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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES

MARCH, 1869.

REVIVALS.

Tidings come to us of remarkable revivals of religion from a number of Presbyterian congregations in Ontario. The means which God has blest are simply the faithful preaching of the Gospel, together with prayer. The hunger for the Word, the longing for communion with God in the ordinances of his appointment, and the desire for fellowship with brethren in the Lord, combine to make the meetings much more frequent and more prolonged than usual. From many distant sections of the Presbyterian Churches of the United States come good news of refreshing times. The usual means are blest to the conversion of many souls, and large numbers are added to the Redeemer's fold.—About ten years ago, a great Revival visited almost all the Churches of this Continent,—a movement never equalled since the days of Jonathan Edwards. It is well known that much permanent good resulted from that merciful visitation. The American Churches are beginning to expect another outpouring of the same Spirit; but whether their hope may or may not be realized must largely depend, under God, on their perseverance and unanimity in prayer. Ireland, and subsequently Scotland, were visited with a Revival a year or two later than the American Churches, the beneficial effects of which can still be clearly traced.

One of the most noteworthy and fruitful Revivals on record occurred in Scotland about thirty years ago. Here, again, the means used were the prayer of faith and the preaching of the Word. God seems

often to raise up men peculiarly fitted for such occasions. McCheyne, and Burns, and Milne, McDonald, and Kennedy, were some of the honoured instruments on that occasion. But at other times He seems to guard against having His work identified with the labours of any men. The preaching of "weak vessels" is owed and blest in a manner that puts to shame the noblest triumphs of mere oratory.

Dr. Mather, one of the great Puritan fathers of New England, insists on the necessity of prayer for Revivals, and adds: "During the last age scarcely a sermon was preached without some being apparently converted, and sometimes hundreds were converted by one sermon." In those palmy days to which he refers, the spirit of religion was so prevalent in New England that a minister who had traversed the country for seven years was able to testify that during all that time he had never heard a profane oath, or seen a man drunk! This propriety of outward behaviour is a hopeful sign with respect to the religious condition of a people.

After Mather's day the great Revival of the eighteenth century took place. The doctrines preached, Dr. Hodge tells us, were the doctrines of original sin, regeneration by the Holy Spirit, effectual calling, justification by faith on account of Christ's righteousness, repentance towards God and faith towards our Lord Jesus Christ, the perseverance of the saints, and the indwelling of the Holy Spirit.—These are the doctrines that have been taught amid the greatest Revivals with which God has ever

visited His Church. Thus, then, it is apparent that in order to a revival of religion it is not necessary to run away with strange doctrines, or strange methods of teaching, as the manner of some is. The "truth," His own revealed Word, is the Spirit's instrument in converting, reviving, building up His people; the truth—sometimes, indeed, though not a little disfigured with mixture of human error. The Spirit is sovereign, and He shows His sovereignty at times in ways that may sadly puzzle our poor blind minds.

The mighty Revival which took place in England, Wales and Scotland, in connection with the labours of Whitefield and the Wesleys, had its origin in that little prayer-meeting which the devout group of "Methodist" students kept up at Oxford in the face of ridicule and persecution. Praying and working was the rule, and in due time the result was seen in the white channels made by penitential tears in the faces of the Kingswood colliers to whom the Gospel had never before been proclaimed. Throughout this Revival it was still the preaching of Jesus Christ and Him crucified that was made the means of doing good. No new substitute was found in place of the old Gospel of salvation. Witness the sermons of Wesley and Whitefield, and the hymns of the period.

In Scotland we find that the great Revival of the eighteenth century followed the faithful preaching of the Scripture doctrines of regeneration, sovereign grace, consecration of the heart and reformation of the life. Human eloquence won no laurels on this field. Mr. McCulloch, whose labours were most conspicuously prosperous, is described as "not a ready speaker, not eloquent. Thoughtful and studious, he delivered the truths of God faithfully; but his manner was slow and cautious—very different from that of popular orators." "He spent much time in secret prayer." "He greatly encouraged private Christians to meet for social prayer, and particularly that God would revive His work everywhere."—We note these facts to encourage brethren whose talents may not be brilliant. God does not need

brilliant oratory to accomplish His ends. We have the treasure in earthen vessels. Let not, then, ministers or congregations expect *less* because the pulpit may not happen to be the scene of fine rhetorical displays or eloquent appeals.

What physical manifestations should be expected in connection with remarkable revivals of religion? It is not for us to prescribe to the Spirit of God. Let Him come how, and where, and when He listeth. Be it ours to be thankful. There may be prostrations, strong crying and tears; and there may be the most decorous silence. Jonathan Edwards, remarking on the complaints that are sometimes heard against the confusion caused in public meetings by persons deeply excited, says that while people should refrain, to the utmost of their power, yet if God should please to convince their consciences "so that they cannot avoid great outward manifestations, even to interrupting and breaking off those public means they were attending, I do not think this is confusion or an unhappy interruption, any more than if a company should meet in a field to pray for rain, and should be broken off from their exercise by a plentiful shower.—Would to God that all the public assemblies in the land were broken off from their public exercises with such confusion as this the next Sabbath day! He who is going to fetch a treasure need not be sorry that he is stopped by meeting the treasure in the midst of his journey."

In revivals of religion the first signs generally are greater earnestness, prayerfulness, devotion and self-denial on the part of God's people. It begins, but does not end with them: they draw others to Christ by telling the wonders of His love.

Regarding the effects of the Revivals to which we have referred, the testimony is unequivocally favourable. What were England to-day had it not been for the Revivals of the eighteenth century? Probably revolutionized, torn, bleeding, like France and other faithless lands. What were Scotland without her Revivals? Probably as dead and cold and heretical as Holland. It is impossible to overstate the re-

sults of the Revivals of the American Churches as a means of securing the health and growth of evangelical Protestantism. As regards individuals, the results are as truly noted by William Tennent.—The converts are brought to approve the doctrines of the Gospel, to delight in the law of God, to endeavour to do His will, to love those who have the Divine image: the formal become spiritual; the proud, humble; the wanton and vile, sober and temperate; the worldly, heavenly-minded; the extortioner, just; the self-seeker, desirous to promote the glory of God.

In connection with God's work we do not see that there is any propriety in the overleaping of ecclesiastical barriers, the breaking of family and social ties, the rending of sweet and profitable church connections, the organizing of new denominations. These things *may* happen, but they are among the evils to be avoided.

REV. HENRY COOKE, D. D. AND LL. D.

BY REV. JAMES BENNET, ST. JOHN, N. B.

When the son of a peasant, having arrived at the age of 80 years, is borne to the grave by bishops, members of parliaments, and a procession of miles in length, through a long line of streets, with closed shops and tens of thousands of spectators, it may be taken for granted that he was no common man, nor is any apology necessary for bringing his name and his fame before the eyes of all who desire to know worth—though in distant lands; not especially in this land where thousands of the fellow-countrymen of the departed dwell, need we fear censure if, as shortly as possible, we present to the public eye the leading features and events in life of the great Preacher and Orator, Henry Cooke.

The 11th of May, 1788, is given as the date of the birth of the late Rev. H. Cooke, D. D., LL. D. He was born near Maghera in the county of Derry, received such education as his native parish afforded, graduated in Glasgow College, and was ordained as minister of Duncan in 1808. From this place he was translated to

Donegore in 1811, then to Killileagh in 1818, and finally to May Street, Belfast, in 1829, where he remained acting pastor till a few months previous to his decease. Besides the exercise of the ministry, he also filled one of the chairs in the Theological College at Belfast from the foundation of that institution, some twenty years ago. An act of the assembly against pluralities prevented him from being nominally the minister of May Street, but to all intents he continued the pastor, under the title of Constant Supplier, and in some way was sure to be remunerated with the usual salary of £300 stg. per annum. He was also distributor of the *Regium Donum* from the time of the appointment of Rev. Dr. Henry to the Presidency of Queen's College, Belfast, to which office Dr. Cooke had almost succeeded. Indeed had Dr. Henry's services, in connection with the Education Board, not secured for him, at an early stage, the promise, Dr. Cooke's greater fame and influence would have won for him the Presidency. Altogether his income from various sources for the last twenty years must have been about £900 stg. per annum.

Dr. Cooke was not famous as a scholar, although he was acquainted with almost all things. He had a most tenacious memory for all kinds of literature, not only Shakespeare and Sir Walter Scott, but poets whose names were never heard beyond their native parish, had an honoured place in his memory. A tournament of memory being once held between Cooke and a brother minister, in which alternately the one repeated the first line of a poem and the other carried on the quotation, neither could unhorse the other, till Cooke began to recite snatches of local poets whom the other, of course, had never heard of. Many of his most terrible and telling thrusts in debate were given with quotations, apt, or beautifully adapted to the occasion. A snatch of an old ballad, or some popular saying, would set the audience in a roar, and cover an opponent with shame. I believe he was indebted more to Burns than Horace, and I am satisfied he derived a greater advantage for the work.

he had to do from English poets and novelists than most scholars have from all the Greek and Roman classics.

His great power was in the pulpit and on the platform. He was early known as a rising preacher, although he was when young lank and ungainly—indeed he was a much finer looking man at sixty than at thirty. At first only the discerning saw the latent ability. On one of his first appearances he was greatly annoyed with a fellow in the gallery, who almost caused him to break down, by drawing his likeness with, of course, the hook nose. Cooke announced at the conclusion of the morning service that there would be service in the afternoon, and that he would preach, God willing, if the devil himself was in the church taking his picture. On another occasion he told the writer he never was so near breaking down as on seeing an old fellow with a long pipe smoking, after a council fashion, right before him in the gallery. Cooke soon emerged from obscurity, and entered on a career of fame. It was not, however, till he entered on the Unitarian controversy with the Arian preacher, who was sent from England to convert the orthodox, that he became famous. It was about this time the writer (then some ten or eleven years of age) first heard him—at a field preaching. The tent from which the preacher spoke was constructed by setting up two-wheel cars together, throwing a door between, resting on the wheels, the three sides and top being covered with a "Winnow Cloth." The only recollection I have of the orator is *the voice*, although I tried hard to remember both text and sermon, as I had been bantered previously by a lady friend, to see whether she or I would remember most of the discourse. Since then I have heard him some hundreds of times, and certainly it was a great privilege to listen to his expositions. Although unequal I cannot say I ever went away disappointed. He might be dull and drawling for a while, but it was only the smoke of the fire which was soon to burst into flame—and some of those burst of eloquence were of volcanic splendour. He generally commenced by

laying down principles, and then expounded the text according to the principles, clothing his reasonings with a gorgeous wealth of words. His sentences were often long and parenthetical, but always distinct and clear, and his words were so powerfully pronounced that the dullest mind did not lose the impression till at least the sentence was complete. His eloquence was acknowledged by the learned and unlearned. The wise man and the fool hung on his lips with almost equal rapture.

The pulpit, however, could not exhibit all his great qualities. It was in the popular assembly and on the platform that he won his great triumphs. In the Synod of Ulster, in single combat, those two intellectual gladiators, Cooke and Montgomery, fought. Montgomery was a man of gigantic stature, some six feet four inches, with enormous breadth of shoulders, and a head equal to its position. To his latest day he wore top boots, and his stride was like that of an Agamemnon. Cooke, on the other hand, was not greatly over the middle height—probably from five feet ten to eleven—thin, and at that time sallow. Montgomery's sentences were like those of Cicero. I venture to think that Cooke must have been indebted to Burke. Both were masters of sentences, of satire, and of scorn. I think they had studied one another, and prepared for the fight before it came to blows. At Cookstown, Ballymena and Lurgan, those who were present describe the debates as grand above the telling of words. I can well understand it from reading the reports of some of the speeches. Those at Lurgan were never reported, and are lost. Cooke's speech at Ballymena is still extant. The contest was not doctrinal, but about subscription to doctrine—about liberty and liberalism—the right of man to believe as it pleased him, especially of the Church man—the teacher of others to teach what appeared to him true, independently of creeds and confessions. Whatever may be said of the merits of the combatants, Cooke had the great majority in his favour, and the contest ended by the withdrawal of the Remonstrant Synod of Ulster from the Synod

of which it had previously constituted a part.

The Protestant meeting in Hillsborough gave Cooke an opportunity of displaying his great powers, and brought him into much favour with the Protestant clergy and nobility of Ireland. His policy was questioned there, and is seldom defended now. Yet it made the Presbyterian Church known, and procured for it favour which it would not otherwise have had. I may remark that it was after this famous meeting Cooke, who had formerly had a degree in divinity from some place in the United States, received the rare honour of an L. L. D. from Dublin University—indeed a unique honour to a dissenter.

The occasion of O'Connell's visit to Belfast, in the cause of repeal, induced Cooke to challenge the great agitator to discuss the question before a public audience. O'Connell was wise enough to decline the challenge. He tried to deliver a speech from the balcony of the Royal Hotel to the assembled thousands, not a word of which was heard for the yells, whistles, cheers, and other peculiar noises got up to drown oratory—and then fled ignominiously, leaving Cooke master of the field. After his flight, in a great meeting assembled in the circus, where was the Marquis of Devonshire, Lord Hillsborough, Lord Loftus, &c. &c., Cooke made one of his most powerful speeches. The writer was in the crowd on the occasion, and stood out, with thousands of others, the long meeting—compensated richly by the great speech of the evening. The rest was so much twaddle.

