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THE

Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

APRIL, 1866.

OUR CHURCH ENTERPRISES.

The Ministers' Widows and Orphans' Fund, commenced nearly two years ago, is not yet on a satisfactory, self-sustaining basis. Far from it. More than another thousand pounds is the least with which the church should rest satisfied as a basis for the Fund. Five thousand pounds would be a reasonable and adequate sum, but that is evidently not to be looked for. The collecting drags a good deal. Cheering news reach us from the Presbytery of Truro where the Rev. Mr. Wylie has presented the claims of the Fund in a manner that has secured a most pleasing response. The city of Halifax, and several of the congregations in connection with the Presbytery outside of the city have done well. But much more than half the Presbytery remains to be canvassed. Pictou town, New Glasgow, Antigonish, and many other sections of the Pictou Presbytery have also done something. We have also seen handsome acknowledgments from Prince Edward Island. But a great deal yet remains to be accomplished. Many of our largest congregations appear never to have had an opportunity of contributing to the fund.

But there is another FUND of the church still more important, perhaps, than that for the Widows and Orphans, which is still several thousand dollars short of what it should be. We refer to the Educational Fund. The current income from our funds falls far short of the current outlay. The difference has to be made up by an-

nual congregational collections or by individual donations. We are sorry to add that, not seldom, both collections and donations and every source of income fall short of the expenditure; and then there is no alternative but to draw upon the capital funds of the church. We need not say how extremely unsatisfactory this is to all who take an interest in the prosperity of the church, and the permanence of her arrangements for the training of the ministry. Its evil consequences are obvious at a glance. We refer to it now in order to remind ministers, elders, and all our people of the necessity of liberal collections EVERY YEAR for Education.

It is likely also that members of our church may from time to time feel it their duty to dispose of their property in view of death and eternity. They may be at a loss as to what object in connection with the church stands most in need of help. Money is sometimes sent out of the country for religious and benevolent purposes which might perhaps be still more advantageously expended nearer home. We do not presume to dictate; but we may be permitted to say that the EDUCATIONAL FUND and the WIDOWS' FUND are emphatically objects which the wealthy may very appropriately bear in mind when they are moved to make donations, or when they make their wills.

Other work presses very urgently on the attention of the church. Not a week in all the year passes without our own attention being forcibly called to the necessity for a "Church Erection Fund"—some

systematic, brotherly, liberal arrangement by which the strong might help the weak, and the weak in their turn those who are weaker still. Churches are now in course of erection, or else very much required, in about twenty-five different stations and congregations of our Synod. Now all of us would cheerfully give a little towards the erection of the twenty-five. A very few pence from every member of all our churches would be of most material service. At present some are helped and some left forlorn to themselves. Should the minister happen to be a "valiant beggar," all will go smoothly enough. But to some ministers it would be martyrdom to be sent off on a begging expedition.

It is not well for a church any more than for an individual to have "too many irons in the fire." We must not undertake many new schemes or enterprises till some of the old ones are placed in a satisfactory position. But we believe that a "Church Erection Fund" will soon attract the earnest attention of the Synod.

The subject of Female Education has been mooted again and again. The Presbytery of Prince Edward Island is at present attempting to grapple with it for the Protestant community there. Something should be done in Nova Scotia; and it is more than likely that next Synod will be called upon to take some action in the matter. In the mean time let it be carefully thought over by our ministers and elders, and by the intelligent fathers and mothers in the church. Our church cannot without most serious detriment neglect making provision for the higher education of young ladies.

Our Foreign Mission enterprise as at present conducted will require an annual outlay of say \$4000.

Our Home Mission work requires **NOT LESS** than the Foreign Mission; and it would be better of a great deal more.

Our Educational operations require collections and donations to the amount of nearly \$1600.

The next meeting of Synod will be held in St. John. The expenses connected with it will necessarily be much greater than if the meeting were held here or at Pictou or

Truro. The collections for the Synod Fund should not fall short of £200.

After all, the sums we have named are not very formidable. There are members of our church whose annual income is many times larger than the whole amount! Let us not therefore be discouraged by the many claims and calls upon us. Let us hear Christ speaking through them all; and what we give, let us give it to HIM: for though He was rich yet for our sakes He became poor that we through His poverty might be made rich.

A living Church must be a working, a giving, an enterprising Church. If we rest on our laurels we shall fall a prey to the enemy. Strifes and feuds and divisions will creep in among us, and we shall become a hissing and a bye-word to the world and a stumbling-block in the way of Christ's people. Pray that God may give us work to do for Himself and grace to do it!

THE COLLEGE.

We are happy to announce that *ten* students will finish their Theological curriculum this month. This, if we remember rightly, is the largest number with which the church has yet been favored in any one year. This is a much needed reinforcement—most welcome, most providential. At home and abroad, the cry is for more laborers. New stations are multiplying; new congregations are being formed. The ten young men who will enter the field as probationers and home missionaries this summer will speedily be "absorbed." The Presbytery of Halifax alone could well employ five of them. New Brunswick would not be supplied if the whole ten were at once settled there. Cape Breton needs, we will not venture to say how many.

It is to be regretted that for the next two years we cannot expect so large a supply of young preachers from the College. There are this winter only two students of the second year. This number will be increased it is probable by the attendance of a few who are necessarily absent this winter.

There is no good reason, however, why our College should not turn out from eight

to ten every spring. The church needs as many as this. There is no fear of want of room and work, for the "field is the world." Ministers would do well to encourage pious and talented young men in their congregations to devote themselves to the work of the ministry. Gaelic students especially are greatly needed. The need of able and faithful ministers was never greater in these provinces than now. For such ministers we must look to God alone; but it is ours to pray and to use the means. Our College is here ready; our Professors are here; the Lord is everywhere to hear and answer the prayers and bless the efforts of the Church; but where are our young men? Some have come bravely forward and are preparing to fill the gap; but we need more—more—more.

Our Home Missions, our Foreign Missions, all our operations as a Church depend for their prosperity, under God, on our Educational efforts. Let the College languish, let our students decrease in number or deteriorate in quality and the effect on the church cannot fail to be disastrous.

The world is to be converted through "the scolishness of preaching." This is God's plan, and we must accommodate ourselves to it in order to have the honor of being fellow-workers with Him. Preachers of the right stamp are sent forth by God.—The true training comes from Him, and He will give it in answer to the prayer of the church. In the words of a contemporary,—“Considerable discussion has taken place on the nature and extent of human instrumentality in supplying ministers for the Church. Whatever difference of opinion may exist in regard to other means, all must admit the lawfulness and necessity of prayer. The injunction “Pray ye the Lord of the harvest,” &c., is one of the plainest and most positive in the scriptures. The late Dr. Alexander remarks:—“In some cases it cannot be certain that what we ask is agreeable to the will of God; but here all room for doubt is removed. It is not often that Christ in exhorting his disciples to the duty of prayer, informed them particularly what to pray for; but in this case He puts words, as it were, into their mouths.

It cannot be that he would omit to answer a prayer thus expressly dictated by himself.”

The Church needs to be reminded that prayer for the increase of the ministry ought to be *fervent*, for interests of the greatest magnitude are involved; *general*, or from all hearts, because the injunction is upon all and all have obligations; *persevering*, for the blessing depends upon pleading till the answer comes; *faithful*, or accompanied by appropriate action, for prayer shows its sincerity by its works; *everywhere*, in private, in the family, at the prayer meeting, in the church, for the object must be kept in view at all the places of prayer.”

SABBATH SCHOOLS.

The Statistics of the Church show plainly that we should have a large increase in the number of our Sabbath Schools and in the attendance upon them. A good Sabbath School is a great blessing in any congregation, in any district of the country. Those who have to act as teachers are led to study the Word of God with regularity and diligence. They learn to love the children committed to their care, and they often follow their pupils with friendly care and with prayer for years after they leave the school. Teachers also learn to love each other. Something of a family feeling springs up between all who are in regular attendance and who pray and sing and learn together. Few things are more delightful than the love of children for their teachers and of teachers for the children.

The Sabbath School should on no account be made a pretence for neglecting home instruction. The father and mother cannot without sin delegate their own work to any other person, be he minister or teacher. The Sabbath School teacher can never stand in the parent's place; and it is not intended that he should. We require the combined influence of parents, teachers, elders and ministers.

Almost any man or woman of ordinary education can become a good Sabbath School Teacher. Love the children; be patient with them; deal faithfully with them. Love your lesson. Study it dili-

gently, patiently and prayerfully. Go to work in the strength of God, and success is certain. If you are invited by the minister to undertake the work do not shirk it. Grapple manfully with duty, and it will soon become most delightful to you. We have never yet known any one express regret for the time he had spent in Sabbath School either as teacher or pupil. The testimony of our own experience is that in the work of teaching we have spent the happiest hours of our life. You cannot teach well all at once; but you will find the work easier and more delightful every succeeding week.

The Presbyterian Church owes it to the rising generation to bring them up in the "nurture and admonition of the Lord." It is thus that our youth will be kept from falling into one or other of the manifold errors and heresies of the age. Fill their heads with sound doctrine and their hearts with Christ's love, and then they cannot fail to be victors in life's great battle. As Presbyterians, we should teach our youth the scripture authority for our church order and the doctrines which we believe. These things are important and not to be neglected. But the chief end of Sabbath School teaching is to bring the children to the loving arms of Him who said—"Suffer the little children and forbid them not, for of such is the Kingdom of Heaven."

It is unspeakable cruelty to those who are within reach of our influence to leave them in ignorance of the blessed Saviour. Teacher! have you done, are you doing, all you can to save souls?

We should be ever careful what sort of books we place in the hands of children. Much of the so-called Sabbath School literature of the day is unmitigated trash far worse than useless. Let the Library however small be well selected. Do not be so anxious to get many books, as to be certain that those you have are of the right sort. There are books that are too dear at any price, and your best plan is to have nothing to do with them. But good books are abundant and reasonably cheap, and there is all the less excuse for patronizing bad ones.

THE MINISTER'S WORK.

The following extract is from a sermon on Isaiah lii. 17, by Rev. JAMES WATSON, New Annan. The sermon was published at the request of the Presbytery of Tatumagouche:—

"*Preaching is the grand work of the minister of the gospel.* In the text, it is again and again referred to. He brings good tidings—publishes peace—brings good tidings of good—publishes salvation—and says unto Zion or the church, Thy God—thy King—King Jesus—reigneth. What are all these, but so many different modes of saying, he preaches the gospel? How like are these phrases to the language in which the gospel was announced by the angel to the shepherds: "Behold I bring you good tidings of great joy which shall be to you and to all people." The one communication seems to be a transcript, or rather an echo of the other. But to place this beyond all doubt, Paul uses the very phraseology which we use. How does he quote the text; is it not thus: "How beautiful are the feet of them that *preach the gospel!*"—Paul, then, considers the whole passage as referring to the preaching of the gospel, and so do we.

Now, we have said that preaching is the *grand work* of the faithful gospel minister; and on this ground we wish to take a high and firm stand. We wish to say, it is the most useful and most important work of a minister. We wish to say that every other work, no matter what it may be, must give place to this. We wish to affirm and maintain, this is the strong light in which it is presented to us in scripture; and this is the doctrine taught us by Christ and his apostles. We know that some hold out that visiting from house to house, and particularly visiting the sick, attending funerals and similar duties, will do more good than studying out sermons. We know that others assert, prayer-meetings are of greater utility than preaching the gospel; and that, come of his sermons what may, the faithful minister must not forget the prayer-meeting. We know that others still, attribute a like efficacy to Sabbath schools, Bible classes, and the general instruction of the young. Most certainly we admit, that all these are important duties and institutions; we acknowledge that they are excellent,—and if you will—necessary, means for drawing out men to hear the gospel preached. In this light, we say, let them have all praise, all honor, and all attention given them. But if any man put these in the room of preaching; if any man affirm that these are more efficacious to the saving of souls than preaching; if any man assert that they are of greater use in the church than preaching;

then we hold that man is not teaching "the truth as it is in Jesus." He is running headlong against the scriptures; he is preferring his own wisdom to the wisdom of God; he is exalting his work above that work which God himself has pronounced to be the most important for sanctifying as well as saving souls.

