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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

FEBRUARY, 1869.

PRAY, WAIT, AND WORK.

In a few remarks in our last number, in reply to the question, "How should we enter on 1869," we showed that there were many calls for gratitude and abundant room for humiliation and sorrow in our review of the past; and that we should meet the new year with faith and resolution, not forgetting *prayer*, earnest, importunate, and constant. We were aware that the first week of the year would be gone before our words would be read extensively, but we wished to aid in promoting the *continuance* of this means of grace, remembering that our Great Master and Intercessor taught that "men ought *always* to pray and not to faint."

THE WEEK OF PRAYER.

It is a joyful fact that at least one week has already this year been devoted in good measure to prayer throughout the Christian world. We have special satisfaction, in informing our readers that the week of prayer was never more generally, and we believe happily, observed through the Lower Provinces:

Respecting the meetings in Halifax, we submit the following testimony from the *January Record* of the Church of Scotland:—

The annual week of prayer has been of more than usual interest in Halifax during the present month.

The number in attendance at the different meetings increased from day to day, till on Friday the church in Poplar Grove became so crowded, it was determined to hold the evening session in the Temperance Hall,

and it was found too small to afford sitting room for the audience.

The spirit of unity and brotherly love which brought the ministers and elders of the different denominations together, and made them labor in harmony for the common object, was a marked feature of the week.

The influence of these meetings will not terminate at their close, but the quickening zeal, and increased spiritual strength imparted by them, will make itself felt in the different Churches.

And we can add that some of these meetings, for we were not present at all, were hallowed seasons, and that the gracious presence of the God of prayer seemed to be manifestly enjoyed.

In St. John, N. B., two sets of meetings were held. The Episcopalians held meetings of their own in the School Room of St. John's Church; and the other evangelical bodies held a series of noonday and evening meetings, in their respective churches which were of great interest.

In Charlottetown, similar meetings were also held twice a day in different churches, with a good attendance and undiminished interest.

But while we have named the chief towns of the three nearest Colonies, we have also reason to believe that these gatherings have extended over the whole range of the lower Provinces. In New Brunswick we see notices of Carleton prayer meetings, and it is probable that from St. Stephen to Restigouche, the concert for prayer has been observed, and we have no doubt that our people in Prince Edward Island have been meeting from Bay Fortune or Murray Har-

bor east, to Alberton and West Point, in the north and west. We know that such convocations for prayer have been held through all this province. In Yarmouth, "The week of prayer was observed by the Baptist, Methodist, Presbyterian, and Congregationalist churches uniting together. The closing meeting on Friday evening was largely attended and full of interest."—*(C. Messenger.)*

We have heard on good authority, that the Windsor meetings were never more refreshing or more highly prized by the people, and we know that daily meetings of great interest were held in Pictou and New Glasgow, in the different churches in succession; while at the Albion Mines, Green Hill, West River, Merigomish, and in truth all over the country, tri-weekly meetings were held for prayer and other kindred purposes. The young, middle aged, and the man of grey hairs, were heard in succession, pleading for the advancement of the Kingdom of truth and love, or by brief appeals "stirring up each other's pure minds by way of remembrance."

We assume, then, that these prayers have been general, along our seaboard, as well as in our central congregations. The Pictou Presbytery on that week met for prayer. The Board of Foreign Missions met and their prayers blended with the many voices ascending to heaven. Our own Missionaries by name, and on their respective islands, were especially prayed for by many pleaders on Friday, in every congregation in the Body, and by many beyond it.

We should continue on as we have begun. Let us remember our Saviour's lesson of perseverance, taught by the narrative of the importunate widow. But while we pray, we should expect. We will expect. We will look up and look out.

WAIT.

There are indeed many hindrances to success. Good old Wickliffe, in his day, enumerated nine "Lettings to prayer."—We should at least be reminded of the first, viz., "The sins of him who prayeth," and of the second, "doubting," and of the third, "when a man asketh not that which ought

to be," and of the fourth, "the unworthiness of those for whom we pray." "Pray not for this people for I shall not hear thee."

But notwithstanding this formidable list, and we have only given the half, we will expect answers during every month and week of the year. During late years, might we not say since 1866, great things have been done for us by our Lord, whereof we are glad. We look to events greater and more marvellous.

WORK.

We must meet and overcome all these hindrances by a new consecration to holiness and to active service. Would we invoke the Lord's presence with our armies, we must advance beyond our lines. Have we prayed for an enlargement of coast, and that God's hand may be upon us, then we must arm and go up under divine counsel and in the strength of the Lord. We have been among the pleaders, shall we now turn aside among the "idlers" or go forth among "workers." Already the hosts who met to pray are dividing; and some are for play and others for work. Where will our "Sixteen thousand Church members be found?" Where our 800 Elders and our 1300 Sabbath School teachers?

Never were the "goings of our Lord and king more visible." Never at least in our own or our fathers' days, have there been such openings and such opportunities for pressing into and pressing forward the the kingdom of Christ. On all hands it is conceded, *it is felt* that the *main thing wanting now*, is the self-consecration of the individual christian to the Lord's service. We must all become workers, willing workers; earnest, joyful workers, and the gospel will have triumphs and trophies in the Lower Provinces beyond any yet recorded.

We have asked our christian men and women if they will begin the year with prayer. We now ask if they will join heartily and at once in God's work of subjugating the world to the sway of Christ. To some of the 16,000 named will be allotted a protracted period of labour in helping to secure this glorious result; to others *only a brief service*. We cannot tell how soon our work will be closed. The ques-

tion, whether we shall share in the glory of the final triumph, may depend on our promptitude in the space of time now just before us. Many of the 16,000 will find no time to share in this enterprise beyond the present year 1869. Let the 70 or 75,000, or in other words *our whole people*, weigh well the end of life, and the call and claims of its great author and Redeemer. In a world of such uncertainties, how seriously and faithfully should we work while it is day.

Work for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the days grow brighter
Work in the glowing sun;
Work for the night is coming,
When man's work is done.

Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labour,
Rest comes sure and soon.
Give every flying minute
Something to keep in store:
Work, for the night is coming,
When man works no more.

Work, for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work for daylight flies.
Work, till the last beam fadeth,
Fadeth to shine no more;
Work while the night is dark'ning,
When man's work is o'er.

ONE IN CHRIST.

Worldly interests of various kinds tend to divide men, and to stir up their feelings against one another. What is dark to one seems bright to another. What one ardently desires another abhors. Questions, more or less difficult, arise, and every one "takes sides." It may be a question about the location of a road, the erection of a school-house, the building of a bridge; or it may be the choice of representatives to Parliament: no matter how important or how trivial the cause of difference, it divides men, because they cannot all see things in the same light. In barbarous countries, and in the cruel old days, men thus divided would hold communion in nothing, would detest each other, and seek each other's lives. They would appeal to the sword, and the victory would rest with the strongest, not in reason and right, but in

arms. Happily, the light of the blessed Gospel has raised us above such folly and wickedness. The Church of Christ is now a strong connecting link between men otherwise far apart and antagonistic. God has blest us with the great gift of reason, and the right to exercise it. We are accountable to Him for the use to which we put His gift. In this respect every one must bear his own burden—for we all must appear before the judgment seat of Christ to receive the reward of our deeds. Although we are not responsible to men for our views, we are accountable to God, for "God alone is Lord of the conscience." This is, or ought to be, well understood among Presbyterians; and hence they concede the largest possible amount of freedom to one another. "We be brethren." Whatever may be our divisions in the matters of this world, we do not carry these with us into our pulpits or pews—into our Sessions, Presbyteries, or Synods.

Christ is the Head of the Church—of the Church as a whole, of every congregation, and of every individual believer. His Kingdom is not of this world. In his house we divest ourselves of every secular care and feeling; we disregard the dividing lines that may separate us outside, and we feel and know our essential and everlasting unity as members of the body of Christ.

We never hear, without shame and deep regret, of any one carrying worldly feuds of any kind into the Church. It is Anti-Christian, it is wicked and most mischievous to do. It tends to the barbarism of those wild and cruel days when all differences were settled, or attempted to be settled with the sword.

In the presence of death how light and worthless seem most of the matters that divide us, when the full tide of life and health is throbbing in our veins! But the presence of God is much more solemn and important than the presence of disease and death. Do not drag one feeling or thought into Church, or into a Church Court, that you would not indulge on a dying bed, in the dying hour. For in our Churches, Sessions, Presbyteries and Synods, Christ is ever present; and His sacrifice, it is

impiety, to obtrude strange fire upon His attention in His own house!

We may honestly differ, nay, free and reasonable men must often differ, with regard to many worldly matters. Every one will deem himself right in his own views. You may think your neighbour wrong, but you have no right to persecute him directly or indirectly. Let the Golden Rule come into play: Do to others as you would have others do to you. And whatever your differences and difficulties in secular affairs, drop them the moment you reach the ecclesiastical border. When we meet as Christians, we must work as Christians, worship as Christians, feel towards each other as Christians. We ought to carry with us our Christianity into our secular struggles and divisions; but we must never carry back our secular divisions into our service as Christians, whatever position we may occupy.

One of the noblest triumphs of Christ's love is the way in which it removes barriers from between men, and brings them peacefully together. Black and white, old and young, Jew and Gentile, the aristocrat and the democrat, the monarchist and the republican, millionaire and mendicant, all can meet, and often do meet, as one in Christ. No other power has ever achieved so wonderful a triumph. Dear reader, cherish this divine love. Seek earnestly this Union with Christ, and through Him with all His people. Promote it in others. Forgive as you would be forgiven. Cast oil on the waves of unbrotherly strife. Endeavour especially, to secure that no worldly division may ever enter the Church, the body of Christ. In respect to civil and social matters we may be at a distance from each other, but in the Church, and in all matters relating to the Church, let there ever be between brethren the warmth of Heavenly love, and the peace which the Master has bequeathed to His own.

EARNEST SEARCH FOR TRUTH.

