth living as well as dying for; may I not add the only object worth living for.

There is no striking progress made by the Lord's work here. Now one watches some indications of the advancing tide; but, anon, the wave again recedes. Now some additional members come to hear the word; but, ere long, you hear again that they have left off. In our immediate vicinity there are no new openings for the truth to enter. But in Havana, some fifteen miles distant, there are a few very hopeful openings.—We have two of our people there now, in

the capacity of teachers. But the teachers are few. Our people are not very zealous for the spread of the gospel: alas! the fear of man weighs too much with them. Our village is the only one from which such agents can, as yet, be expected; and they are both too few in number, and too deficient in knowledge, to make much impression on this dark land. It is our day of small things.

Several missionaries could be very usefully employed on this island. Five at least, with other agencies, could have ample work here for a life time, to ground the population of the island, in any proper manner, in the truth. But, alas! where are they? or when shall we see them occupy the field? Oh! that more, both at home and abroad, realized the woeful wretchedness of the poor dark heathen, and our own responsibility in the sight of God as christians, for not making greater efforts to put them in possession of the blessed gospel, which at once sweetens and mellows this life, and freely bestows upon sinners eternal felicity in the life to come.

We had a letter lately from Mr. Gordon, saying that he had had ten weeks of illness since the *Dayspring* left. He had then somewhat recovered, but was very weak.—It is a wonder that he did recover, without any to nurse him but natives."

The Sabbath School.

Lessons for November.

THIRD SABBATH.

SUBJECT:—*The Woman of Samaria*, John iv. 1-32.

V. 1-3.—The jealousy of the Pharisees had been excited to a dangerous degree, and they no doubt contemplated putting Jesus to death. Here, as his time was not come, he uses means to preserve his life.—He did not baptize with water; but he preached the gospel, and baptized with the Holy Spirit. Galilee was the loved home of his childhood and youth.

V. 4.—"Must needs"—The direct road from Jerusalem to Galilee lay through Samaria. But the "must needs" has a higher reference. Results of unspeakable value flowed from that visit.

V. 5.—Sychar is the same as *Sichem* and *Shechem*: now called Nablous, between Mount Ebal and Mount Gerizim. "Jacob gave Joseph,"—see Gen. xlviii. 22.

V. 6.—*Jacob's well*—still pointed out to travellers. "Sixth hour," twelve o'clock. Jacob's well was enclosed with a wall; on this wall Jesus sat. It is 120 feet deep, with 15 feet of water.

V. 9.—The Pharisees denounced a curse on the Jew that would ask any favour of a Samaritan. To eat their bread or drink their water was as bad in Jewish eyes as to eat swine's flesh. The Jew was allowed in case of necessity to *buy*, but not to *borrow* of the Samaritan.

V. 10.—*Living water*: the water of a flowing fountain or spring; meaning here the Holy Spirit, who purifies and refreshes the soul.

V. 11.—The woman thinks He means water fresh from the well, or from some fountain: hence her question.

V. 12.—Samaritans claimed to be descendants of Jacob: Who were they? See 2 Kings xvii. 24, &c.

V. 15.—She asks for a temporal gift; Jesus proceeds to bestow an eternal gift.—Mark the connection between the 15th and 16th verses. She asks: Jesus prepares her to ask aright and to receive by convincing her of sin: "Go, ask thy husband."

V. 20.—The woman seeing that He is a prophet, propounded to Him the great question of controversy between the Jews and the Samaritans, as to the proper place of worship. The Jews claimed that honour for Jerusalem: the Samaritans for "this mountain," i. e., Gerizim, which was near by.

V. 22.—The Samaritans acknowledged no part of the Bible as of divine authority except the five books of Moses. They were ignorant of the true worship, and very superstitious. "Salvation"—that is the Messiah—"is of the Jews."

V. 25.—*Messiah* is the Hebrew, *Christ* the Greek, for the *Anointed*.

V. 26.—"I am HE." This, so far as we know, is the first time that Jesus plainly declared Himself to be the Christ.

V. 32.—"*Meat*"—bread. The disciples cannot understand the *meat* or *bread* any more than the woman understood the water of which Christ spake.

LESSONS.

1. Jesus did not unnecessarily encounter the jealous wrath of the Pharisees. V. 1.

2. Let us beware of laying too great stress on any ordinance of religion. Jesus baptized no one. V. 2.

3. Following the example of Jesus we should have no prejudice against any sect or races. Be kind and courteous to all.

4. Here is a most noble and precious sermon preached to one person, and that person a dissolute woman! Let us not be afraid to lay great truths before small audiences. Let Sabbath School teachers be encouraged in their work.

5. Jesus was liable to the ordinary infirmities of men. V. 6.

6. The gospel does away with "sacred places." All lands belong to Christ and

are alike sacred. Rome, Jerusalem, Geneva, England, Scotland, America,—all are "holy ground." No church has a claim on us because it happens to belong to such and such a country. V. 21, &c.

7. The Holy Spirit dwelling in us shall satisfy our souls and be in us as a fountain of water from which we can drink continually. V. 14.

8. True worship is spiritual—in the Holy Spirit, and through Christ who is the truth. No pomp of outward service is required.

9. No sooner did the woman believe than she hastened to tell the glad news to others; and those who heard also believed. These two examples should quicken our zeal and shame our unbelief.

DOCTRINE.

Christ is the great missionary—1 Tim. i. 15; iii. 16. John xvi. 28, &c.

FOURTH SABBATH.

SUBJECT:—*Jesus at Nazareth*, Luke iv. 14-37.

Jesus was now in Galilee, and His fame and influence spread rapidly all around.

V. 15.—*Synagogue*—a Greek word meaning an assembly, or place of meeting. Like our word *Church* it means sometimes the building, and sometimes the congregation. The Jews commenced to worship in synagogues probably about the time of the Babylonish exile. Portions of the Old Testament were read in the synagogue each Sabbath.

V. 17.—"Delivered unto him;" An officer called "the minister" had charge of the sacred roll; it was he who handed the roll or book to Jesus. The passage was Isa. lxi. 1-3.

V. 20.—He stood up to read the scripture, and sat down to preach his sermon.

V. 21. Is the text of His marvellous discourse.

V. 23.—Jesus gave expression to what He knew was in their hearts. "Physician heal thyself" was a proverb among Greeks, Romans, and Jews. It meant here, What you have done abroad do at home, among us, your old friends. It is equivalent to our "charity begins at home."

Vv. 25, 26.—See 1 Kings, xvii 9-14.—Also James v. 17.

V. 27.—See 2 Kings, v. 14. *Elisha* is the Greek name of Elisha. *Elic* is the Greek name of Elijah. Jesus quotes these instances to prove that He had the example of these prophets in performing miracles not among His own countrymen.

Vv. 28, 29.—In their wrath they intend to murder him. The hill is still pointed out to travellers.

Vv. 30, 31.—He escaped by His miraculous power. Though so ill-treated He was

not discouraged but continued His great work. He at once performs a wonderful miracle at Capernaum.

LESSONS.

1. Christ attended public worship on the Sabbath. It was "his custom" to do so. V. 16.

2. Mark how fickle is popular fame and applause. Jesus was "glorified of all." They marvelled at His words. Yet very soon they tried to murder Him! V. 15, 29.