The scriptures clearly support this view of preaching. The passages which might be made to bear on this subject, are numerous. In particular, four are commonly quoted. These are—1 Cor. i. 21, "For it hath pleased God, by the foolishness of preaching, to save them that believe."—Ephes. iii. 8, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." Titus i. 3, "God hath in due time manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour." And 1 Cor. i. 17, "For Christ sent me, not to baptize, but to preach the gospel." These are the four passages commonly quoted to support and prove the pre-eminence of preaching as a gospel ordinance; and with a little illustration, they might be shown to be quite conclusive and satisfactory. But it is not on particular passages that we rest our belief, it is upon the tenor of the whole New Testament Scriptures. Everywhere preaching is held up as the great and appointed instrument by which men are to be converted and saved. Observe in the history of Christ, how often it is particularly noticed that he preached to the people. Especially is this to be remarked in the case of the Apostle Paul. In his journeyings, he went from city to city and from province to province, and as he went, he preached again and again, and again. One would almost imagine that preaching was the very atmosphere in which he lived and moved. He went to Antioch and he preached there; he went to Cyprus, and in all probability he preached there; he went to Antioch in Pisidia, and he preached there; he went to Iconium, and he preached there; he went to Lystra, and he preached there; he went to Derbe, and he preached there; and he went to Corinth, Ephesus, Philippi, Colosse, Thessalonica, Macedonia, and Rome; in all these places he preached, and in some of them almost never ceased to preach. Except in one instance, no mention is made of his visiting from house, attending prayer-meetings, or speechifying at public secular assemblies. At the same time, we have no idea that Paul neglected these duties, so far as he considered them duties. But mark it well; his preaching is never forgot; it is regularly and duly chronicled; and chronicled in such a way as to occupy the foreground in the historical record. Are we

wrong, then, in coming to the conclusion, that, according to the scriptures, preaching is the grand and most important work of the faithful gospel minister?

If, then, it be a work so important and so pre-eminent, ministers must see to it, that they give it a proportionate and important attention. The Sabbath sermon must be uppermost in their thoughts. Its preparation must not be driven into a corner of the week; to some extent it must cover the whole week. When they read the newspapers or magazines of the day, they must ask,—What can I gather from this for the Sabbath sermon? When they read history, biography, or philosophy, they must repeat the same question—What can I learn here for the Sabbath sermon? When they go into company and engage in conversation, again retiring to their homes, they must put the same interrogation—What can I pick out of this for the Sabbath sermon? When they visit among their people, and particularly when they visit the sick and dying, they must subject themselves to the same cross-examination—From the remarks and conversation of these healthy ones, and from the pains and sighs and groans of these sick and dying ones, what can I extract or draw out for the Sabbath sermon? The sermon, the Sabbath sermon, is the grand work of the faithful gospel minister. He must spare no pains, neglect no effort, overlook no means, to make it the very best he can produce;—the best in style, the best in matter, the best in manner, and the best in efficiency. Souls are to be saved, and God has appointed sermons as the means by which they are to be saved. "For it pleased God, by the foolishness of preaching, to save them that believe."

There is a tendency in the present day to overlook this importance of the Sabbath sermon. In many cases the platform, or something akin, seems to usurp its place. Ministers are called upon to take a part in almost everything of a public nature. If a prayer-meeting be held, he is expected to be there; if a funeral take place, he must be there; if a missionary-meeting be held he is looked for there; if a soiree be got up in the neighborhood, without doubt his presence is calculated upon there; and if there be a meeting of a young men's Christian association, or a Temperance society, for decency's sake, and as an example to others, he should be there; and on all these occasions, as a matter of course, he is the one to counsel, and direct, and speak, and lecture, and speechify, and pray. All this while, like an under-current, quickly and almost imperceptibly, his ordinary congregational duties are going on; his visiting from house to house, visiting the sick and other ministerial offices. Now, to all this we do not object, provided it can be done

without infringing on the time of preparation for the pulpit. We do not object to all this, with such a proviso; on the contrary we say it is very right, and very proper, and very useful. But on the other hand, if it do throw any obstruction in the way of preparation for the pulpit, then we protest, earnestly protest against it.— We would say to our brethren in the ministry, “give place to such temptations, no, not for an hour. Stand up like men and vindicate the dignity and necessity and importance of your work. Magnify your office. Remember, O we beseech you, remember, it is God who, through his apostle says: “Preach the gospel; and be instant in season and out of season.”

REVIVAL OF RELIGION.

We learn with great delight that there is at present in the United States a widespread revival of religion. Prayer meetings have greatly increased in number, and the attendance on them is unusually large. Faithful churches are reaping an abundant and joyful harvest. Wickedness indeed prevails too, to a fearful extent. Drunkenness, profanity, Sabbath-breaking have become clamant national evils. Our contemporary, the *Record* of the old School Presbyterian Church, relates that after the Revolutionary war, in a town upon the Hudson River the enemies of the gospel of Jesus Christ formed a “Druidical Society,” at one of whose meetings they burned the Bible, baptized a cat, and administered the sacrament of the Lord’s Supper to a dog. But these wretches generally were brought to some horrible end. So, since the late war began, a body of infidel Germans founded a town called New Ulm, far up on the head waters of the Minnesota River, where they vowed no Christian minister should ever lodge over a night. One Sabbath day they paraded through their streets an effigy of the Saviour, and burned it with revilings, upon a neighbouring hill. But within two weeks from that day the savage Sioux massacre suddenly burst out in that very neighbourhood, and many of the people of the region were slain, some after having been tortured with Indian barbarity. A Society of German “Turners” in Rochester, New York, a few weeks ago advertised an administration of the Lord’s

Supper as a burlesque performance. It was prevented very properly by the police.

The churches of Christ, however, are not less active than the emissaries of Satan, and the revival advances. Shall our churches share in the blessing? Is our “fleece” to be dry? Do not we need above all things a genuine revival of true religion?

The “means of a revival” are thus noted by that eminently judicious christian, one of the wisest and ablest ministers of the gospel, JONATHAN EDWARDS:—

“There must be a removal of stumbling blocks. There must be a confession of faults. There is hardly any duty more contrary to our corrupt dispositions, and mortifying to the pride of man: but it must be done.

“Again, at such a time as this, God especially calls his people to the exercise of *meeekness and forbearance*. If there be glorious prosperity to the Church of God approaching, those that are most *meeek* will have the largest share in it; for when *Christ rides forth in his glory and majesty* it is ‘because of truth and meeekness and righteousness.’ And it is the meeek that shall increase their joy in their Lord. ‘The meeek shall inherit the earth.’

“There is peculiarly requisite in God’s people the exercise of great patience in *waiting on God under any special difficulties and disadvantages*. The beginning of a revival of religion will naturally and necessarily be attended with difficulties of this nature, by reason of what remains of the old disease of a general corruption of the visible Church.

“It concerns *every one* in the first place to *look into his own heart*, and see to it that he be a partaker of the benefits of the work himself, and that it be promoted *in his own soul*.

“Especially we that are *ministers* need a double portion of the spirit of God at such a time as this; we have need to be as full of light as a glass held out in the sun; and with respect to love and zeal to be like angels that are a flame of fire. Ministers ought to be much in secret prayer and fasting; and also much in prayer and fasting *one with another*.

“There is, perhaps, no way *christians* can do so much to promote the work of God, and advance the kingdom of God, as by *fervent prayer*. There is a time spoken of wherein God will remarkably and wonderfully appear for the deliverance of his Church from all his enemies, and when he will *avenge his own elect*; and Christ reveals that this will be in answer to their incessant prayers, *crying day and night*, Luke xviii.”

"Two things very essential to greatly advance the kingdom of Christ are zeal and resolution.

"Great things might be done by *liberal contributions* for the support and propagation of religion; by *supporting preachers* eminently qualified by gifts and grace in more destitute parts of the country; by *bringing forward young men of promising abilities, and whose hearts are full of love to Christ, for the ministry*; and by *distributing books* that are remarkably fitted to promote vital religion, or bearing the expense of sending such books into various parts of the land to be sold."

Let those who love our Zion give our Lord no rest till he visits us in mercy. He is waiting to be gracious: are we willing to receive his grace?

GERMAN INFIDELITY.

The Infidels of Germany occupy nearly the same ground as that from which English Infidelity was beaten in the eighteenth century. When civil liberty is lost men often avenge themselves by religious license. Thus it was in England: thus it is to-day in France and Germany. These countries are nearly two hundred years behind England so far as political life is concerned. Religious speculation is generally very materially affected by the civil institutions of a country. The speculations, the theories, the heresies that prevailed in England in the 17th and 18th centuries, are now prevailing in Germany. England nobly outgrew its infidelity; and so most assuredly will Germany and France outgrow theirs. The movement has already commenced, as is proved by the following interesting fact: The University of Tubingen in Germany became famous as the centre of a destructive school of criticism—the scene of the labours of such "divines" as Straus and Baur. It was here that Baur won for himself a very extensive reputation as a critic. He undertook to show, like Straus, that Christianity was chiefly a myth—a *growth* of the third century, (as Principal Tulloch would say.) Baur's influence was for several years very great, and his views were greedily swallowed not merely in Germany but by the wonderfully enlightened reviewers that write for the *Westminster*. Now,

however, his "school" has utterly collapsed. Dr. Beck, an evangelical Professor in the same school, is in the ascendant. The students have become decidedly "evangelical;" and the University as a whole has changed its attitude towards the Christian faith.

PRESBYTERY IN BRAZIL.

In our last we noted that Presbyteries have been duly organized in China, and in India. We have now to add that the first Presbytery was organized in the vast empire of Brazil on the 16th December last, in connection with the Old School Presbyterian Church of the United States. It is called the "Presbytery of Rio de Janeiro."

"On the next day the Presbytery ordained to the full work of the ministry Sr. Concicao, the ex-priest who has been associated with the missionaries for some time, and for whom they have led to form a high opinion and esteem. He is regarded as a most valuable laborer in the missionary work."

Thus we find that our Presbyterian system is suited to every clime and country and to every state of society. It combines liberty with discipline and order; it rejects all claims of "lordship" over God's heritage; and in its view a' believers are kings and priests unto God. It affords ample scope for doing good if people were eager to avail themselves of the privilege. We must rejoice and give God thanks when we find our church order extending to the ends of the earth.

Home Mission.

A native Presbyterian Church in China recently made a collection of \$39 for Home Mission work in the United States. It is thus that Christian beneficence acts and re-acts. The congregations which we help to form and sanction will in due time help others. Good deeds never die. Their influence extends in an ever-widening circle to which we can assign no limit.

The Catechism.

Parents should not fail to teach their children the Shorter Catechism. As a compend of divine truth it is unequalled

Children may find it hard to understand, but a thoughtful parent can, with diligence, make almost any of the "questions" intelligible. But even if the child cannot understand the doctrines he should commit the words to memory. They may lodge a long time in his mind as dry formulæ; but it is impossible to tell when they may flash into significance, and become most luminous and powerful. There are other catechisms in use, very good in their place,—such as Mother's Catechism, Brown's, &c., but none of these should be allowed to supersede the Shorter Catechism. Hymns are learnt more easily, but they are no adequate substitute. Should parents neglect their duty to their children in relation to the Shorter Catechism, Sabbath School teachers, ministers and elders should take a double interest in the work. The Catechism should be an important portion of every day's lesson in the Sabbath School. Teachers would do well to study such works as Fisher, and Patterson on the Catechism, and thus prepare themselves to interest their pupils in the truths which they are required to commit to memory.

MISSIONARY MUSIC.

[Our young friends who are engaged in the good work of collecting or giving money for missionary objects might do well to commit the following verses to memory.]

- 1 Have you ever brought a penny to the missionary box?
A penny which you might have spent like other little folks?
And when it falls among the rest, have you ever heard a ring
Like a pleasant song of welcome, which the other pennies sing?
- 2 This is missionary music, and it has a pleasant sound,
For pennies make a shilling, and shillings make a pound;
And many pounds together, the gospel news will send
Which tell the distant heathen that the Saviour is their friend.
- 3 And oh! what joyous music is the missionary song.
When it seems to come from every heart, and sounds from every tongue,
When happy Christian little ones all sing with one accord
Of the time when realms of darkness shall be kingdoms of the Lord.
- 4 But sweeter music far than all, which Jesus loves to hear,
Are children's voices when they breathe a missionary prayer:
When they bring the heart petition to the great Redeemer's throne,
That he will choose the heathen out and take them for his own.
- 5 This is the music Jesus taught when he was here below:
This is the music Jesus loves to hear in glory now:
And many a one from distant lands will reach his heavenly home,
In answer to the children's prayer, "O Lord, thy kingdom come!"
- 6 Then, missionary children, let this music never cease:
Work on, work on in earnest 'or the Lord, the Prince of Peace;
There is praying work and paying work for every heart and hand,
Till the missionary chorus shall go forth through all the land

Home Mission Work.

REPORT OF LABRADOR MISSION.

BY REV. D. SUTHERLAND.