JOHN WILLIAMS tells, in his deeply interesting *Narrative of Missionary Enterprises*, of a Samoan cripple who hailed him one day with, "Welcome servant of God, who brought light into this dark island: to you we are indebted for the word of salvation!" The poor man had his hands and feet eaten off with disease. He had to work

on his knees; but still by industry he was able to maintain his wife and three children. This sad wreck of a man joyfully hailed the Missionary in the words we have quoted.

Williams asked him what he knew of the word of salvation, and he replied, "I know that Jesus Christ came into the world to save sinners—that he is the son of God—and that he died painfully on the cross to pay for the sins of men in order that their souls might be saved and go to happiness in the skies." He knew further that none went to heaven but those who believed in Jesus. He said that, he prayed while working in his little garden,—besides always praying morning and evening with his family. His prayer was brief but comprehensive: "O Lord I am a great sinner; may Jesus take my sins away by his good blood; give me the righteousness of Jesus to adorn me, and give me the good spirit of Jesus to instruct me, and make my heart good, make me a man of Jesus, and take me to heaven when I die." He had never heard a preacher, nor read a word, his awful disease had kept him from every assembly. How then did he get his knowledge? His reply to this question was, "As the people return from the services, I take my seat by the wayside, and beg a bit of the word from them as they pass by; one gives me one piece, another gives me another piece, and I collect them together in my heart, and by thinking over what I thus obtain, and praying to God to make me know, I understand a little about his word."

Here is a case that might well shame multitudes in Christian lands. The poor Samoan cripple was in earnest, and the result was that he knew the essential truths of the religion of Christ, and lived in accordance with its dictates.

How many thousands in Christian lands decline to take the trouble of learning anything about Christ! A sermon they will neither read nor hear. A book that is serious in its tone is at once flung aside. Prayer is to them a forgotten art. Their mental food is godless trash.—It were better for such had they been born in a heathen land, where the name of Christ is never heard. Verily, men shall come from the

east and from the west, from the north and from the south, and enter into the kingdom of God before myriads who have had the Gospel pressed upon their acceptance. How different were the aspect of Christian lands were people influenced by such hunger for the word of truth as was manifested in the case of the poor Samoan cripple.

Here too is a lesson to careless christian hearers of the word. These are not unbelievers—not altogether careless, but they are far from being as diligent and faithful as they ought to be in increasing their knowledge. The best instructed members of the Church have much to learn, and must continue learning while life lasts. Woe to the stunted soul that thinks it has reached perfection, or that its education is complete! "My people perish for lack of knowledge," was God's complaint against Israel long ago, and it applies too well to His people in modern times. We do not listen with sufficient earnestness; we do not read enough of the right kind of books or papers; we do not commune as we ought with Christ in the privacy of our chambers. Truth in all its phases is not so precious to us as it ought to be.

The case of the Samoan cripple is a rebuke to those who neglect to pray. His growth in grace and knowledge was secured by his turning every acquisition into fresh matter for prayer. He prayed in private and in his family, and no doubt he would have prayed in the congregation had he been able to attend. How many nominal Christians—members of churches—live in the neglect of family prayer, if not secret prayer too! No wonder that the church has to cry, "My leanness, my leanness!" It is very sad too, to see in many congregations, the smallness of the number of those who call on God in public prayer. Practical infidelity is coming in upon us as a flood; myriads in christian lands—the children of Church parents—live as if there were no death, no Judgment, no Heaven, no Hell.

OUR FUNDS.

Nearly three-fourths of the Synod's financial year having expired, it may be wise to glance at the state of our funds. The greater part of what is usually paid in at, and after, the New Year has probably been received, so that we may at least know

where deficiencies are most likely to occur. We commence with

THE "DAYSPRING" FUND.

Although no appeal has been made to our young people in the pages of the *Record*, nor even a hint given respecting the time when payments were expected, the juveniles have been on the alert, and their contributions have been steadily flowing in until they exceed \$700. Still above \$500 are required,—and wishing the boys and girls to be free of debt by March 1st, we would suggest that they send along their dollars without delay. The \$1250 have been forwarded, and have likely, ere this, met the *Dayspring* in New Zealand, where she is to winter during the present season.

THE FOREIGN MISSION FUND.

We need scarcely say that the balance here is on the right side, and tolerably large. It is creditable to our people that they require no appeals to keep this treasury replenished. The balance on hand is over \$2000. Mr. Gordon's salary is henceforth to be drawn from the Church of New South Wales, but it is to be hoped that we shall soon have another missionary either for the New Hebrides or Trinidad. At all events, if Mr. Morton's Coolie schools are put in operation, the expense will equal the present salary of a missionary in the New Hebrides.

HOME MISSIONS.

If the Foreign Mission treasury is reasonably full, the Home Mission purse is nearly empty. One month ago it was destitute of a dollar or even a cent, and some bills recommended by Presbyteries had to stand over. Quite a number of contributions have been received since, as our acknowledgments in the January and February *Records* show, but the *continuance* of that influx is required, and hereby solicited. There are heathen at home as well as abroad. There is a lapsed population in other places than the cities of the Old World. It is to be found even in our interior districts, where the Gospel has been preached for an age,—how much more in shore districts, where the means of grace have never been regularly enjoyed. Our main want is indeed the want of men.—but we must be careful that the men we have not only receive, but receive *promptly*, their support. Our probationers should not have cause, while their pecuniary fee is so very limited, to complain of tantalizing delays. We have furnished monthly for some time reports of missionary work within these Provinces, quite as interesting in their place as the letters from abroad. The work is one,—let it be so prosecuted

and supported in its different departments.

STATEMENT OF HOME MISSION FUNDS.

| | |
|-----------------------------------|-----------------|
| Balance on hand June 1, 1868..... | \$506.35 |
| Sums received since June 1..... | 2039.81 |
| | <hr/> \$2546.16 |

| | |
|------------------------------------|-----------------|
| <i>Contra.</i> | |
| Payments made since that date..... | \$2308.35 |
| Balance in fund..... | 237.81 |
| | <hr/> \$2546.16 |

Five per cent. for Treasurer's salary on the receipts will diminish this balance to a little over \$100.

SUPPLEMENTARY FUND.

All supplements due so far, have been promptly met, but it must be remembered that the full amount payable in New Brunswick has been furnished by the grant continued for this year of £100 stg from the Free Church of Scotland, and of £80 stg. from the Irish Presbyterian Church, both given for the promotion of the cause in New Brunswick. Should this cease with the present payment, \$1700 will be required to meet what is due at Synod, without any improvement in the salaries of ministers now inadequately provided for.

It is very evident that so far as collections have been made, they are *quite unequal*. One congregation gives \$100 and another \$84, evidently entering into the spirit of the Synodical effort to raise the inadequate salaries forthwith, while others of equal strength, give sums of \$20, and as low as \$12, evidently aiming no higher than meeting present liabilities, and were all to contribute on this lower scale, we would not even do that.

If our people are to do their duty, following the example set them alike by the Free and United Presbyterian Churches, and carrying out in good faith the recommendations of Synod, they will all come forth with their contributions, not by voting some \$10 or \$12, which may have been collected for some other purpose; but by taking hold vigorously of a great movement which is designed to do tardy justice to the weaker portions of the Church, and to men who have stuck to their post through great hardships and self denial, when others moved off in search of richer pastures.

| | |
|--------------------------------|-----------------|
| Balance on hand June 1, 1868, | \$103 40 |
| Sums received since that date, | 1872 17 |
| | <hr/> \$1975 57 |

| | |
|-------------------------------|-----------------|
| <i>CONTRA.</i> | |
| Payments made since June 1st. | 1798 11 |
| Balance on hand, | 177 46 |
| | <hr/> \$1975 57 |

EDUCATION.

The accounts connected with Education are rather more complex, so that a mere statement of receipts and expenditure for seven or eight months, without explanations, would not distinctly shew whether the current year's contributions will fall short to the same extent as recent years.

Forty-five congregations have contributed since June 1st, and were those not yet heard from to give in the same ratio in proportion to their means, we would cease to draw, as of late years, on our capital fund. Is it too much to expect to hear from other twenty or thirty congregations, if not from all? Is it, or is it not, true that the cause of missions is dependent upon a thoroughly trained ministry? Will not success or failure in this the greatest of all our enterprises—that of subduing the world to Christ—turn largely upon the characters of the men to be employed? Piety and good natural talent combined, constitute a good foundation, but a suitable superstructure of knowledge with culture is quite indispensable. We have our choice in providing the means of this thorough culture—by one great effort to raise such an additional sum for investment as will suffice, or to furnish the annual sum requisite by congregational collections. Our Professors must be paid, and all that is necessary to accomplish the object easily is appreciation of their work by the whole Church, which will result in prayer and cordial united effort.

We say nothing at present of Synod Fund, as the collection for it is generally made at the beginning of summer,—and in going over the others, we desire to give to congregations necessary and reasonable information, so that collections may be made at proper intervals, and in good time.

CHRISTIAN HYMNOLOGY.

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

NO. II.

Those who advocate an enlarged Hymnal for the use of our congregations, have no desire to supersede the Psalms of David by the singing of hymns. They yield to none in love and veneration for those Psalms; and are very far from desiring their disuse. To intermingle Psalm and Hymn—to have the depth and majesty of those divine lyrics rendered fragrant by the name that is ever dear to the christian's heart,—the name of Jesus; to blend the strength and solemn rapture or penitential wailing of the one, with the praises of Immanuel, and the gratitude and hope inspired by the redemption which has been bought by the blood of the Lamb, and thus to make our praise as distinctively christian as our prayers and our preaching

—this seems to me what is desirable, under the free economy of the gospel.

Beyond all question, the Book of Psalms is the noblest hymn book as well as the sublimest prayer book—a model of devotional praise and prayer for all time. And just as we do not feel ourselves restricted, in our prayers, to the words of the Psalms; but while using them as the great substratum and help in devotion, we feel at liberty to give expression to our desires in language prompted by the emotions of the heart, so we feel at liberty to use words in our praise over and above those contained in the Psalter. There is no evidence that Old Testament saints were forbidden to praise God in language other than that of the Psalms. Isaiah's "rapt, prophetic fire" breaks out in many a glorious hymn of praise, which New Testament worshippers gladly take up and prolong, applying them to Christ, "The child born," "The Son given," whose

" Sacred blood hath washed our souls
From sin's polluted stain."