Previously, however, Dr. Cooke had driven Dr. Richey of Edinburgh, the advocate of Voluntaryism, and his co-helpers out of the field. In a great debate which lasted two nights, closing the first night about twelve, and on the second about five in the morning, he effectually routed all who came to do battle on the occasion. His speeches on these two nights have been preserved, and certainly they display many gems of eloquence of the first water. And what is the more wonderful they must have been entirely unstudied, as they arose

out of unforeseen circumstances of the debate.

It is a matter of regret that Dr. Cooke has left no written memorial,—save the speeches and a few sermons—of his fame. It is questionable whether many of his sermons are fit for publication—questionable if published whether they would add to his reputation. His notes on Brown's Bible are not of much note, if the word may be excused. His efforts were largely extemporary. A few notes were all his guide through the mazes of his most eloquent discourses.

As a friend Cooke would stand by you to the death. One great claim on his friendship was that you were in trouble. If a man had acted foolishly and done wrong, Cooke would, while rebuking, defend him. He, whose cause no man took up, he stood by. He would lead a forlorn hope to victory. His speeches on *evidence and law*, in defence of some accused brother, would have done honour to the annals of Westminster Hall.

In company he was its life. He had anecdotes and stories suitable to all occasions—not stale Joe Millerisms, but real originals—and then *how* he told them. You may be sure so as “to set the table in a roar.”

His presence on the street was a thing to be delighted in. He trod the earth as a warrior. He had no weak part in his whole frame, which was knit together by cords of nerve and muscle, without any superfluous flesh. His face was that of Wellington, hooked nose, thin compressed lips, a broad, well-rounded forehead, and high, with till the last, abundant and slightly curling hair—in later years gray. His eye was gray and not very brilliant, though at times it would flash forth strange lights. Though altogether opposed to popery, there was not a papist who did not respect him; some of them indeed were privately his best friends. Although in turn he fought with almost all parties in Church and State save, of course, his own party—he has left behind him no enemies.

His funeral procession of two miles-long, composed of the dignitaries of the Church

of England, the Romish Church, the Unitarian Church, as well as his own; representations of all the professions; of all the public bodies, and of all classes of the community, testifies that he was a man of vast worth as well as of great talent. Indeed he was such a man as Ireland may well glory in—one of the very greatest of which that country can boast.

It is about five years since the writer last had the pleasure of his society at his own table. He was still bright and genial, but had lost sensibly his former vivacity. His preaching, too, was not so brilliant as it had been, but there was more of the practical, and of what is called "unction." Grace was beautifying the ruined towers of intellect. Latterly he did not take very much of the business of the Assembly on hand, but he was always present, and would sometimes rise to send forth flames of the fires of youth.

Peace be to his ashes. He is gone to his reward with that Saviour whom it was his delight to crown with all divine honour. Among all recent worthies who have gone to their rest, we shall delight to meet with Henry Cooke in the Spirit land, as one of the most excellent of men who have washed their robes and made them white in the blood of the Lamb

CHRISTIAN HYMNOLOGY.

By REV. M. HARVEY, ST. JOHN'S, N. F.

No. III.

It was by a profoundly philanthropic thinker (Fletcher of Saltoun) that the oft-quoted aphorism was first uttered, "Give me the making of a nation's songs, and I care not who makes her laws." Beyond all question, the simple song and the national ballad have a wonderful influence in moulding the thoughts and character of a people. No other vehicle of thought and emotion obtains such a tenacious hold upon the memory, or goes so directly to the popular heart. All ranks, all ages, all hearts, thrill alike under the influence of the song. A nation celebrates its victories, records the deeds of its heroes, bewails its

wrongs and oppressions, breathes out its joys, hopes and aspirations in its songs.

You may judge of what a nation is, at any period of its history, by an examination of the songs and ballads that have got hold of the popular heart. I believe the same holds good, in a far higher and more significant sense, of the hymn. It might be truly said, that "if we have the making of a Church's hymns, it matters little who makes her creed." Far more potent in moving the popular heart, in kindling that spiritual emotion which leads on to action, in diffusing great truths, than all articles of belief and confessions of faith, is the religious hymn. The man who is gifted and honoured by God to write a genuinely good hymn—one that can melt and move the heart—one that gives voice to faith and love and hope, or tells, in a few burning words, the spiritual struggles and experiences of a life-time—one which worshippers feel to be at once impressive and expressive in praise,—such a man is a benefactor to the Church and a blessing to the world at large. And what an enviable privilege is his! Centuries after the hand that wrote it has crumbled into dust, that little hymn will be lifted up by the great congregation, Sabbath after Sabbath, or sung by father, mother and children, in their domestic worship, or whispered fervently by lips that are getting cold in death. That silent messenger of God goes forth, bearing on its angel-wings the truths that fell from the lips of Jesus, carrying them away over many lands "to the huts where poor men lie," and making thoughts familiar there, beneath the low and smoky roofs, higher and holier far than ever flowed from the lips of Grecian sage, meditating amid the magnificence of his pillared temple. That little rill of holy song penetrates where nothing else can go; mingles with the thoughts and memories of innocent childhood; clings to the heart of the wandering prodigal, and awakens and talks with him at the midnight hour, telling him of home and of the pardon of God. It sinks into the heart of the poor, the ignorant, the man who cannot even read a verse in the Bible; it whispers hope

and comfort to the sad and sorrowful; it cheers when the death-damps are gathering on the brow. The pious patriarch will teach it to his children's children, as they stand around his knees. If it be delightful to live in hearts we leave behind, the writer of the hymn has this honour in a preëminent degree. He ministers to those who shall be heirs of salvation. He accompanies the Christian pilgrim on his way, singing to him, with the voice of some guardian spirit, songs of faith and triumph and heaven. How those sweet hymns become endeared to us,—twined around our hearts and memories, as years roll on! That one is the hymn the sainted mother and sister sang so often in the gathering twilight, in the happy days of the past. That other is more hallowed still,—our loved, departed ones died with it upon their lips. As their last song on earth, it melted into the anthem of the skies. This one we sang, with streaming eyes and bursting heart, looking up to God for strength, on the morning when the little coffin was borne from our door, and we looked our last on the pale flower we were to see no more on earth. Here is the one we sang with the distant and dead, on the calm evening of a Communion Sabbath; and this was the special favourite with the family circle,—now, alas! how scattered! So, the tenderest memories and associations of a whole lifetime gather around our psalms and hymns. So do they link together the generations and the ages, joining our hands with those of God's great family who have crossed the flood, and with those who shall come after us. Truly our hymn-writers are among our noblest benefactors. They give us songs in the night and darkness, to charia away our sorrows, and disperse those raven doubts that perch themselves upon the heart—

"Till the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away."

Looking, then, at the mighty influence of hymns, the question naturally arises, have our Presbyterian Churches fully turned to account this agency, that might

become so potent for good? Do they wield with effect an instrumentality which may sway, so powerfully, the hearts of the people? We complain, at times, of our want of power over the masses. May it not in part arise from our neglecting, in great measure, to speak to them in sacred song? We have failed to avail ourselves of the common store of Christendom,—that great reservoir of spiritual song, fed by streams from all ages and all lands; and we have suffered and do suffer loss by our neglect. We have cut ourselves off from one of the chief sources of lively, devotional feeling, while addressing ourselves too exclusively to the intellect. Our gleanings from this great harvest have been scanty and partial in the extreme; and it is quite time that, as a Church, we laid claim to our rights, as members of the great brotherhood, to a full participation in the common store. It is a serious mistake to suppose that those homely things called hymns are merely superficial, transient, popular things, unworthy the attention of theologians. All the great leaders of religious movements, from Arius to Wesley, have been witness to the fact that hymns are more powerful in fixing religious dogmas and guiding religious feeling in the minds of the people than any other mode of teaching.

I now resume our brief survey of Christian hymnology at the point reached at the close of the last paper. It is deeply to be regretted that we are in possession of no hymns of the age immediately succeeding that of the Apostles,—not even a fragment having been preserved amid the wrecks of time. Still a few of a very early date have reached us—the earliest dating from the third century. Of these primitive, Christian hymns it is touching and instructive to find that Christ is the grand theme. They are entirely free from all Mariolatry and all saint adoration. In them, Christ is fully set forth as the only-begotten of the Father—the Incarnate Word—the God-man. His mediatorial character was the joy of the early Churches; and this sacred theme inspired their first anthems. Doubtless, the manner of singing must have

been very simple, consisting of a few easy airs which could be easily learned, and by frequent repetition become familiar to all. As the Gospel sped its way onward, the various nationalities it reached would inevitably construct their hymns in well-known metres, and adapt them to popular tunes, the Hebrew metre and music probably modifying them to some extent. In the earliest hymns which have reached us, we find sufficient proofs of these statements. Two hymns of great antiquity have come down to us—"The Ter Sanctus" and "The Gloria in Excelsis." They were undoubtedly in use early in the third century; and may have been, in substance, among the songs of the companions of the Apostles, thus forming a connecting link between Apostolic and post-Apostolic times. Their authors are unknown; but their simplicity and fervour gave them a hold on the universal heart, and insured their preservation. The following is the version of "The Ter Sanctus" in the English Prayer Book:—"It is very meet, right, and our bounden duty, that we should, at all times and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be unto Thee, O Lord Most High."

The "Gloria in Excelsis" is as follows:—

Glory to God in the highest,
 And on earth peace,
 Good will towards men.
 We praise Thee, we bless Thee,
 We worship Thee, we glorify Thee,
 We give Thee thanks for Thy great glory.
 O Lord, Heavenly King,
 O God, Father Almighty,
 O Lord Jesus Christ, Thou Son, only-begotten,
 And the Holy Ghost.
 Lord God, Lamb of God, Son of the Father,
 Who takest away the sins of the world, have mercy upon us.
 Thou that takest away the sins of the world, receive our prayer.
 Thou who sittest at the right hand of the Father, have mercy upon us.

For Thou only art holy, Thou only art the Lord Jesus Christ, at the right hand of the Father.

AMEN."

The date of these hymns cannot be fixed with certainty. They are found in the

earliest Christian records that have reached us, and by some are supposed to be the identical "hymns sung to Christ as God" referred to by the younger Pliny in his letter to Trajan. "Let us conceive ourselves," says Dr. Islay Burns, "listening to such strains as these, sung in unison to some old Jewish chant, in antiphonal response, and we shall probably catch the very echoes of that pure Apostolic worship that resounded of old amid the glow and the tears of first love, in the workshop of Aquila, or the upper room at Troas."

Very touching it is to think that these, in all probability, were the words in which the few persecuted Christians of Pliny's days, who met before dawn to sing their hymn of praise to Christ as God, breathed the fervour of their early love. As we trace back the stream of Christian song, amid the snowy mountain tops of the distant past, here the first faint rill wells into light. And how sweet, strong, triumphant, nay, joyous, are the strains! Though the words were uttered by those who at any moment might be called to seal their testimony with their blood, there is no touch of sadness in the song—no reference to self, or to their own feelings and prospects; but all is praise, adoration, thanksgiving to Him who had redeemed them with His own blood, and given them the victory over death. It is no death-chant, but a glorious hymn of redemption, breathed by creatures, sinful indeed, but whose bonds had been broken by the mighty conquerer of sin and death, and who now, under the banner of their great Captain, were fighting against sin, assured of being "more than conquerors through Him who loved them." In them "mortality was swallowed up of life." Myriads on myriads who once sang these triumphant strains in the dawn of Gospel day, "have crossed the flood" victorious; and "with angels and archangels and all the company of heaven" they now sing "the song of Moses and of the Lamb." Very precious to us are these relics of the earliest Christian age. Soon they were covered over by a rank overgrowth of errors and idolatries—passionate appeals to saints and

angels—Aves and Litanies to Mary; yet, as a beautiful writer has said, "there they stand for us as pure as if none had ever sung or had the keeping of them save angels and the spirits of the just made perfect. Like the sacred body of Him they sang, they lay in the tomb, but did not see corruption. And now that, with much conflict, and labour, and suffering, the mass of evil around them has been cleared off, and the great stone of the dead languages has been rolled away, they come forth to us fresh as with the eternal youth of the angels who guarded the Holy Sepulchre, with a countenance like lightning, and raiment white as snow, saying to us, 'Fear not ye; it is not possible that Christ or His truth should be holden by any bands of death:' the Lord is risen indeed."

THE SLAVE TRADE IN THE NEW HEBRIDES.

