

faithful ministry, the importance, the duty and the privilege of endeavouring to extend the gospel beyond its own bounds, had not been frequently inculcated, and cordially entertained. The fathers of our church were preeminent men of missionary spirit. While they had their local and special charges, they extended their labours to the destitute on every hand, and taught those to whom they ministered to remember the authority which said "Freely ye have received, freely give." With a world of destitution around them, their attention was directed in a great measure to the occupancy of the ground in their immediate vicinity, and while they toiled themselves, they also most strenuously exerted themselves to provide the services of additional labourers, to aid them in their work. Foreign assistance was occasionally obtained, and afterwards, from internal resources, a more abundant supply of missionary labour was secured. Missionary labours were followed in many instances by the organization of congregations, and the Rev. Dr. McGregor lived to see two Presbyteries, at least, on the field in which for a time he had laboured alone. Meanwhile similar measures were adopted in the regions beyond, and our church assumed the character of a self-sustaining and self-extending body.— But, while she continued to enlarge her borders, she never reached boundaries beyond which she might not have passed. Could she have provided men and means, to meet the necessities of all within her reach, her sphere of operations might have been much more extensive than it is. Under these circumstances, it will not be thought wonderful that the idea of maintaining a mission abroad, is but of recent origin, within our bounds. Our congregations needed to struggle hard to give their ministers anything like a comfortable maintenance; and when they thought of extending their christian liberality, they naturally directed it to the destitute near home. But while the sympathies of our people were directed to those around them, who possessed their bibles, enjoyed their sabbaths, and had occasional opportunities of "assembling themselves together," for the public worship of God, individuals began to feel that they could not fulfil all the will of God, while they did nothing to disseminate a knowledge of the Saviour, among those who had never heard of the salvation which he has provided. While praying, "Thy kingdom come; thy will be done on earth," &c., they felt that more than this was required at their hands; and they sought for channels through which they might convey some small tokens of regard for their blessed Lord's command, "Go ye into all the world, and preach the gospel to every creature;" and some expression, feeble though it might be, of their interest in the perishing heathen being taught the things which belong to their peace. For many years, individual donations were regularly transmitted to the friends of the London Missionary Society, as well as to some of the organizations in the United States, engaged directly in the work of evangelizing the heathen. From individuals, the leaven entered our congregations, and there extended its influence; but so detached were their operations, and so unobtrusive their movements, that it is not easy to describe with any pretension to accuracy, the order or extent of their respective contributions. Onslow, it is believed, was among the first congregations in the Truro Presbytery that organized a foreign mission agency; and from the West and East River congregations, I believe, were the first contributions made to foreign funds, within the bounds of the Picton presbytery.— What was first done by individual members of the church, or by separate congregations in the Presbytery of P. E. Island—if I ever knew—I have no distinct recollection, and I have at present no means of reference. This, however, is beyond dispute—that the brethren in those bounds first acted in concert in the matter, and formed combined Bible and Foreign Missionary Societies, in all their congregations, and transmitted their joint missionary contributions, at one time, to the London Missionary Society; and at another, partly to that society, and partly to the foreign mission fund of the United Secession Church in Scotland. Their first presbyterial contribution to the London Missionary Society was made in 1840, and amounted to seventeen pounds, eleven shillings, sterling. All that was contemplated at that time by any of our people, was to furnish some