Habakkuk rises into a sublime psalm at the close of his prophecy. Can it be wrong in us to versify and sing a part of it in our 32nd Paraphrase? And when we employ, in the same way, the spiritual songs of the New Testament, the angelic Advent hymn, the songs of Mary and Simeon, do we present an unauthorized offering of praise?—If we may put into metre and sing the Doxology of John, or Paul's rapturous outpourings in the 8th chapter of Romans, why may we not accept, as a vehicle of our praise, those other hymns which beautifully and touchingly express the very ideas of scripture? Why may we not lawfully sing such impressive and expressive compositions as "Rock of ages cleft for me," or "Jesus lover of my soul"? If even the Jew was not restricted, in prayer or praise, to the very *words* of the ancient oracles of God, is it conceivable that we, under the free and expansive economy of the gospel, have our liberty so curtailed that we are not to go beyond the bounds of David's Psalms in our "service of song"? Assuredly, that is not the spirit of the gospel. As ages roll on, the great and eternal

truths, on which our faith rests, assume new aspects and present new relations to the varying experiences and widening views of the christian life; and thus demand fresh expression in prayer, and new responses in spiritual song. So long as prayer, praise and preaching accord with the everlasting verities of the Word of God, and are modelled after the pattern showed us in the Book, we need not fear to exercise the liberty bequeathed to us by Christ, and to pray, praise and preach "as the spirit gives us utterance." It is indeed inconceivable that christians are to exclude from their *praises* alone, the one name by which they can be saved, while to every sermon and prayer that name imparts their fragrance and power; and that while, in prayer, we ask everything in His name, in praise we are to ask nothing.

It is not needful, however, to prolong argument on this point, as the highest authority in our Church has given its sanction to the use of spiritual songs, in addition to those contained in the Psalter; and the number of those that we may use, is but a question of expediency and detail. But then, many good men dread to encourage the singing of hymns, lest the Psalms should be lost sight of. The fear is groundless. The intrinsic excellence of the Psalms will for ever secure them a place in the service of song. There is sublime poetry in many parts of the Bible, but the Psalms are, in structure and expression, intended for music, and are not complete unless chanted or sung, or accompanied, in some shape, with musical modulation. They are, in reality, "prayers, or devotional compositions intended to be sung." For three thousand years, the Church has been pouring out her soul to God in these lofty paeans of devotion; and no dispensation can raise us above the reach or the need of them. Whether the soul is throbbing with gratitude, burning with love, trembling with hope, or bowing in sorrow and penitence, it finds all its emotions truthfully and fervently expressed in the Psalms. All that the awakened soul hopes from God, or fears from earth and hell, or suffers from sin and the flesh—all that it believes, re-

members, hopes for, all is here expressed in burning words that deepen and intensify the feelings which they body forth. Therefore it is that, in these divine lyrics, the thousand-voiced heart of the Church has, in all lands and ages, found expressive utterance; and that for thousands of years, they have been wafting the sigh and the prayer from myriads of hearts. Wonderful are the depth and range of these sacred anthems which touch every cord of the heart. They rise jubilant on the wings of adoration and praise; they sink down until they sound the lowest depths of penitence and sorrow: they soar in lark-like bursts of gladness; they breathe the groans of the wounded spirit, over which have gone all God's waves and billows. Now they fall soft as the dew, tender as the whispers of love; and again they roll along in words of thunder, suited to the voices of a great multitude, and peal forth terrible as the Almighty of God. To abandon these glorious Psalms were to give up our richest spiritual inheritance—to cut off one of the most valuable sources from which the divine life is sustained. There is no fear of such a catastrophe, so long as spiritual life is throbbing in the Church. Those who dread such a result from the use of hymns, cannot surely have estimated aright the divine power of the Book of Psalms. Let Psalm and Hymn continue to intermingle, until the Church shall take up "the Song of Moses and the Lamb"—a prolongation of both—in the temple of God above.

The introduction of the Christian dispensation was marked by an outburst of sacred song. Mary, the mother of Jesus, sang the first Christian hymn. With a heart full of human love, and enraptured with religious hope, the happy rejoicing mother raised her "magnificat," saying, "my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." The voices of Zacharias and the aged Simeon joined in the morning songs of redemption—the one rejoicing in "the day spring from on high," the other departing in peace when he had gazed upon him who was to be "a light to lighten the Gentiles

and the glory of his people Israel." In the fourth Chapter of Acts, 24th verse, we have a record of one other New Testament hymn. Jesus had ascended triumphant: the promised Comforter had come: the Church of Christ had taken visible form, in Jerusalem. The fury of persecution speedily burst forth and the apostles were put in the dungeon. On their release, they met with the little company of believers, and then "with one accord"—in choral melody—"they lifted up their voice to God" in a triumphant hymn. It was the Church's first hymn, and was born of her first persecution. We have no further record of holy song, until, in the visions of the Apocalypse, the veil is withdrawn, and we obtain, for a moment, some glimpses of the upper sanctuary. There we behold the sea of glass, the white-robed worshippers, the angels round about the throne, the mighty multitude whose voice is as the sound of many waters; and the burden of their song is, the Lamb slain from the foundation of the world, now living and reigning for ever and ever. It is the ever new song of Redemption; the song that Moses and David sang—that the early Church sang—that the angels and spirits of just men made perfect re-echo in loftier strains, along heaven's high arches—a song that is eternal and inexhaustible as Christ, its theme.

But when the Church was planted, and was growing up, a living temple of God in the world, did the good news of redemption, as it flew from heart to heart, strike out no choral bursts of praise, in the infant Churches? As the cross advanced triumphantly, gladdening the world, and scattering the fogs of paganism, was it welcomed with no songs of rejoicing? Did no rills of holy melody gush forth? In I. Corinthians, 14th Chapter, 26th verse, a light is thrown on this point. There we find that a provision was made, among other spiritual endowments, for the new Psalmody of the Christian Church—a striking testimony to the importance of praise. Whilst some members of the Church, under the teaching and influence of the Spirit, edified their brethren with

"a doctrine, a tongue, a revelation or an interpretation," in others the divine gift came forth in the form of a "Psalm,"—the individual, speaking by the Spirit, spake in song; and the rest of the Church, as they drank in the words and melody, joined in the exercise, and retained the gift for future use, as part of the service of song. The apostle utters no word of condemnation regarding this practice. Thus, then, it would appear the Apostolic Churches enjoyed the gift of sacred song, in common with the gifts of preaching and prayer; and if the latter are still exercised to promote edification, where is the proof that the former has ceased? If any one has a "psalm" still, shall we not, if it is found "good to the use of edifying," adopt and use it? The precepts which remain to the Church, as permanent laws, indicate that we are so to use such spiritual gifts, and that they are intimately connected with the grace of God and the work of the Spirit. Hence we have such apostolic exhortations as these:—"Be filled with the Spirit,—speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

It is in entire accordance with these apostolic precepts and practices, that we find the very first historic record of the christian Church describing the followers of Christ as singing hymns to Jesus as God. At the commencement of the second century, or about sixty years after the ascension, Pliay, a Roman governor, wrote to the Emperor Trajan that what he had discovered of the christians was, that they were in the habit of meeting before day, binding themselves with an oath to commit no wickedness, and "singing, responsively, a sacred hymn to Christ as to God." Justin Martyr, who lived in the second century, says,—“We manifest our gratitude to Him by worshipping Him in spiritual songs and hymns, praising Him for our birth, for our health, for the vicissitudes of

the seasons, and for the hopes of immortality." Origin, who lived in the third century, says,—“We sing hymns to God who is over all, and to His only begotten Son, the Word and God.” Thus, then, the very first sound that reached the Pagan ear from the secluded sanctuaries of christianity, was that of their hymns to God and Christ. We are not for a moment to suppose that the early christians neglected the rich inheritance of religious lyrics which they had received from the Jewish Church. On the contrary, the Psalms of the Old Testament were early introduced into the public services; but with these, it is unquestionable they also used hymns from the earliest times. Tertullian says, in describing their worship, “We are invited to sing to God, according as each one can propose a subject from the Holy Scriptures, or of his own composing.” There is historic proof that so early as the fourth century hymn-books were in existence.

There is something very touching in the thought of these early christians,—some of whom had listened to the melting words of the disciple whom Jesus loved, or gathered to hear the fervid Paul, as he passed rapidly from place to place, bearing the standard of the cross—meeting together, in the morning air of the christian ages, and giving voice to their new-born faith and love in sacred song. We look back into those dimly-seen ages, when, at the peril of their lives, the followers of the meek and lowly One met together by the river side, in the upper room of some poor dwelling, or in the Catacombs of Rome, with the tramp and din of the great city far over head and the stillness of death around these subterranean vaults. We see them moving stealthily, silently, at earliest dawn or night's stillest hour along the streets of Athens, Corinth, or Rome, under the shadow of the great heathen temples that proudly lift their glittering heads to the clouds—past the statues of Jupiter, Apollo and Venus—on to the place where “two or three are gathered together in the name of Christ seeking the promised blessing.—Then the doors are shut; but, though deadly enemies are near, fear cannot deter

them. The hymn of praise to Him who redeemed them is raised, breaking the stillness of night or anticipating the dawn; and that strange new name with which the world was soon to reverberate, falls on the ear of the wondering pagan. The poor, bare walls of the dimly-lighted chamber, or the narrow vaults beneath the imperial city, re-echo that precious name borne on the sweet music that flows from the heart; and hovel and catacomb alike become "the house of God and the gate of heaven."—These are hymns of faith—no cold, unmeaning, formal strains—but genuine outpourings of the heart to Christ the Lord—to the loving, living Saviour, the eternal brother and friend, who is truly present among them and hears their praises. They are redolent of joy, adoration and the repose of faith.



THE SUPPLEMENTARY FUND IN PRINCE EDWARD ISLAND.

BY THE AGENT OF THE CHURCH.