June 14th, 1865.—Took passage at Halifax in schr. *Brilliant Star*, Capt. Simeon Smith of Port Medway. On Friday, noon, we touched at McNair's Cove to take in water. I went ashore in company with the captain and crew. In Halifax, and here again, scenes came under my observation that impressed me powerfully with the thought that, while we feel it our duty to send forth missionaries to Labrador and the foreign field strictly so called, there is too little attention devoted to the home field. In both places referred to, horrid and un-mixed profaneness and blasphemies assailed my ears. The ruder class of landsmen, as well as seamen, are chargeable, to an alarming extent, with these sins. They seem to be possessed with a strange grammar and rhetoric of blasphemy against the Author of their being, in which satan takes delight to instruct them. When these people mean to say that such a thing is good or bad, or any other quality is meant to be expressed, or any degree of comparison, the word used is not the one suited to the idea, but one which carries with it a rude curse or oath.

Sabbath, June 18th.—We were off Cape North, and in sight of the mountains in the morning. On morning and evening, notice being given by ringing the bell, we had regular services. The remainder of the time was spent in useful conversation, and in reading the bible, tracts, and religious papers. In the evening, before sunset, the sea, for miles on every hand, seemed to be alive with dolphins. The men seemed disposed to spear some, as the opportunity was so favourable, but the captain and I prevented. The more experienced part of the crew looked upon this shoal of playful dolphins as a sure indication of an approaching storm.

Monday, June 19th.—To-day, in the evening, we reached the coast of Labrador, off Wapitigan. On approaching the coast we experienced a sudden change. All the way from Halifax to Labrador the wind was fair and mild, the sea smooth and the passage speedy. An open boat might have performed the voyage with safety. But as soon as we got fairly under the inhospitable sky of Labrador, the northern wind, veering to the north-east, struck us, in certain fulfilment of the indications of the previous day. Cold and shivering under the driving snow, we found it necessary to button on our overcoats, and hap up as best we could.—As the wind was ahead it was impossible to make the harbour. We had, accordingly, to stand out to sea for the night,—watch called, helm set, and under reefs.

Tuesday, June 20th.—We entered the harbour in the morning. Captain Smith would not accept pay for my passage.—With himself and his crew I was very much pleased, and to them the thanks of the Board are due. I visited vessels in Wapitigan Harbour.

The first view to be obtained of the Labrador coast at this part is striking and impressive. The outline of the land, as seen from the sea, may be compared to the upturned teeth of a rust-worn saw. As the observer's eye obtains a nearer view of the country in the rear, the nature of the view changes. The mountains divide and separate. The rocks along the shore-line and on the heights are quite bare. In all other

parts they are covered with turf, which retains the moisture the whole year round.—These hoary hills, corrugated and rifted, spread out to view, breaking and unfolding, and rising higher and higher to the rear. Often we have islands innumerable, with countless lakes, pools, bays, coves, inlets and creeks. At the time of my visit there was scarcely a sign of verdure—it is all a waste. Here there is no soil.

Wednesday, June 30th.—Took passage aboard the *Cordelia* of New Dublin, Capt. Llewelling, and arrived at Baie de Mouton. Here and in Tobacherie Bay I remained two Sabbaths. Preached the first Sabbath in Baie de Mouton on board a vessel, in the morning, and went to Tobacherie Bay in the evening. Here I put up in Mr. Robertson's house. The people in this locality are chiefly French and English. In religion they are Roman Catholics, with the exception of a few Episcopaltians. The latter creed is dying out pretty much, by the evil effect of intermarriage. Mr. R.'s father came from the Orkney Islands, Scotland, and spoke Gaelic.

On my return to Baie de Mouton, I visited the only resident family in the place. I gave them some French tracts, and after some conversation, and reading and prayer, I left. Others came to see me on board and ask for medicine and tracts. I found the French exceedingly polite.

On the first Sabbath they were for the most part, Protestant crews that were in the harbour. There was one vessel there from Green Bay, Newfoundland, which had Catholics aboard. The first thing that came under my observation on Sabbath morning on looking toward the vessel, was an Irishman on deck picking a sea fowl, which he had killed early, I suppose. Another of the same crew I observed splitting wood, and another rolling something on the shore. Seeing our order at worship and hearing our psalms, they were awe-struck at the example thus given, and for the remainder of the holy day none of them were to be seen on deck.

The *Cordelia* having taken her departure I exchanged for the Life Boat, of Port Medway, Capt. Foster. The second Sab-

bath there were seventeen vessels in the harbor. These were, for the most part, from the Magdalen Islands. There were four Protestant vessels among the number. The usual signal being given, by lowering the flag to half-mast, their crews assembled on board the *Life Boat*. As the day was fine and warm, we assembled together on deck under an awning made of sails. Here we were the professing children of our heavenly King, Episcopalians, Wesleyans, Baptists, and Presbyterians, agreeing in perfect harmony. The attention was good, the singing strong and full. At prayer each one stood or knelt, as he felt disposed. I noticed that during the time that the service lasted we were subjects of gaze to the French. I observed that there was no fishing done this day, but there was the splitting of wood, the mending of sails, singing of songs, hunting on the hills, &c. We were engaged a great part of the day in singing hymns, and in religious exercises, which, I hope, were blessed.

Friday, July 7th.—I feel exceedingly harassed about proceeding farther; and as the fish is plenty, and none stirring away, the fishermen tell me there is no likelihood of my getting farther, and that the probability is, I will have to return to Nova Scotia without accomplishing my object. What would be thus to others weal, would be to my woe, and I feared for the loss of souls more than anything else. Yet, I could pray, and relying on the Divine Providence and care, I could say:

"My father knows what's fit and best,
And wisdom guides his love:
To his appointment I submit,
And every choice approve."

Last summer the Romanists here, and over the whole coast of Labrador, gave a day's fishing to the priests, and it proved to be the best day's fishing of the whole season. The thought that suggested itself to me, in connection with the large number of Magdalen vessels in the harbour, was, that surely the time has come for sending a French Missionary among these at their homes, where they can best be reached—The Rev. Mr. Chiniquy, if applied to, would, no doubt, be able to supply a suitable person for the work.

My prayer is heard—for as it is concluded that the bait and fish have slackened, sail is hoisted, and wind and waves favouring us, we get to St. Augustine by six o'clock in the evening. I was immediately put ashore, and directed to Mr. Kennedy's, the only house in the place, where I was kindly welcomed to remain.

While in St. Augustine I preached in Mr. K.'s house every Sabbath; and gave what work of a religious kind I could aboard the vessels, which, in all were four-

teen in number. Mr. Waynright is the Church of England missionary settled in these parts. His mission house is at the mouth of St. Augustine river; he is well spoken of as a skillful physician as well as a useful missionary. By invitation from His Honor Capt. Fortin, I went on board of the Canada Coast Guard *La Canadienne*.

Saturday, July 22nd.—By the kindness of Mr. Crooks of Liverpool, and Mr. K.'s son, I was sent in a boat to Cheatica, eleven miles distance. Here there were a few families in very poor circumstances. I brake to them the word of life, and gave a little money for the relief of the body.—Got passage in a boat belonging to the Messrs. Buckle of Tobacherie Bay to Old-Fort-Island. Here I preached for the Rev. Mr. Butler, of the Canada Foreign Mission Station, on the afternoon of the Lord's day. In the evening I held religious exercise in Mr. Reid's house, for the benefit of his sick son.

On Old-Fort-Island is a school-house and church, in connection with the mission on Carriboo Island, which is the centre of the mission. Miss McFarlane, one of the female associates on the mission, taught school on Old-Fort-Island during a few months in summer. I could not but admire this lady's conduct in the Sabbath school. The scholars were taught to sing beautiful hymns from Bateman's, and other collections. Besides the lesson in scripture and catechetical exercises, she read practical little lessons to them from tinted leaf, and then distributed tracts and religious papers. This out-station was well chosen, and provided with a neat library and limited provision for scholars. I felt encouraged by the friendly manner in which the missionaries and other christian friends greeted me in this place. How fragrant the communion of saints!

Monday, July 24th.—Went with Mr. B. and Miss M. in their missionary barge, "The good tidings" to their home in Salmon Bay. Pa-sed Bon Esperance on our right, and Jo'm Naughty and Esquimaux Islands on our left. On some time long ago, tradition has it, that the latter of these islands was the battle ground of a hotly contested quarrel between the Esquimaux and the mountaineer Indians. Occasionally the bleached bones of the slain are still picked up out of the turf, that sparingly covers the granitic rock. It would appear that this island was the understood boundary between the two tribes according to ancient treaty. The infringement of this treaty by the mountaineer tribe was the *casus belli*. The war terminated in favor of the aggressors, and the mountaineers accordingly now claim the undisputed right and liberty to travel and hunt wherever their inclination leads them. Still, it is

said, the memory of old feuds rankles in the minds of both parties, to the extent that, when sections of the tribes and families meet on the mountains they can scarcely avoid a fresh war. The mountaineers are tall and raw-boned. In general the men are a few inches over six feet in stature. The Esquimaux are seldom taller than five feet eight, but they are well formed, stout and strong. The mountaineers are manly, athletic, honest, and chivalrous but lazy.—The Esquimaux mix with the whites, are disposed to civilization, industrious and hospitable, but rather quirky and sly. Both races are ambitious of gaudy show, and are passionately fond of music, religious or secular. Dancing is their great social cheer. The mountaineer Indians are redder in the skin, and in general finer looking men than our Indians. They are all Roman Catholics, and they are true to their religion.—They call an unbaptized person 'miscope'—nobody or nothing. The Esquimaux are all Protestants; very religious, some of them. The prevailing sickness among them is consumption.

When we were fairly opposite the mouth of the Esquimaux river, the missionaries pointed out to me two white specks, four or five miles inland, the one being an extensive tract of snow, the other a fall in the river. Rev. M. Carpenter and Miss Brodie met us with a warm reception.—These are all excellent persons associated in the mission, pious, devoted and zealous in the good cause of their blessed Lord and Master. Mr. C.'s wife and children had left for their home in the States, shortly before my visit; and Mr. C., himself, expected to leave as soon as he would be able to arrange about his successor.

Miss Brodie is a Scotch lady, but latterly from Montreal. Being blessed with competent means of her own, together with a generous heart and great love to souls, she receives no remuneration for her services. I preached in the mission house, and spent some days pleasantly and profitably, enjoying the hospitality of these christian friends. Before leaving they supplied me with a good quantity of tracts and books, and religious papers, for distribution along the coast.

The Mission House is two stories high, suited for summer residence. It is divided off on the ground floor into rooms for a church, Tract and Book Depository, and Library, sitting room, &c. The upper floor is divided off into bed-rooms for missionaries and school boarders. The church is seated to contain about 250 persons and is provided with abundance of excellent hymn books. Mr. C.'s salary was £125 per annum from the Board; and £25 per annum expected from the American Seamen's Society.

In the winter time the summer house is forsaken. The missionaries live in their winter house under ground, caulked with moss, and in the shelter of a thicket of wood by the river side. The whole resident population take up their habitations around them for the purpose of receiving instruction in both secular and scripture knowledge. I had means of knowing and I can accordingly testify that these missionaries are greatly beloved by the inhabitants and by all who had the opportunity of forming their acquaintance; and I firmly believe that their labours are blessed to the conversion of souls. I would most affectionately urge Nova Scotians and all such as resort to that part of the coast, as they find opportunity to exert themselves to attend the services given in the mission house on the Lord's day; and they will find that by so their souls will be refreshed.

Our church is expected to supply the future missionary. I was asked to remain, but not being then aware of the instructions of Synod, I did not feel warranted to do so. I would recommend our church however, to supply the Montreal Board with a suitable missionary to be subject to their instructions and to carry out their plan. Our future Missionary in Bay of Islands on the coast of Newfoundland, with the means of a large missionary barge could visit the mission annually, and the Labrador Missionaries could visit him in turn. Such a correspondence would break up the dreary solitude and monotony of their life. With the exception of 18 miles across the strait the voyage could be performed by skirting along the coast of Newfoundland on the one side of the strait and the coast of Labrador on the other.

Monday, July 31st.—Took passage in the *Express*, Capt. John Penny. Passed to-day through the narrowest part of the Strait of Belle Isle, 10½ miles from the light house on Cape Shalop across. Here as it usually is in the time of a strong breeze the strait was one sheet of spray. Put into Petite Modeste Harbor for the night, where I made no delay in collecting the families resident to evening service. I preached in Mr. Leslie's house, and remained under his roof for the night. Next day we arrived in Red Bay at noon, when Capt. Penny at once put me ashore and made me welcome in his house till I left the place. The harbor is magnificent, surrounded with high mountains, and guarded from the ocean by Saddle Island, which stretches across the mouth of it.—The *H. M. S. Pylades* was there at anchor at the time. There are two churches in the place. I visited nearly every family and preached in the Wesleyan Chapel to a crowded audience. Here I met with mo-

thers in Israel, and warm Christian friends. I was pleased to find the young given to prayer. I am now in Newfoundland Labrador.