We publish below an able letter on this subject from the Rev. John Inglis to Rev. Dr. Steel, which appeared in the Sydney *Morning Herald* of Nov. 23. It deals fully and satisfactorily with the whole subject, and will aid, we trust, in bringing public opinion in the Australian Colonies into determined hostility to a system which is shewn to be unjust, unBritish and unchristian, and opposed equally to christianity and the real advancement of commerce and civilization. Strong representations have been made against the traffic to the British Government, as well as to the Colonial authorities in Australia, and immediate investigation has been promised.

"To the Rev. Dr. Steel, Sydney, Agent of the New Hebrides Mission.

"Aneityum, New Hebrides,
September 1st, 1868.

"My Dear Sir,—Last year our mission forwarded to you, for the colonial Governors, a petition and statement of facts, on the deportation of natives from this group. Those documents, so promptly attended to by you, and by those who acted with you, have not been without effect. Commodore Lambert, who has been in Fiji and the New Hebrides within the last two months, has been collecting all available information on the subject; and no doubt the Government will do all in its power to uphold the inter-

ests of justice and humanity. But unless supported by an enlightened public opinion, it is doubtful if Government can arrest the evil. Leviathan is not easily tamed. Avarice, when stimulated by a hope of gain, is fertile in expedients to blind the Government and evade the law.

"Since those documents were prepared, individual members of the mission have been following them up, by calling the attention of the Christian public to this subject, according as the evil has come under their own eye, or as they have had opportunities of holding communication with the public. I have recently returned from a six weeks' voyage in the *Dayspring*, and I take this opportunity of communicating to you, as the agent of this mission, a few facts that have come under my own cognizance, and a few observations on the subject generally.

FACTS.

"When we arrived at Futuna, Mr. Copeland found that, during his absence at the missionary meeting in Aneityum, a vessel had been there and taken away six natives. When we came to Aniwa, Mr. Paton told us, that one Sabbath-day lately, the captain of a vessel had sent a boat for natives; he himself went down to the shore, and asked the name of the ship and the name of the captain. The man in charge of the boat said that he had only lately joined the vessel, and he did not know the name of either. Mr. Paton, however, explained to the natives the object for which the boat had come, and advised them to stay at home on their own island, which they did. But had he not been there, some of them would have been ignorantly decoyed away. When we came to the south side of Tanna, I asked our Aneityum teachers, if many of the natives had been taken away from that district? 'Many,' they said, 'why they are all away; all the young men are away, there is not one left!' This, of course was an exaggeration; the usual way of putting a matter strongly. But it indicated clearly, that a great number of the young and strongest of their men had been taken away; and we know that the same thing has been going on round the whole of Tanna. When we came to Port Resolution, we found the white men living there. They had been previously living on the north end of Tanna, but a party from Brisbane, well known in the trade, had come and taken away two sons of the chief; at which the father was so angry, that he drove away the two men, and they had to break up their establishment and leave the place. When we came to Erromanga, we saw a vessel in the distance, creeping along the coast, and sending in her boat here and there; but she did not come near the mission station.

We subsequently learned that she had got about twenty natives on the one side of Erromonga. She got two in one bay, four in another, three in another, and so on; but all under false pretences. She had on board, a white man well known among these islands; he told them that this was Captain H's vessel, a captain well known about Erromonga, many of the natives having gone in his vessel to Santo, and the neighboring islands, and had always been brought back at the time specified, generally at the end of the season. When they heard this they went unsuspectingly on board, but when once on board they were kept there.

"When we reached Fate, Mr. Cosh found that five or six people had been taken from Pango while he was at the annual meeting; that two of them belonged to his catechumen's class, and one was Mrs. Cosh's cook, a young man that she had been carefully training to this employment. At Havannah harbor, we made enquiry as to the amount of the population in one village, and were told by the chief and others, that there were twenty men and fifty women; that forty of their men were away in Queensland. Great numbers have been shipped from this bay. Rangi, the Malay man, who was lately murdered there, was the principal agent for securing them. We were told by the natives that he was in the habit of arming a party of the shore natives, and going into the interior to obtain natives for the vessels. We did not learn that he used any force to compel them to go, and we understood that these armed parties were rather to secure his own safety than forcibly capture prisoners; because any resort to open violence would, in his own case, have been impolitic. These are instances of what is going on, of what came under my own eye in one short month on five islands; not by any means the worst specimens of what we have reason to believe has taken place.

EXCUSES.

"In defence of this system we are told, that labour cannot otherwise be obtained, or it would not otherwise be resorted to. 'There is my land in Queensland,' says one, 'it is of no use to me unless I can get labour. I offered to bring labourers from England; I offered to bring labourers from India, but I cannot get them.' 'There is my land which I bought in Fiji,' says another; 'what can I do. I would gladly pay the natives of Fiji to work, but they won't. I am obliged to get men from Tanna or Sandwich, who are willing to work. But they are not slaves. Here is a regular contract, signed by both parties, work and wages stipulated. The men are well fed and well cared for. They are not over-wrought; they are quite contented;

they are become fat as pigs and as merry as crickets; they are become quite attached to me, and would not go home if I gave them liberty. Besides they are acquiring habits of industry that must be of great value to them when they return home. They are living among Christians; they are sowing Christianity both among white people and the natives, and the missionaries in Fiji are giving them instruction, and they must return home much more favorably disposed towards Christianity than when they were brought away.'

"This line of defence is set up in all quarters; but every one must see that it is the same line of defence that has always been set up in behalf of slavery—the very same in kind that was always set up in defence of slavery in the Southern States of America. But in spite of all the plausible and eloquent defences put forth in behalf of slaveholding, the heart of christianity has instinctively recoiled from the system, and through good and bad report clung to liberty and freedom for all races.

PROTEST.

"We are Christian missionaries, sent here to Christianise and civilise these natives, and we feel in duty bound to acquaint the Churches that support this mission, and through them the Christian public, with the influences hostile to these objects that have come so extensively into operation. We emphatically protest against the whole system, because it is essentially a system of slavery. They may be ever so well treated where they are taken; from motives of self interest alone men treat their horses well; but, he that as it may, in this group the system is neither more nor less than simply a system of kidnapping. Every plan short of physical force, if not that also, is employed to get them on board. White men, or natives of other islands, or natives of their own islands, are employed as agents, and sent ashore in boats and paid so much ahead for all they can bring on board. When Rangi was killed there was great lamentation in the trade, not for Rangi, but the trade. The head of one party, when he heard of it, expressed his sorrow by saying it would be a great loss for them, as Rangi had engaged to obtain such and such a number of natives for them. The greatest number of the natives are got on board of these vessels under false pretences. They are taken away against their will, or without their knowledge, or under false impressions. The most of them have no idea either of the distance of the places to which they are going, or of the length of time they are to be kept away. Their ignorance, their credulity, their passions, their impulsive feelings, are taken advantage of to get them under their power. If two tribes in Tanna have been at war,

the people that have been conquered are told that if they go they will get musquets and ammunition, and then they will soon conquer their enemies. Take another case. An Eromangan is employed as an agent. He has been away himself, and can speak a few words of English. He tells his people that they are by no means to go; but he goes to other tribes and tells them that it will be good for them to go; that the work will be very little, that the food and tobacco very plentiful, and the payments are very great. Such baits are too tempting to be resisted by a credulous and gullible people.

MODIFIED SLAVERY.

"That is the same system, a system of pretended contracts, of pretended hired labor, which the French attempted several years ago to introduce into some of their colonies, but which was denounced by Lord Brougham and the leading anti-slavery advocates, in Great Britain, as being virtually a system of slavery and a violation of the treaties entered into for the suppression of the slave trade, and this exposure led, I believe, to its being abandoned. Even if these contracts were freely entered into on the part of the natives, which I have shewn they are not, what guarantee is given that they will be fulfilled? One of the leading Wesleyan missionaries in Fiji wrote to us three years ago inquiring about the contracts by which the natives were engaged, and saying, 'We cannot speak to them, and have no means of knowing whether their contracts are fulfilled or not.'

HINDERS MISSIONS.

"We further object to this system because, so far as it extends, it defeats the ends contemplated by our mission. Missionary operations have been conducted on this group at a great expenditure of life, labor, and money. We have established all the ordinances of the Christian worship, and the means of religious and secular education on six islands; on two islands the entire population are under instruction. We have ten missionaries, and a large staff of native agents. We have had a mission vessel for eleven years. We have translated portions of the Scriptures into six languages, and in three of these they are printed. We have printed school books in all the six, and our missionary operations in all directions are steadily advancing. But in so far as the natives are taken off the islands, they lose the benefit of those arrangements that have been made for their instruction, and all our efforts are rendered null and void. If the natives were emigrating of their own free will, however much we might regret it, we could not reasonably complain. But when they are taken away either against their will or under false impressions, we consider ourselves in duty

bound to use all legitimate means to protect the interests of the natives and the usefulness of the mission.

"It is strongly affirmed—so strongly and so frequently that many intelligent people believe it—that, instead of being injured, the natives are greatly benefited, by being taken away to Fiji, Queensland, and elsewhere. But we hear of no religious instruction of any kind communicated to them in Queensland, if any is attempted in Fiji, and we have no reliable information that any has been attempted; we know that the thing is impracticable. The languages spoken in this group are totally different from the language of Fiji. Had there been only one language spoken in this group, some missionary might have entered that in Fiji, and instructed them; but among the natives taken from this group there can not be fewer than a dozen of languages spoken, and the natives are so mixed up together that several languages will generally be spoken on each plantation, and the few words of broken English which they acquire become the only channel between them and their employers, and also among themselves. Our experience is that, as a general rule, when they return they evince as little desire to work as before they went away, and they are greatly more averse to Christianity.

RETARDS CIVILIZATION.

"Another important consideration is this: these islands, from their fertility, and the readiness with which all tropical productions can be reared upon them, may yet be of priceless value to the Australasian colonies. But this cannot take place unless the natives are preserved and Christianised. It is now an established fact, fully recognized by the medical faculty, that colonies of the Anglo-Saxon, or any white race, can not be formed within the tropics, except under peculiar circumstances. They never become thoroughly acclimated; they may live and labor for one generation; but they soon, as a race, become feeble, degenerate, die out. Now, whatever may be said of some other groups in these seas, nothing is more certain than that the New Hebrides will never be permanently colonised by any of the white races. Even the copper-colored Malay races appear to suffer from the climate as much as the whites, so that if the aboriginal races are allowed to be exterminated, these islands will be lost to commerce and the colonies for ever. They can not be re-peopled, except by robbing some similar islands equally valuable. And if the present system of deportation goes on for the next twenty years, as it has been going on for the last five, the population will be so reduced in many of the islands, that it will be impossible to keep them from complete extermination. It may be a mat-

ter of no importance, in a purely commercial point of view, whether the aborigines of Australia and New Zealand perish or not, because their places will be supplied by a higher race, and the loss of their labor may not be felt. But if the natives of this group be allowed to perish, no higher race, no other race of any kind will be found to take their place. This view of the subject has not at all received the attention it merits. God, in his providence, has peopled all these isles of the sea, and the aboriginal races are all acclimated; but let any of these be destroyed, and it may be no easy task to replace them. The aboriginal inhabitants of the West Indies have long since perished; slavery replaced them with negroes. But experience has shown that the negro is acclimated with great difficulty anywhere out of Africa; and the highest medical authorities declare that 'before a century is past, the negro race will almost have disappeared from the British colonies in the West Indies.' If the subject is looked at fairly and fully from this point of view, it is certain the Christian intelligence of Australasia will never allow a handful of speculating avaricious men, who are hasting to be rich, ignorant and regardless of the consequences, to inflict a great, certain and permanent injury upon the colonies for all time to come.

"But if the aborigines of this group are protected, preserved, and Christianised, in due time skill and capital will find their way to the islands, and labour will be awaiting them. It is beginning already. For example, on Aneityum, which is wholly Christianised, there is a whaling establishment, which will this year send up £2000 worth of oil to Sydney, and all the hired labor required, with the exception of some one man, has been supplied by the natives of Aneityum. And as Christianity advances, similar results will follow; the resources of the islands will be developed, the raw products will find their way to the colonial markets, and manufactured goods sought for in return. But this natural, healthy, desirable, and durable state of things appears to be far too slow for the impetuous, restless spirit of avarice, speculation and selfishness that is so rampant at the present time.

CONDEMNED BY GOD.

"There is another consideration which the Christian public should not overlook. There is scarcely any sin, except idolatry, so severely denounced in Scripture as oppression. God has taken the poor, the helpless, the oppressed, the captive and all who cannot protect themselves, under His own especial care; and punishes, as well as threatens, the oppressor, whether an individual or a community. In the late American war, God spoke terrible things in righteousness to the whole world, on this very

subject. President Lincoln himself, not a superstitious or weak-minded man, fully recognized the justice of God in the war, as requiring from both North and South a full retribution for the injuries inflicted on the negro. American slavery grew out of very small beginnings. The spirit of slavery which is just one form of the spirit of selfishness, lies deep in human nature, and under favorable circumstances is always easily developed.