NO. II.

On the morning of October 22nd the storm had ceased, and a cold Northwester met Rev. D. S. Gordon and myself at the Grand River ferry. We were both on our way to Alberton, and preferring a walk, we pushed on to Lot 14 Church on foot, some three or four miles from which we were conveyed to Mr. Rannay's at Port Hill. I know not whether my obligations are greatest to father or son at this establishment, the one providing the moving power, and the other (Albert R.) driving me to Cascumpeque ferry, by the close of daylight, to return fourteen miles or more, on a dark cold night over bad roads. At the other side of the ferry Mr. Gordon soon found a place of rest, and while the son was welcomed to the "home of youth," I also had a warm shake of the hand, as an absentee of twenty-seven years, a period which left some lines and marks of change on the old folks at home, as well as on their visitor. Old Robert Gordon, as he is

now occasionally called, was Robert Gordon in his prime *then*, and as he was an active man, and an Elder in the congregation from its infancy, we were at no loss for themes of conversation. Quickly the evening slipped away, and, family worship over, sound sleep followed the travel and cold of the day.

ALBERTON

Is in fact but four or five miles distant from this part of the settlement which is called "The Village;" but as this is a country of bays and inlets, the distance to travel is seven miles. The snow of the 21st still lay on the ground on this Saturday, 23rd; and on our way to Mr. Fraser's we met a sleigh with jingling bells, ringing in the advent of winter. It was communion season at Alberton, and during this and the next two days the work was equitably divided.

I must be excused for expressing the deep interest I felt on this occasion. This was one of the few congregations served by me as a probationer, and at one of whose sacramental occasions I took part with that man of God, Rev. William McGregor. The congregation was then small, the population sparse, the roads rough, the houses such as are ever found in new settlements, but the people were kind and earnest, walking or riding on horseback with eagerness and joy to the place of public worship, which was humble in appearance and small in size. Now I am worshipping in a large and well finished church, filled to overflowing with a most respectable and devout assembly. They have come in force from that village, which was "woods" at that time, and they have driven in their carriages from different parts of the surrounding country.

The children of that day are the men and women of to day; and the young men and women of that day have actually in a few cases become grandparents. I need scarcely say that while some pillars continued standing, others had fallen. John Gordon had gone to the better land, with his sons George N., of Erromanga, and Archibald, about as suddenly called away. When we add to this a daughter's depar-

ture, it must have been a strong and heroic exercise of faith in the aged mother to give up James to go at the peril of life to the same blood stained isle, and without the prospect of living to see him again, if Providence should bring him again to Huntly. There were changes—I will not say chances—in other families, but in most cases where the fathers were removed the sons honourably occupied their places.

It is not my place to speak of Mr. Fraser's labours—I will leave the effects to declare what they have been, and still are. I took no collection at Alberton. I preached on Sabbath, and addressed the congregation on Monday, but the money brought to the meeting went to *supplement* the effort of our spirited little congregation at Bridgetown, to erect for themselves a place of public worship. Mr. Gordon had come to his native place for aid, and I consented that he should have the benefit of the day, and that they should remit subsequently for the other department of the supplementary fund. I do not at all regret the concession, though the result was that Mr. Gordon got \$60 or more for church building, and I \$20 for the general fund. I will expect at least \$40, however, *next year*. I say this in an *undertone* and in *confidence* to the Albertonians, who are second in *liberality* to no people on the Island.

WEST POINT.

The next day (Tuesday) was meeting day at West Point, and Mr. Fraser and I had to be early on the road, for our twenty-five miles of to day were equal to forty accomplished a fortnight earlier, for the roads were hard at 8, yielding at 10, and mush at 12. Two o'clock found us at the West Point Church, and in another half hour all the meeting we had was convened. Rev. W. Stuart, the pastor, had not got home from supply of Lot 14, and the meeting was small, but I shall never regard it as a failure. This people needs encouragement, and fraternal recognition. They are dispersed over long distances; and though many of them are in comfortable circumstances, they are far from a cash market, and the poor are not unknown in

this land. The willing and the active have a work to do—a difficult, but most important one—to bring up the bulk of the people to zeal for Christ's cause and systematic support. We trust they will persevere in this effort. The Church will not complain if their supplementary collection should prove a mere trifle. Their main work is the development of *spiritual life, liberality, and work*, within themselves.

This part of the country I have also seen where it had neither frame houses nor carriage roads. Where I travelled to-day I have travelled by a *blaize*—(I mean part of the way from Alberton to Campbellton, guided by Mr. James Wells, of Cascompeque, in 1841.) Even in the neighbourhood of the church I have slept in the log house of a kind Highlander (S. McPherson), and dined after preaching in the board shanty of a generous Lowlander, while the first crop of tall wheat was growing and waving; and when I see ranges of cultivated farms, and scores of good houses and well-filled barns (as I suppose), in succession, I conclude that the financial means of a hearty congregational life are there. Let the Ramsays and others whom I met with those whom I regret that I did not see, join in hearty effort with their minister to become a church of a noble spirit and of good deeds—a church which will be known as a Light on West Point, and a Power through the land.

RETURN.

A pleasant evening was that Tuesday evening spent at the mill establishment of the Rose Hill Ramsays, at Pierrejacques; and the drive of the next day was memorable, if not for its length, certainly for its depth. I thought I had known what mud was, having travelled in roads varying in depth from four or five to six or eight inches, with an occasional dip of a foot,—but there were parts of this Western road where the ordinary sounding was about one foot, and the great deeps were fully two. But friend Arthur with his two-horse team worked his way through all, compelling with gentle suasion the reluctant ferryman to do what he stoutly maintained was impossible, to cross—Grand

River ferry, against wind and rain, on that dark night. So may he work his way through all difficulties, and as he helped me on my way, be rewarded with Help in every time of need.

My sleep was sounder that night from the knowledge that my next appointment at Malpeque could be overtaken with ease. Driven by Mr. A. McGregor to Mr Frame's on Wednesday, and meeting there Mr. Laird, the evening found me at the manse of

MALPEQUE.

The Malpeque meeting next day was well attended by a most attentive and respectable audience; the singing was admirable, the speeches were passable, for Rev. Messrs. A. Cameron, Frame and Laird aided, and I believe we *should* have handed round papers to be signed. That congregation could have given us \$50 almost as easily as \$20, but I confidently anticipate that the remarks made respecting their duty *at home* will aid in ripening conviction into action, resulting in an immediate increase of their pastor's salary. If this result follows, as it ought, I shall be satisfied; but if not, I shall acknowledge that the results of the day were not fully satisfactory.

FIVE RAINY MEETINGS.

I must hasten over what remains of work on the Island. The next five meetings were—three in Rev. A. Cameron's congregation on successive days, on Monday, Tuesday and Wednesday; then at Strath Albyn—Rev. A. Campbell's; and then at Brookfield, part of Rev. Mr. Ross's, on Thursday. On the first of these days, at New London North, it *rained*, with wind. On the next, at New London South, it *poured*. On the third, at Summerfield, eight miles distant, it drizzled. All the way to Strath Albyn it misted; when near meeting time the clouds *emptied* their contents, as I thought, but I was mistaken. It rained while the meeting was being held, and while we waited at the manse. The rain continued till we reached Brookfield,—then came in torrents up till the time of meeting, and more lightly till we reached Rev. Mr. Ross's house at 11 o'clock at night. But these meetings had their own

interest. All things considered, the people shewed considerable zeal, but I cannot pretend that I really met the congregations, as such, save at New London North, where I addressed a crowded house on the Lord's day—the communion Sabbath.

After the *four* days of rain there came a fine day, and I reached New Glasgow, and met Rev. Messrs. Murray and Allan and the New Glasgow people. Here the meeting, though not large, was lively and satisfying; and having spent the evening at the christian home of Mr. Alexander Simpson, of Cavendish, I next day addressed the other and larger portion of Mr. Murray's congregation at Cavendish. Another storm of great severity kept many away, yet there was a goodly gathering, from the venerable Speaker and elder McNeil, of over 90, with his aged lady, down to the boys and girls of the place, who were all interested, and, like the meeting of the previous day, expressed approval by words and contribution.

On the following day I pushed on to Cove Head, thanks to Mr. Murray and Mr. John Clarke for the means of transit. Assisting Mr. Allan at his communion on the Lord's day, I addressed his congregation on Monday. The meeting of Presbytery rather interfered with any congregational action at that time, but as the people are evidently able, so I trust they are willing to join with their brethren in the good work. Of this a foreraste has been given in the prompt liberality of the Brackley Point section through Mr. Jas. McCallum.

It was useless to go farther East, the season was so cold and the roads so deep; and having given due notice to that effect, I was kindly conveyed to Charlottetown by Mr. McCallum, homeward bound.

The length of this report, or sketch, forbids any general remarks, at all events in this number, and I will only add that I left the Island with feelings of warm affection and deep gratitude to the ministerial brethren, and to many other friends, whose homes and hearts the agent of the Church found so open and so genial.

CLOSE OF AN ORDINATION CHARGE TO A MISSIONARY.

The Missionary enterprise is the great work of the times; it is the true work of the dispensation. To this the Church is only yet girding up her loins, only yet wakening up. Providence is unlocking everywhere great and effectual doors. Old barriers are falling on every hand. The

world is lying open. The earth is helping the woman. The Macedonian cry is borne to us on every breeze. All the signs of the times betoken movement. The Lord may sooner than we think, do his short work on the earth, the sowings of generations and long forgotten labors may quickly fructify when we think not, and nations shall yet be born in a day. Let but the Spirit be poured from on high, and the wilderness shall become a fruitful field. And Christ is exalted to make Pentecosts—to send forth the power that quickens and regenerates souls.