Wednesday, Aug. 2nd.—Took passage on board sehr. *Brilliant*, Coast Guard, Capt. March, and arrived at Heuly Harbour at 3 o'clock, P.M. Here I had the honour of an introduction to the Lord Bishop of Newfoundland, and the Rev. Mr. Hutchinson, the devoted and useful missionary of battle harbour, and others of the Bishop's younger missionaries. The Bishop is a thorough Englishman, of the olden style; he was this time in his yacht on his annual visit of his extensive and widely-scattered diocese.

Friday, Aug. 4th.—Took passage on board the *Duck*, of Conception Bay, Capt. Blondon. Arrived at Spear Harbour Saturday evening.

Sunday, Aug. 6th.—Preached in Mr. Froward's twice. Between services I visited Irish R. C. families, that were fresh from the "Emerald Isle." They spoke better Irish than English. I gave them Gaelic; they were quite pleased and took tracts from me.

Tuesday, Aug. 8th.—Arrived at Indian Tickle, my long desired destination, and where I had hoped to take up my headquarters. Was entertained in Mr. Warren's house. Met here with Mr. Allan, the Wesleyan missionary. Remained a week. Distributed books and tracts to R. C. families, which were cheerfully and thankfully received. Also called on board several vessels in the harbour. Owing to circumstances my services were not of such a nature in this place as I could wish. I preached to good sized congregations on both sides of the harbor. I here record my deep obligation to Capt. Burchell for his Christian sympathy and aid rendered me. The opportunity did not offer to collect in Indian Tickle towards the mission.

August 14th.—Went to Sand Hills.—Here I spent some time profitably distributing tracts and books, and expounding the scriptures to boats' crews. After such exercises I would lie down in their midst until morning in perfect security. They would be strewed about me in the dark on the floor and on benches. So I found abundant reason to thank God that when I could not go to see them, He sent them my way to hear the word of salvation.

Thursday, August 17th.—Went to Grady Island in Mr. Burdett's boat. Preached on Sabbath to about eighty persons morning and afternoon. In those parts the Sabbath is not well respected—there is shooting of curlews—gathering bait—turning fish on the flakes, &c. Among a certain class, a man that will not work on Sunday or a captain that will keep his men and vessel still on that day is called a 'Sunday man,'

in scorn,—as of old the persecutors were accustomed to ascertain the faith of the suspected individual by putting the question "Dominicum servaste?" hast thou kept the Sabbath?

Tuesday, Aug. 22nd.—Here visited and prayed in nearly all the families in the place; and among others read and explained the scriptures to a man 90 years of age,—he could hear my words only when I spoke at the top of my voice. Remained here nine days. Preached every evening except two, and twice on Sabbath. Every point of decorum was observed. Distributed tracts and testaments. A R. C. boy refused in any case taking a New Testament, on the plea that his eyes were so weak that he would not be able to read it. He read the tracts, however.

There are ever so many gardens of Eden in the civilized world, called after the original and true one. There is one in Nova Scotia, and there is a Paradise here not very far from Cartwright. After service on Sunday afternoon, a respectable inhabitant of that place came up to me and desired farther conversation. He confessed to me that the doctrine of the divine word touched his heart, and that he desired further light. He insisted that he must be made the subject of that thorough change indicated by the Saviour's words, when he said, "Except a man be born again he cannot enter the kingdom of God:" and, "Except ye be made as little children, ye shall in no wise enter the kingdom of God."

Here is a fine marble monument, cost 150 guineas, erected by their niece Lady Francis Dorothy Cartwright, England, to perpetuate the memory of the two distinguished brothers, George and John Cartwright, who made the first settlement here in 1770, and after whom the place received its name. By zealously protecting and befriending the missionaries, these gentlemen paved the way for the introduction of the gospel to the natives in these benighted regions. Before leaving Cartwright the people gave me a collection amounting 13s. 9d. In Cartwright I got to the utmost point of my journey. Not being able to get as far as the Moravian missionaries, I wrote them a letter and sent a bundle of tracts.

Returned to Round Island in the *Escort*, of London, Capt. Jeffrys. Here was kindly received by the younger of the Hunt brothers. Visited and preached several times on this island. Preached in South Cove to a houseful of people. I was ferried thither and back again by Capt. Jeffreys, and Messrs. Goss of Conception Bay, Nfld. Collected 10s.

Sept. 8th.—Left Grady Island under a stiff breeze, and arrived that evening at Francis Harbour, making the distance of 110 miles that day. On Saturday, Mr.

Hunt, who came with me aboard the *Escort*, provided me with a boat; and Capt. Jeffrys and crew very kindly braved the waves and sent me to Spear Harbour.

Sept. 10th.—Preached in Spear Harbour in the morning and in Seal Bight in the evening, the first sermon ever listened to among these rocks. The Sabbath is little regarded in these parts.

Tuesday, Sept. 12th.—Arrived at Cape Charles, where I was kindly treated by Capt. Taylor, the warm friend of Mr. McCurdy. Preached an evening here.

Thursday, Sept. 14th.—Captain Taylor watched for an opportunity, and, notwithstanding the roughness of the sea, succeeded in putting me safely aboard the *schr. Brothers*, Capt. Kief, as she was passing through the Cape Charles Run, on her way home to Newfoundland. The fleets of fishing vessels pass on home, this time of the year, like reapers from the harvest. After battling it with calms and head winds, alternately, by the morning of the 16th we passed Cape Carpoon. We could now see the French coast with its excellent harbours. The rocky coast here rises in beautiful columns, bluff and fantastically curved in its general features.

Sunday, Sept. 17th.—The wind sprung up into a fearful and increasing gale at noon; and we were driven back in a few hours the distance of 30 miles, up Green Bay. Lost a boat and came near losing our lives.

Never before did the words of the 107th Psalm on the Divine Providence on the deep come so forcibly to my mind. We were just in such a state, as is there described. For a time we had it nearly dark. In our trouble we came up against the stern and grand forms of perpendicular cliffs which seemed alike to defy the utmost fury of the storm and to cut off our feeblest hope of shelter if not of life. After battling for a time with the raging elements we reached the harbor of Green Bay in safety.

Allowing the storm to spend itself on the rock, we had time to spend in religious exercises aboard some vessels in the harbor. They were chiefly Methodists that joined with me in these exercises.

Monday 18th.—Got off in the *Favorite*, Capt. Stone of Green's Pond. Got passage from Green's Pond in Mr. Howell's craft, to St. John.

Newfoundlandmen, I found brave and generous. Without exception I found them kind as brothers. Rich men, for whom they toil at the risk of the life of the body, and alas! too neglectful of the everlasting life of the soul, provide these men with the means and ordinances of grace.

In Labrador the people live by fishing and furring. The people live in the win-

ter time under ground. There are branches here of very rich English firms, and they have fine buildings. One of these firms is worth four millions. The sea is dotted with icebergs, some of them in height overtopping the highest mast.

The Thermometer in winter stands commonly at 30° below zero, and in summer from 45° to 70° above zero. But the summer though equable in temperature is short. There is not one farm in Labrador. On raised beds, however, vegetables are raised. Good heavy timber grows in sheltered sunny places inland. No thaw has ever been known to occur on the coast in the winter time, I am told, except a slight one in the winter of 1865. The mountains there from their base to their highest summits, are covered with ancient beaches, ranging in banks one above the other, with their natural level preserved testifying to the subsidences of the sea at certain periods or the emergences of the land.—In the lowest of these beaches are heaps of decaying bones of the whale and the seal; and indeed for a great extent of the Labrador coast this is the composition of the only soil there, as the waste of the granite rock is not appreciable.

I thought it due to our ministers and people in Newfoundland, that I should remain a few Sabbaths among them.—Accordingly, acting upon the advice of Rev. Messrs. Ross and Harvey, I remained and preached two Sabbaths in Harbor Grace and two in St. John's, giving one service to the Wesleyans in each place, at the request of their ministers. The list of donations by me received will testify to the kindness and liberality extended to me by all parties,—members in connection with the church of England, of Scotland, Wesleyans, Presbyterians, Congregationalists, and Unitarians.

Our church has a great work before her in Newfoundland as well as Labrador.—The French coast too should be reached. Among the French there are some Protestants. They keep no Sabbath, all days are alike to them. They claim the coast and occupy it only during the summer. They all return home to France in the fall with their large cargo of fish, the profits of the summer.

Bay of Islands and other extensive bays in its vicinity on the western coast of Newfoundland call for immediate supply from our church. With the exception of one passing visit from Bishop Field of St. John's, these parts never beheld the face of a missionary.

I have already communicated my mind in reference to this mission. There is a nucleus of a congregation in the place, consisting of Gaelic speaking Highlanders emigrants from Cape Breton. The people

living there occupy the beautiful intervals of the River Humber swarming with freshwater fish; and the mountain slopes covered with handsome forests. In the winter time they fish herrings in great quantities through the ice. If both the Labrador and Newfoundland Missions cannot be overtaken the coming summer, and if a choice is to be made between the two places, the Bay of Islands, N'fd., must by all means be preferred; as many of our ablest merchants, to whom we look for support, are now beginning to set up establishments in those parts, Mr. Munn and Messrs. Rutherford & Co., among the number, and they are earnest for this mission.

October 29th. — Left St. John's by the Delta for Halifax.

Wednesday, October 25th. — Arrived at Halifax, having realized the promise:—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

The following is a list of subscriptions collected in Newfoundland, towards the Labrador Mission:—

HARBOUR GRACE.	
John Munn.....	£5 0 0
Wm. Ridley.....	5 0 0
Robert S. Munn.....	0 10 0
S. Munn.....	0 10 0
Paterson & Foster.....	1 0 0
Jilliard.....	1 0 0
Alex. Ross.....	0 10 0
Thos. Higgins.....	0 10 0
Rutherford Brothers.....	2 0 0
J. J. Roddick.....	0 10 0
	£16 10 0

ST. JOHN'S.	
McBride & Co.....	£3 0 0
J. & W. Stewart.....	5 0 0
Walter Greaves & Co.....	5 0 0
Job Broths & Co.....	5 0 0
Baine, Johnson & Co.....	5 0 0
Bowering Brothers.....	5 0 0
W. H. Mare.....	1 10 0
Edwin Buder.....	2 10 0
Baird Bros.....	2 0 0
Stephen March.....	1 0 0
Clift, Wood & Co.....	1 0 0
P. L. Lessier.....	2 0 0
James Bryden.....	1 0 0
James O. Fraser.....	1 0 0
R. McMillan.....	1 0 0
David Sclater.....	0 10 0
Thos. McMurdo.....	1 0 0
Thos. McConnon.....	0 10 0
J. J. Rogerson.....	1 0 0
Boyd & M. Dougall.....	2 0 0
M. Harvey.....	0 10 0
Stabb, Ker & Holmwood.....	1 0 0
D. J. Henderson.....	0 10 0
	£48 0 0

Total Nfd. cy.....£64 10 0
N. S. cy.... 66 2 3

ADDITIONAL.

In Earltown Church, on my way.....	£0 8 6
In Cartwright Lab.....	0 13 9
In Round Island Lab.....	0 10 0
In Grady Island Lab.....	0 19 1½

Whole amount.....£68 13 7½

The foregoing report I have the honour to submit.

DONALD SUTHERLAND,
Missionary.

Feb. 12, 1866.

Our Foreign Mission.

Letter from Rev. Wm. McCullagh.

Anciteun, Oct. 17, 1865.

REV. AND DEAR SIR,—The "Spec" will be going to New Caledonia to-morrow, and I embrace this opportunity of forwarding a few lines.

You will be glad to hear that all the brethren on this island are well, and that our brethren on the adjoining islands were also well when we heard last about them.

Mr. Inglis was at Anelicouhat, or Mr. Geddie's station last week, and was assisting in getting the cotton press into working order.

The natives have brought three times the quantity which was brought last year, and there are 800 pounds of excellent arrow-root ready to be put on board the *Day Spring* when she returns from Samoa. This will be in two or three weeks now we expect.

ERROMANGA.

We heard yesterday from Mr. Gordon. He enjoys good health himself, but matters are in a very unsettled state at Erromanga just now. Unless a decided change takes place Mr. Gordon cannot remain at Erromanga any longer with any reasonable prospect of safety. During the last twelve months *thirty* lives have been sacrificed there, and the Erromangans seem as blood-thirsty as ever. But nothing is impossible with God. The God who delivered David and Daniel and Peter in perilous circumstances is still the same. He can quell the rage of these brethren, and by his all-subduing grace melt and mould their hard hearts obedient to his will. He can convert the roaring lion into the gentle lamb.