"On the other hand scarcely any of the promises of God are more distinct than those which refer to the defending and protecting the oppressed. And God's providence has been clear on this subject as His promises are distinct. This holds especially true as regards communities, as they can only be punished or rewarded in the present life. The late Lord Palmerston, who was never accused of fanaticism, freely recognised this principle. Ten or twelve years ago there was a debate in the House of Commons on a motion of Mr. Hunt's to withdraw the African Squadron on the ground that it was a worse than useless expense to the nation, as it was not repressing the slave trade. After one member had shewn by statistics that, in consequence of the presence of the squadron, the slave trade was virtually stopped in the Brazil, Lord Palmerston rose, and spoke to the following effect:—He did not know whether the honourable member believed in a particular Providence watching over the affairs of nations, and rewarding them or punishing them, according to their merits or their crimes. He knew that there were gentlemen in that house who did believe in this doctrine. They might be right or they might be wrong, in their belief, but one thing was certain, however it might be accounted for—that since Britain had risen in her might, paid twenty millions as a compensation to the slaveholders, and abolished slavery in all her dominions, the nation had enjoyed a continued and unprecedented amount of material prosperity.

"In the light of these and other considerations that might be adduced, may we not hope that the Christian spirit in these colonies, which pronounced so unmistakeably against the Peruvian slavers, will be equally earnest in putting down the slave trade in the New Hebrides, whether carried on under French, American, or British colours, will be equally in earnest to prevent the slightest taint of slavery from corrupting these rising communities, and to see that the hands of no British subject shall be polluted with this crime, either in Queensland, Fiji, or elsewhere—a crime characterised by the venerable John Wesley as the "consummation of all villainies."

"I remain, my dear Sir, yours very truly,
"JOHN INGLIS."

CLAIMS OF FOREIGN MISSIONS.

Before the close of the late session of the United Presbyterian Theological Hall, Edinburgh, Dr. Sommerville and Mr. McGill called the attention of the students very pointedly to the claims of Foreign Missions. Many of the observations made are equally applicable to our own students and young ministers:—

“There are many considerations that call us, not indeed to multiply the number of our missions, but to strengthen and expand those we have undertaken. The certain alternative in regard to them is progress or decline, and our progress at home depends not a little on our advance abroad. In these days, much more than in those of our fathers, the Lord’s prayer will become a form in the lips of men who have not the Lord’s work in their hands. That is a prayer for missionary progress; and when God answers it, He does so on the condition that the success He grants be made the vantage ground on which we should anew prepare for a more strenuous aggression on the kingdom of darkness.

These observations connect themselves impressively with the dearth of men with which we seemed lately to be threatened. For is it not true, Gentlemen! that the Christian public, and the world itself, will justly judge a Church much more severely now than it would half a century ago, if it cannot find a supply of missionaries? The Church is now more alive to its relation to the heathen. Its foreign treasury is now more full. The day has been when vast populations were open only to the missionaries of Mammon, whom it was never difficult to obtain, but shut against the missionaries of the Cross; but now the wall of China is levelled, and all the gates of India are open; and a missionary has cut his way from the Cape to the Zambesi, and found a path across all Africa from east to west, and even if he should fail to reach the Nile, as alas! he may, his African grave will tell us that, to heroic Christian souls, the darkest recesses of the world are open, and wait for the missionary’s coming. Is there any more affecting incident in missionary history than this, that a heathen man has been known to come hundreds of miles from an uncivilised land to a missionary station in quest of a missionary, and has been sent back to his desolate home weeping that his journey was in vain? Such a man is a representative man, searching for Him who is the ‘Desire of all nations;’ and his demand and his tears should touch our hearts as the cry of the man of Macedonia touched the heart of Paul. Surely these are not

the times when the Church should experience a want of men to go up and possess the land, and to reap the plenteous harvest; and I cannot cast away the hope that our want of agents will be supplied, if we ask them from the Lord of the harvest. It is true, at this distance of time from the awakening of the missionary spirit in the general Church seventy years ago, there may exist tendencies to reaction and decay. It has indeed been observed, that in almost all denominations the number of candidates for the sacred office has declined. In this respect, I believe, a happy reaction is beginning, or rather has begun; and this reaction, it is certain, will not be impeded by the prospect of an increased number of Free Churches in this United Kingdom. I rejoice to find that the number of students in this seminary is again on the increase, and that you count one hundred and forty-one. Rejoice in your rising numbers! Never were thoroughly furnished ministers more needed at home and abroad. Be not afraid that you will not find spheres. Some years ago a certain phrase was sometimes heard, which was never known in apostolic times,—I mean ‘unoccupied preachers.’ Unoccupied preachers! why unoccupied? we would ask such preachers. There is not room for such as you in this busy and crowded world. You are a class unheard of in the Acts of the Apostles; and you have no place under the broad canopy of that great commission: ‘Go ye into all the world, and preach the gospel to every creature.’

Intending fellow-labourers in the kingdom and patience of Jesus Christ, it is not easy to tell how much, under God, the cause of Christian missions depends on you. When I think of your lengthened period of thorough training, when I think of your advantages, your numbers, your probable opportunities in that unknown and solemn future, I conclude, while all things are of God, who hath committed unto us the word of reconciliation, that yet infinite results, countless in number, connect themselves with your choice of a sphere of action; and I ask a question which indeed no man can answer, but which we all would do well to ponder: What may 140 young men, such as I address, not do for the cause of missions? Why should not some future biographer embalm, for the guidance and the joy of the Church, the life of some Brainerd, or Henry Martyn, or John Williams, that may be now seated in these benches before me? The resurrection of such men,—that is, the repetition of their lives in better days than the present,—would seem to me to realize much of what is meant in the millennial resurrection.

And now, dear brethren we close our

statement. You will not count it intrusive. It consists of facts and considerations which not we, but the providence and word of Christ hold up before your view, as materials of judgment when you make, by your own unconstrained choice, one of the most important decisions of your life. Let your choice be very thoughtful, very prayerful, very honestly obedient to what appears the call of duty and the will of Providence.—Let your choice be free. Your simple presence in this theological seminary, while it seems to mark you out for the ministry, so as almost to put into your mouths words like those of Paul, 'a dispensation of the gospel is committed unto us, and woe is unto us if we preach not the gospel,' yet leaves the question as between the home and foreign fields necessarily undetermined; and I apprehend, in a higher condition of the Church than we have yet reached, all ministers and all students for the ministry will feel that 'the world,' 'all the world,' as named in the grand commission, is their sphere; and that the further question, What spot in the world should be their special field? must be decided, at least as much in the spirit of self-renunciation as in the spirit of self-indulgence.

Might not a young man, in the spring-time of his days, in the prime of his strength, in the first bloom of his manhood, believing that the most heroic of God's servants have been the most joyful, and knowing that the post of difficulty is the post of honour, and often that of loftiest success,—might not such a man, with his footsteps on the threshold of the Christian ministry, put such questions as these in regard to his particular sphere in all that world to which the commission extends: Whither is it that fewest men seemed inclined to go? In which of all the directions pointed out in the commission is there the deepest need, the loudest call, the fewest helpers, the vastest populations in darkness the most deep, and the least touched with the light of the knowledge of the glory of God? If these questions are one-sided, as no doubt they are (solemn and inevitable though they be), and if other questions pointing more directly to the sphere of our home mission might be accumulated, as no doubt they might, yet it will be enough in the day of decision, when God calls, and says, pointing far or near, 'Whom shall I send, and who shall go for us?' if we be found ready in humility to go whither He leads; and it may be 'in weakness and in fear, and with much trembling,' or it may be, feeling that God 'has given us not the spirit of fear, but of power, and of love, and of a sound mind,' we are each enabled to answer his call devotedly, and to go on his commission, saying, 'Here am I, send me.'

HYMN.

1. Dear Saviour, take possession
Of my rebellious heart;
Free me from sin's oppression,
Save me from Satan's art.
2. O Thou my Lord most holy
Who gav'st Thyself for me;
Soul, body, spirit, wholly
I render unto Thee!
3. Captain of my salvation,
Joy of my wounded soul,
Source of true consolation,—
Wilt Thou not make me whole?
4. The pain, and shame, and spitting,
Which Thou on earth hast known,
Remember now when sitting
On the eternal throne.
5. Extend to me Thy keeping,
Exert for me Thy might.
Till, through this vale of weeping,
I reach Thy perfect Light.

HAVE COURAGE TO SAY NO.

You're starting to-day on life's journey,
Along on the highway of life;
You'll meet with a thousand temptations;
Each city with evil is rife.
This world is a stage of excitement;
There's danger wherever you go,
But if you are tempted in weakness,
Have courage, my boy, to say No.

The syren's sweet song may allure,
Beware of her cunning and art;
Whenever you see her approaching,
Be guarded and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show;
You may be invited to enter;
Have courage, my boy, to say No.

The bright ruby wine may be offered—
No matter how tempting it be,
From poison that stings like an adder,
My boy, have the courage to flee.
The gambling halls are before you,
Their lights, how they dance to and fro,
If you should be tempted to enter,
Think twice, even thrice, ere you go.

In courage alone lies your safety
When you the long journey begin,
And trust in a Heavenly Father,
Will keep you unspotted from sin,
Temptations will go on increasing,
As streams from a rivulet flow.
But if you are true to your manhood,
Have the courage, my boy, to say No.

Home Missions.

Cape Breton.

The Report of Mr. Samuel Gunn's mission to the Presbyteries of Cape Breton, and of Victoria and Richmond, during last summer, is an interesting and suggestive narrative. In the former Presbytery he was chiefly, if not exclusively, engaged in missionary work in Gabarus and Framboise, and in the latter, his labours were confined to the congregation of Cape North. Since his return last fall, it is almost certain that no minister has visited Cape North; and it is probable that the other congregation has not been visited more than once by any minister of our own body. Those who hear the gospel weekly from the lips of their own pastor, who can, with perfect ease, hear another minister if he should be absent for a Sabbath or two, should reflect on the trying circumstances of a people left pastor-less for long and weary months, and even years, in succession. Such is the experience of the congregations partially supplied last summer by Mr. Gunn, who, not being an ordained minister, nor as yet a Licentiate, could not, of course, dispense to them the Sacraments of Baptism or the Lord's Supper.

Were these the only two vacancies of the island, then might their wants be met in part by combined exertions of neighbouring ministers; but when we look around we find that there are six of our congregations destitute of pastors. These are, besides the two named, Leitch's Creek, Malagawatch, West Bay and Little Narrows. Were they like the most of our Pictou congregations, and like a fair proportion of congregations in Colchester or in P. E. Island, within easy distance, say five or eight miles from the neighbouring church and minister, their position would not be so painful; but when the fact is that their distances have to be counted by 15 and 20, and 25 miles, and in some cases they are greater, their situation amounts to actual spiritual destitution of an alarming character. Here are wide ranges of coun-

try and thousands of people without a pastor's care, and beyond the hearing of the trumpet of any of Zion's heralds. Let us not be misunderstood on the one hand, nor rush into any extravagant statements on the other. We know that in some of the places mentioned the gospel may be heard from other lips than those of the ministers of the Presbyterian Church of the Lower Provinces; and that in others they have the occasional visit of one of our own ministers—West Bay and Malagawatch being visited by Rev. Mr. Forbes, Little Narrows by Rev. Mr. Stewart, and others by Dr. McLeod—yet the truth remains, that many of these people, during this whole winter, will hear no gospel preached, and be visited by no spiritual Shepherd. Be it so that the neighbouring minister comes once during the winter, the day proves stormy, the roads are blocked up, and only the hardy and the strong can be present.

And what are our prospects of supplying them? We have not a single Probationer who can preach in Gaelic, and we have but two Theological students who, when licensed, will be able, and *only one* of these will have finished his course when the summer opens. Surely some special means of meeting this destitution is called for! Shall there not be an appeal or even a mission to Scotland for ministers who can address the Highlanders in their own tongue? None of the Synod's Boards have now the authority to make any offer of passage money, or even to invite men from abroad; but surely the Synod will either grant such power or in some other way attempt to grapple with this great difficulty, and supply this clamant want.

There is one *temporary* measure which might easily be resorted to. We have a dozen of ministers who can preach in Gaelic, labouring on this side of the strait. Might not half of these be sent to Cape Breton on a mission of a month each, thus providing, at the best season of the year, at least four weeks supply for each vacancy? Although they would have plenty of work the change would probably be beneficial to their health rather than the reverse, and

their pulpits being supplied and expenses provided for, their consent could be easily obtained.

Such a mission would at least shew, on the part of the church generally, a becoming sympathy for their brethren, who are deprived of the regular administration of religious ordinances. It would be an act of kindness which would be highly appreciated, and probably responded to with collections, which would meet the whole expenditure involved.

Our views may be regarded as extravagant or immature, but we give them to awaken thought. The prospect of supply now appears unpromising and the future *portentous*. We must either do more for the spiritual culture of Cape Breton or yield up the field to those who will go heartily to work to make it spiritually productive. In the young men studying in Dalhousie College, we have a force from which the English congregations may, in a few years, draw a supply. We wish we could see the same prospect for those who can profit by the gospel only when proclaimed in the ancient and sacred language of the Gael.