3. The gospel is declared in the Old Testament, and we should therefore study it diligently. Jesus read the Old Testament, and took His texts from it.

4. Mark what a mighty Deliverer, what a gracious Saviour is Jesus. Vv. 18, 19.

5. Never despise a man on account of his place of birth, or his parentage. Do not think less of the preacher because you knew him when a boy. Do not neglect the truth because you may dislike the speaker. V. 24.

6. Do not expect to be always popular: the sermons of Jesus made wicked men very angry. V. 28.

7. Unreasonable anger and wrath are akin to the greatest crimes—to MURDER itself; take heed to your temper! Vv. 28, 29.

8. Christ has power over evil spirits as well as bad men. V. 33-37.

DOCTRINE.

Jesus the promised Saviour—Acts ii. 33-36; iii. 18. 1 Peter i. 10, 11. Heb. xii. 1, 2.

FIRST SABBATH OF DECEMBER.

SUBJECT:—*Calling of four apostles*, Matt. iv. 12-25.

Between the 11th and 12th verses about a year elapses.

V. 13.—The circumstances under which Christ left Nazareth are told in our last lesson. *Sea coast*—that is, the sea of Galilee, a freshwater lake. It is about thirteen miles long and five or six wide. Capernaum was north of Nazareth, and close to the shore. Where Jesus now went was farthest from Herod and the prison of John.

V. 14.—See Isaiah ix. 1, 2.

V. 15.—"Galilee of the Gentiles"—bordering on the Gentiles, and largely mingled with them. The places here named were hitherto much less favoured than the Jews of Judea; but now the time to favour them has come! "Sea," here again refers to the lake of Galilee.

V. 16.—*Darkness*—ignorance and sin: *light*—truth of the Gospel—the knowledge of God and Christ. *Region* and *shadow* means the shadowy region. Death's awful shadow always glooms over the spiritually blind and those that know not Jesus.

V. 17.—*Began*. Hitherto he taught more privately, but now he proclaimed the kingdom of God.

V. 18.—Peter was the first disciple, and continued to be first.

V. 21.—James and John were young men; their parents were still living and in the prime of life. James was the first of the apostles who died; John lived the longest of all. *Ship*—a small vessel—a “boat.”

V. 23.—*Sickness* here means a disease affecting the whole body, such as fever, paralysis, &c. *Disease* in this verse means an ailment or infirmity of some part of the body, such as lameness, sores, &c.

V. 24.—*Syria*—north and east of Palestine; often used as including Palestine.—*Torments*—diseases attended with excruciating pain.

V. 25.—*Decapolis*—a district containing ten towns.

LESSONS.

1. Judea did not welcome Jesus though its privileges were greater than those of Galilee; so Jesus made Galilee the scene of the greater part of his public teaching and his miracles. If we do not use the light we have it may be taken from us and given to others who will be more faithful.

2. Observe how prophecy is fulfilled. V. 14, &c.

3. Christ is true light and through Him alone we can escape the shadowy region of death.

4. Christ's kingdom is “of Heaven”—“of God”—not of this world. In order to become members of this kingdom we must follow Christ; learn of Him, repent of our sins.

5. The first disciples were humble men—fishers. Christ chose the weak things of this world to confound the mighty. The gospel owes its success to God's blessing, not to human instrumentality.

6. The four disciples whom Christ called here obeyed Him at once. They promptly left all and followed Him. We should follow their example.

7. Note how Christ cured *all* who came to Him. No disease was too inveterate, no demon too strong for Him. His miracles were publicly performed; how different the false miracles of pretenders! He who can cure the diseases of the body can heal our souls; He is ever able and willing to help.

DOCTRINE.

We should obey Christ's call—Prov. i. 24-28. Heb. ii. 3; iii. 14. 15, &c.

SECOND SABBATH.

SUBJECT: *Storm stilled—Devils cast out*. Matt. viii. 18-34.

Jesus passes from the west to the south-east side of the sea of Galilee.

V. 19.—Scribes rarely came to Jesus except to tempt Him. *Follow*—that is, become a disciple.

V. 20.—Jesus tells him plainly that his followers must expect poverty and hardship. Jesus had no house or home.

V. 22.—“Let the spiritually dead bury those who are literally dead.” You must not on any account turn back from Christ.

V. 24.—*Ship*, a mere boat. *Asleep*, from weariness. Satan had probably a hand in this tempest; hence “Jesus rebuked the wind.”

V. 28.—*Other side*, the east side. *Tombs*, these are generally excavations of considerable extent in rocks, and in the sides of hills. Persons who had no other home often sought shelter in these tombs.

V. 29.—Devils acknowledged with dread that Jesus was the *Son of God*. Men were much slower to make the discovery. *Time*, the final judgment.

V. 31.—Even the enemy is indulged sometimes. See Job i.

V. 32.—Jesus caused a fig tree to wither; He drove money changers out of the temple; he permitted the destruction of the swine. But even in these instances His merey was remarkable.

LESSONS.

1. Persons sometimes express their intention to follow Christ without duly weighing the difficulties they must meet with. Vv. 19, 21.

2. Jesus was poor. We should not be ashamed of poverty, unless brought on us by vice or laziness. Despise not the poor. Remember Him who had no house or home!

3. Our obligations to Christ are greater than to father or mother; Christ and His commands first!

4. The winds and sea are more obedient to Christ than men. We should not fear when in the path of duty. Jesus slept, for He was weary and His conscience was pure. Jonah slept, for his conscience was dead. Jonah caused the storm: Christ the deliverance.

5. Christ and his disciples in the boat is a striking type of the church tempest-tossed on the sea of the world. She will be safe so long as Christ is in her. In all ages and countries, in churches and Sabbath schools, Jesus is present to hear the cry of distress, and hush the wild storm.

6. Think of the awful power and malignity of evil spirits and be grateful to Christ that he has them in subjection. We may learn from the conduct of the Gergesenes that men may become so degraded as to prefer property or money to Christ. What a fearful state to fall into!

DOCTRINE.

Christ has power over all. Heb. i. 10; Col. i. 16; Rom. xi. 36; Matt. xxviii. 18.

THIRD SABBATH.

SUBJECT: *Daughter of Jairus raised.*—Matt. ix. 18-38.

V. 18.—*Ruler*, an elder who had the care of a synagogue. He left his daughter at the point of death, and he judged that she was by this time dead. See Mark v. 23.

In the next three verses we have an account of a great miracle, described more at large in Mark v. 23.

Issue of blood, See Lev. xv. 25. The hem or fringe, See Num. xv. 28. In this case the power of Christ was the efficacious cause; the woman's faith the instrumental cause. *Daughter* is here used as a term of endearment.

V. 23.—*Minstrels* were hired to play at funerals. The "people" made a noise with their wailing. Mourners are to this day hired in Eastern countries to make a noise at funerals.

V. 24.—"Give place:" your services as mourners are not needed here. *Not dead*; her death was but a sleep from which she was soon to awake. Bodily death is not the essential awful death which we should dread; it is but a sleep. Spiritual death is the real king of terrors. They—the hired mourners, the "flute players," laughed Him to scorn—fearing perhaps the loss of their fees!