What a monument of grace omnipotent is Saul of Tarsus! Whose case could have been more hopeless than that of Peter between two soldiers and bound with chains while the keepers before the door kept the prison. *But prayer was made without ceasing of the Church unto God for him, and the Lord heard, and sent his angel to deliver him out of the hand of Herod and from all the expectation of the people of the Jews.* Long hath the night of sorrow reigned on Erromanga, but the dawn is approaching, and all the more joyful will it be to those who have been so long sitting in darkness and in the region and shadow of death. 'Brethren pray for us,' was the earnest request of the great apostle of the Gentiles, and surely here is a call loud, and long, and urgent, from this dark island to the churches at home. Brethren, the night is far spent, the day is at hand. Oh! for a quickening, realizing sense of the value of souls.

TANNA.

The effect produced at Tanna by the Commodore's visit seems to have been beneficial so far, as we are informed that at Port Resolution houses are beginning to appear again. When asked what houses these were the natives replied,—“For the missionary and teachers,” so that in all probability the reaction in favour of Christianity may soon be as strong as has been the opposition to it heretofore. Tanna is a fine, fertile island with a population of some 10,000 or it may be 15,000 for it is not known exactly. Last month a murder was committed at Black Beach by an inland tribe it was supposed. The name of the murdered man is Peacock whom Mr. Geddie would know very well, as he sailed in the *John Knox* two or three times from Aneiteum. He was a native of St. John, New Brunswick, and perhaps has some friends still living there who would like to know of his sad end. He was shot through the head with a musket ball, and then dragged away from the beach, and cut in pieces and it is supposed eaten at a feast, which was held on the occasion. 'Verily the dark places of the earth are full of the habitations of cruelty.'

ANEITEUM.

But now to turn to what is more pleasing, I am glad to say that prosperity has attended our labours on Aneiteum during some months past, and that both outwardly and inwardly. I have referred to the cotton and arrow-root in large quantities at this side, or at Aname station. Before last communion Mr. Inglis baptized 17 adults and 10 children and had a large attendance on communion Sabbath. At Anelicauhat I cannot refer to so much cotton or such a quantity of arrow-root, but I can say that the word has come with power to many hearts. On the Friday before communion Sabbath, I baptized 19 adults and 11 children. There could not have been less than 700 I think in the church on communion Sabbath, and on Wednesday following. I entered on the roll the names of 34 candidate. for church membership. At our meeting last week I was surprised to see nearly as many more, making in all 61 new candidates. There are still a few whose names I have not yet received. One old man who was remarkable for retaining heathen customs so long, and who was not expected to join the church at all has come forward.

The singing is also very much improved. I mean the quality rather than the quantity, for it is not easy to teach new tunes to adults here nor two tunes to one hymn even to youth. But I can see an improvement in the *time* which is better observed by all, and the desire on the part of all who can sing to do their utmost. I generally lead the music myself, and we practice three or four new tunes of worship four evenings out of the six.

SCHOOLS.

The morning school is very well attended, the room being generally full of adults. There are about 30 boys and girls in attendance at the infant school, while I have 40 young men and women in attendance at my school in the afternoon. The attendance at Sabbath school averages 80. Besides these Mrs. McCullagh has her classes for reading and learning to sew. We have at present 15 young persons about our premises who attend school and worship also

I hope to have my annual report ready before the *Day Spring* leaves for Sydney. I shall enter into more details regarding births, deaths, marriages and other matters of interest. At present there is very little sickness at our side. A fine little girl named Alice died a few days ago, notwithstanding all the means employed for her recovery. She was a beautiful child and an elegant reader considering her advantages which she turned to good account.

I have been visiting schools during the last fortnight, and have found things very satisfactory. I shall resume my visitation next week and give you the result in my report.

"PRAYER, PAINS, PATIENCE."

We must not forget that christianity is in its infancy here, and there is much to be regarded with a charitable eye when we remember the former condition of the people. Besides, there are peculiar temptations at a harbour station both for the missionary and the native, and much wisdom and grace are needed to avoid the appearance of evil.

In conclusion we have much reason to thank God, and take courage. It was the saying of a great and good man, that prayer, pains and patience, can accomplish anything. There is a world of meaning in these three words, when rightly understood.—Prayer is the secret of the christian's success, be his calling what it may. It forms the beginning, the middle, and the end of his course, and is his passport to the skies; or, as the poet Montgomery has beautifully expressed it,—

"Prayer is the christian's vital breath,
The christian's native air,
His watchword at the gates of death;
He enters heaven by prayer."

And nothing worth having can be obtained without some pains in matters, worldly and secular. Much more is it necessary in spiritual things to take pains,—to strive, and wrestle, and run, and fight, in order to lay hold on eternal life and win the crown. The apostle Paul was made all things to all men, that he might by all means save some. How important is patience. Even the husbandman waiteth for the precious fruit of the earth, and hath long patience

for it, until he receive the early and latter rain. So with many of God's most useful and honoured servants, they have sown in tears, and waited years, but at length have reaped a glorious harvest. Dr. Judson laboured seven years without seeing a single convert; but he had patience, and in due time reaped a rich harvest of souls. Luther says, we are not to think the word preached in vain, or seek for another, if it does not produce fruit immediately. That which is sown is not immediately harvested. There must first pass over the field wind, storm, hail, rain, thunder. Many days of wind and storm, and hail, passed before Mr. Geddie saw any fruit on Aneiteum, but the reaping time did come, and a reaping time of joy it was. 'And let us not be weary in well doing: for in due season we shall reap if we faint not,' writes the apostle to the Galatians. Of this same apostle we read that he was often "stirred in spirit" and "pressed in the spirit." What pains he took to save some, and what abundant success he had (2 Cor. xi). Henry Martyn shared his spirit when he said, "Oh, gladly shall this base blood be shed, every drop of it, if India can be benefited in one of her children." So Brainerd, who says, "I'll spend my life to my latest moments, in caves and dens of the earth, if the kingdom of Christ may be there advanced." And Judson said, "Oh, happy lot, to be allowed to hear a part in the glorious work of bringing an apostate world to the feet of Jesus." Sarah Martin speaks of her work as "the thing she lived and breathed for," and the men and women whom God has wrought with in all ages, have, in measure, shared the same spirit. No created force in the universe is greater than a feeble, human soul, that in simple faith yields up itself wholly to its Saviour, as the mere instrument of his mighty power.

With kindest regards from us, both to Mrs. Bayne and yourself, I remain, dear sir,

Yours, most truly,

WILLIAM McCULLAGH.

Rev. D. Morrison's Report.

FATE.

To the F. M. Board of the Presbyterian Church of the Lower Provinces of British N. America I beg leave to report:

1. That now the first full year of our sojourn in Fate is completed. That, in the good providence of God we are in the enjoyment of excellent health, as we have been since we were landed on the island. For this you will join with us in gratitude to the gracious giver.

2. That the *Day Spring* left us on the 8th Nov. 1864, to be absent again for at least six months. She paid us two welcome visits since we were landed.

3. On the 14th and 15th Nov. we had a heavy gale—bordering on a hurricane. It was accompanied with pouring rain, thunder and lightning. It blew down the church and the mission house occupied by us on our arrival; and did a great deal of damage to fruit trees and the growing crops. Our house sustained no harm. In one week's time the church was again re-erected and as good as ever.

4. My first effort at preaching was made on Sabbath, Jan. 15th. Some of the word spoken was not understood, but some was.

5. We had the Lord's supper dispensed to 63 members in good standing, on Sabbath the 5th February. It is dispensed quarterly since, on the first Sabbath of the quarter. Last Sabbath our communion roll was 52 in good standing, with two under discipline.

6. Simeona the Raratongan teacher and his wife—a very worthy couple—suffered a great deal from fever and ague and other ailments since they came. We had to bring them here twice to doctor and nurse them, and were privileged twice to send them back to their post recruited. They were both so delicate that instead of being a help they were a burden. They were at last so broken down that we feared they could not stand the climate long. So, in August, Simeona himself having expressed a desire to return home, we sent him with the *Day Spring*, when she went thither with teachers laboring on the Loyalty islands.

Therther an humble, faithful, and upright teacher from Anciteum, labored in Pango before Simeona, and with him. He was taken ill of sore throat in May. I took himself and family here to attend to him. He was brought to death's door. But the Lord was pleased to raise him up again. He returned to his work, having been with us some three weeks. On our return from Anciteum, we found that he had been called away, I hope to his rest. The widow was sent home to her people in the *Day Spring*.

8. The *Day Spring* returned to us from Sydney on the eighth of July, after an absence of just eight months. She had on board Rev. Mr. and Mrs. Inglis, Rev. Mr. and Mrs. Paton, Rev. Mr. and Mrs. Niven, the latter a new missionary. We were very glad to see them all. She brought our supplies, and a small bundle of letters.

9. With the *Day Spring* we went to Anciteum to hold our annual missionary meeting. We visited Erromanga, Tanna, Aniwa and Fotuna on our way out, taking Mr. Gordon with us.

[The proceedings of the meeting have been already published.—ED. REC.]

We returned home on the 16th of August, after an absence of some six weeks.

10. Went again in the *Day Spring* to Havanna harbor. Found there several villages wishing for teachers. Left three teachers from Mare with Fungalinlu chief of Entaon. Only one of these, Joan, is married. They were settled under the most favorable circumstances. They are about twelve miles distant from us. Communication by land is very difficult, owing to hostile tribes intervening. We heard from them since. They were all well.

11. Owing to the departure of Simeona and the death of Therther, Pango was left blank. The expectation of the people here had been raised to get a missionary; but as Mr. Niven resigned, and Mr. Paton returned to the colonies, there was none to give them. We proposed to Toma, the Raratongan teacher labouring here to go to take charge of that station. With exemplary self-consecration, he placed himself entirely at our disposal, leaving his house

and plantation here where he had so long and successfully labored. So he was sent to Pango.

12. I have been now for a long time urging on our people the duty of becoming evangelists in their own land. Two of them have consented to go to Havannah harbor near the Mare teachers, when the *Day Spring* comes from the East.

13. For a while, last year, the work went down and down in Pango, until from fifty the audience dwindled down to four. Since Toma went to them, those formerly steadfast have been greatly strengthened, while others have returned to hear the word, so that at present the audience numbers about fifty. Ten of these are catechumens. Our catechumens here number 24.

In other villages we cannot report any decided progress. Only the word of God is gradually though indirectly working its way among them. The heathen often visit us. We invariably try to drop the good seed into their dark hearts. They are very friendly to us and to our people.

14. I have finished the gospel of Mark in the native language, having written it four times, and corrected it with native pundits twice, and some parts of it thrice. It is to be hoped that, by the blessing of God, when put into the hands of the natives it will prove a precious boon to them, though, no doubt, it will admit of many corrections at some future day.

I have told the meeting in Aneiteum of the progress then made, and the prospect of the manuscript being ready by the return of the *Day Spring* to Sydney. The accompanying minute on the subject will speak for itself:—

“I have ordered an edition of six hundred copies to be struck off. Our agent will let you know the cost. I have no doubt the B. & F. B. Society will defray the expense of printing, as they have been known to do before on similar occasions. Meantime I have taken the responsibility.”

15. Before Toma went away I preached only once on Sabbath. I now preach twice, catechise the congregation in the afternoon, on the forenoon's service. I teach a Sabbath school, for the benefit of the children.

On Wednesday morning I address the weekly prayer meeting, and in the afternoon meet with the catechumens, for instruction.

On Friday morning we have a fellowship meeting, at which I preside. In the evening, lately, I have commenced a class of our leading church members, to give them a distinct and connected view of the leading doctrines of christianity. The class sits for an hour, and is conducted by question and answer.

On Saturday I give two of the men texts and an exposition of them, which they give to the people on Sabbath morning and forenoon. They address the people in turn.

The people meet in church early in the mornings of Monday, Tuesday and Thursday, to read and pray. These meetings I do not attend.

Mrs. M. spends a couple of hours with the people, after an early breakfast, teaching them, reading and writing, on Mondays, Tuesdays and Thursdays, say from 7.30 to 8.30 with the grown up people, and from 8.30 to 9.30 with the children. These exercises over, they go to their work.

Daily, in the evening, I conduct worship with our boys and girls, read a few verses, explain and ask questions.

Mrs. M. has the girls daily sewing for an hour or two.

We have much pleasure in bearing testimony to the eagerness manifested by the people to receive instruction, the progress they make, and the respectable capacity which they exhibit.

My own spare time has been occupied in translating the gospel of Mark above alluded to, dealing out medicines, &c.

Much of Mrs. M.'s time is occupied in preparing clothes for the natives who worship, and in giving them out. For as soon as one of the heathen has begun to attend worship, he must get clothes, so as not to be ashamed in the church.