Something must be done, and that without delay. We invite brethren, who have been musing on this matter, to give the Church the benefit of their wisdom.

REPORT OF MR. SAMUEL GUNN.

To the Editors of the Home and Foreign Record of the Presbyterian Church of the Lower Provinces.

Messrs. Editors:—I beg leave to submit for publication in the *Record* a brief report of my mission to Cape Breton during the past summer.

The first field of labour assigned me by the Presbytery of Cape Breton was Gabarus and Framboise. These two districts constitute the congregation over which the Rev. Isaac McKay formerly presided. Gabarus is about 25 miles from Sydney, on the south-eastern coast of the island. It is inhabited by Englishmen and Scotchmen and their descendants. The first mentioned are settled along the Bay, and depend chiefly on fishing for a livelihood. They belong to the Methodist persuasion, and their present pastor is the Rev. J. W. Howie, a native of Cape Breton. Some little distance from the sea-coast there is a series of beautiful lakes, along which about

forty Scotch families reside, all professed adherents of the Presbyterian Church of the Lower Provinces.

In this section of the congregation I resided, and laboured seven Sabbaths, which time extended over a period of nearly three months. In addition to the services of public worships, I conducted a weekly prayer meeting and Sabbath school. The attendance on Sabbath was always large, and the people very attentive. The prayer meeting was also well attended, considering the season of the year, and the occupation of the people.

Framboise is about 16 miles from Gabarus on the same coast. It is inhabited by about seventy Scotch families, nearly all adherents of our Church. Here I laboured four Sabbaths. Besides the usual services, I held a prayer meeting in this section on Sabbath evening, and on Monday morning before leaving for Gabarus. As I was not able to visit the families, and return with the kind friends who accompanied me, I had recourse to this expedient, in order to become acquainted with the people, and to compensate for a duty that I could not well perform.

To those who will not venture from their warm firesides to hear the words of eternal life, on account of the dampness of the air, or some symptoms of a storm, let me say that I have known parties, some of whom were well advanced in years, travel 16 miles to the house of God on Sabbath, and 8 miles to the weekly prayer meetings, and the weather at the same time inclement, making no mention of the roads. Surely it was not mere curiosity that induced them to leave their homes for the Sanctuary on such occasions as these. Both sections of the congregation are a model to others for punctuality, regular attendance, and unwearied attention. During the services I observed frequently persons deeply impressed, and apparently broken-hearted. I trust these services were the means of refreshing some of the people of God, and awakening others.

I exceedingly regret that this congregation is at present destitute of a settled pastor, but I hope the time is not far distant when they will have a minister of their own, to bear rule, and break the bread of life among them. In the meantime it is not only their duty, but the duty of all congregations in similar circumstances, to ponder well the messages which they have heard, to study the Scriptures at home, to make the best use of all the means God has put within their reach, and to pray that the Lord of the harvest may raise up and send forth labourers into his harvest.

From this congregation I was ordered to Cape North. Aspy Bay, Cape St. Lawrence and Grandantz constitute this con-

gregation. Here I laboured six weeks, following the course pursued in Gabarus, viz., conducting service in English and Gaelic, and assisting in the Sabbath school on Sabbath, visiting the families, and holding a prayer meeting through the week.

As the readers of the *Record* received a report from my predecessor respecting this field of labour, it is unnecessary for me to say anything, as it would be a recapitulation of what has been stated by him. I, however, may mention that a new church has been built in connection with the Presbyterian Church of the Lower Provinces last summer, and that I had the pleasure of holding service in it for the first time. On this occasion very many came from Grandantz across the mountain, a distance of 16 miles, and from all the surrounding districts.

From the isolated position of this congregation, I think no people have greater need of the services of a settled pastor, and I am happy to say that they manifest a great desire to secure these services. They regret to hear that there are none among the probationers of our church, and very few of the students now attending college who can speak the Gaelic language. Seeing the necessity of not only these congregations, but a number of other vacant congregations and stations in the Island, I hope the Church will do something to supply the want as soon as possible. In conclusion I may state that both congregations showed me every kindness, and handsomely met all the expenses of my mission.

I am, &c.,

SAMUEL GUNN.

Halifax, Feb. 20th.

Our Foreign Missions.

Latest News from the Missionaries.

Our communication with Mr. Morton is monthly via Bermuda packet, and we have therefore a later letter than that published in this *Record*. The last letter was written January 5th, at which date Mrs. Morton was fully restored to health, all effects of the fever having disappeared. Mr. Morton had engaged another teacher for his school at Iere on trial, and was continuing his own work without anything special to report. He expresses hope that there shall be no relaxation of effort to secure, as soon as possible, the services of another missionary.

Letters from the New Hebrides were received immediately after the February *Record* had gone to press. Private letters were received by different parties from Mr. Gordon, dated Portinia Bay, Erromanga, Aug. 3rd, and his Report for a year past by the Secretary of the Board.—The Report is a document of great length, in which he reviews the work and changes of the year terminating in his removal from Dillon's Bay and settlement on the other side of the island.

Mr. Gordon had waited for the coming of the *Dayspring* to convey him to Santo, until he considered the most suitable time had passed, when, leaving Rev. Mr. McNair in charge at Dillon's Bay, he sailed in a boat round to Portinia Bay, where he took up his residence, after obtaining the consent of the majority of the petty chiefs and people in the neighbourhood. The *Dayspring* called but Mr. Gordon preferred remaining at Portinia Bay, to going at that time to Santo, and at date of writing he was living in a tent, and his effects stored in a war cave; and with very slight aid, striving to erect for himself a small dwelling in which to live and prosecute his work of gaining the ear and then the heart of the Erromangans within reach.

Mr. and Mrs. Neilson wrote to their friends from Port Resolution, Tanna, October 5th. They occupied their own house just erected, were comfortably settled, were respectfully and courteously received by the natives so far, and were making progress in acquiring the language. A few come together on the Lord's day and hear read a portion of an imperfect translation of the Gospel according to Mark, (prepared by a former missionary,) by Mr. Neilson, who is assisted in communicating with the natives by the Aneiteumese teachers, and by old Nowar, who understands Aneiteumese almost as well as Tannese.

From Aneiteum Mrs. Geddie writes—date Oct. 30th, the Dr. being absent on an exploratory tour in the *Dayspring* to the islands lying northward, including Santo. He had received letters from Nova Scotia prior to his departure, which he had not time to answer, but wished that word should

be sent that he was earnestly and anxiously waiting to hear of the coming of another Nova Scotia missionary. He is desirous of proceeding to Australia some months hence to publish the Old Testament in Aneiteumese, and looks to us for a missionary to fill his place during his absence. He thinks some more decided means should be adopted to reinforce the mission.

The following extracts from Mrs. Geddie's letter will be interesting:—

"I have at present thirty-one steady scholars, and these, with the exception of six, live on the mission premises. I have sixteen girls, several of these are quite young; the eldest girls are from thirteen to fifteen. Many of them are very promising, they do all the house work, *i. e.*, the elder ones, the little ones keep the garden and grounds in order. I teach every morning from 10 till 12, in the afternoon the girls sew. I do not feel the school very wearying during the cool season, but in the hot season it is very hard work, and yet the summer season is the time when we have fewest interruptions, as there are no meetings or vessels coming in.

"The whaling station here is doing a great deal of harm to our young men and boys,—they see anything but a good example there. When they once get a boy or young lad over there, he sinks very rapidly. Yesterday our chief and elders had a talk with the young men in this district who have been whaling this year. The natives were made to work on the Sabbath several times, and the chiefs and elders have told their people they are under no obligation or necessity to work for people who make them work on the Sabbath, and threaten to forbid their working at all for the white people at the whaling station."

We have no later word from Mr. Morrison than the notice of him contained in Dr. Stee's letter; but his state must unquestionably be regarded as still very critical. We cannot close these remarks without noting the special and urgent calls for prayer.—Missionaries settled in new places, amidst unbroken heathenism, new fields being explored, another great portion of the lively oracles in preparation for the press, a missionary disabled, and devoted men wanted to reinforce our weakened band in the New Hebrides, and to strengthen our brother in Trinidad. Here surely we have subjects for prayer sufficiently definite and urgent, as well as fully warranted.—

With such calls, to the throne of the Heavenly grace, brethren throughout the Church, let us go before the Lord in effectual fervent prayer. The Lord who regards the prayer of the destitute, will also hear and answer believing prayer for the destitute.

TRINIDAD MISSION.

TRINIDAD, Dec. 18th, 1868.

Rev. and Dear Brother,—

On the 12th inst. I closed the school and joined Mrs. Morton in San Fernando. We have since removed a few miles up the coast, and intend to spend a fortnight here in the hope that a change of air, relaxation and sea-bathing may strengthen us for the work of the coming year. Though still weak, Mrs. Morton is improving, and has had no return of fever since I last wrote you. We were gratified with the good feeling shown by the Coolies during her illness. They came in numbers to ask for her, and often begged to be allowed to see madame.

During Mrs. Morton's illness, the school being at hand, I managed to attend to it regularly, but meetings with the adults had to be given up. While in San Fernando I visited several of the neighbouring estates, making friends with the Coolies, and talking to them in groups as I could get them together. On two of the estates visited, the Coolies seem more than usually comfortable. There are no indentured Coolies on these estates, consequently they have all been at least five years on the Island, and some of them have been fourteen and even twenty years. There seems to be an unusually large proportion of children, and it is sad to think that they are growing up untaught. I had never visited these estates before, and some of the people were consequently a little shy. One man was immensely delighted to hear that I, a Buckra man, was also a Coolie parson. He said "all man" laughed at the Coolies who had only Coolies for parson men, but now the laugh must cease—here was a real Buckra Coolie parson, and he hurried down the barrack to tell the news. On the other estate I met a woman of the same spirit; but she went farther and told her neighbours that I ate neither the flesh of cattle nor of swine. This was intended, doubtless, as a reflection on some of their bahajees who have lost caste. In meetings, regularly called for worship, they seldom interrupt; but when called together off-hand they feel more free, and those who know a little more than their fellows try to show their learning by interrupting, and then running on in a discourse of their

own. It becomes then a trial of skill as to who shall get and keep the ear of the assembly. I was thus interrupted at a meeting lately. A Coolie begged to be heard, and began by saying he could read and knew plenty, and that I was wrong, for was it not undoubtedly true that God had a father, and four brothers, and a wife, &c. Oh, I replied, you mean Ram, whose wife was Sita, and his brothers Lukshman, &c. I know all about that, but then Ram was not God. This assertion, so strange to them, I endeavoured to make good, and as I thought I was carrying my point the Coolie again struck in. It was all one he said, only a difference of name; the Englishman called him God, the Frenchman Dieu, and the Coolie Bhagawant or Ram. I said *not* Ram, for many things were true, or at least told of Ram, which could not be true of God who was the same by whatever name different nations might call him. After that I was allowed to speak on without further interruption.

The number of murders committed by Coolies upon one another is exciting considerable attention both here and in Demarara. Last week one was tried and found guilty in Port of Spain. And it is not more than a month since a man murdered his wife at Couva. He confessed that he did it, because his wife had left him and gone to live with another man. During the last five years there have been twenty-seven Coolie murders in Trinidad—a larger proportion than has occurred either in Demarara or the Mauritius. The victims are generally women, and the cause jealousy or revenge. The marriage tie is treated very lightly among the Coolies. Wives frequently leave their husbands if they become sick or poor, and take up with another man. When this occurs revenge sharpens the husband's cutlass, generally against the wife, sometimes against the seducer. Such a state of things too naturally fosters a jealous disposition among husbands, which sometimes falls upon the innocent. The evil seems traceable, at least to some extent, to the disproportion of the sexes. The Mauritius has two hundred and twenty thousand Coolies, and there the law requires that there be forty female immigrants for every hundred males. Demarara with seventy-five thousand, and Trinidad with twenty-five thousand Coolies have a lower proportion of females, namely one for every three males—thirty-three to one hundred. Some allowance has to be made for the fact that some of the men are too young to marry, and others leaving wives in India, in obedience to Hindoo custom, do not marry here, tho' their wives in India may be little girls. But after every allowance the sexes seem out of proportion. Women are in

demand. Girls marry at an age far too young for either their own good or the good of the country. Men in easy circumstances coax away—apparently without much difficulty—the wives of their less comfortable neighbours. A wife—and more particularly a handsome wife—becomes a very precarious possession.

The governments seem ready to move for a higher proportion of females; but already the agents in India, in anticipation of such an event, are protesting vehemently. The Chinese Coolies intermarry freely with the black and coloured women of the Island, and when well doing, seem to find no difficulty in procuring wives. But the natives of India do not. Indeed I do not know a single instance in which an Indian Coolie has married a Creole.