V. 25.—Compare Mark v. 37-40.

V. 27.—"Son of David:" the Jews regarded this name as equivalent to *Messiah*.

V. 30.—Their eyes were opened by His touch. So ears were opened, Mark vii. 34; and mouth Luke i. 64. They were forbidden to publish the miracle, probably lest the Pharisees should be more bitterly exasperated.

V. 33.—See Isaiah xxxv 5, 6.

V. 34.—As the Pharisees could not deny the reality of His miracles they seek to excite popular prejudice by ascribing them to Satan.

LESSONS.

1. Mark how faith is rewarded in the case of the ruler, the woman and the blind man. Let parents pray in faith for their children, and Jesus will hear. Let us, like the others who were healed, pray for ourselves and He will hear. Let us bring before Him the most hopeless cases, as of the man with the dumb devil, and He will aid us.

2. See from verse 34 how unbelief can concoct excuses and theories! None so blind as those that do not wish to see.

3. Mark how Jesus conquers death.—Here He raises the dead from the bed. In Luke vii. 14 He raises from the bier; in John xi., from the grave. He will yet raise all from their graves.

4. Prayer, however short, if presented in earnest faith shall be heard. V. 27.

5. We should obey Christ's commands, though we may be unable to understand the reason for them. The men whose eyes had been opened should have obeyed in simplicity. (It is curious that Roman Catholic expositors praise this act of disobedience.)

6. See in the closing verses of the lesson the compassion of Jesus for perishing souls. The harvest is still as plenteous, the need for labourers as great, the need for prayer as urgent.

DOCTRINE.

Christ is the resurrection and the life—John xi. 25, 26; 1 John i. 2. 2 Thes. i. 7-10.

FOURTH SABBATH.

SUBJECT:—*Matthew called*, Luke v 27-39.

Matthew was son of Alphaeus. He was a publican, or inferior collector of taxes at Capernaum. He had two names, the second being *Levi*. He is seldom mentioned in the gospels, never but once after this his second call: see Acts i. 13. It is stated by church historians that he preached among the Jews for fifteen years after the death of Christ. He then went, it is said, to Ethiopia. See Matt. ix. 9-13.

V. 30.—*Sinners*: persons ceremonially unclean. The Pharisees had no sense of sin, and therefore the mission of the Saviour was rather to the outcast publicans than to these self-righteous ones.

V. 33.—The Pharisees fasted often and for very absurd and useless ends, and they often pretended to fast when they feasted in secret. The disciples of John followed the ceremonial of the Pharisees.

V. 34.—*Children of the Bridechamber*, the companions of the bridegroom during the marriage feast.

V. 35.—There is special reference here to those sad and awful days when Jesus was under the power of death. Christ is the bridegroom of the church. He is personally absent now; and there are times and circumstances that render fasting proper on the part of the church and of individuals.

V. 36.—"New Garment," undressed cloth that will shrink after being wet.

V. 37.—*Bottles*, made of goatskin. New wine ferments, and it would burst these skins if they were old and well-worn or rotten. Wine kept for three years is called *old*. The attempt to join together the religion of the Pharisees and of Jesus would be like sewing new undressed cloth on an old worn-out garment; or like pouring new wine into old leathern bottles. No coalition is possible between the ceremonial religion and that of Christ. True religion was the same under all the dispensations. We should distinguish between the spirit and the form.

V. 39.—Old wine is more palatable than

new wine. It would not be easy for men brought up as were John's disciples, in the use of Pharisaic ceremonies, to relish the new wine of the gospel.

LESSONS.

1. Levi (Matthew) left his situation at once at the Saviour's call. He obeyed promptly. V. 28. What an example to us! Leave our sins, leave any worldly calling that may be inconsistent with our following Christ.

2. Christ came to call sinners, even the worst. He welcomes them. Let us, as his ambassadors, proclaim His grace; and in doing so not be afraid of mingling with "publicans and sinners."

3. Christ attended feasts, and "dinners," but at these He never forgot His Father's business.

4. Sin is a fearful, fatal disease which only one physician can heal. V. 32.

5. Let our chief regard be paid to the essentials of religion. Fasts, feasts, holidays and ceremonies may serve to keep us from Christ rather than lead us to Him.—Too much attention to forms leads to bigotry, divisions and strife.

DOCTRINE.

Christ saves the lost—Luke xix. 10.—Matt. i. 21. 1 Tim. i. 15.

FIFTH SABBATH.

SUBJECT:—*The end of all things*, 2 Pet. iii. 1-18.

V. 1.—The apostles wrote the most of their letters shortly before their death. *Pure*—free from error—sincere.

V. 2.—*Holy prophets*—in the Old Testament. This shows that we should study the Old Testament. He places the apostles and prophets on a level.

V. 3.—*Last days*—the present age of the world—the christian dispensation. *Scoffers*—persons that sneer at things divine, and mock at religious truth.

V. 4.—Christ has promised to come again: these scoffers have no faith in promise. They assert that all things continue as they were—that there are no changes indicating the hand of God. Is not this, to a large extent, the voice of the Darwins, the Huxleys, the Lyells, the Buckles of the present day? God and Christ, creation and redemption are ignored.

Vv. 5-7.—The argument here is that as the flood came, though its coming was not believed in or dreaded by those whom it drowned, so the destruction of the world by fire shall take place, though men scoff at the announcement.

V. 8.—See Ps. xc. 4. What God promises to do a thousand years hence is as sure to come to pass if it were to happen

to-morrow. God has all the ages before Him wherein to fulfil his purposes.

V. 9.—*His promise*—of future judgment. The Lord's long-suffering is the reason that the last judgment does not burst upon the world this very moment!

V. 10.—*Day of the Lord*—day of judgment. *As a thief*—suddenly, unexpectedly. *Elements*—sun, moon and stars.

V. 11.—*Shall be dissolved*: in the original the present tense is used,—"*are melting.*" What an affecting picture of this world and its treasures!

V. 12.—We are to look forward to this day and to *hasten* it with our prayers. *Day of God*. God granted men many thousands of days, but at last He takes a day unto Himself.

V. 13.—See His promise, Rev. xxi. 1, 27. Isa. lxxv. 17; and lxvi. 22.

V. 15.—The long-suffering of God is not because He forgets His promise, but because He desires to give time to us all to secure our salvation. Paul wrote of the second coming of Christ, 1 Thes. iv. 13-18; 2 Thes. i. 5-10; Heb. x. 35-39; and many other passages.

V. 16.—It seems that Peter wrote this epistle after Paul had written all or nearly all his letters.

LESSONS.

1. A day is coming when we must appear at the judgment seat of Christ, and when this world shall be burnt up. This awful fact is often announced in scripture.

2. Infidels and scoffers are actually proving the truth of the scriptures by their unbelief. V. 4.

3. Learn the importance of remembering and recalling truths with which we are perfectly familiar. Do not expect to hear *original* or *new* things in religion. Vv. 1, 17.

4. Peter loved Paul and spoke kindly of him, although Paul rebuked Peter. We should love those who honestly tell us our faults. Vv. 15, 16; Gal. ii.

5. We should try to be not *unlearned* in the scriptures, nor *unstable* in the faith. It is the unlearned and unstable that wrest the scriptures. V. 16.

6. When Time is passing away, and our earthly treasures disappear, let us look for that new Heaven and new Earth which God hath promised, and let us grow in grace and in the knowledge of Jesus Christ.