16. Within the last year our bill of mortality here has been very heavy. — Twenty-four deaths have taken place among us since we last reported. Of these one half were church members. Nor has this been done by any extraordinary epidemic. The deaths are scattered over every month

in the year, July only excepted. Thus in one year 16 per cent. of the population has been removed by death! Heavy mortality!

17. I beg to express my high and grateful sense of the services rendered to the mission by the *Day Spring*; and my sense of the careful, courteous, and efficient manner in which Capt. W. A. Fraser discharges the duties of his rather difficult post.

All which is respectfully submitted.

DONALD MORRISON.

Letters from Rev. D. Morrison.

FATE, NEW HEBRIDES.

The following extracts are from a private letter received from Mr. Morrison. It is dated May 25. 1865:—

"We have not the vigorous buoyancy of spirit which one has breathing your bracing atmosphere among the hills, but it is a great matter to be exempt from severe illness in this trying climate. We both look, I suppose, whiter than at home. We are still working only for this small village, we have not access with the gospel to others at present. In Bang, where it was ere we came, it is preached still, but no new tribe has opened its bosom to embrace among them the glad tidings. We hear, however, of some three other villages at some distance that are eager to receive teachers to instruct them in the word of God. Until the *Day Spring* come and we visit them, we cannot say much about these places.

The heathen round about us visit us often. We make it our duty then to instruct them in the word of God. Some listen with deep interest. They would like to enjoy the blessings the gospel bestows but they cannot part with their sins. They almost all say by and by we shall love the word of God, when our feasting is finished. We ask,—and when will that be? Some say one year, some two years, and some three years. Satan works everywhere on the same principles. Some old chiefs tell us that until they are dead the people will not embrace the gospel. The fact is: unbelief is at the root of all. And so it is among the ungodly of civilized countries.

Tikaikon, that terrible monster, is now on his way to see us; I shall give you

something about him ere I close. He is expected here to-morrow. The poor heathen think we are some great folk. The other day some inland men visited us, who had never before seen a white person. As they were going away one of them was whispering his astonishment at all the greatness he had seen in this basket house, when another came to deepen his impression by directing his attention to my shoes, which in any other place would be no great credit to the cloth, saying,—“Yes, he is a great chief; see you what he had on his feet.”

This Tikaikon came a few years ago, some two days' journey, with a large train of men and women, to purchase a bowl of ordinary earthenware, from Bomal, the chief of Erakor, for which he exchanged a large pig; or, as they say, a *pig whose tusk is crooked*; and which is made emphatic by hooking the fore-finger of one hand round the root and thumb of the other.

We had a great deal of disease among our people since we came. No fewer than fifteen of them died,—one-tenth of the whole. In all, I must acknowledge gratefully, the goodness of the Lord in making my efforts as a *doctor* subservient to the recovery of several.

One feels here as if on a better field—as if his grave were already dug, and he standing on the brink of it. But then we cannot be anxious or desponding, for God in his word says, “For he careth for you.”—Well! then we shall be *cared for*! The ways of God are mysterious. The heathen are now being cut down like grass, by sickness, in various parts of the island. One wonders, (with all reverence be it said) why the Lord does not spare them to hear the gospel and believe it, seeing it has come so near. But his ways are in the deep! and they are holy, and just, and good!

And, Oh, how these visitations should stimulate us to put forth all efforts to give those that are perishing for want of knowledge, the word of life.

Dear friends, we greatly need your prayers—the prayers of the church at home!—The Spirit of God is the worker here, yes, and there. O, that our own souls may be

anointed with fresh oil, and that our poor people here may be visited by the breath that quickened the valley of dry bones.

DONALD MORRISON.

LANGUAGE OF FATE.

Erakor, Fate, Nov. 17th, 1865.

DEAR SIR,—Allow me to send you here some particulars regarding the language of Fate.

It seems to be very full and expressive, not very unlike the Gaelic in articulation.

It has two very striking peculiarities.—It has no plural nouns, and its prepositions are very few in number. Abstract nouns are not so common with them as with us in English and Gaelic. Verbs constitute the bulk of the language.

The third personal pronoun singular objective takes many different forms according to the last vowel of the governing word. Thus you find a, e, i, o, fi, si, gi, us, on, in.

Kineu	a fe a,	I read it.
"	" tu e,	I know it.
"	" mtr i,	I write it.
"	" tubokor o,	I forbid it.
"	" tefkutu fi,	I break it.
"	" kai min si,	I have drunk it.
"	" a min gi,	I drink it.
"	" a t'f'wou us,	I teach him.
"	" a bunak on,	I steal it.

The pronoun plural objective partakes in some measure of the nature of the singular, only that it regularly closes with r, as, ar, er, or, fir, ir, ur, &c.

The personal pronouns are .

NOMINATIVE SINGULAR.

Kineu,	I
Ag,	Thou.
Ga,	He, she, it.

NOMINATIVE PLURAL.

Akit,	We, inclusive.
Koman,	We exclusive.
Akam,	You.
Gar,	They.

POSSESSIVE SINGULAR.

Nigneu,	Mine.
Nigag,	Thine.
Niga,	His, hers, it.

POSSESSIVE PLURAL.

Nigau,	Ours, inclusive.
Nigmam,	Ours. exclusive.
Nigamus,	Yours.
Nigar,	Theirs.

OBJECTIVE SINGULAR.

Wou, ou,	Me.
Ik, ok, wouk, uk,	Thee.
A, e, i, &c.,	Him, her, it.

PLURAL.

Kit,	Us, inclusive.
Mam,	Us, exclusive.
Mus,	You.
Ur, ir, r,	Them.

Nominal possessive suffixes are singular, k, m, n; Plural, kit, mam, mus, r, as—naruk, my hand; narum, thy hand; narun, his hand; narukit, our hands, inclusive; narmam, our hand, exclusive; narmus, your hand; narur, their hand. It is very common to use both forms of the possessive, thus: nigag narum, thy hand, &c.—The suffix form of the possessive is used principally in speaking of the members of the body, and to express family relations, as te men, h's father; raituk, my mother; natuok, my foot, &c.

The distinction between singular and plural is made by conjoining some such term as kou, all or many; mugner people. The verb also shews it frequently.

So far as I have yet ascertained the verb is conjugated very regularly. There is an auxiliary verb, in sense like the verb to be, but in connection with another finite verb which it always precedes. Besides it there is a distinct form of the verb to be to which this other is prefixed. The verb to be is *bi*. *Kinen a bi teau*, I am an old man.

There is no passive voice or different form of the verb for the infinitive. Nor have I discovered any form of participle. *Mur*, to love, or desire to possess.

PRESENT.

1. Kineu a mur in,	I love him.
2. Ag ku mur in,	Thou lovest him.
3. Ga I mur in,	He loves him.

1. Akit tu mur in,	We love her.
2. Akam u mur in,	You love her.
3. Gar ru mur in,	They love you.

PAST TENSE—Singular.

Kineu kai mur in,	I loved him.
Ag kui mur in,	Thou hast loved him.
Ga ki mur in,	He has loved him.

Plural.

Akit taku mur in,	We loved.
Komam kui mur in,	We loved.
Akam kui mur in,	You loved.
Gar rukui mur in,	They loved.

PERFECT TENSE—Singular.

Kineu kai be mur in,	I have loved.
Ag kui be mur in,	Thou hast loved.
Ga ki be mur in,	He has loved.

Plural.

Akit takui be mur in,	We loved.
Komam kui be mur in,	We loved.
Akam kui be mur in,	You loved.
Gar rukui be mur in,	They loved.

FUTURE TENSE—Singular.

Kineu ha fo mur in,	I shall love.
Ag ba fo mur in,	Thou shalt love.
Ga ke fo mur in,	He shall love.

Plural.

Akit tuk fo mur in,	We shall love.
Komam ko fo mur in,	We shall love.
Akam ko fo mur in,	You shall love.
Gar ruk fo mur in,	They shall love.

IMPERATIVE MOOD.—*Singular.*

Kineu ka mur in, Let me love.
Ag ba mur in, Do thou love.
Ga ke mur in, Let him love.

Plural.

Akit tuk mur in, Let us love.
Komam ko mur in, Let us love.
Akam ko mur in, Do they love.
Gar ruk mur in, Let them love.

The letters which we use are, a, b, c, f, g, i, k, l, m, n, o, r, s, t, u, v, w, y. G. has with us the sound of *ng*, in English; *gar* is like *ngar*, &c.

The infinitive is made by placing the verb to be in the infinitive, in close contiguity to a finite verb preceding it,—as *Kineu a mur lek natus*, I like to see the book.

The syntax of the language is like the English; nominative first, verb next, and object following.

The adjective follows the noun which it qualifies.

The above remarks might be interesting to our friends at home, and perhaps profitable to some purposing to come out to Fate as missionaries.

Mrs. M. unites with me in kind regards to yourself and all our other good friends.

D. MORRISON.

Other Missions.

A Comparison.

The *Missionary Herald* compares the results of missionary labour with the fruit of church work at home. The language is: "The whole number of reported additions to the churches"—mission churches, under the care of the American Board—"by profession, was 1055 for the year. According to statistics of the Congregational churches throughout the land, the additions by professions, for the year last reported, would average but about three and one quarter to each church, and four and three quarters to each minister engaged in the pastoral work, including stated supplies, but leaving out of the account seven hundred and fifty-three 'other ministers.'—The published statistics of the New School Presbyterian Church for 1865, make the additions by professions for the year, four and one half to each church, and not quite four to each minister. In the Old School Presbyterian Church, they were a fraction more than four to each church, and something more than four and a half to each minister. But in the missions, they were about five and two-thirds to each church and five to each minister, reckoning the sixty native pastors, and all the ordained persons connected with missions, inclu-

ding not far from twenty laid aside by illness or for other reasons absent from the mission fields.

"Yet more remarkable, and singularly in favor of the missions, is a comparison for a series of years, between results in the missions and in connection with congregational churches in Massachusetts. The report of 1839, gives the number of churches in the mission as 52, with 7311 members. There were then, in Massachusetts, 375 Congregational churches, with a membership of 52,823. During the next twenty-five years, the additions by profession were in the mission, 55,480, and to the Congregational churches of Massachusetts, 55,766. The average number of churches for the whole time was, in the missions, less than 105—in Massachusetts, 452; and the average yearly number of additions to each church, in the missions, a fraction more than twenty-one—in Massachusetts, not quite five. The average number of pastors and stated supplies in Massachusetts, omitting all supplies not 'stated,' and all 'other ministers,' was, for the twenty-five years, about 405, and the annual number of additions to each of these ministers, something more than five and one half. But in the missions the average number of ordained laborers, omitting native pastors, who were few most of the time, was a fraction over 150, and the number of annual additions to each, nearly fifteen. Surely the Lord's name should be praised in view of such comparative success given to the efforts of his servants among the heathen."

The writer in the *Herald* might have taken one more step in his comparison, and set over against each the amount of money expended on the 452 Congregational churches of Massachusetts, and the 105 mission churches. Beyond all dispute, the mission churches have not cost more than half as much as the churches at home, who have accomplished equal results.

Wesleyan Missionary Schooner for Fiji.

The Rev. James Calvert, being at Melbourne last November, wrote to the *Wesleyan Chronicle* as follows:—"The reports and returns of our Fiji District Meeting were most encouraging. We have thirty-four native assistant missionaries in full connection and on trial; 914 catechists and local preachers; 1,054 school-teachers; 1497 members of society; 4,414 on trial for members; 1,019 schools; 32,374 scholars; and 74,472 hearers. The work is greatly helped by the training institutions for native agents in each circuit; and there are now forty-two promising men in the District Theological Institution, under the charge of the Rev. Joseph Nettleton, who is labouring

with zeal and admirable success in this department of labour, which promises so well towards the future well-working and stability of this most prosperous mission. Very much visiting is required to keep the work in order on the eighty inhabited islands of the large group. For some years two fore-and-aft schooners have been employed in the work. In order to save expense they have not been sufficiently manned—risking life and enduring inconvenience and delay. And now, as the work is greatly increased, and the island of Rotumah (300 miles from Fiji) is occupied by a missionary, and as the two schooners would soon require a considerable outlay for repairs, the Fiji District meeting resolved to sell the two schooners, for which they are likely to realise £500; and the missionaries ask for a new schooner, to be well manned and constantly employed throughout the district and to be of larger size, so as to be able to effect removals, to go to Rotumah and back in safety if required, and to convey missionaries, teachers, the large tanks, and oil and goods. When the case was laid before the executive committee in Sydney, an appeal was made for extra help; and the ministers and friends in New South Wales and Queensland readily and heartily responded. Several noble donations, some of £5 each, were given to me; and the Sunday-school children have raised a considerable amount for this object—one school collecting £60.—And now I rejoice to find that the Sabbath schools in Victoria are to unite the *Jubilee* schooner for Fiji with the usual Christmas gatherings, for which large cards are provided; and I doubt not but Victoria will be most liberal in its contributions for the double object; and I shall most likely receive voluntary contributions from some who are anxious to celebrate the jubilee year by doing something specially for missions, to which they owe so much, and for which they have made such intense love. The *Jubilee* is to be a first-class vessel of fifty tons measurement—becoming the work and the society that provides her. She is to be completed for sea by Messrs. Hely and Harper, of Sydney, for £1000; and is to sail early in April next, in company with the *Wesley*. Considering the generous manner in which contributions were made by the Sunday-school children in Victoria and the other colonies more than ten years ago, for the repairs of the *John Wesley*—when upwards of £1,400 were raised—there is no doubt but the cost of this schooner will be raised, and the missionaries will thereby be greatly encouraged in their self-denying and arduous labours of visiting from island to island.”