But we know that evangelical instrumentality has yet to be applied throughout a large part of the habitable globe. There is much land to be possessed, many fields to break up and sow. Ours is this duty, labouring while we wait, praying while we labour. You and others in the outfields and wastes will not think you labor in vain. There is a special post of duty at which the great Captain stations severally all His soldiers. There then, dear brother, at yours. "Watch thou in all things, endure afflictions, do the work of an evangelist, give full proof of thy ministry." "Endure hardness as a good soldier of Christ." The plan of the war is with Him, and he will make all its actions and circumstances contribute to the great issue of victory; and from the obscurest positions of the field, He will bring forth all who do valiantly to recognition and reward. And you, too, having fought a good fight, and finished your course, and kept the faith, He will greet, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

"We send you now from us, dear brother, with all our warmest wishes, with all prayer. We shall follow you in thought on the voyage; we shall commend you to him who has the winds in his fists; we shall look with desire and expectation for good tidings of your labors and success in winning souls. We part now, it may be not to meet for many long years—it may be not until we stand a large company in the presence of the Lord, and before each other at his coming, to give an account of our stewardship, Oh that it may be with joy!

"*And now unto Him that is able to keep you from falling, and present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*"—*U.P.M. Record.*

SIGNS OF PROGRESS.

In the absence of any notice in this month's *Record* from Old Calabar, we are happy to announce, that two new missionaries sailed from Liverpool with the Rev. Alexander Robb, on the 24th ultimo, to reinforce our mission there. These two agents are Dr. James Robertson and Mr. James Lawson. Dr. Robertson has lately completed, in a very satisfactory manner, his studies as a medical man, and has devoted himself in that capacity to the work of our mission in Old Calabar. He was a member of the congregation under the ministry of the Rev. David Pirret, Glasgow. He goes to occupy meanwhile the mission house at Old Town. His primary duties will be to attend to the health of the mission families, and to employ his medical skill wherever he has the opportunity among the natives, in such a way as, if possible, not only to heal their diseases, but to direct them to that great Physician, who alone can deliver them from the malady of sin. He will also, when called on to give medical attendance on Europeans and others connected with the shipping in the Calabar river, be understood to take his place among them as a representative of the mission, and a recognised servant of Jesus Christ. In going to discharge these momentous and difficult duties, he has claimed, and we trust he will obtain, an interest in the prayers of the Church.

Mr. Lawson, who was a member and earnest Sabbath-school teacher in our church at Carlisle, under the ministry of the Rev. Henry Miller, goes to Calabar in the capacity of teacher and catechist. He will in the first instance reside with Mr. Robb, who is expected to dwell meantime at Ikorofiong, to take charge of the station there, and, so far as in his power, superintend that of Ikunetu. Mr. Lawson has already begun his study of the Efic, in this country, under Mr. Robb, and will, by the arrangement referred to, have the great advantage of prosecuting his acquisition of the language under the same superintendence and tuition. He also earnestly desires, and justly claims, an interest in the prayers of God's people in all our congregations.

Mr. Robb bears back with him to Old Calabar a gift from God and the Church to Western Africa, which it falls to the lot of few to present in the same full sense. Six years ago Mr. Goldie gave the New Testament to Old Calabar. Mr. Robb now bears to those dark shores, his translation of the Hebrew Scripture in the Efic tongue. This gift of the entire Bible marks a new and promising stage in the West African mission, and in the missionary history of our Church, which calls for special thanks to God.

We take occasion with great gladness to announce, that the Lord of missions seems to be answering the prayers of His people, that He would thrust out labourers into His harvest. Besides the missionary referred to in a subsequent page, who is about to set sail for the Grand Cayman, another, Mr. Robert S. Leslie, is about to leave for Caffreland. Two students, who have completed their fourth session at our Theological Seminary, have offered themselves, and have been accepted, for India. Several other promising and earnest young men, whose hearts have been touched with the cry for labourers coming from so many fields, have opened confidential communication with the Foreign Mission Secretary. If there be others under similar impressions, we would earnestly counsel them to act with promptitude, and at the same time with thoughtfulness and prayerful caution, on those words of the Master, 'Whatsoever thy hand findeth to do, do it with thy might.'—*U. P. M. Record for Nov.*

Home Missions.

Report by Mr. R. Cumming.

To the Reverend Presbytery of York:

In presenting my report of five week's labour in Richmond and Woodstock, I feel that my statements may be few, as the circumstances of the congregation are well known to your Presbytery. The number of families in the whole congregation, so far as I could gather, is about 35. And these are scattered over a wide extent of country. To some of these all praise must be given for the fond tenacity with which they cling to our beloved Zion, and for the moral heroism they manifest in supporting the time-honoured banner of Presbyterianism, in the face of much opposition. Their number is small, and their fidelity to Presbyterianism praiseworthy, and they certainly deserve the sympathy and support of your Presbytery, and of the whole Church. Agreeably to instructions received from the Home Mission Board, I appeared among them about the 20th of May. On the first two Sabbaths the weather was inclement, and the attendance in both sections of the congregation small. In Richmond the increase for the last three days was very encouraging, and the number presented the appearance of rather a respectable congregation. In Woodstock there was no such marked increase. The reasons I do not attempt to divine. The congregation wants—what, indeed, every one of the numerous vacant congregations and stations in connection with our Church

wants—a pious, prudent, popular, zealous man to work them up, and the sooner such can be furnished the better.

I remain your humble obedient servant,
July 1st. ROBERT CUMMING.

Report by Mr. Edward Grant.

To the Reverend Presbytery of Halifax:

I beg leave to submit a brief report of my labours within the bounds of Sheet Harbour congregation.

I came here, according to appointment, on the first week of September, and endeavoured to fulfil engagements up to the end of October. During these eight weeks I have just followed out Rev. Mr. Waddell's arrangements, and have held service accordingly: five Sabbaths at Sheet Harbour, two Sabbaths at Pope's Harbour and Tangier, and one Sabbath at Quoddy and Moser's River. The attendance on Sabbath has always been large and attentive, and on several occasions the places of worship have been crowded.

Besides the services held at the regular places of worship, I have held several week-evening services, in places at a distance from the usual preaching stations, and where parties were unable to attend by reason of the restraints of Providence.

In the Sheet Harbour section, with the assistance of Mr. Thomson, teacher, I have been enabled to keep up a weekly prayer meeting and bible class, both of which meetings have been generally well attended.

I have likewise visited the sick, together with the greater number of the families in the respective sections of the congregation, following out the usual custom of reading a portion of divine truth and offering up prayer with every family.

With respect to the state of religion in this community, it is unnecessary for me to say anything, as it would only be a recapitulation of what has been stated in the Reports of my predecessors. It is enough for me to add that I have found this an extensive and interesting field for Missionary labour. I must say further, that I have found, for the most part, an anxious desire, on the part of this people, to hear the message of the Gospel, and to enjoy the ordinances of religion.

The congregation is now putting forth every effort to pay off arrears due Mr. Waddell, and it hopes, within a short time, to have its debt removed.

May the efforts of this people, to support regular gospel ordinances in its midst, be greatly encouraged and blessed, and may the good seed, disseminated by the Pastor and others, take deep root, spring up and yield fruit abundantly, to the praise and glory of God.

September 30th. EDWARD GRANT.

Our Foreign Missions.

Meeting of the Board of Foreign Missions.

The Board met at New Glasgow on the 5th ult., and among other items of business the following are published as being of general interest:—

Recent letters were read from Rev. John Morton, giving information about the Coolie School at Iere, and recommending the employment of two qualified Coolie teachers, the one at Iere, and the other in San Fernando, when, after consideration, it was agreed that if the Presbytery of Trinidad concur in the opinion that the work calls for it, and are satisfied with the qualifications of the teachers to be obtained, the Board are willing, with such local aid as may be forthcoming, to guarantee the expense of both schools.

Dr. Geddie's letter, in explanation of the projected Insurance Fund of Three Thousand Pounds stg. for the *Day Spring*, was read. See *Record* for Nov., page 289. The proposal of the Mission Council was that the sum just named should be raised by the different Churches interested in her support, the interest to be expended in lessening the current expenses, the principal to be drawn upon only in case of accident or loss of the vessel. It was agreed that the sum of Two Hundred and Fifty Pounds stg. be drawn from the Crerar Fund, and remitted to Dr. Steel, as our share of the proposed investment.

A letter from Dr. Geddie was read, giving an account of the settling of Mr. Neilson, under what appeared to be favourable circumstances at Tana, intelligence which the Board received with great satisfaction.

Dr. Geddie's letter afforded some explanations respecting the following Resolution of the Mission Council, adopted at their last meeting, the minutes of which were published in the Nov. No. of the *Record*, with the exception of the subjoined Minute:

"The Mission having considered the subject of an increase of salary of the Missionaries, it was agreed to recommend to the Churches who have Missionaries in

the field, that all extra payments, on account of the Missionaries, should be discontinued, such as allowances for children, life insurance, freight and postage, and that the salary, instead of being £120 stg. as heretofore, shall be £150 stg., and shall increase at the rate of £5 yearly, until it reaches the sum of £250, and that Mr. Inglis be appointed to draw up and transmit to the various Churches, in connection with this Mission, a letter in explanation of this Minute."

The Board resolved to defer the consideration of this subject until receipt of the explanations to be furnished by Rev. Mr. Inglis, by appointment of the Mission Council.

Letters were read from Mr. and Mrs. Morrison, not, however, of later date than those published in the *Record* for January, expressive of gratitude for the provision made for their comfortable maintenance, during Mr. Morrison's sickness in Australia; whereupon it was agreed that the Secretary communicate to Mr. and Mrs. Morrison "the continued sympathy of the Board for them in their heavy affliction, and their prayerful desires that they may both be strengthened by grace, and if the Lord will, restored to their post and work."

Read a letter from Mr. Thomas H. Taylor, of Montreal, Secretary to a Committee in that city, having charge of a Mission in Labrador, with premises, on which a debt of \$1000 had accumulated, through advances for food, during times of scarcity, and inquiring if this Board would undertake the conducting and support of the Mission, taking the buildings with the encumbrance named.

After consideration it was agreed "That while there are some considerations favourable to our undertaking the Mission, the Board feel the scarcity of labourers to be the greatest obstacle, but agree, in the meantime, to lay information on the subject before our people, and to refer the whole matter to Synod.