DOCTRINE.

Our treasure should be in Heaven. Col. iii. 1; Matt. vi. 19-21; Luke xviii. 22.

News of the Church.

Remarks on the Statistical Tables.

The tables given in last number of the *Record* exhibit the statistics of our Synod for the year ending 31st December, 1865. Some irregularities may be observed in the mode of filling up the return, in consequence of the period up to which the returns are made having been changed from 1st May to 31st December. Thus the columns for contributions are in some instances left vacant, when they ought to have been filled with the sums paid over at the Synod of 1865. In one or two instances, where the proper corrections are obvious, it has been made,—as when a minister reported payment of only half a year's stipend, because the other half had been already entered in previous return. Perhaps more might have been done in this direction; but the reader who is curious in such matters may as well do it for himself, by using the previous table as a supplement to this.

The list comprises 101 congregations, constituting, however, only 97 pastoral charges, 7 of which were vacant when the returns were given in. The number of returns forwarded is 93. Of the 8 blanks, 5 have been filled up from last year's table, which partly covers the same period as this year's. There remains three congregations from which no returns have been received for two years, viz.: French River, Cove Head and Whycomagh—the last a vacant charge. It is to be hoped that next year's returns may be still more full than these now published, as the value of a table of statistics depends very much on its completeness.

When several congregations are embraced in one pastoral charge, the committee would suggest that for the future they may be embraced in one return. In many cases this has been done, but the practice has not been uniform. The purposes of comparison will be but served by comprising the statistics of a pastoral charge in one line in every case. When the returns are made up by the Secretary or Treasurers of the separate sections of a charge, an aggregate return

might be made up from them by the minister. The cases we have specially in view in these remarks are Barney's River and Blue Mountain, Roger's Hill and West Branch, East St. Peter's and Bay Fortune.

Some liberties have been used with the returns of prayer meetings. Where these were not merely multitudinous but multifarious, running thus: 1 weekly, 2 fortnightly, and 3 monthly, a summation was made by counting a weekly meeting as 4, and a fortnightly meeting as 2 monthly meetings. The object of this was to obtain an estimate of the average number of prayer meetings per week—the addition of monthly to weekly meetings giving no intelligible result.

Brightening Prospects for the New Hebrides.

Rev. Dr. Steele, of Sydney, writing under date of 14th July, before Mr. Geddie arrived at Sydney, and while the *Dayspring* was waiting for him there, says:—"The *John Williams* is here at present with a band of missionaries. The two parties make Sydney quite a centre of missionary interest. This is the last christian port, and it is striking that there will be no fewer than ten missionaries about to depart on their evangelistic enterprise. Surely great things are in store for the Isles of the Sea. The Gospel of Mark will go to the islanders of Fate, by the *Dayspring*. May it be the enlightening of their darkness. Rev. J. Copeland lately arrived from New Zealand to join the mission party. There is great improvement manifested in his health and spirits. Six missionaries with their wives, will, God willing, sail in the *Dayspring*. How changed since Mr. Geddie led the forlorn hope eighteen years ago. He is now at the head of two bands, a patriarch in the church of the New Hebrides."

LIGHT DAWNING.—Rev. Mr. Morrison, writing from Fate under date of the 17th May, says:—"Our teachers at Sema are well. Matters are hopeful there, although it is as yet but the day of small things.—Two other teachers can be settled there at once. When speaking to the people about

the mysteries of the gospel, I could hear them explaining it to each other, saying it was a *good word* we brought them. When they hear, for the first time, of the life and immortality brought to light by the gospel, we can see in their faces how it stirs up their souls with a desire and hope to possess it. Still there is a struggle ere they yield."

SABBATH SCHOOLS.—Do not forget to order a supply of the Sabbath School Lessons for 1866. We have reason to know that the lessons for the present year have been highly valued by those who have used them. *All* our congregations should have Sabbath Schools, and all our schools should use the lessons.

REV. T. DOWNIE having accepted an appointment to Jamaica, bade farewell to Antigonish towards the close of September. The congregation, at a meeting held on the 24th Sept., presented him with a very cordial farewell address. He leaves the bounds of our Synod with the best wishes and prayers of all his brethren.

REV. W. McCULLOCH, Truro, returned recently from Scotland, greatly improved in health. His congregation held a meeting of welcome on Monday the 15th ult., at which they presented him with an address and a testimonial of \$360.

REV. P. G. MCGREGOR has entered on the discharge of his duties as agent of the church.

THEOLOGICAL HALL.—The next session will begin on Thursday, 1st November, at 2 o'clock, P. M. The opening lecture will be delivered by Rev. Dr. Smith on the first Monday of December.

New Brunswick.

A meeting of the Presbytery of St. John was held in St. John on the 10th Oct.—There was a pretty full attendance of members. The report of a committee appointed to visit the charges of Rev. Andw. Donald,

in Londonderry and Campbell Settlements, was submitted. After having heard the usual number of discourses, and passed him through the customary examination in Hebrew, Theology and Church History, in all which he acquitted himself most creditably, the Presbytery licensed Mr. Sinclair to preach the gospel, wherever he may be called on to do so.

The Presbytery granted a recommendation to Mr. John Courtenay, as a fit and proper person to act as Colporteur, in New Brunswick, for the Presbyterian Board of Publication of the United States.

Presbytery of Halifax.

This court met on Wednesday the 26th September, at the College Hall. Present, Rev. James McLean, moderator, Rev. Dr. King, Rev. Messrs. Waddell, McGregor, Cameron, W. Murray, Prof. McKnight, E. Annand, E. A. McCurdy, and A. Simpson, with Dr. Forrest, D. Blackwood and R. Murray, elders.

On motion the name of Rev. Thomas Cumming was removed from the Roll of Presbytery. Moderation in a call was granted to St. John's church, Halifax.—The congregation nominated Mr. John Forrest as the probationer to whom they wish to give a call. The moderation was granted to take place on the 17th October, Professor McKnight to preach and preside.

Reports were read, by Mr. Simon Fraser, of labours in Bermuda; by Mr. A. R. Garvie of labours in Queen's County; by Rev. H. McMillan of services at Bedford and Waverly, Mr. Lang, catechist, and by Mr. Edward Archibald of labours in the Bay of Islands, Newfoundland. These reports were all approved and appropriate action taken upon each.

The clerk read a letter from Rev. P. G. McGregor, accepting the office of General Agent of the church. It being understood that the Board of Education appoint their own Treasurer, and as the Synod intended that position for Mr. McGregor, the clerk was directed to correspond with the chairman of the Board, requesting them to cooperate with the Presbytery in carrying out the views of the Synod by appointing Mr. McGregor as their Treasurer.

Rev. W. Murray submitted a medical certificate testifying to the necessity of rest from public speaking for some time. The Presbytery expressed their sympathy with Mr. Murray, and cordially granted leave to rest for eight or ten weeks as his case might require,—members of Presbytery agreeing to give such supply to the congregation as might be found necessary.

Mr. J. Henry Chase, student in Theology, was examined with a view to admission to the Hall for the second year. His examination was sustained. The Presbytery adjourned to meet on the evening of 17th October in the College Hall.