The Morning Star.

This missionary ship, built by the ten cent contributions of Sunday School children, and sent out by the American Board to the Sandwich Islands, has been sold at Honolulu. The name was not sold with the vessel, but it is to be given to a new one, better adapted to the purpose, which is now building at Boston. The old ship is to be named the “Harriet Newell.” The Sandwich Island *Friend*, speaking of the sale, says: “A great and good work has been accomplished by her aid. The hundred thousand stockholders could not have invested their ‘dimes’ in a more paying enterprise. The vessel was planned and built, launched and kept running to further the Missionary cause in Micronesia. She has fulfilled her mission, and it has been a noble mission. She has made ten trips to Micronesia, and more than half that number to the Marquesan islands. All the missionaries in those groups have been conveyed to and fro, and otherwise received unnumbered favors by her various trips. She had become extensively known among all those islanders, and her visits were exceedingly prized, even by those not directly connected with missionary operations.—Language would fail to express the joy awakened in the hearts of our missionaries by the sight of her flag, after dwelling for months on their lonely islands, without communication with the outer world.”

Baptism of the first Convert in Japan.

We take the following extract from a letter of Mrs. Hepburn, dated at Yokohama, November 18th, 1865. The grace that brings one soul to Christ can easily convert a nation, and it will make the Japanese to be the people of God.

Dr. Hepburn had the delightful privilege of assisting the Rev. Mr. Ballagh about two weeks ago to baptize the first Japanese convert to Christianity, and the first fruits of missionary labour in this land. The man named Yano was for many years a practising physician among his countrymen, but for the last five years has been among the missionaries, first with Mr. Brown, but for three or four years with Mr. Ballagh, who is a most faithful, devoted missionary of the Dutch Reformed Church. Mr. Ballagh has instructed this old man faithfully in the Scriptures, and prayed earnestly for him, and truly has God heard his prayer, and blessed his labor. Yano's health began to fail about a year ago, but until recently he has kept about. Mr. Ballagh has visited him frequently at his home in Kanagawa, and has sought for him the best foreign medi-

cal aid. Two weeks ago on Sabbath morning he and Dr. Hepburn went over to Kanngawa to see him, and he then so urgently requested to be baptized, and Dr. Hepburn said, expressed such clear views of his faith in the Lord Jesus Christ as the only way of salvation, and such an entire renunciation of Buddhism, and every other false system, that they felt, as did Peter when he said, "Can any man forbid water" &c., and so they baptized him in the name of the Father, and of the Son, and of the Holy Ghost.

Before doing this they set before him fully the danger that might arise to himself and family should this thing become known to the Governor, but none of these things moved him, and he continued steadfastly to desire that he might be baptized. His wife, son, and daughter were present and gave their full consent. This is no light thing in this land of hatred to the name of Jesus, and Christianity. Should the rulers of the land know of the step this man has taken, we have very little reason to doubt he would be dragged from his sick bed, and put to death, and his whole family as well. Christians in our favored land cannot realize the danger and difficulty of embracing Christianity and professing faith in Jesus in such a land as this, where that precious name is abhorred.

Mrs. Hepburn then mentions as an example of prejudice the following remark of an intelligent Japanese:—The poor heathen man seeing the texts of Scripture on large cards in the dispensary of Dr. Hepburn, admitted their excellence, but objected to the name of Jesus occurring in them, for "that was very disgusting to a Japanese." May even this man learn soon to adore this blessed name!—*U. S. Record.*

Madagascar.

During the past month two very interesting letters have been received from the capital, both written at the end of October. The one from the Rev. Robert Toy describes the erection and improvement of native chapels and the increase of the several congregations. He states, indeed, that there have been some fluctuations in the Sabbath-day attendance, chiefly from causes over which neither the missionary nor the people had any control; but at the time of his writing he affirms that the congregations and the additions to the churches were never before so numerous. Mr. Toy also describes the extension of the Gospel in the Betsileo country, stating that in a single town the congregations amounted to upwards of 200, and, what is better, that the church members were about

half that number. The former governor of this district had reached Antananarivo, and our missionary describes him as "an intelligent-looking man, about fifty years of age, who was taught the English language by the former missionaries, whom he remembers with affection, and is one more instance of the good resulting from their labors."—*Missionary Chronicle.*

West Africa.

Mr. Bushnell makes the following statement concerning a Scotch mission and its field of labor:—

"A Scotch missionary from Old Calabar river is now making us a visit; from him I have gained some interesting facts respecting the progress of Christian civilization among the tribes in that region. The missionaries have explored both the Old Calabar and its northern branch, the Cross river, something more than a hundred miles from the sea, and have gained considerable influence over the inhabitants who people their banks and the adjoining country.—Formerly, human sacrifices prevailed to a fearful extent in all that region; but now, in the vicinity of the mission, they have all been abolished excepting one—the sacrificing of an Albino girl, once in a king's reign, to the god of commerce. She is selected and trained for the cruel purpose, and at the time appointed, arrayed in silks, and decked with flowers, feathers, and jewels, she is taken down the river in a canoe, followed by a great multitude, with music of drums and other instruments, the firing of guns, &c. At a certain place she is thrown into the river, and being loaded with heavy weights, sinks to the bottom.

"In this sacrifice the victim is a voluntary one, as she has been taught to believe that at the bottom of the river she will be met in a cave by a messenger, who will conduct her to the white man's country, whence another will bring her to the white man's heaven and introduce her to the white man's God; and to him she will be permitted to make her plea, beseeching him to send many ships with great riches to her country. Afterwards, she will enjoy perpetual happiness in the land of the blessed."

The Sabbath School.

Sabbath School Lessons for May.

FIRST SABBATH.

SUBJECT: *Joseph in Potiphar's house.* Genesis xxix.

The date of Joseph's arrival is about 1890 years before the birth of Christ.—Egypt was then the richest and most advanced country in the whole world. Slavery has continued there from that day to this.

As a son and brother Joseph had been faithful, honest, obedient, loving. He had been severely tried. Let us look at him now in a new situation. The Lord was with him in Potiphar's house; and this was so manifest that he was made master over all that Potiphar had. Joseph was about ten years a slave in this house.—These years were spent in managing his master's affairs and thus he was educated for his future work as ruler of Egypt. God trained him for honor and greatness in the school of adversity. "It is good for a man that he bear the yoke in his youth." No doubt Joseph studied all the learning of the Egyptians during these years.

Most nobly he resisted the temptation of the wicked and licentious wife of his master! Had he yielded God would have forsaken him and his life would have ended in slavery, shame, ruin. As it is he is cast into prison, and is in danger of losing his life. But as the Lord was with him in his slavery so is He with him in prison.

LESSONS.

1. Point out the great value of early piety. Joseph was a good lad at home, and his goodness—the goodness of the Lord followed him all his days.

2. Here we have a most remarkable illustration of the value of honesty and diligence. Joseph got into the good graces of Potiphar, and of the jailer. Both trusted him and he did not betray their confidence. Even a slave and a prisoner can render himself respected by honesty, faithfulness and piety.

3. God leads men to high positions through deep humiliation. Joseph is cast into a loathsome prison, and it is evident from Psalm cv. 18, that at first he was very harshly treated; yet this is a step to his exaltation to be Pharaoh's prime minister. Learn from this that our afflictions are for our good.

4. Observe the great value of pious persons:—they are a blessing to all with whom they have to do, Joseph was first a blessing to Potiphar, and then in the prison, and by and by to the whole land.

5. Mark how one sin leads to another. Potiphar's wife first tries to seduce Joseph; then she belies him, and tries to induce his master to put him to death. But God knows how to deliver those who trust in him.

DOCTRINE TO BE PROVED :

The duty of resisting temptation: 1 Thess. V. 22, James iv. 7. No better instance can be quoted than that of Joseph himself. But you may refer also to Moses who "refused the honors of Egypt"—to Daniel and the three children, and to our blessed Lord Himself.

SECOND SABBATH.

SUBJECT: *Joseph in prison.* Genesis xi. 1-23.

Joseph was cruelly treated when first put in prison, but he soon won the friendship of the keeper, and was again thoroughly trusted. V. 2.—It is supposed that these officers were charged with an attempt to poison the king. Joseph, under divine inspiration is enabled to interpret dreams of the butler and baker. The interpretations are speedily proved to be true.

LESSONS.

1. "On how many little incidents of which the parties at the time think nothing, do some of the greatest events depend!—If the butler and baker had been sent to another prison Joseph might have died where he was, and no provision have been made for the seven years of famine;—and Jacob and his family with millions of others might have died for want; and so all the promises of their becoming a great nation, and of the Messiah springing from among them, and all nations being blessed in him, would have been frustrated. But he that appoints the end appoints all the means that lead to it."—*Scott*.

2. Joseph was anxious to be remembered by the butler when it should be "well" with him. There are two tendencies in the world against which we should always be on our guard:—too much eagerness to be noticed, helped, patronized by the rich; and too great carelessness of the regards of the poor. The rich forget the poor, as the butler "forgot Joseph." In our prosperity we should not forget the friends of our adversity.

3. "Though we ought not in general to expect information from dreams, and need not regret the want of an interpreter; yet to be favored with a wise and faithful interpreter of God's providences and oracles, especially in seasons of affliction, is an unspeakable mercy."—*Scott*.

4. Joseph faithfully tells the bad news to the baker as well as the good news to the butler. From this we may learn to deliver

honestly to men the message with which God entrusts us.

5. The butler's forgetfulness reminds us by ONE who ever loved to remember the forgotten and the lowly. Jesus was appealed to by the dying thief, "Lord remember me when thou comest into thy kingdom;" and his reply was "To-day shalt thou be with me in Paradise."

DOCTRINE TO BE PROVED.

God knows all things, Psalm cxxxix; Acts xv. 18; and Acts 1. 24.

THIRD SABBATH.

SUBJECT: *Joseph's advancement.* Gen. xli. 1-45.

If Joseph trusted in the butler, he had time enough to learn, from bitter experience, that he was leaning on a broken reed. For two long, lonely years he was kept in prison after he had interpreted the butler's dream and solicited his help. But now the time comes when, ripened by long trial, he is to be raised to very high dignity. We have had Joseph's dreams, and the dreams of the butler and baker; and now we are to have Pharaoh's dreams. The two dreams of the king are of one purport. Their meaning is so simply and beautifully explained by Joseph, and the whole narrative is so plain that we need offer no detailed notes upon this lesson.

Explain to the children the importance of this "River"—the Nile—by the side of which the king stood. There is scarcely any rain in Egypt. The crop depends entirely on the river which regularly floods the land. Without the Nile, Egypt would be a parched sandy desert. The old Egyptians worshipped the river as a God. They used to pray to the river and hold great festivals in its honour.

V. 2.—"Out of the river"—Cattle go down into the river to drink, and to cool themselves. In the dream the king saw them come up.

V. 5.—Egyptian wheat has often from eight to ten ears or spikelets, on one stalk.

V. 7.—"Devoured:" "In horticulture we see one plant consumed by another planted too near it, and exhausting its nourishment; and this we should suppose was the kind of devouring witnessed by the king in his dream—only with greater rapidity and with more immediate results than is ever seen in nature."—*Killo*.

V. 14.—"Shaved?" The Egyptians were the only ancient nation that shaved.

LESSONS.

This beautiful narrative is full of lessons for the instruction of old and young.

1. Joseph was three years in prison, and he might well be tempted to think that God had forgotten him; but we find that God

was, all the while, preparing for his exaltation. So it may be in your case; God's hand may afflict you now to prepare you for glory hereafter.

2. All our thoughts as well as our words and actions are seen by God. He knows even our dreams.

3. The "magicians" and "wise men" could not explain the dreams of the king, although to interpret dreams was a part of their profession. A young "Hebrew," a stranger, a slave; just out of the dungeon puts to shame all the learning of Egypt, for the Lord is on his side. God alone can give true wisdom.