A letter was read from Rev. Mr. McLean, of Belfast, P. E. I., on behalf of the Committee of Foreign Missions of the Church of Scotland in the Lower Provinces, ex

pressing thanks for the offered co-operation of this Board in furthering their movements in connection with the anticipated sending forth of a Missionary to the New Hebrides. The Secretary was directed to communicate to Mr. McLean a copy of the Resolution of the Mission Council, on the proposed increase of salaries of Missionaries in the New Hebrides.

Mission to Labrador.

Having no recent letters from any of our Foreign Missionaries, our pages are left free to notice a Mission field lying in some respects midway between the Home and the Foreign. The Mission to the Labrador is not a Home Mission, because it is not within the Lower Provinces, and it is scarcely Foreign, for it is within the Dominion, and the people whose good is sought are chiefly our fellow countrymen, and nominally christian. We will present this mission to our readers just as it came before our Board at its last meeting. The minutes shew that by a letter from Mr. Thos. M. Taylor, the Secretary of a Mission Society in Montreal, inquiry is made if the Presbyterian Church of the Lower Provinces will undertake to conduct and maintain the mission, and we subjoin the letter.

LETTER OF THOS. M. TAYLOR.

MONTREAL, NOV. 4, 1868.

Dear Sir,—

Your name has been given to me by Dr. Dawson, of McGill College, one of the committee, on whose behalf I write to you. You are probably aware of the existence of a mission on the Labrador coast, carried on for some years past by a few persons in Montreal, known as the Committee of the Labrador Mission, and probably also know something of its history and success.

A Report, which I now address to you, will give further information concerning the Mission, so much I trust as will enable you to judge of it; and to consider the question, which I am desired to propose to you, whether your Mission, or the friends of missions in your province, would be willing to take over the mission from us, and carry it on. The mission is quite too far from us to be properly carried on by us, and the necessities of the people for food have been so represented that we have been led into debt to supply them.

We think, you, of Nova Scotia, could work the mission more effectively and at

less cost than we. Our debt, including salaries, to the first of August, 1869, will be, say, \$1000.

Now, the question is, would that debt be assumed, and the buildings of

- 1st. Mission House, Cariboo River;
 - 2d. Mission Chapel, Esquimaux River;
 - 3d. Mission dwelling, Esquimaux River;
- be taken in exchange for such payment of \$1000, and the Mission be carried on.

I do not see that I can do more than submit this general statement to you at the present time.

Should it appear that yourself and friends are disposed to meet us in this proposal—which I offer now as an inquiry—we shall be glad to give you all further information in our power.

We are, dear sir,
Yours faithfully,

THOS. M. TAYLOR.

REV. P. G. MCGREGOR, Halifax, N. S.

On receipt of this communication, the Secretary replied immediately, informing Mr. Taylor that the Board of Missions would meet in January, and that some answer would be given to his letter of inquiry. Meanwhile, the Secretary applied to Dr. Dawson for further information, that the Board might have the fullest intelligence within reach on the subject before coming to any decision. Dr. Dawson's letter is hereby given, and as the Dr. was one of the early, earnest, and most useful members and office bearers in our Foreign Mission Board, and well known throughout the Church, his letter will be read with avidity and command fullest confidence.

MCGILL COLLEGE,
MONTREAL, Dec. 1, 1868.

My Dear Sir,—

You are right in supposing that the reason of the offer sent to you in regard to the Labrador Mission, is that the Committee here finds it difficult to manage the Mission, as a non-denominational effort. It is too small to excite general interest, and more of the nature of a little out-lying congregation, than anything else. It has therefore, been thought best to hand it over to any evangelical denomination which may take it up, and the number of Nova Scotia fishermen who visit the coast in summer, seems to render it more likely that interest will be taken by people in Nova Scotia than by inland people here. The property is of some value, and I presume that, other things being satisfactory, the debt on it might stand over and be provided for here; but I have no authority to say this. I think it likely, also, that something might

be collected here, though I presume not much. The field in Labrador is evidently something similar to a scattered fishing settlement in Nova Scotia, and poorer than almost any there, and in addition, there is the ministration to summer visitors of the Bays.

I think with you that the Mission *ought* to be sustained here; but it cannot be unless some of the Churches will take it up. I do not know that Mr. Taylor has made any offer as yet to any of them, and I rather think that he supposes that the Nova Scotia Church has more missionary zeal, and has therefore made the first offer to you. The question whether it should be accepted, I think depends very much on whether you have men and means to spare without injury to more important work, and also on the question whether the labors of a Missionary among fisherman frequenting the coast, would be of service to the Churches at home.

I am thankful to say, that we are all well at present. We cordially reciprocate your kind wishes.

Very sincerely yours,
J. W. DAWSON.

REY. P. G. MCGREGOR.

The Board had also reports of the Mission before them for several years; but felt that while there were circumstances favorable to their undertaking the Mission, that the scarcity of laborers, was an almost insuperable barrier, and that the wiser course would be to allow time for enquiry, thought and prayer, on the part of our ministers, elders, and the people generally. It is a mission in which we ought to feel deeply interested, whether conducted by ourselves or others, for many of our mariners and fishermen resort in the summer, to the bays and harbors where its agents are and will be located; and therefore it is presumed that information respecting the kind of work conducted by these agents, will be perused with attention and Christian sympathy.

The Mission in one form or another has been in existence for more than 12 years. For 8 years prior to 1865, it was conducted by the Canada Foreign Mission Society, which laboured to promote foreign missionary spirit and enterprise in Canada, upon the Catholic basis of the London Missionary Society and of the American Board, but which has been superseded by Missionary movements in connection with the respective Christian denominations.

The Labrador Mission has of late been conducted by a Committee of eight gentlemen; their agents have generally been drawn from the Congregational Churches, though not necessarily so, and their funds raised wherever they could find willing contributors, chiefly in Montreal, but also in other portions of Canada, and in the New England States, with occasionally slight aid from the Lower Provinces.

It is not directed to the Esquimaux, for *they* live farther North, and the Mission to them is still under the guidance of the United Brethren. Parties of the Esquimaux are indeed met with occasionally, but the objects of Christian work, are chiefly the natives of these northern shores, and settlers from Newfoundland and other places, who, from long isolation from the means of grace, are likely, unless plied with spiritual agencies, to lapse into superstition, apathy or infidelity.

Mr. Carpenter, as the Pioneer Missionary in this region, is entitled to honourable mention. He devoted himself, for successive seasons, to the work of teaching and making Christ's name and salvation known to the young and the old, until failing health constrained him, reluctantly, to retire for a season.

He was followed, and his place supplied by Rev. R. S. Butler of Massachusetts, who first visited the Labrador Station some years ago, as a student and member of a scientific expedition, and was led by his interest in the Mission, and his sense of its importance, to take the place, for a time, of Mr. Carpenter. Mr. Butler has therefore been, for some time, in charge of the Mission.

No general statements of ours will give such a vivid idea of the actual state of things, as the letters of the Missionaries (male and female) themselves, written while surrounded by their pupils and their hearers, and while their hearts were drawn out in love to the souls of those for whom they were willing to go into voluntary exile. We therefore give extracts:—

LETTER OF REV. R. S. BUTLER.

ESQUIMAUX RIVER, MAY 6, 1865.

We have, thanks to the kind care of our Heavenly Father, been all brought safely

and pleasantly through the winter, and have abundant reason for thanksgiving that in many ways we have been blest far beyond what we have any reason to expect. Our health on the whole has been very good.

We have been greatly favoured in having one of the mildest seasons known on the coast for a number of years; we have had no severe cold, and no great storms. The lowest indicated by the thermometer was 14 degrees below 0 on the 4th of January; we have had no long-continued cold weather, as so often in past winters; but nearly every month, mild weather and rain, continuing sometimes several days. Our fall was quite a late one; we had no real winter weather until December, and the ice was not fast until the week before Christmas. We are now waiting for it to break up in the river. The straits are open, and have been for some time, and seal catchers from Newfoundland have been up and down along stream quite frequently during the past week.

SCHOOLS.

In regard to progress in the various departments of the Mission work, the *school* has gone on very successfully. We have had about forty-five scholars on the list, the average attendance between thirty and forty. Miss M. has spared no pains in teaching them, and they have made good progress, I think, under her instructions; they are very fond of her, and at the same time are very obedient to her regulations. They all seem to think that the school has been a very pleasant one this winter; the parents seem to appreciate it also,—more I think than in times past. The evening school, under Miss Brodie, was very well attended the first part of the season; during the latter part of the time, the young men have been busy most of the time in getting wood and with their hunting. But the school has gone on, and instruction has been given to some of the older as well as the younger women; some have made quite rapid progress, and are able to do what some of them have long wanted to do—read a chapter in the Bible. The evening school has been quite a success, notwithstanding the disadvantages under which it has laboured at times, viz: stormy evenings, and often work to be done at home. The older persons are much more anxious, many of them, to learn than the younger ones; and in some of the houses the old women will be seen perseveringly perusing over their primers, and calling in the aid of their children and grandchildren, as they go along. Miss Brodie and Miss Macfarlane have also given evening lessons in some of the houses where it was convenient for the people.

EPISCOPAL MISSION.

The friends of Missions, and of this Society especially, will be glad to know of the establishment of another Mission upon this coast, among a people who have heretofore had but very few privileges. Just about the time Mr. Carpenter left, a minister of the Church of England landed on the coast and established himself at old Fort Island, some six or seven miles from here. He called on us at the Mission House, after we had been in the river settlement a short time, and expressed the utmost good will to the work of this Mission, and his desire not to interfere in any way with the work as carried on here. In February, during a journey some sixty or seventy miles to the westward, he found the people in that part of the coast destitute entirely of any religious privileges, and very desirous at the same time that he should come and settle among them and establish a school. After some further conversation as to the expediency of establishing a station there, he decided to move his family to the River St. Augustine, about fifty-four miles west of this, and make that his headquarters. There is quite a large number of families about here, some Romanists, and more Protestants. They live at various points up and down the coast in the summer, and he hopes that they will all be induced to gather together on the river in the winter time, just as they have been induced to in this river. He is to remove this week if possible, and a Mission House is to be erected as soon as the wood can be gotten down from the river.