The Presbytery met again on Wednesday evening, the 17th October, in the College Hall. There were present, Revs. Dr. King, P. G. McGregor, A. Stuart, Professor McKnight, ministers; and Dr. Forrest, D. Blackwood and R. Murray, elders.—After sermon by Rev. Dr. King, the call to Rev. John Forrest was read, and was subscribed in the presence of the Presbytery by 71 members and adherents of the congregation, 58 being communicants. The Presbytery agreed unanimously to sustain the call, which is to be forwarded to Mr. Forrest. An application from South Cornwallis congregation for aid in raising their pastor's salary was read, and in consideration of the small number of members of Presbytery present, was reserved for a future meeting. The Presbytery adjourned to meet again in the College Hall on the third Wednesday of November, at 11 a.m.

Presbytery of Pictou.

The Presbytery of Pictou met in the Rev. Mr. Blair's church, Barney's River, on the 1st October, for the purpose of visiting that section of his congregation, and was constituted by Rev. Mr. Walker, *pro tem.* There were present besides the moderator, the Revs. A. P. Miller, D. B. Blair, J. McKinnon, K. J. Grant, C. B. Pitblado, John Sutherland, A. M'L. Sinclair, and Alexr. Robertson, elder.

The formula of questions put to the minister, elders, session and financial managers was most satisfactorily answered. It appeared from the searching investigation entered into, that this section of the congregation is in a very prosperous condition.—The minister is instant in season and out of season—not sparing himself in any respect in order to promote the spiritual and eternal welfare of his people. The elders are diligent, faithful and conscientious co-workers with him. They carefully watch over the congregation and give considerable attention to prayer meetings and Sabbath schools. Marked progress has been made in financial affairs. Besides manifesting an average degree of liberality in behalf of the church, they have of their own accord steadily increased their minister's stipend.—They began by paying him as their share £40 a year. Last year they paid him £64, and in compliance with the Presbytery's request there are good grounds to believe, that in future they will pay not less than £80. This sum they are as able to pay now, and more so, than they were the £40

at the commencement. By thus increasing their minister's stipend they give him tangible evidence, that while he is constantly and faithfully labouring to promote their eternal welfare, they are not unmindful of his temporal comforts, and they present other congregations an example worthy of imitation.

The ministers of this church have hitherto been kept by their congregations too much at the point of extreme necessity. While, in the rapid improvement manifested in every industrial department of life, men with inferior talents and far less acquirements have been amassing wealth and surrounding themselves and families with all the comforts and enjoyments of life—the ministers of our church with scarcely an exception have been compelled to drag out a beggarly existence. Their families are not recognized by their inferiors in society except patronisingly, just because their outward appearance does not correspond with their social position. The evident result of all this is threatened danger to the church. The source of ministerial supply is in danger of being exhausted. The number of our divinity halls is largely decreasing—Young men of talent, educational refinement and piety, are unwilling to submit to the grinding poverty and anxiety for the necessaries of life, to which they see the largest proportion of our ministers subjected, and they turn aside to other occupations.—If this state of things be permitted, the gospel ministry will sink, "priests will be made of the vilest of the people," rude and half educated men will fill our pulpits, and the glory of an educated ministry will depart from our church. There is then an urgent necessity that the stipends of our ministers be raised to an amount sufficient to secure for them comforts and conveniences corresponding to their social position. This is but reasonable and right.

The Presbytery met the next day in James' church, New Glasgow, and was constituted by the Rev. G. Walker, moderator, *pro tem.* There were present besides the moderator, the Revs. David Roy, G. Patterson, James Thompson, J. McKinnon, and Alexr. M'L. Sinclair; and Messrs. Donald Ross and James Arthur, ruling elders.

The Rev. P. G. McGregor being present was invited to correspond.

Mr. John McKenzie, student, Green Hill, applicant for the McKenzie Bursary, being present, and furnished with satisfactory certificate of moral character, was examined as to his motives in devoting himself to the gospel ministry, and in his literary acquirements, and granted a Bursary for this year.

The Rev. Alex. Sutherland reported that he had, on the 25th ult., in Eartown con-

gregation, moderated in a call in favour of the Rev. Lauchlan MacDonald, minister of the Free Church of Scotland, and that the call was very cordial and unanimous. His conduct was approved.

After Mr. George McKenzie, the commissioner from the congregation, had been heard in support of the call, it was agreed that it lay on the table until the meeting of Presbytery and that the clerk be instructed to write Mr. McDonald in reference to this call, and also to write the congregation of Earltown that all the arrears due their late pastor, the Rev. Alexander Sutherland, must be paid up before the Presbytery will consent to induct another minister over them.

The Presbytery then adjourned to meet in Hopewell church, on the 23rd inst., for the visitation of the congregation and for ordinary business. The Rev. J. A. F. Sutherland to preach. Concluded with the benediction.

JOHN MCKINNON, *Pby. Clerk.*

Truro Presbytery.

This Presbytery met, according to appointment, at Middle Stewiacke on the 16th inst. The congregation was upon the whole found to be in an encouraging condition. Mr. McGillivray is proving himself a workman not needing to be ashamed.—His labours are abundant and the fruit is appearing. The people are not forgetful of their obligations to him. They are about, it would appear, to proceed with the erection of a manse.

Messrs. Jacob Layton, Alfred Dickie, and Edward Grant, having finished their college course, appeared and were examined for admission to the Hall. They all acquitted themselves to the entire satisfaction of their examiners, and were certified to the Professors of Theology.

Mr. McGillivray reported procedure in a moderation at Stewiacke for a colleague to the Rev. Dr. Smith, and laid on the table a call in favour of Mr. E. McNab, preacher. The report was received and the call sustained, but deferred until further inquiry should be made into the state of the congregation.

Mr. D. Stewart being present accepted the call from Acadia. He delivered a lecture and read a critical exercise, as part of his trials for ordination. These were highly approved and cordially sustained. A communication was received from the congregation of Truro, thanking the Presbytery for kindness and attention shewn to them during the absence of their pastor, the Rev. Wm. McCulloch. The Presbytery cordially reciprocated the kindly feeling expressed, and recorded their congratulations to their beloved brother, his family,

and the Truro congregation, on the safe return of himself and family, and the extent to which they understand he has been restored to health; and their fervent hope that he will be long spared in health and vigour to labour in the Master's service.

Appointed to meet at the Folly, on Tuesday the 30th inst., to take the remainder of Mr. Stewart's trial exercises, with the view of meeting for his ordination at the Folly Mountain church, on Wednesday the 31st, at 11 o'clock, forenoon. The clerk was directed in the meantime to see that the edict be served in due order.

A. L. WYLLIE, *Clerk.*

Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond met twice since last meeting of Synod—First at Whyccomah on the 6th August last. The principal business being to receive and sustain the commissions of representative elders. Next at Middle River the 3rd inst. There were present as members of court, Rev. Donald McKenzie, moderator, Messrs. Kenneth McKenzie, William Sinclair, ministers; and Mr. Angus McDonald, elder; also as corresponding members, Rev. Peter McLean, deputy from the Free Church of Scotland, also Rev. D. Sutherland, missionary.