The Chinese who come here seem to leave their gods behind and quickly to forget both them and their country. They never speak in raptures of their native land as the Hindoo does, nor express any desire to return. They build no altars; they pay no priests; except, perhaps, in eating and drinking they forsake the customs of their fathers. They are famous for their industry, and infamous for their thieving propensities. If baptism would transform them into consistent christians, it would not be difficult to report numbers of converts. Their children, of mixed blood, will likely accept the faith of the mother, and lose the name, and it is to be hoped the character, of heathens. But it is not so with the Hindus. They stand alone refusing, to a large extent, to yield to the social influences around them. They build their altars, support their priests, and slay their sacrifices. They keep their Hindu feasts, sing their idolatrous songs, and initiate, in set form, their children into the faith of their fathers. Their faith is Hinduism, tho' not, in every respect, the Hinduism of India. One great and pressing want is schools—schools all up and down the Island, wherever a sufficient number of children can be found. These might be expected to show important results in due time. Then we want very pressingly and at once another missionary. Every one interested in the Mission here feels that to occupy this district at all profitably, there ought to be a missionary at San Fernando, whose influence would meet and second that of the missionary at Iere Village.

Dec. 21st, Monday.—On Saturday I visited an estate in this neighbourhood. Altho' a stranger to the Coolies numbers of them promised to meet for worship on Sabbath. I accordingly held two meetings on the estate yesterday. The first was held under the gallery of one of the barracks, and was attended by thirty Coolies, men and wo-

men. They were very orderly and quiet, with the exception of a little chat among the women. We have privileges here for which missionaries in India often sigh, namely, access to the female part of the population. While duly valuing the privilege, we have learned the appropriateness of St. Paul's advice, "Let your women keep silence in the churches."

After this meeting was concluded, some of the leading men proceeded to make a collection. At first I did not know what I ought to do. But as it was altogether unsolicited, and the habit of contributing of our substance as a religious duty—a part of our worship—is a good one, I determined to receive it as freely as it was offered. The collection amounted to sixty cents, which I have placed to the credit of the Foreign Mission Fund.

The second meeting was attended by twenty, and was held in the Sugar Mill. All was quiet for a time, until one of the Estate Sardars (drivers) came in. Of course he had lost the opening prayer, and he did not seem to care for the preaching. He wanted the name of God to be repeated. Then he took exception to my Hindustani and Book as containing Urdu words, he wanted pure Hindi. His next interruption was to know who paid me, and on hearing it was not the Queen he advised me to study Hindustani more, and I would be sure to get a situation as Bailiff or Interpreter; and to stimulate my ambition he told me of two coolies—Gopal and Nankoo by name—who were paid by the Queen, eighty and one hundred dollars a month respectively. After a little he left, and I then took occasion to tell the others that I did not wish a situation under the Queen; my desire was to be their friend and do them good. This won their attention, and seemed to please them.

"Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Yours, very sincerely,

JOHN MORTON.

REV. P. G. MCGREGOR, {
Sec'y. F. M. Board. }

NEW HEBRIDES MISSION.

Letter from Rev. Dr. Steel.

77 MACLEAG ST., SYDNEY, N. S. WALES, }
1st December, 1868. }

My Dear Sir,—My last letter acknowledged receipt of the £500. I had not then got your brief note stating what you had been passing through. I sincerely trust that you do not sorrow as those who are without hope, and that the manifold grace of God has been sufficient for your period

of bereavement as for all other times and circumstances. I will be glad to hear from you at your convenience. I have much pleasure in communicating to you the official notification of the appointment of Mr. Gordon as the Missionary of our Church in New South Wales. The General Assembly approved of the Report of the Committee which recommended this. His engagement with our Church will commence on the first of January, 1869. I trust he will still be followed by the earnest prayers of all his friends and well-wishers in Nova Scotia and Prince Edward Island. I trust also that you will speedily send forth two more labourers to take the place of Messrs. McCullagh and Gordon. The General Assembly also agreed to give, through the Sabbath Schools, an annual sum of not less than £2 0 a year for the *Dayspring*. They approved of the Insurance Fund and recommended it to the liberality of the people.—The General Assembly of the Church in Victoria have devoted £1500 to this Fund I have sent £225, which I had from New Zealand, to the same object, and with the consent of the missionaries lent £275 from the native teachers fund, with the use of the interest, the principal to be repaid as the contributions to insurance come in till the fund is £3000. Thus £2000 can be funded at once, and save £180 a year for insurance. The interest, say £160 a year, will be a Repairs Fund, and thus effect another large annual outlay.

The *Dayspring* goes to New Zealand in January. Mr. Inglis accompanies the vessel and the Rev. Mr. Watt will join him there.

The removal of natives off these islands of the New Hebrides is causing much distress to the missionaries and to us. I send you a letter in the newspaper, which I would like you to republish, from the pen of Mr. Inglis. Natives are taken to New Caledonia, Fiji and Queensland.

I will write you with annual statement in January. Mr. Morrison was rather better when I last heard. With christian regards and sympathies,

I am, yours, very sincerely,

ROBERT STEEL.

REV. P. G. MCGREGOR.

Letter from Rev. D. McDonald.

EMERALDHILL, MELBOURNE, }
5th December, 1868. }

My Dear Sir,—The meeting of the General Assembly of the Presbyterian Church of Victoria is just over. You will find a tolerably full account of its proceedings in the November number of the *Review*, which is sent to you by every mail, and which I hope you get regularly.

I write this to inform you, officially,

that a *Dayspring* Insurance Fund has been at length instituted. Our Assembly has voted £1500 out of its Reserve Fund, on this understanding, that as much more will be contributed by the other churches supporting the mission. We expect the other Australian Colonies (New South Wales, South Australia, Tasmania and Queensland) to contribute £500. New Zealand is pretty sure to give £500, and we look to Scotland and Nova Scotia for the remaining £500.

The interest of money is going down fast enough in Australia now, and it will take £3000 to yield £180 a year of interest. With a fund of £3000 awaiting any contingency that may befall the vessel, we think that the interest may go to maintenance and thus lighten the burden of the vessel's support. We have also resolved to pay our missionaries henceforth at the rate £150 a year, together with all reasonable outlay on mission premises and mission work.

I have had letters from the islands down to the end of October. All the mission families were well and the good work getting on favourably. The *Dayspring* is expected at New Zealand next trip. She is not coming to Melbourne. It is more than probable that I shall go and meet her at Dunedin, in order to see after the interest of the Insurance Fund, and mission matters generally.

In my last note from Capt. Fraser, he seemed more disposed to abide by the *Dayspring*. Trusting that the Lord's work is progressing in your home field,

I am, my dear sir, ever yours,

D. MACDONALD

REV. P. G. MCGREGOR.

News of the Church

Presbytery of Pictou.

The Presbytery of Pictou met in Sherbrooke on the 20th January, for the visitation of the congregation and for ordinary business, and was constituted by the Rev. James Thompson, Moderator, with whom were present the Revs. John Campbell, James Bayne, D. D., George Patterson, John McKinnon, Alexander Ross, C. B. Pitblado, J. F. Forbes, and J. D. Murray, Ministers; and Messrs. John A. McDonald and John Fisher, Ruling Elders.

The Rev. Dr. Bayne preached from Matthew ix., 37, 38.

Commissions from the Kirk Sessions of Glenelg and Antigonish, appointing as their respective representative Elders at Synod and Presbyteries during the ensuing

year Messrs. John Fisher and Robert MacDonald, were read, sustained, and the names of these brethren added to the roll.

The Moderator then put the questions of the formula to the Minister, Elders, Session and Managers, which they satisfactorily answered. The Minister endeavours to perform all the duties of his office faithfully. The Elders are a body of pious and intelligent men who take a deep and active interest not only in the affairs of their own congregation, but in the general schemes of the Church. They hold prayer-meetings, teach in Sabbath Schools, and maintain faithful supervision over the moral and religious conduct of the whole congregation. There are three Sabbath Schools, twenty-four teachers, one hundred and seventy pupils, and four hundred volumes in the Sunday School library.

The managers reported that the financial affairs of the congregation were in a very satisfactory condition. The stipend paid the minister is \$800, and which is collected in weekly payments every Sabbath day in the laud. The whole amount contributed to the schemes of the Church during the past year was \$170, besides liberal contributions to various other religious objects not schemes of the Church. The members of Presbytery expressed themselves as highly satisfied with the state of this congregation. In proportion to the number of its members and its wealth, it is not behind, in the grace of Christian liberality, the most advanced congregation in the Synod.

In the evening the Presbytery held a very interesting religious conference and prayer meeting, which was largely attended by the people.

Commissioners appeared from Wine Harbour and Goldenville with petitions requesting the Presbytery to form these two places into one ministerial charge. They presented subscription lists amounting to over \$600, as their yearly stipend to a minister. They stated that a much larger sum could be got should they be formed into a congregation, and succeed in obtaining a suitable minister.

The Presbytery agreed to obtain for them a probationer, who should be stationed at Wine Harbour, and give a portion of his time to Goldenville.

The Presbytery met the next day at Glenelg Church, for the visitation of the congregation. All the members were present, as on the previous day, with the addition of the Rev. Mr. Watt, who preached from Hebrews iv., 14. After the sermon, the Moderator put the questions of the formula to the Minister, Elders, Session and Managers, and which all satisfactorily answered.

The minister is faithful and laborious. The elders diligently attend to prayer-meetings, Sabbath Schools, and the general religious interests of the congregation. There are eleven Sabbath Schools, forty-seven teachers, three hundred and thirty-five pupils, and six hundred volumes in the library. All the elders teach in the Sabbath Schools, and keep them open during summer and winter.

The managers stated that they pay their minister \$800 in stipend, and that they do not consider this sufficient to support him as he ought to be supported. Last year they added \$30 to this amount, and they hope to continue in future adding as they are able.

The sum contributed to the schemes of the Church during last year was \$190.30. In addition to all this, they contribute liberally to other religious objects.

This is the first visitation of this congregation since its present minister was settled over it, and the Presbytery had good reason to be highly gratified with the vigorous and prosperous condition which it presented.

The Presbytery agreed to meet next in Sharon Church, Albion Mines, on Tuesday, the 23rd of February, at 11 o'clock, A. M., for ordinary business, and for considering the remits of Synod, and at 7 P. M. for the visitation of the congregation, the Rev. Mr. Forbes to preach.

JOHN MACKINNON, *Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax met in the Presbyterian Church, Newport, on the 9th of February, and was constituted by Rev. Edward Annand, Moderator, besides whom there were present—Revs. John L. Murdoch, Allan Simpson, John Forrest, Jos. Hogg, and John McLeod, Ministers; and Hiram Smith and Thomas Armstrong, Elders. A commission from the Kirk Session of Nine Mile River was read and sustained, appointing Mr. John Fisher as their representative elder during the coming year.

The Moderator reported that he had notified the congregation of Newport of the call from Kempt to their pastor, furnished them with a copy of the reasons for his translation, and notified them to appear at this meeting for their interests. The reasons, and the answers to the same, having been read, and the commissioners from both congregations heard, Mr. McLeod stated that having given the whole matter his careful consideration, he felt it to be his duty to decline the call from Kempt. This decision was sustained by the Presbytery, and conveyed by the Moderator to the parties concerned.

Mr. Glendinning's trials for ordination were then heard, and cordially sustained.

The committee appointed to hold a meeting with the Presbyterians of Rawdon, to ascertain their wishes as to their future congregational relationship, reported that they had held a meeting with them, and after discussing the whole matter and circulating a subscription paper amongst them, felt justified in recommending that Upper Rawdon be still regarded as a part of the congregation of Kennetcook and the Gore, and that Lower Rawdon connect themselves with the congregation of Newport. On motion, the diligence of the committee was approved, and their recommendation adopted.

Mr. Simpson reported that he had preached in St. James' Church, Dartmouth, and moderated in a call for Mr. Joseph H. Chase—that the call was harmonious, and was signed by forty members and twenty-one adherents. It was agreed to approve Mr. Simpson's diligence, to sustain the call, and proceed with it in the usual way.

The Clerk reported that he had preached at the Mount Uniacke Gold Diggings, formed a communion roll of sixteen members, and, after prayer, declared them the "Presbyterian congregation of Mount Uniacke in connection with the Presbyterian Church of the Lower Provinces."

Mr. Forrest reported that he had dispensed the sacrament of the Lord's Supper at Bedford, and that the number of communicants in that place is .

Subjects as trials for license were prescribed to Messrs. A. B. Dickie, Edward Grant, and J. F. Layton, students of the third year.

On the following day the Presbytery met in the Presbyterian Church at Kennetcook, for the ordination of Mr. Glendinning. The usual call for objections was made, and none having been offered, the Rev. Joseph Hogg preached an appropriate discourse from II. Cor., iv., 2, (last clause.) The Clerk narrated the steps previously taken, and asked the usual formula of questions, to all of which satisfactory answers were given. Mr. Glendinning was then, by prayer and "the laying on of the hands of the Presbytery," ordained to the office of the holy ministry, and inducted into the pastoral charge of the congregation of Kennetcook, the Gore, and Upper Rawdon. The Rev. John Forrest suitably addressed the newly ordained minister, and the Rev. John Cameron the congregation. On motion, Mr. Glendinning's name was added to the roll, when he took his seat as a member of Peesbytery. Rev. Mr. McNab was in the meantime placed at the disposal of the committee on supply of

preaching stations for supply of Mahone Bay.