HARD TIMES.

The fears which were entertained during last summer that the winter's supplies of the people would be very insufficient, are happily not realized, so far as I have heard; there may have been suffering and destitution in places to the east and north of this, and it has undoubtedly been much harder to 'get along' among the families around us, on account of the scarcity of game this winter; but the people seem to have made up their minds to do with less this winter, and have shown much more care and forethought in using to the best advantage, what they could, of food and clothing. There is a great improvement among them, Miss Brodie says, in this respect, since the Mission was first established.

But I will close here for the present, and add a postscript if anything of interest transpires before the vessel arrives. We all expect Mr. Carpenter in some one of the early American vessels, and with him, perhaps, a new Missionary. I think that one is needed here; for although my own

health has been very good this past winter, I think it needs one of a stronger constitution than mine to go about among the people, and to bear, for any number of years together, the severe climate.

S. R. B.

Rev. Mr. Butler was aided in 1865 by two devoted young ladies, presenting us with a fine specimen of woman's work for Christ. For several years Miss Macfarlane has wrought with a glowing zeal for the salvation of the children whom she taught and loved so well. Let us hear a letter written by her in 1865, and judge if her zeal remained as warm, and wise, and practical as ever:—

MISSION HOUSE, May 12th, 1865. }
Esquimaux River, Labrador. }

Now that the winter is gone and the ice fast breaking up, the time is near at hand when we can again have communication with the outer world, and knowing that you will doubtless expect to hear directly from myself in regard to this my first winter in Labrador, I will now attempt to give you a brief account of my life and labours here, during this season now closing upon me.

WINTER'S WORK.

We left Cariboo Island on the 6th of October, and after four cold hours on the water, arrived safely at our winter home "in the river." At that time but few families were in the settlement, so I could not at once enter upon my much longed-for labour with the children in the school-room, but occupied my time in visiting the families then within our reach and in preparing for the school, until the 24th of October, when with a hopeful and trusting heart, I was permitted to meet my children and organize the school. The commencement number was quite small, only twenty-three, but at the end of two weeks my roll contained nearly fifty names.—Most of the scholars were quite young, though occasionally some of the older ones have attended, even to some of the hunters in early winter, when stormy or "falling weather, as they would say, hindered their outdoor occupations.

CHRISTMAS.

From the day of commencement I was enabled to continue without interruption until the Christmas holidays, when I gave them a week's vacation, at which time we had a "Band of Hope" gathering and received seven new members; also a Christmas tree, well laden with appropriate and needful fruit, with which all, old and young, were greatly pleased, as it was the

first they had ever seen. Some weeks before I was telling one of my boys that we were going to have a Christmas tree for the school, and I asked him if he had ever seen one; he replied, his large eyes growing larger than ever, "No ma'am, I never see'd any, they don't grow here." Poor boy, true enough.

After this first vacation we continued on till towards the 1st of February, when the short illness of one of our number rendered it necessary to dismiss them for three days.

And again towards the last of March, which seemed to be a general shoe "topping" season, I gave them two days more. Then on the fourth of the present month, as more than one-half of the scholars had gone to their summer homes, and the breaking ice rendered it difficult for others to attend, so that no more than seven or eight would be able to continue, we thought it best to dismiss them for the season. I did so with much painful reluctance, for though I had often been very, *very weary* with my work I was by no means weary of it, but rather loved it more and more as I continued, and was permitted to see the growing fruit of my labours, and the upspringing of the precious seed of truth which had been carefully and faithfully sown in these young hearts by her who had gone before me. O how gladly, had it been possible, would I have taken hold of these months as they glided so swiftly by, and held them firmly in their place that I might have kept these dear children with me yet longer! But the months are gone and they are scattered, and now I can only commit them, in prayer, to Jesus—trusting that He will carry on and perfect that good work which I believe He has begun in many of their hearts.

REVIEW.

As I commenced, though I found much good soil which had been carefully prepared and faithfully strewn with seeds of instruction, as I expected, I found much fallow and unbroken ground, demanding much wise and patient labour. Most of the children I found teachable and obedient; though some needed a firm hand and a few could be conquered only with the rod. The most obstinate of these latter, however, soon became one of my best boys, and has since written me many *slate* letters, expressive of sorrow for his disobedience, and gratitude for my kindness to him.

LOVE OF SCHOOL.

The opening hour was nine in the morning, but the children usually gathered at eight, and sometimes earlier, especially as the days lengthened, when they would nearly all be present at seven or half-past, one little girl, of thirteen years, with her

brother older, who live some miles away' was nearly always the first to greet me with a happy "good morning," as I entered the school room to make the morning fire. No storm of this winter has been "rough" enough to keep her away. She was always pleasant and always ready to receive instruction, especially that of a religious nature, and I have much reason to hope that her young heart has been given to Jesus; and I trust that in him, she will be able to withstand the temptations and trials that may come to her this summer, for, sad to say, her family are Romanists.

I have always sought to meet the children as early in the morning as other duties would permit, that, before school, I might hear them recite Scripture selections and hymns, which many of them learned for me daily, and of which I would talk to them, explaining and applying their meaning to each. I always opened with prayer, followed by a portion of Scripture, which, as we read, I explained and applied, asking them questions which they were always ready to answer so far as they were able. I also gave them the privilege of asking any question they chose in regard to the present reading, or any portion of Scripture in which they might be interested, and I was often made very happy by the close attention given by nearly all to what was read and said; and I believe to many that was a much loved and longed-for hour. As I closed the Scripture lesson, I called upon one of the scholars for a text, of which we were all to think during the morning, and repeat again at noon, when we had an hour's intermission, part of which I usually spent with them talking to them of Jesus and seeking to lead them to set their affections on things above. The hour for dismissal was four p. m., but I usually continued to half-past. The school was then closed by Mr. Butler, with singing and prayer, after which many would still linger near me waiting for a few words more, and some would stay till nearly all had gone that I might "talk just with them," and seldom would they leave me till, warned by the dark hours of the evening, I was forced to send them from me, after kneeling with them in prayer. Friday, after school, by their own request for a "little girl's prayer meeting," I have for sometime remained with them for an hour of prayer. And often have I been melted to tears of joy and gratitude as I have listened to their simple, earnest petitions, offered not only for themselves, but also for others, especially for the poor children in far away heathen lands, who have no one to tell them of Jesus: expressing with touching earnestness, their gratitude for their own teachers, praying that Jesus would send to them also, "kind pastors

and teachers like what we have got here to tell them about the blessed Saviour"

CHILDREN'S WORK FOR CHRIST.

Their deep interest in Missionary work and the oft-repeated question as to what they can do to help send the Bible to those who have never heard of Jesus, has led me to seek for some way in which they could earn a "mite" to devote to this blessed cause. Unlike other lands, where there is always so much to be done by willing hearts and ready hands, here they seemed to be nothing. No way in which they could follow out such a noble desire, till I remembered that among these moss covered rocks and hills is found a little berry, much resembling our mountain cranberry, growing quite plentifully, and which, when preserved, as we are now using them, prove very nice indeed. I thought these might serve their purpose, and told them if they would gather some this season I would nicely preserve them and send them to Montreal to be sold for them; for I was sure the friends of the Mission there would delight to assist them in their good work. I cannot tell you the joy this assurance gave them. Now they could do something and they were very happy in the thought. One little boy, on telling his mother, as he finished his recital of the plan, exclaimed, "O mamma, I going to pick twelve buckets full." Poor children, how I delight to encourage them in everything good! They have little to make them happy here, which leads me to labour the more earnestly for their joy in Christ.

SUNDAY SCHOOL.

Beside my day school with the children, I have also taught a class in the Sunday school, consisting of fourteen boys and girls, to whom I have sought to be faithful, and who have listened to my instructions with much interest and attention, and, I trust, not without profit.

It has often been deeply touching to look into the eager faces as I have talked to them of the precious Bible, of Jesus, and the way of life. One poor boy, who is quite deaf, has always given the most careful attention possible, and while talking I have often seen him rise from his seat and with one step forward lean far towards me in his eagerness to hear every word, and my heart has been full of prayer for him, that the life-giving influences of the Holy Spirit might accompany the instruction given and bring him to Jesus.

In all things and at all times I have laboured to be faithful to these little ones entrusted to my care, and God has blessed me abundantly. I have been permitted to see them steadily advancing in both earthly and heavenly wisdom, and in many of

their young lives much precious fruit of the spirit has been manifest.

VISITING FAMILIES.

Besides my work with the children, I have sought to do something for their parents in their own homes; and as often as the weather would permit have spent three or four evenings weekly going from house to house, for scripture reading and prayer, and for the purpose of teaching those who could not come to the evening school. I have always been most kindly and gladly welcomed by all, and have often found my coming impatiently looked for. Sometimes, to test their interest, I would make no attempt to read for awhile after going in, and have often been much gratified and encouraged by the "hints" they would give, by brushing a little "bench" and setting it by the table before a little, dim seal oil lamp, which they would snuff again and again, looking at me all the time as though they wanted something, as they really did, and which with a prayerful heart, I sought to give them. They never seemed weary though I gave them ever so much, but were *always ready for more*. I believe some of the happiest, if not the *very happiest* evenings I ever spent, have been in these humble little homes, reading and talking of Jesus to these needy souls.

MOTHER'S MEETING.

Towards the middle of winter, seeing much interest manifested by many of these mothers, Miss Brodie and myself, anxious to use every means in our power by which we might lead them to Jesus, were led to call them together, once each week at the close of school, for an hour of prayer, which we have continued to do till the present; and much encouragement and blessing has attended our efforts. All in the settlement have attended *regularly* so far as possible, stormy weather and bad walking *never* causing their absence. We have had the joy of hearing from *all but two* of these who have met with us, supplications for God's mercy and forgiveness; and we have reason to believe that some of these souls have been gathered into the fold of the Good Shepherd, and numbered with the dear children of God.

THE LORD'S GOODNESS.