4. We find (v. 16) that Joseph took no credit to himself for his sagacity. He pointed Pharaoh to the true source of wisdom. We should not be ashamed to acknowledge the goodness of God even before kings, much less before each other.

5. The people of Egypt worshipped the Nile, they worshipped cows and oxen, and many other sorts of creatures; but Joseph honestly told them of the one living and true God. He was in the country perhaps alone as a worshipper of Jehovah. Yet he continued in the faith.

DOCTRINE TO BE PROVED.

God rewards faithful service. Gal. vi. 9; Heb. vi. 10; Matt. xxv. 35.

FOURTH SABBATH.

SUBJECT: *The watching Shepherds.*—Luke ii. 1-20.

Who was Cæsar Augustus? The first Roman emperor, and grand Nephew to Julius Cæsar. He obtained supreme power through the defeat of Antony, in the battle of Actium, thirty-one years before the birth of Christ. There are five Cæsars, emperors, mentioned in the New Testament, viz., Augustus, Tiberias, Caligula, Claudius and Nero. "All the world"—the whole Roman empire, including Judea. "Taxed"—enrolled. A census was ordered to be taken.

V. 4.—Nazareth was three or four days journey from Bethlehem. Joseph was, no doubt, anxious to claim his family dignity as a descendant of David. What prophecy was fulfilled by the birth at Bethlehem?

LESSONS.

1. Mark how God makes the plans of all sorts of men work together to the accomplishment of his purposes. Cæsar had no thought of the birth at Bethlehem when he ordered the taxing; he did not intend to be an instrument in fulfilling prophecy, yet so it was. Quote other instances of the same kind.

2. Why was Christ born in circumstances so humble, but chiefly to teach us wherein true greatness lies. The Lord of glory was born in a stable. Let this rebuke

our love of outward show and glitter and pomp. True nobility may be in a hut or a cave; and meanness and degeneration may lodge in palaces. Christ though rich for our sakes became poor, that we through his poverty might be made rich. "We cannot by faith view the incarnate Son of God lying in a manger without feeling a check given to our vanity and ambition, our coveting and envying; our souls must in some degree grow more weaned from the world: we cannot with this object before our eyes "seek great things" for ourselves or our children; or disdain the poor believer; we cannot flatter the rich or honorable, or refuse respect to those who are the most apt representatives of our poor and suffering Redeemer."—*Scott*.

3. We read that Shepherds were watching their flocks in the fields at night when Christ was born. This shows that that event did *not* take place at *Christmas* as many vainly imagine.

4. The shepherds tell the wonderful things they saw and heard: in this we should follow their example.

5. From the appearance, the announcement, and the song of the angels we learn that angels take a deep interest in our salvation.

6. In verse 19 we read that Mary "pondered" these things in her heart. Should not we, teachers and scholars together, do likewise! This was the greatest event in the world's history. If Christ had not been born it were well for all of us if we had never been born.

DOCTRINE TO BE PROVED.

That the gospel is glad tidings. Luke ii. 10, iv. 19; Rom. x. 15.

News of the Church.

NOTICE.—We cannot supply any more *Records* for *January* or *February*. Several of the last orders which we received could not be filled so far as these Nos. are concerned. We can still meet increased orders for *March* and the succeeding months. The portrait furnished with the *January* No. will be given in the *March* No. in the case of fresh orders.

We have received a letter from Rev. Mr. GEDDIE dated the 1st *March*. He and his family were then in *Liverpool*, expecting to sail in an hour or two for *Australia*, in the ship *Fearnought*. The vessel is large and commodious, and the missionaries looked forward to a comfortable and rapid

voyage. Three young missionaries from *Scotland* accompany Mr. Geddie. Our brethren of the *Reformed Presbyterian Church, Scotland*, gave Mr. Geddie a most cordial reception. He addressed large meetings at *Edinburgh, Glasgow, and Liverpool*. Friends at *Glasgow* presented him with an elegant gold watch. The fortnight which Mr. Geddie spent in *Britain* was an extremely busy, but withal a very pleasant one.

The young men in connection with *Poplar Grove and Chalmers' Churches* have formed themselves into *Associations* for mutual improvement, and for purposes of beneficence. They hold regular meetings at which instructive essays are read and important subjects are discussed. A special object in view is to extend a brother's hand to any young man from any of our country congregations who may come to this city. We would suggest therefore to our ministers in all parts of the church to furnish young men leaving their congregations to reside in *Halifax*, with letters of introduction to one or other of our ministers or elders. This would secure friends here who might be of the greatest service to a stranger. Young men and young women too, are often lost to the church through their not coming to the city furnished with introductions to the ministers or any other friends.

Presbytery of P. E. Island.

This Presbytery met in *Queen Square Church, Charlottetown*, on *Tuesday* the 6th inst. There were present the Revs. A. Campbell, Moderator *pro tem.*, R. S. Patterson, Jas. Allen, I. Murray, H. Crawford, G. Sutherland, Clerk, A. Fraser, A. Cameron, R. Laird, W. Ross, H. McMillan, A. McLean, W. R. Frame, A. Falconer, and D. W. Cameron; and Messrs. James Henderson, C. Dingwell, D. Laird, and G. Walker, Elders—fifteen Ministers and four Elders.

A commission in favor of Mr. William Hunter, Elder, from *Dundas*, was read and sustained, and Mr. Hunter's name was ordered to be added to the roll.

A report of *Missionary labours* at *Tryon*, by Mr. J. Bernard, was read and received.

A very encouraging report of the financial condition of the *Bedeque Congregation* was given by the Rev. Mr. Frame. The stipend of last year had been paid in full; and there was every prospect that the venerable pastor of that congregation would hereafter receive the full stipend of £150. The report was received, and the diligence of the committee highly commended.

The Rev. H. McMillan, on account of

failing health, craved the liberty of demitting the pastoral charge of Murray Harbor congregation. The demission was laid on the table. A committee consisting of the Rev. Messrs McLean, Munro, and McNeill were appointed to visit the Murray Harbor congregation—to meet them on the north side on the 20th inst.,—to confer with them on the general and special interests of the congregation. Rev. Mr. Frame was appointed to Tryon for Sabbath the 25th inst., and the Rev. D. W. Cameron for the first Sabbath of April.

The Presbytery adjourned to meet in the Free Church, Charlottetown, on the 2d Wednesday of May.

The Presbytery of Pictou

Met at New Glasgow on the 6th March. The Rev. Alex. Ross reported that he had met with the people at the Albion Mines, and organized the congregation there. His conduct was approved.

The Rev. Alex. Sutherland laid upon the table of Presbytery his demission of the charge of the congregation of Earltown, with a view to a division of the same. The Presbytery agreed to meet at Earltown on the 1st Tuesday of May and at Rogers Hill on the day following. Intimation of these arrangements was appointed to be given to the various sections, and they were required to use means to ascertain what amount of support for the gospel ministry, they can give in the event of said demission.

The Presbytery met in the evening for the Presbyterial visitation of Knox's Church, N. G. The usual questions were put to the office-bearers, and the answers on the whole were satisfactory. The Presbytery were especially pleased to find that notwithstanding the separation of a number of adherents at the Albion Mines, besides the disjunction of others previously, the congregation had not only fulfilled their engagements to their pastor in the past, but were prepared to pay as much in the future as they had hitherto done. It had been seriously feared that by the disjunction of the adherents at the Albion Mines, the congregation would be so weakened as not to be able to support their minister.—They had, however, met the emergency in a manner that received the commendations of the Presbytery. By an extra effort they had raised their subscription list to a sum exceeding what it was last year.

Sessions were enjoined to forward their statistical returns to the clerk of Presbytery previous to the next meeting of Presbytery.

Fireside Reading.

A little at a time.

Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Grand occasions of life seldom come, are soon gone, and when present, it is only one among thousands who is adequate to the great actions they demand.—But there are opportunities at our doors every day, in which the small sweet charities of life may occupy us fully. What account can we give of these as they pass by and on to eternity, to lay their record before the great throne? He who flatters himself with air-castles, constructed out of magnificent schemes he would accomplish, were he endowed with great wealth or exalted to high stations, will soon find them dissolving into thin air, whenever he calls his heart to an honest account for the right use of that which God has already entrusted to his care. "He that is unfaithful in that which is least, is also unfaithful in much."

Human life is made up of a succession of little things, or such as are commonly, though mistakenly, so considered. They mould our character and give complexion to our eternity; can they be insignificant? How slow are we in learning to do "whatsoever our hand findeth," and to leave the results, great or small, at the disposal of Him who has declared—"whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, very I say unto you he shall in no wise lose his reward."

Then, Christian disciple, "In the morning sow thy seed, and in the evening withhold not thy hand." "Blessed are they that sow beside all waters." Look around in your neighborhood, in your church, and you can be at no loss for important work to do. Be content to attend to duties as they arise; take them as they are sent by providence. Every moment brings in its responsibilities, and man's wisdom in this world of sin, of sorrow, and of death, consists in cheerfully using present comforts, and diligently attending to present duties. Let the crumbs, the fragments of time, be gathered up, that nothing be lost. Forget not that, all the world over, great things are made up of a vast multitude of those which are little. *Eternity is composed of moments of time, never ceasing.* Nothing will more certainly find the slothful at last, or bring them to a dreadful reckoning, than *wasted time.*

"Wake, thou that sleepest in enchanted
bowers,
Lest these lost years should haunt thee in
the night,

When death is waiting for thy numbered hours,
To take their swift and everlasting flight;
Wake, ere the earth-born charm unnerve thee quite,
And be thy thoughts to work divine addressed;
Do *something*—do it soon—do it with all thy might;
An angel's wing would droop, if long at rest,
And God himself, inactive, were no longer blest."

NOTICES, ACKNOWLEDGEMENTS, &c.

Monies received by the Treasurer from 16th February to 20th March, 1866.

FOR FOREIGN MISSION:

Mabou, C. B., per Rev. J. Murray	£3	0	0
Mr. R. Fraser, Antigonish	7	0	0
Robert Smith, Esq., Truro	46	16	4
Legacy of the late John Cameron, elder, John Knox Church, N. G.	30	0	0
Salem Church, G. Hill, being one half of a missionary's al. (9 m's.)	56	5	0
Primitive Church, N. G. additional.	2	0	0
A friend at Mabou, C.B., per Dr. Bayne	2	0	0
Sab. Sch. Cent. Con. Hamilton, C.W. for Dayspring, per Dr. Ormeston.	6	5	0
Dr. Jennings's cong. Toronto, an. col.	12	10	0
A member of Central Church, W. R. per Rev. J. Thompson.	0	15	0

HOME MISSION:

Mabou congregation	£2	0	0
Antigonish congregation	4	5	6
Bridgewater	12	10	0
Robert Smith, Esq.	26	14	4
Legacy of the late J. Cameron elder, John Knox Church, N. Glasgow	20	0	0
Salem Church, Green Hill	6	0	0
A member of Central Church, W. R.	0	15	0
Ladies' Rel. and Ben. Soc. St. John's Church, Chatham, N. B.	3	10	6
W.R. cong. Pictou, Rev. G. Roddick	7	4	0
George Young, Dalhousie	0	10	0

SEMINARY:

Mabou congregation	5	0	0
Antigonish	2	9	6
Robert Smith, Esq.	16	1	1
from Brookfield	1	11	3
Salem Church, Green Hill	6	0	0
John Knox Church, New Glasgow	3	0	0
A member of Central Church, W. R.	0	10	0

SYNOD FUND:

From Upper Londonderry	1	10	0
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PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:—

Halifax	\$53	00
Mr. John Meek, Rawdon	1	50
Rev. A. McLean, Dundas, P. E. I.	8	00
Mr. John Scott, Charlottetown	2	00
Mr. J. D. Tupper, Musquodoboit	1	00
Robert Stewart, elder, Koger Hill	7	50

Calvin Ch. St. John N.B., per Rev. W. Alves	10	00
Mrs. McDonald, Sherbrooke	0	60
Rev. P. M. Morrison, St. Stephens	5	50
Mr. Alex. Archibald, Glenelg	1	00
Mr. Jos. Hanes, Kennetook	0	50
Rev. Professor McKnight	11	00
Mr. James D. Graham, Eastville	1	00
Rev. J. Morton, Bridgewater	5	00
Mr. A. H. Patterson, Tatamagouche	20	00
Mr. Hogg, student	0	50
Mr. Alex. Murray, Earlton	4	50

Donation to the Theological Library:

From the Editor, per Rev. Prof. King, Dr. Willis' Selections from the Greek and Latin Fathers.

* * Contributions of Books, or money to purchase them, will be thankfully received.

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