Mr. Samuel Archibald was appointed to supply the congregation of Shelburne for two months from the first of March; Rev. Mr. McLean to preach at Mount Uniacke on the first Sabbath of March, and Rev. Mr. Maxwell on the third Sabbath of the same month.

The next meeting of Presbytery was appointed to be held in Poplar Grove Church on the first Wednesday of April, at 11 o'clock, A. M.

J. McLEOD, *Clerk.*

Presbytery of Truro.

This Presbytery met for visitation and general business at Stewiacke, on Tuesday, 19th January, and at Springside on the following day, the Rev. W. McCulloch, D. D., Moderator. There were present, in addition to him, the Revs. J. Smith, D. D., J. Bvers, A. L. Wyllie, J. McG. McKay, J. D. McGillivray, D. Stewart, and J. Sinclair, Ministers; and Messrs. Dickie, Christie, R. Logan, and W. Logan, Ruling Elders.

In Stewiacke matters appeared, in general, in a satisfactory condition, except arrears, which ought not to be in any congregation, far less in such a congregation as Stewiacke. The managers, however, offered explanations, which so far removed the appearance of blame from the congregation as a whole. They also showed that they were making arrangements for the raising of what they had fallen behind, and had no doubt they would soon realize the whole amount. The reverend pastor of this congregation—the Rev. Dr. Smith—is at present in a weakly state of health. It is earnestly hoped he will speedily be restored to strength, long spared in his Master's work, and in the future honoured in that service even more than in the past. He seemed to be much revived by the presence and sympathy of his brethren. We have, however, just heard that having, soon thereafter, to be out in the evening on professional duty, the malady again took an unfavourable turn, and that he was unable to preach on the following Sabbath.

The affairs of Springside congregation were all found in a very promising state. The pastor has evidently since his ordination been abounding in labours. The elders, the managers and the people are respectively no less attending to what belongs to them. If any of these appeared at any time relaxing, and thus led the Pastor disheartened, to table his demission, they have again speedily awaked to duty. He has—the Presbytery advising such a course—withdrawn his demission.

All things at present indicate prosperity to this congregation, which is among the youngest in the Church, and at the same time one of the oldest and best organized in the whole body.

There were several complaints tabled by members of the Church against the action of Sessions. These were for the most part amicably settled, or matters put in a fair way to do away with differences, remove misunderstandings, and establish harmony and concord.

Papers were forwarded from the several sections of Acadia congregation expressing their warmest attachment to their esteemed pastor, the Rev. D. Stewart, and the great joy it would afford them that he should remain in his present charge, but at the same time declaring their readiness to acquiesce if he should see himself called upon to leave. Westchester having appointed the Clerk of Presbytery their commissioner, he was heard on their behalf. He pointed out the clear indications of a Divine leading in Mr. Stewart's coming to Acadia, and spoke of the way in which his labours had been blessed, but left it with Mr. Stewart to determine whether there was a Providence pointing so clearly to go elsewhere as to outweigh all this. The Moderator having made a few remarks to the same effect, presented the call from Milton. Mr. Stewart stated that after serious and prayerful consideration he had, although with much regret at being separated from the people of Acadia, and from his brethren in the Presbytery of Truro, made up his mind to accept the call, but could remain at Acadia till about the end of February. It was accordingly resolved that his demission take place on and after the third Sabbath of that month, until which he remain pastor of that congregation as heretofore. The members of Presbytery expressed their sorrow at his removal, and their hope that the Divine blessing would accompany him wherever he might go, and rest upon his labours in whatever part of the Master's field.

The Onslow congregation appeared by commissioners and petition, praying for a moderation in a call for a colleague and successor to their present pastor. The salary proposed is stated to be \$600 a year, with the intention to increase after a time. The prayer of the petition was granted, and Mr. Ross appointed to moderate in said call, in the Centre Church, Onslow, on Tuesday, Feb. 2nd, at 11 o'clock, forenoon.

Next meeting at Truro on the first Tuesday of March. Sessions would much oblige by forwarding their statistical returns for the past year to

A. L. WYLLIE, *Clerk.*

Presbytery of P. E. Island.

This Court met in the basement of Queen Square Church, Charlottetown, on the 27th January. There were present the Revs. D. McNeill, Moderator, R. S. Patterson, A. Campbell, J. Allan, I. Murray, H. Crawford, R. Laird, W. Ross, A. McLean, A. Falconer, and J. G. Cameron, Ministers; and Messrs. J. Lockerby and G. Henderson, Elders.

The Moderator called the attention of the Presbytery to the promise of £15 per annum, made in 1866, to the congregation of Mr. Ross, in lieu of certain claims which they had upon the Church property in Bonshaw, and which they agreed to relinquish, which promise had only been partially fulfilled; also to the fact that certain arrears due Mr. Ross from that section still remained unsettled. After a lengthened discussion it was agreed that Rev. R. Laird be appointed to visit Bonshaw, and ascertain what can be done to secure the arrears, and that another appeal be made to those congregations that are willing to pay their share of the £15 per annum promised to Mr. Ross,—and in the event of not securing the whole amount in this way, that an application be then made to the Home Mission Board for the remainder.

The Rev. A. Falconer placed in the hands of the Presbytery the demission of his charge, based upon his belief that a union of the two congregations in Charlottetown is desirable, and that his demission might facilitate such a union. It was agreed that the demission do lie upon the table, and that a committee be appointed to confer with both congregations in order to ascertain whether union could be effected. The Revs. I. Murray, W. Ross, and J. Allan were appointed said committee, to meet on the 15th of February with the congregation of Queen Square, at 11 o'clock, A. M., and with the Free Church at 7½ P. M. The committee were also authorized, if they see cause, to hold a united conference with the congregations on Tuesday, the 23rd February, at 7½ o'clock, P. M.

The next meeting was appointed to be held in the same place, on Wednesday, the 24th February, at 11 o'clock, when it is expected that the congregation of West River and Brookfield will be present by commissioners to answer for their interests in view of Mr. Ross' demission. The remits of Synod are also to be considered at that meeting.

ALEX. FALCONER, *Clerk.*

Presbytery of St. John.

The Presbytery of St. John met on the 20th January, at the residence of the Rev. James Barnett. There were present Revs.

James Bennet, Moderator *pro tempore*, A. Donald, Lewis Jack, Jas. Gray, Saml. Houston, and N. McKay (Clerk.), together with Mr. Stewart, Ruling Elder.

After reading of the minutes, the Rev. Mr. Bennet reported that he had dealt with the people of Carlton Presbyterian Church respecting the matters committed to him; that the attendance in Carlton is very good; that meetings are about to be held in connection with financial affairs, and that he hopes to be able to report some satisfactory progress by next meeting of Presbytery.

A letter from the Rev. D. G. Cameron was read, claiming remuneration for two days services in Carlton Presbyterian Church. The letter was handed to Mr. Bennet, with instructions to bring the matter before the people of Carlton, and do the best he can to have it paid.

A letter from the Rev. P. G. McGregor was read, relating to missionary labours, and the Clerk was instructed to write to Mr. McG., pressing the necessities of our field upon the attention of the Board.

An account was presented from the Rev. Mr. Frazer, for services at Golden Grove and Saltsprings on the 3rd and 10th of January. The Clerk was ordered to write to the people of these settlements, asking them to make provision for the payment of these services.

The Presbytery then adjourned to meet at Mr. McKay's residence, Duke Street, on the second Wednesday of March, at 11 o'clock, A. M.

The meeting was closed with prayer.

FOUR NEW CHURCHES.

Early in February two new and handsome Churches were opened in the congregation of Rev. J. F. Forbes. One is called CHALMERS' CHURCH, and the other KING'S CHURCH, in honour of our venerable Professor. Mr Forbes' congregation have manifested great public spirit, good taste and liberality in securing the erection of these places of worship. We are informed by competent judges that the buildings are an ornament to the districts in which they are located.

OPENING OF THE SHUBENACADIE CHURCH.

Some seven or eight years ago the Gay's River section of the congregation under the charge of Rev. James McLean erected a new Church, which, from the beauty of its position and the symmetry of its proportions, affords pleasure to every traveller, while it comfortably accommodates a body of people who, before many years, will require and receive the whole labours of a minister.

Within a few weeks another place of worship within the bounds of the Shubena-

cadic section, well designed and finished, was opened with appropriate services. It is near the Wickwire Station, and its erection was a most creditable effort for the small community who carried it through.

On Sabbath, the 14th ult., the Central Church of Shubenacadie was opened, Divine service being conducted in the morning by the pastor, and in the evening by Rev. J. Cameron, of Elmsdale. The day was fine, the house full, and the devotional services appropriate and solemn. Mr. McLean preached a discourse combining the practical and the historic from the words, "Hitherto hath the Lord helped us."

Mr. Cameron preached from 1 Kings vii., 7,—and, alike at morn and even, the congregation, assembled from the different sections of the surrounding country, were edified and refreshed.

In design and finish, externally and internally, this place of worship is creditable to all concerned. It contains all the modern accommodations for prayer-meetings, Sabbath School and Bible Classes, in its well-furnished, well lighted, and cheerful basement rooms, and we trust that this part of the building will be frequently occupied and well filled. We would not speak of the beautiful spire, nor even name the uniform and luxuriously-lined pews, if these elegancies had been procured by what is now designated begging, or by the contraction of *debt*, to lie as an incubus on the Church; but when we add that they *neither solicited a cent nor owe a dollar* which will not be speedily paid, we feel that the ladies may occupy their lined pews, and the men gaze, as they drive along, on the fair proportions of Church and spire, not only with a good conscience, but in the spirit of the text of the opening sermon, "Hitherto hath the Lord helped us."

We trust, however, that this spirited people will remember that the true glory of a Church consists, not in its numbers nor edifices, but in its knowledge, spirituality, unity, and good works. May many souls be there born and educated, and live and labour for the glory of Zion's King and the increase of His willing subjects!

PRESENTATION.

An interesting meeting was held on the evening of the 17th ult., at the close of the weekly prayer-meeting, in the basement of Poplar Grove Church, which was filled to overflowing. The occasion was the presentation, by the Sabbath afternoon Bible Class, of an address to Alex. James, Esq., with twelve volumes, among which were "Stier's Words of the Lord Jesus."

Mr. James had taught this class, in conjunction, first, with Rev. Mr. McGregor,

and more lately with Mr. D. Blackwood, since the departure of J. R. Forman, Esq., from Nova Scotia, and having recently withdrawn that he might organize and teach a similar class at Dartmouth (in which, we are happy to hear, he has met with gratifying success), his former pupils had requested his presence that they might give expression to their feelings of appreciation, gratitude and affection.

The address, which was carefully prepared, was well read by a young lady member of the class, and drew forth an excellent speech from Mr. James in reply, replete with stirring counsels to prosecute the study of the Scriptures, and fit themselves, at an early day, to teach similar classes themselves, and thus all do some work for the best of Masters.

Howard McLean, Esq., on the part of the class generally, and Mr. Hugh McP. Scott, on behalf of Dalhousie students who had attended, in excellent addresses showed the pleasures and advantages of the hour devoted to Biblical study, and their obligations and gratitude to Mr. James and Mr. Blackwood, by whose joint exertions the exercises of the class had proved so instructive and interesting.

WELL DONE!—A number of friends of Rev. Donald Morrison, in St. Peter's and West Bay, Cape Breton, have done honour to themselves by forwarding the handsome gift of \$102.42, through the Treasurer, to our missionary brother and his devoted wife in their affliction. We have no doubt that this timely act of generous sympathy will be welcomed by the grateful recipient as a memento of bygone days of pleasant intercourse, and prove, in a distant land, an "odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Our pages have conveyed intimations of many benefactions and gifts to those who were worthy, but this we regard as *the gift of the season*, and the record of this will, which read with the highest satisfaction, evoke, we trust, the prayers of many for the sick missionary, and of not a few for their considerate friends.

REV. G. M. CLARK.—Rev. G. M. Clark, late of Shelburne, has accepted a call from a congregation in Boston, in connection with the "United Presbyterian Church of America"—a body with whom our Church is on the most friendly relations. Mr. Clark left Shelburne last week, and proceeded this week to Boston, to enter upon his new field of labor. He has left a deeply attached congregation amid the regrets and good wishes of the whole community.—The congregation has arranged for all arrears, and paid up nearly all. Universal regret is felt over Mr. Clark's departure.

He will be missed especially at the bedside of the sick and dying. We learn that the congregation, consisting of 125 families, numbering 673 persons, is left in a good condition. It is a scattered congregation, but loyal to the Church, and liberal in the support of the Church's work. We may add that Mr. Clark's departure is much regretted by his brethren in the ministry, and all who had the pleasure of his friendship and acquaintance. He goes, however, to a sister Church, and his labors will be devoted to a large extent to Nova Scotians. We pray that the blessing of the Head of the Church may follow him wherever he goes.