Mr. McLean having made a statement as to the object of the Colonial Committee in sending him on his present missionary tour to the Presbyterian Church of the Lower Provinces; he also gave an interesting outline of his labours since his arrival in Nova Scotia and the Island of Cape Breton, within their own bounds, after which he retired from the meeting. Whereupon the Presbytery agreed to record the following expression of their appreciation of this appointment and acknowledgment of obligation to the said Committee, viz.:

“The Presbytery feel under deep and renewed obligations to the Colonial Committee for this further proof of their continued interest in the cause of Christ amongst them. From Mr. McLean's former valued and highly honoured labours in this Island, and from various peculiar circumstances which have during the past few years occurred within their bounds, the Presbytery regard this appointment as most opportune. No man could be more cordially and enthusiastically hailed as a messenger of peace and healer of divisions by his former and other congregations here, than the Rev. Peter McLean. The Presbytery would fervently pray, therefore, that the Great Head of the Church may not only make this mission rich in saving spiritual results to the souls of those amongst whom he has, with his wonted faithfulness, energy and

zeal, so abundantly laboured in word and ordinance, since his arrival in Nova Scotia, but may also greatly bless, replenish and invigorate his own soul with the treasures of his saving grace.

"They appoint collections to be made in aid of the funds of the Colonial Committee in their respective congregations, and instruct their clerk to transmit an extract minute of this, to the Convener of said Committee."

The Presbytery will again meet for ordinary business (D.V.) at Whycomah, on Tuesday the 6th November next. They expect also to meet early next month at the same place, *pro re nata*, with a view of preparing the way, and moderating in a call in favour of Rev. Peter McLean from his former congregation of Whycomah.

KENNETH MCKENZIE, *Plg. Clerk.*

Presbytery of P. E. Island.

THIS Presbytery met in Summerside according to appointment, on the 18th, Sept. Sederunt, Rev. Messrs. Allan, Moderator, *pro tem.*, Patterson, Campbell, I. Murray, Sutherland, Fraser, Laird, Ross, Frame, Falconer, Stewart, McDougall, and D. W. Cameron, ministers; and Messrs. Archibald Ramsay, West Cape, George Linkletter, and Donald Campbell, elders.

The Rev. John McKinnon of Hopewell, Pictou, being present, was invited to a seat as a corresponding member. Mr. McKinnon reported to Presbytery his proceedings, within their bounds, in reference to the Widows Fund, stating that he had visited several congregations, in all of which he had been well received, the people manifesting considerable interest in the scheme, and promising it their support. The Presbytery agreed to record their thanks to Mr. McKinnon for his labors in their midst. After discussion it was resolved to prosecute the matter, when a Committee was appointed to make arrangements by which the several congregations of the Presbytery might be visited. This Committee subsequently reported, recommending a mutual exchange of pulpit for this purpose. Mr. Murray read the report of the Committee appointed to draw up some practical recommendations to congregations, in reference to the support of the Gospel. From the difficulty of obtaining a meeting of the Committee at an early day, the report was not so complete as was desired. The Committee, therefore, asked leave to perfect their report, which request was granted, with the understanding that it be prepared for publication. Messrs. Sutherland and McNeill were added to the Committee.

After an hour's adjournment, the Presbytery met again, for visitation of congregation.

Mr. Murray preached an able and appropriate sermon from 1 Cor. ix : 14, after which the questions of formula were put respectively to the Minister, Elders, Session, and managers. The answers to these questions were, in general, highly satisfactory. The pastor was then suitably addressed by Mr. Patterson, the elders by Mr. Fraser, and the managers and people by Mr. Falconer. After some further enquiry by members of Presbytery, it was agreed that the Presbytery record its satisfaction with the state of the congregation in general recommending at the same time that they raise their Minister's salary to a higher figure. Messrs. Fraser and Falconer were appointed a Committee to visit the congregation, and assist in endeavoring to carry out this recommendation.

On resuming the transaction of ordinary business, the Rev. Mr. McDougall, of New London South, grave in the demission of his charge. The Presbytery agreed that the demission lie on their table, that a deputation consisting of Messrs. I. Murray, Campbell, and A. Cameron visit the congregation, and that it be summoned to appear for its interests at a meeting of Presbytery, to be held in New London on the 2d October.

Reference having been made to certain proceedings, inconsistent with Christian propriety, reportend in the public press as having occurred in Souris, at a public Tea in aid of the Protestant Church at that place, the Presbytery agree to express their strong condemnation of such conduct, and cite the Rev. Mr. Crawford and his session to appear at their next meeting in Charlottetown to explain their connection with this matter.

Attention having been called to the public accusations of the Roman Catholic press of this Island against the character of the Rev. C. Chiniquy, a minister of the Canada Presbyterian Church, the Presbytery agree to declare, for the satisfaction of their own people and the Christian public generally, their full confidence in the sincerity, integrity, and Christian consistency of Mr. Chiniquy, as well as their admiration of his courage and zeal in making known the love and grace of our blessed Saviour to his late co-religionists, express the hope that he may soon again visit us, and record our prayer that he may be sustained by Almighty God in his arduous labors and be instrumental in the conversion of many of his fellow-countrymen.

On the request of the people of Tryon for a continuation of the services of Mr. John G. Cameron, the Clerk was authorized to write to the Home Mission Board for his continuance in this Presbytery.

After the transaction of some other busi-

ness, of no public interest, the Presbytery adjourned to meet at New London, South, on Tuesday, the 2d October, at 2 o'clock, and in Charlottetown on Tuesday, the 23d October.—*Com. by Pres. Clerk.*

Fireside Reading.

THE BIBLE-WOMAN AND THE PRIEST.

In canvassing her district a Bible-woman had sold a New Testament to a little Roman Catholic boy; and he one day said to his mother, 'I am not going to give a penny a week to the priest any longer at my confession, for I find Jesus Christ forgives for nothing.' This having reached the priest's ears, the next time the Bible-woman called at the house and asked for the little boy, the mother replied, 'Oh, he is dead; he took the typhus fever and died of it.'

The Bible-woman expressed her deep sympathy, and rather wondered the mother was so calm. A few evenings afterwards she heard a knock at her door, and on opening it found her young friend. He was not dead. The mother, in concert with the priest, had sent him to the country to be away from the influence of the Bible-woman; but he maintained so firmly and boldly the truth he had taken hold of, that they were glad to get rid of him in the school to which he had been sent. He went to the Bible-woman on arriving in London, and begged her to take him to his mother, and make her promise not to send him away again, which she succeeded in doing.

But the priest was not to be outdone in this affair; he must try to frighten the woman, he thought.

As she went round to canvass her district another morning, she called at a house where a Roman Catholic lived, and asked her to buy a Bible. The woman replied, 'I do not want one; but my neighbour does,' pointing to the next door.

The Bible-woman walked confidently in, and there she found the priest waiting for her. As soon as she was inside he locked the door, and said she should not go out till she had promised him not to sell any more Bibles to his people. She told him at once that she would not promise him any such thing. He threatened, and she replied, 'She was not at all afraid of a man, yet, and she was not afraid of him.'

'But don't you know I can send your soul to purgatory?'

'No; if I am not afraid of what you can do to my body, I am quite sure you have no power over my soul; it is in God's safe keeping. Will you buy my book yourself, and see why I wish to sell it?'