Rev. J. A. F. SUTHERLAND, late of Little Harbour, has been appointed by the Free Church Colonial Committee to a charge in New Zealand. Mr. Sutherland is shortly to proceed to his new field of labour.

BEDFORD.—The Lord's Supper was celebrated by the Presbyterians at Bedford for the first time on the 17th January.—Rev. John Forrest presided. Eleven members were admitted. Members of other evangelical Churches—Episcopalian, Baptist, and Methodist—sat with them at the Lord's table.

PRESENTS.—Members of the LaHave congregation presented Rev. D. MacMillan with a purse of \$82.—Rev. W. Stuart acknowledges valuable presents from his congregation of West Cape and Brae.—The young men of the Brookfield section of his congregation recently presented Rev. William Ross, P. E. Island, with a purse and a complimentary address. Mr. Ross made an impromptu reply expressing grateful acknowledgements, and the occasion was one of great interest.—Rev. George M. Clark acknowledges with many and heartfelt thanks the receipt, on the eve of his departure from Shelburne for Boston, U. S., of \$20 from young ladies in Locke's Island, and of a gold watch chain from the ladies of Shelburne town, accompanied, in both cases, by expressions of affection, and to be followed with prayers.

PERVERSIONS.—The number of perverts from the Church of England to the Church of Rome is on the increase. The clergy take the lead in this shameful movement. Peseysism, Ritualism, High-Churchism, manifestly can be nothing else than a bridge to Rome.

UNITED PRESBYTERIAN CHURCH.—The United Presbyterians of Scotland are placing their brethren in England in a position to consummate the desired Union with the Presbyterian Church there.—Active efforts are put forth to increase the number of English congregations.—On the

second Sabbath of each month special prayer is offered up in all the Churches for Foreign Missions. Nearly £4,000 are raised for the Famine Fund for North India.

We find it impossible to give any extracts on the subject of Labrador Missions in the present number.

TEMPORARY HOME, FOR FEMALES SEEKING EMPLOYMENT IN HALIFAX.

Within a month a comfortable Home will be provided, at a low rate of boarding, where females of good character can stay while looking round the city for situations. The sooner the object of this institution is known, the better.

It is a Boarding House for women of good character, under Christian management, where the industrious girl will be *safe*, will have access to morning and evening worship, and will have advice in procuring employment, whether as domestic help or in any other line of work.

She is not received as a pauper, but *pays for her board* \$1.50 per week, remains for one day or a week, as suits her convenience, and may return at any time if thrown unexpectedly out of a situation. But it is not an ordinary lodging house, for no such comforts as can here be secured could be provided elsewhere for the same money. The house rent, taxes, fuel, &c., are paid by Christian people in the city, in order that young women of good character coming to the city may have a *safe, cheerful*, well lighted, and well managed Home, under Christian management, at a rate within their means.

It must therefore be observed that all seeking the benefits of this lodging house must bring with them certificates of good character from their minister, or from some person of known character and position; and farther, they must submit to a few general rules, such as are necessary in every well regulated family, including presence moru and even at family prayers, the proper observance of the Lord's day, and be home in good time every evening.

We call the attention of friends in the country to this movement. We ask ministers, so far as they can, to make it known, and to advise young women to call for their certificates in the event of going to the city, and thus an open door will be ready, and a safe refuge for a day or week, during which they may be looking for employment.

Young men seeking situations are now aided by a committee of the Young Men's Christian Association, when they are re-

commended to that active and excellent institution.

The young women from rural congregations in the city, engaged in various industrial employments, are nearly as numerous. And still they will come. We have heard of many instances of their being driven to very unsuitable places—to use no stronger term—by taking the advice of cabmen at the stand. Let those who may come to the city after the middle of March drive to the "Home for Young Women of good character," at the North end of Lockman Street, and all such perilous places will be avoided.

NOTICES, ACKNOWLEDGEMENTS, &c.

CALL FOR MISSIONARIES.

At least two Missionaries are immediately wanted by the Presbyterian Church of the Lower Provinces, one for the New Hebrides, and the other for the Coolies of Trinidad.

The Board of Foreign Missions request Ministers, Preachers and Students to consider carefully this call, and entreat the prayers of all our people that it may not be made in vain.

Letters of enquiry will meet with immediate attention from

P. G. MCGREGOR, Sec'y.

MISSION GOODS.

From Ladies in the Congregation of Rev. John Munro, of Wallace, four rolls of home manufactured Cloth, to be divided between the mission stations of Rev. Messrs. Morrison and McNair. Also, from the Middle Settlement of East River, Pictou, 30 yards pressed home manufactured Cloth for mission purposes, to be forwarded to Rev. Dr. Geddie.

All packages for the mission should be forwarded to Rev. P. G. McGregor, or to the store of C. D. Hunter, Esq., before the first of May, for transmission to the New Hebrides, with invoice and specification of the missionaries for whom it is intended.

The Treasurer acknowledges receipt of the following sums for the month:

HOME MISSIONS.

Lower Londonderry.....	\$83 56
Allan Spencer, L. Londonderry	1 00
	-----\$84 56
Cymro, Cow Bay.....	4 00
Robert Cairns, St. Peter's Road, P.E.I.	0 84
P. P. Q.....	2 00
Kempt.....	3 12½
Mt. Uniacke, per Rev J. McLeod.....	8 00
" " A. Glendinning	4 82½
Gore.....	6 00
Mt. Uniacke, per E. Grant.....	4 24
Shelburne, per Rev G. Clarke:	
Col. by Miss G. McKay, Jordan River.....	\$2 75
Col. by Mrs R. Martin, do....	1 00
" Miss A. Morrison, do. 4 00	
" Miss J. Jones, Ohio... 2 57½	
	----- 10 32½

Goose River Congregation.....	12 00
St. John's Church, Halifax.....	32 00
Middle Stewiacke.....	17 65
Merigomish Congregation.....	14 00
E. F., Maitland.....	1 00
A. Campbell, Esq., Dartmouth.....	4 00

FOREIGN MISSIONS.

Lower Londonderry.....	\$83 56
Allan Spencer, L. Londonderry	1 00
	----- 84 56
Cymro, Cow Bay.....	4 00
Robert Cairns, St. Peter's Road, P.E.I.	0 84
Friends of Rev D. Morrison	
In St. Peter's, C. B.....	\$94 17½
In West Bay, C. B.....	8 25
For special use of Rev D. M.....	102 42½
River John Congregation.....	12 45
P. P. Q.....	2 00
Hon. D. Wark, Richibucto.....	5 00
Donald Nicholson, Long Beech, P.E.I.	0 84
Collected by three young ladies in	
Granville Settlement, P.E.I.....	10 84
Merigomish Congregation.....	20 00
Lower Selmah Missionary Society...	7 08
Ladies of Stillwater, St. Mary's.....	4 00
A. Campbell, Esq., Dartmouth.....	5 00

"DAYSPRING."

Fort Massey Sabbath School, quarter ending December 31st.....	9 92
A. Campbell, Esq., Dartmouth.....	3 00

Harvey, N.B.:

Col. by Mary J. Embleton.....	\$1 49
" Elizabeth Cockburn..	3 40
" Jane Mowitt.....	2 12
" Mary Nesbit.....	0 36
" Isabella Little.....	1 96
" James Kelly.....	2 10
	----- 11 43

Merigomish, per Rev K. J. Grant:

Col. by J. McDonald, Piedmont	\$2 00
" Alexander Iaggard... 3 43½	
" Bella Simpson..... 2 65½	
" Elizabeth Robertson and Nancy Reid..... 3 00	
" Laura and Cassey Paterson..... 6 02	
" Sarah Stewart..... 5 03½	
" Mary Brown..... 4 23	
" Anne Murray and Mary Jane Huggan..... 3 25	
" Maggie and Ettie Henderson..... 2 25	
	----- 31 92½

John Knox Ch. Sab. School, N.G. 6 30

Young people of 2nd Cong. of Maitland and Noel:

James Trahey.....	\$2 00
Everett & Herbert McDougall	1 00
Maria McDougall.....	1 25
James W. Douglas.....	0 50
Clarence White.....	0 62½
John McD. White.....	0 30½
James and Arthur Logan....	1 50
Samuel Bradley.....	0 40
J. Carrie McDougall.....	5 00
Bessie and Eva McDougall...	2 00
Clara Barbrick.....	0 40
Jonathan Douglas.....	1 50

Alexander Douglas	1 26
Eddy Howe	0 50
Edwin Roy	1 35
Charles W. Brown	1 13
Levi Putnam	0 45
Robert S. Currie	1 35
Ruby Douglas	0 45
Annie Putnam	2 08
Anne Monteith	0 50
Lucy Eaton	0 70
Agnes and Alice McDougall ..	1 52½
Mary Ellen Currie	1 06
Jane McDougall	1 71
John McCulloch	1 00
Lucy Smith	0 15
Mary Ellen Cox	5 00
Almira F. Campbell	1 34½
Susan McLellan	0 75
George C. Densmore	0 67
Kate Campbell	0 62½
Thomas T. Thompson	1 00
John O'Brien	2 25
Fulton O'Brien	2 00
Edward Sterling	1 00
William P. O'Brien	1 01½
Charles E. Rines	0 87½
Adeline Church	1 60
Mrs H. Grant	0 62½
Mrs J. Roy	1 50
Mrs F. Frieze	1 50
D. F.	1 00

54 48

EDUCATION.

Lower Londonderry	55 70
Merigomish Congregation	15 00
A. Campbell, Esq., Dartmouth ..	4 00

SUPPLEMENTARY FUND.

West River, P. E. Island	13 58
Cavendish, "	\$19 37
New Glasgow, "	7 92

27 29

Robert Cairns, St. Peter's Road, P.E.I.	0 84
St. James, N.B.	7 00
Shelburne:	

Col by Mrs R. Martin, Jordan River	\$1 00
Col. by Miss J. Jones, Ohio	2 12

3 12

St. John's Church, Halifax	24 00
Merigomish	14 00
A. Campbell, Esq., Dartmouth	4 00

ACADIA MISSION.

P. P. Q.	1 50
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CHINQUY MISSION.

Lower Londonderry	18 64
Shelburne	3 00

The Treasurer of the Presbyterian Ministers' Widows' and Orphans' Fund acknowledges receipt of the following sums from 4th September to date:

1 year's interest on \$400	\$24 00
6 months interest on \$800	24 00
Dividend on 25 shares Bank N. G. stock	18 00
12 months interest on \$600	36 00
do. on do.	36 00
do. on \$1000.	60 00
do. on \$500.	30 00
Rev Abram McIntosh	27 00

Rev Neil McKay, St. John, N.B.	20 00
Bedeque Congregation, per Rev P. G. McGregor	1 70
Rev K. McKenzie	22 25
2 Coupons on Provincial Debentures ..	30 00
Rev D. McNeill	17 00
12 months interest on \$400	24 00
Rev W. McCulloch, D.D.	23 26
Howard Archibald, Preacher	1 00
Rev John McKinnon	20 00

\$414 31

HOWARD PRIMROSE,
Treasurer P. M. W. and O. F.

PICTOR, JANUARY 30, 1869.

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

Rev R. S. Patterson, Bedeque, P.E.I.	\$14 00
Rev A. Donald, Hammond, N.B.	7 50
Rev H. Crawford, St. Peter's, P.E.I.	5 00
Mr Hiram Smith, Newport	5 00
Rev James Fraser, Bouldarderie, C.B.	3 50
Mr Andrew Johnson, Truro	1 00
Mr Henry Archibald, Greenfield ..	5 00
Mr Alexander Cramminger, Melrose.	5 00
Mr Joseph Peppard, Great Village ..	5 00
Rev John Cameron, Elmsdale	13 50
Mr Wm. Buchanan, Sydney, C.B.	13 00
Mr Samuel McDonald, Leitch's Creek	3 50
Rev D. McMillan, LaHave	7 00
Rev K. McKenzie, Bouldeck, C.B.	2 50
Rev A. P. Miller, Merigomish	5 00
Rev M. Stewart, Whycocomah	7 00
Hon. S. Creelman, Stewiacke	1 00
Rev Dr Smith, Stewiacke	0 60
James A. Scott, Esq., Gore, Hants. .	2 00
R. Trotter, Esq., Antigonish	2 00
Mr James N. Crow, Truro	1 00
Mr Malcolm, Kempt	2 50
Rev J. Hogg, Cornwallis	0 50
Rev A. Donald, Hammond, N.B.	2 50
Miss McIntosh, Shelburne	5 00
Rev. J. Fowler, Bass River	7 50
Rev. W. Duff, Lunenburg	8 50
Rev. J. F. Forbes, Up. South River ..	2 50
Rev. J. McKinnon, Hopewell	20 00
Mr. W. J. D. Lobban, Chatham, N.B.	4 00
Rev. Jas. Gray, Fingerboard, N. B. .	10 00
Mr. McQuin, Gay's River	7 00
Mr. Thos. Cavanagh, New Glasgow.	25 00
Halifax	16 60

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.