Soon after the priest thus shut her up, in canvassing her district she came to his house without knowing it. A nun or sister of charity opened the door. The priest came out and again scolded her, saying she must indeed have nerve to come to his door; did she not know he could lock her up again? to which she replied, 'Oh no, I am on the right side this time.'

The next time she saw him passing, she was at her own door, and she called out to him: 'It is here I live, if you want to buy a Bible any time, sir.'

Again she met him in the street, and renewed her proposal that he should buy the New Testament; so which he replied, 'Do you not know that I might be turned out, if I were known to buy that book from you?'

'But then,' she replied, 'the day will come when you will have to give up your priesthood as it is.'

'When?—do you mean to denounce me?'

'No, I do not; but when the great High Priest comes, your priesthood must be at an end. Why do you not read to your people about Christ?'

He turned on his heel, saying, 'It would not answer for us to do that.'

The calmness and firmness of the Lord's servant made such an impression on the poor woman in whose house the shutting up scene took place, that she subscribed for a Bible at once, saying, 'It must be the word of God, since it made the Bible-woman not fear the priest.' What resulted in the mind of the priest himself the sequel will now show.

A few days after this last conversation he met our good woman in the street, and said, 'You offered me a New Testament the other day; now I will buy one from you.' He paid fourpence, and took the book away, the seller remarking that she hoped he intended to read it. He replied, that that did not concern her. She said, 'I wish you to see for yourself that there is nothing in that book that can do your people any harm.' He replied, 'I did not say you did my people harm; it is to me you are doing harm.'

A little time afterwards she met him again, and then he begged to change his New Testament for a five shilling reference Bible, and paid the difference. And now the Bible-woman had one more interview with the priest, and this was their last meeting. He shook hands with her very cordially, and bade her good-bye, saying, she would not see him any more. As she expressed great surprise, he said, 'Do not be alarmed, I am not going to do myself any mischief. I have a fortnight's holiday, and when I have two weeks' start of them, they shall never hear of me again. I have had no rest night nor day since you reminded me that

the great High Priest would soon come, and that I should then have to lay down my priesthood and to give an account of all my deceptions. Go on in your good work. I have advised the people to go to your mothers' meeting, and I will write to you when I am safely away.' A letter did come to her with an American postmark, but, her name not being quite correctly written, it was refused by the porter in her absence, and could not be reclaimed.

Many of the mothers obeyed the injunction of Father —, and one of them said she had never heard anything like his parting prayer for pardon that he had not taught them in the word of God. It appears that he was educated at one of our own universities, had been two years an accredited minister of the Church of England, and for twenty years since that a Roman Catholic priest.

DEATHS OF LITTLE CHILDREN.

"Around the throne of God in Heaven
Thousands of children stand;
Children whose sins are all forgiven—
A holy, happy band,
Singing, glory—glory—
Glory be to God on high!"

Blessed be God for the teachings of the death of little children! Their ministry is accomplished; and how often is it one of reconciliation between an impenitent parent and a neglected Saviour! The vacant place at the table which was once filled by the child; the unoccupied crib in the chamber; the picture-books, well-worn by those dear little hands; the multitude of objects daily coming into sight, which were either the possessions of the absent one, or in some way connected with it,—are mutely, but most eloquently, pleading with the father and the mother who are left behind, to begin to walk in that path, if they are not already in it, which shall lead them where the family will be uplifted once more and forever.

How many might be found who date their first religious impressions from the death-bed of "our little girl," or "our little boy?" That father, whose thoughts and cares have been limited to this brief life, awakes from his worldliness as he wakes up through tears to see the pearly gates open for the admission of one of his idolized children. That mother, whose anxieties for the future of her offspring have been confined to the vain things of time and sense, is taught at last, by the removal of her loved babe from her sight, that there is a world for which preparation is of infinitely greater importance than this—a better country, even a heavenly. Thus is she taught a lesson which could have been impressed only upon a bleeding heart. The child of her love is safe—

"Gone to God!

Be still my heart—what could a mother's prayer,
In all the wildest ecstasies of hope,
Ask for its darling like the bliss of heaven?"

The households are many of which it may be said—*One is in heaven*. Bereaved father, bereaved mother, is a child of yours there, and are you on the way thither?—Listen to the Divine voice which has spoken to you so tenderly and in so much mercy, and commit yourself and your all to Him who has already taken one of your treasures to himself.

"There, in the Shepherd's bosom,
White as the drifted snow,
Is the little lamb that we missed one morn
From the household flock below."

THE OPEN DOOR.

"The open door, then signifies a larger opportunity for evangelistic action, such as Paul found at Ephesus—'I will tarry at Ephesus until Pentecost. For a great and effectual door is opened unto me, and there are many adversaries.' Undoubtedly there is at the present moment an open door for the prosecution of the great missionary enterprise. If compared with the measure of opportunity afforded some fifty years back, how striking our superiority of position! Then geographical research was tardy in its movements, and large portions of the African and Asiatic continents remained unexplored. The embouchure of the Niger was unknown, and the facilities afforded by that great water-route for the introduction of Christianity into the very heart of Soudan were not as yet confided to us for improvement. The great lakes of Eastern Africa and the sources of the Nile were undiscovered, and we knew as little of those regions as though they were portions of another planet, with which we had no concernment. India, although the process of British conquest had considerably advanced, was closed against the missionary, whose desire to afford its heathen population the opportunities of Christian instruction was looked upon as a wild fanaticism, fraught with danger, and in the sternest way to be discouraged. China, also, was unapproachable. Amongst the emigrant Chinese of the Indian Archipelago, some few resolute missionaries had commenced to labor; but the barriers of the great empire itself were closed against us. How different the position in which we find ourselves at the present moment! The clouds of ignorance have been rolled away; the earth and its inhabitants stand revealed to our view. In every direction there are open doors. From every quarter the Macedonian cry is heard—'Come over and help us' Missionary enterprise is no longer an experiment. It has been tried and found successful, even amidst great difficulties. Missionaries are

no longer strangers to the heathen; they have been heard of, and their works also; and now, when they enter on some new field of labor, with rare exceptions, they meet with a kind reception from the people. It is an opportune moment for a new effort on an extended scale; but there is an hindrance, the men and means barely suffice to maintain the existing circle of the work, and afford no room for its extension."—*Church Missionary Intelligencer.*

THE TERRIFYING SURMISE.

Nothing save the truths of God's Word can give comfort and true peace, either living or dying. Whilst living if men are not resting on the Word they can at least have no rest in denying it. The very fear lest the Bible be true is enough to mar all the enjoyment. A celebrated infidel said one day to a friend of his who had imbibed the same principles, "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend. "What is that?" "I am afraid the Bible is true! If I could know certainly that death is an eternal sleep, I should be happy; my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true, I am lost for ever!"

Until men consent to make heaven, as it were, the background of all their earthly vista, their views—in history, and art, and in science, and in law, and in freedom—must all be partial and fallacious.

NOTICES, ACKNOWLEDGEMENTS, &c.

NOTICES.

By appointment of Synod the Rev. P. G. McGregor has become General Agent of the Synod of the Lower Provinces, and consequently Secretary of the Boards of Home and Foreign Missions and of Superintendance and General Treasurer of the different funds of the Church.

Parties having communications to make to any of these Boards, or money to transmit to any of the Funds, will mail letters, Post Office Orders or other papers to the Rev. P. G. McGregor, 3 Maitland Street, Halifax.

At the request of the Board of Foreign Missions, James W. Carmichael, Esq., has consented to receive contributions to all the funds, at his office, New Glasgow.

All sums paid to Mr. Carmichael, to Mr. R. Smith, Truro, and to A. K. McKinlay, Esq., Halifax, will in future pass through the Treasurer's books, and therefore appear in the annual accounts as well as in the monthly acknowledgments.

The same arrangement will *probably* be effected with receivers of contributions in New Brunswick and P. E. Island.

From a large number of the towns and villages of the Lower Provinces remittances may be made *direct*, and with great facility and safety, by Post Office Orders, and this mode of transmission is respectfully requested.

MISSIONARIES WANTED.

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

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention.

By order of the Board,
P. G. MCGREGOR, *Sec'y B.F.M.*
Halifax, Oct. 24th, 1866.

NOTICE.

The Board of Home Missions will meet quarterly, at a time to be duly announced, for the distribution of Probationers for the approaching quarter. The first quarterly meeting will be held on the second Tuesday of December. The Clerks of Presbyteries are earnestly requested to have the wants of their respective Presbyteries represented for the quarter commencing 1st January, to the Board on or before that date. Where no application is forwarded it will be assumed that no Probationer is desired.

It is desirable that Presbyterial applications should then be forthcoming for all supplements to aid receiving congregations becoming due at the close of the year.

P. G. MCGREGOR, *Sec'y B.H.M.*

NOTICE.

The Board of Superintendance of the Theological Hall will meet (D.V.) in the College Hall, Gerrish Street, on Thursday, 1st Novr.. at 3 o'clock, p.m., being one hour after the opening of the Hall.

P. G. MCGREGOR,
Sec'y of Board of Superintendance.

The Board of Foreign Missions will meet (D.V.) in Primitive Church, New Glasgow, on Tuesday 13th November, at 11 o'clk, A.M.

P. G. MCGREGOR, *Sec'y.*

Rev. P. G. McGregor, the Treasurer, acknowledges receipt of the following sums since Oct. 3rd.—

FOREIGN MISSIONS.

Per Rev. J. Campbell, from the congregation of Sherbrooke	\$100.00
Per Rev. Kenneth Grant, from Merigomish congregation	25.00
From Mrs. Thomas Edward Fraser, New Glasgow	4.00

Per Rev. J. Currie:	
Capt. McDougall, Selmah.....	6.67
Maitland Juv. Missionary Socy'...	8.67
Rockville Missionary Society.....	13.57
Lower Selmah Missionary Socy'...	29.55
2nd Cong. Maitland and Noel.....	25.68
Per Rev. H. Crawford:	
East Bay, St. Peter's, £5 17s. 10d.	
P. E. I. Cy.....	19.63
Bay Fortune, £1 4s. 6d. P.E.I. cy...	4.08

HOME MISSION.

Per Rev. James Thomson:	
Ladies' Penny-a-week So., Roger's Hill, in connect'n with Central Ch. Ladies' Penny-a-week So., Central Church.....	8.00
Per Rev. A. L. Wyllie:	
Acadia Mines.....	20.00
Per Peter Smith, from Bedford.....	28.00
Per — Rutherford, from Waverly.....	2.00
Per Rev. J. Campbell, from Ladies of Stillwater.....	4.00
Per Rev. J. Currie:	
Capt. McDougall, Selmah.....	6.67
Maitland Juv. Missionary Socy'...	13.00
Per Rev. H. Crawford:	
E. St. Peter's, £2 13s. 6d. P.E.I. Cy.	8.92
Bay Fortune, £1 17s. 3d. P.E.I. Cy.	6.21

"DAYSRING."

Per Rev. J. Campbell, from the congregation of Sherbrooke.....	14.00
Per Rev. H. Crawford:	
E. St. Peter's, £1 8s. 1d. P.E.I. Cy.	4.67
Bay Fortune, £1 13s. 9d. " " "	5.62½

EDUCATION.

Per Rev. J. Currie, for Dalhousie College Professorship's:	
Capt. McDougall, Selmah.....	6.67
Maitland Juv. Missionary Socy.,	4.33
EDUCATION (Unlimited.)	
Per Rev. G. Roddick, from West River Congregation.....	17.00
Per. Rev. H. Crawford:	
E. St. Peter's, £1 16s. 6d. P.E.I. Cy.	6.98
Bay Fortune, 3s. P.E.I. Cy.....	0.50

Robert Smith, Truro, acknowledges the receipt of the following sums:—

FOREIGN MISSION.

A friend, per Mr. Andrew Johnson, £0 10 0	
Half collection Missionary Prayer Meeting, Truro Village.....	3 8 0
Upper Londonderry, per Rev. E. Ross.....	6 11 7½
Mr. Richard Craig.....	0 8 9
Lower Londonderry, per Rev. A. Wyllie.....	24 19 6½
A. S. Hingley, Salmon River.....	0 12 6

HOME MISSION.

A. S. Hingley, Salmon River.....	0 12 6
John L. Archibald.....	0 11 3
Middle Stewiacke, South Branch.	7 12 6
Half collection Missionary Prayer Meeting, Truro.....	3 8 1½
Upper Londonderry, per Rev. E. Ross.....	6 11 7½
Mr. Richard Craig.....	0 5 0
Lower Londonderry, per Rev. A. Wyllie.....	24 19 6

SEMINARY.

Col. Middle Stewiacke Church... 2 14 6	
Lower Londonderry, per Rev. A. Wyllie.....	16 13 0

Mr. A. K. MACKINLAY acknowledges receipt of the following sums:—

FOREIGN MISSION.

Bequest of late D. McQuarrie.....	\$10.00
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HOME MISSION.

Miss Jane Waddell.....	\$3.00
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EDUCATION.

Miss Jane Waddell.....	\$3.00
Poplar Grove Church, Halifax.....	.96.00

The Treasurer of the Ministers Widows' and Orphan's Fund, P. C. L. F., acknowledges receipt of the following sums:—

Rev. Kenneth McKenzie, Baddeck... \$20.00

Congregational collection in Upper Stewiacke:

Upper Section.....\$26.00

Lower Section..... 22.00

Interest accrued and paid:

12 months interest to 31st August

on £200, P. E. I. Cy..... 40.00

12 months interest to 11th October

on \$1000..... 60.00

Amounts formerly acknowledged...\$750.04

Total amount received to date....\$5918.04

HOWARD PRIMROSE,

Agent M. W. and O. F., P. C. L. F.

Pictou, 12th October, 1866.

NOTE.—In the last Record, page 269, in Mr. Primrose's acknowledgements, instead of "12th Novr." read 12 months. The mistake was a typographical one and it occurs three times in succession.

PAYMENTS FOR RECORD.

The Publisher acknowledges receipt of the following sums:—

Rev. M. Wilson, Sydney Mines, C.B. ... \$8.00

Mr. David Fulton, Londonderry..... 15.00

Mr. S. A. Creelman, Upper Stewiacke... 6.00

Mr. David Lawson, Cove Head, P.E.I. ... 5.00

Rev. James Ross, Grand River, C.B. ... 5.50

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

These terms are so low that the Committee must insist on the payment in advance.