Indeed we have great reason to rejoice in all things concerning us and our labour here this winter. We have been continued in life, and the health of our little number most wonderfully preserved. I do not think I ever spent so many months so free from illness as during this winter. Why, I have lost *but one half day* from school and a portion of one Sabbath. Truly the Lord has been good to us! And *what a privilege* to be associated in labour this

winter with Miss Brodie! How little I knew the blessing in store for me when the trial, of which you are already aware, came to me in Boston, and I sailed from that port expecting, on reaching these shores, to be left to labour alone. How noble her self-forgetfulness and devotedness to her Master's cause, and that she was willing to return again so soon to these scenes of her former labours!

MISS BRODIE.

I am well aware of the high esteem in which she is held by the friends of this Mission, and yet I feel that they do not know one-half of her worth, and the value of her life and labours here. She is greatly loved and appreciated by this people *far and near*, and they take much delight in talking of her life among them, especially of that winter alone, in which she so proved her care for them. I have not spoken of her work this winter, nor do I need to, for you are assured that, as in the past, she has been *constant and untiring* in her efforts for the good of this people and the prosperity of this Mission. For my own part, I feel that I cannot esteem her too highly, or sufficiently express my grateful appreciation of the noble spirit which led her to return to share this winter with me. I trust she may be long continued to labour here; for the Mission and the people *need her*.

THE FUTURE.

We are longing to know what news "Blais" will bring to us, and did we not know that the dear ones we have left behind, as well as ourselves, are safe in the Lord's hands, these would be anxious days indeed. Nine months is a long time to wait. We wonder what are the plans concerning the Mission? Will Mr. Carpenter return, or will another be sent? We trust the Lord will direct. We, who have laboured with Mr. Butler, and know how earnest and faithful have been his efforts for the good of this people, feel that it will be a sad day for them when he is called to leave the coast.

As the past winter has been unusually mild, the ice is going very early, and we hope soon to be again at Caribou, when whence we shall look for early arrivals.

We hope to hear that our friends in Montreal are well; we know they will rejoice to hear such good news from us, and we trust they will still pray for us.

M. M.

In our next number we will endeavour to give a sketch of the Mission down to the present time, or, at least, to the latest intelligence received.

Another Missionary.

We rejoice to know that another Church will soon have its Missionary on the New

Hebrides, Rev Peter Milne having been accepted and ordained in Scotland as a missionary, to be supported by the Synod of Otago and Southland. The following particulars are furnished by the Reformed P. Magazine for Dec. and Jan'y.:—

APPOINTMENT OF REV. PETER MILNE AS MISSIONARY TO THE NEW HEBRIDES.

In the Report of the Foreign Mission Committee submitted to last meeting of Synod,—see *Reformed Presbyterian Magazine* for June, p. 220,—it is stated that the Synod of Otago and Southland had requested our Committee to select and engage on their behalf a suitable missionary to the New Hebrides. In accordance with this request an effort was made, in the first instance, to secure the services of one of our own students, but without success. Application was next made to Rev. Dr. Duff, Convener of the Foreign Missions Committee of the Free Church. Dr. Duff recommended Rev. Peter Milne, a licentiate of the Free Church. Our Foreign Mission Committee appointed Rev. Professor Gould-D. D., and the Rev. J. Kay, a sub-committee to make the necessary enquiries. At a meeting of the Committee on the 2d ult., the sub-committee reported that they had obtained satisfactory evidence from Rev. Sir Henry Moncreiff, Rev. Professor Smarton, and Rev. Principal Lumsden, of Mr. Milne's christian worth, his missionary spirit, and also medical certificates that his health was good, and his constitution vigorous. They had also made trial of his gifts as a preacher, and had much reason to be satisfied with his soundness in the faith, and with his abilities generally as an earnest and effective preacher of the Gospel. After careful consideration of the report of the sub-committee, of the various certificates submitted to them, and after renewed conversation with Mr. Milne, the Committee were unanimously of opinion that his services should be accepted in the name of the Synod of Otago and Southland.

In regard to his ordination, as Mr. Milne was a licentiate of the Free Church, and was to be in future under the superintendence of a Church holding some relation to it, it was agreed to refer the case to the Free Presbytery of Edinburgh, with a request that, with all convenient speed, they would ordain him as a missionary.

At a meeting of the Free Presbytery of Edinburgh, on the 3d ult., the request was granted, and the 26th ult. appointed as the for ordination—Rev. Sir Henry Moncreiff to preach and preside.—*R. P. M. for Dec.*

ORDINATION OF REV. PETER MILNE AS A MISSIONARY TO THE NEW HEBRIDES.

As intimated in our last number, the Free Presbytery of Edinburgh, at the re-

quest of the Foreign Mission Committee of the Reformed Presbyterian Church, met on the 26th of November last, in Free West Church, for the ordination of Rev. Peter Milne as missionary to the New Hebrides. Rev. Sir Henry Wellwood Moncreiff, Bart., D. D., preached, put the questions of the formula, offered the ordination prayer, and gave the charges to the newly ordained missionary and people. The whole services were of much interest. The ministers of the Reformed Presbyterian Church present were invited to associate with the Free Presbytery in the act of ordination, an invitation to which they were happy to respond. Rev. W. Nisbet, the Clerk of the Presbytery, said it was the first occasion in the history of the Presbytery in which such an association had taken place. He was delighted that the opportunity had occurred.

The Rev. Sir Henry Wellwood-Moncreiff has kindly acceded to our request, and the discourse and charges delivered by him on the occasion are in the hands of the printer, and will appear, D. V., in our next number.—*R. P. M. for Jan'y.*

To the Editor of the Record,—

SIR,—Although a letter of a later date than the following has already appeared, I send you this for insertion in next issue.

Yours sincerely,

A. SUTHERLAND.

Scotsburn.

SYDNEY, Aug. 11, 1868.

Rev. Dear Sir,—By a letter from the Rev. P. G. McGregor last mail, we learn that some in your congregation are annually contributing £5 to support a native teacher on Fate. It was last year given to a teacher on Aneityum by mistake. We desire to thank the donors very kindly for the valuable assistance thus rendered. We also desire to thank the ladies, who are from year to year, assisting us in clothing the poor natives. We hope their prayers are also daily ascending, that the dark people of that Island may be enlightened and brought to the Saviour. The mission goods which arrived by the *Chanticleer*, we have not yet seen, and of course are unable to acknowledge.

I am sorry I cannot tell you of any very marked improvement in the state of my dear husband's health. He is not much better than he was a month ago. I fear he will never be quite strong again, though I hope he may be spared many years to labor in Christ's cause, and be a comfort to me and his little son. I trust in whatever circumstances we are placed, we may be enabled to say "Thy will be done."

When we last heard from the Islands, all the missionaries were well.

Mr. Morrison would write himself, only

it costs him a great deal of coughing and other unpleasant feelings. He unites with me in kind regards to Mrs. Sutherland, yourself, and children.

Yours, very truly,
CHRISTINA R. MORRISON.

Fraternal.

The following courteous and kindly letter was read to the Board of Foreign Missions at its last meeting. The Rev. Mr. Goodwill, the accepted Missionary of the Church of Scotland in Nova Scotia and New Brunswick, is at present studying medicine at Philadelphia, preparatory to departure, so soon as circumstances will permit, as a Foreign Missionary. It is understood his destination is some island in the New Hebridean group:—

THE MANSE, BELFAST, }
26th Nov., 1868. }

Rev. and Dear Sir:—

I have been directed by our Foreign Mission Committee to acknowledge receipt of your note, enclosing an extract minute of your Board of Foreign Missions. The Committee would desire to express the great pleasure and encouragement which it affords them to have the assurance of your sympathy and co-operation, and entering as they now do, on an unknown track, they regard it as of the greatest moment to be permitted to avail themselves of the experience, which many years and many trials in Missionary labours, have enabled your Board of Missions to attain. The efforts of your Church, for the extension of the Kingdom of the Lord, have always had our best wishes, our highest esteem, and our sincere admiration, and our Committee anticipate, with deep gratitude and joy, the day, which they trust is now not far distant, when our Church will be represented in the same field, and our Missionary will be labourers side by side with yours.

I am, Rev. and Dear Sir,
Yours, very sincerely,

A. MACLEAN.

The Rev. P. G. MACGREGOR, }
Secy. B. F. Missions of }
P. Church, N. S. }

News of the Church.

Presbytery of Halifax.

The Presbytery of Halifax met in the Session House of Chalmers Church, on Wednesday, the 13th Jan. Present: Revs. R. Sedgwick, P. G. McGregor, John Cam-

eron, J. McLean, J. M. McLeod, D. S. Gordon, Professor McNight, E. A. McCurdy, E. Annand, Allan Simpson, J. Forrest, Joseph Hogg, and Robert Murray, H. Smith, E. Taylor, J. W. Fleming, H. B. Webster, Thos. Armstrong, and A. James, Elders. Rev. A. McL. Sinclair being present was asked to sit as a corresponding member. Mr. Annand, Moderator, presided. After usual opening services, Mr. McCurdy was appointed to supply the congregation of Sheet Harbor for two Sabbaths, exchanging with the probationer laboring there, with a view to arrange satisfactorily with the out-stations of the congregation about arrears due Mr. Waddell.—The Clerk reported that he had intimated to the Shelburne congregation that their pastor had a call from Boston. The congregation had held a meeting and their proceedings were laid before the Presbytery. They expressed much regret at the prospect of a separation between them and their pastor. Rev. G. M. Clark, yet under the circumstances they offer no opposition to Mr. Clark's translation. A letter from Mr. Clark was read intimating his acceptance of the call from Boston. The Presbytery agreed to Mr. Clark's translation, and appointed Rev. M. G. Henry to exchange with Mr. Clark, and to declare the congregation vacant on the 31st January.—The Clerk was authorized to furnish Mr. Clark with the usual Presbyterian certificate.

A letter was read from Mr. Glendenning declining the call to Dartmouth. The Moderator stated that on the receipt of this letter some weeks ago he had communicated the fact to the Moderator of the Dartmouth Session.

The Dartmouth congregation applied for moderation in a call to Mr. Chase, and the Presbytery appointed Mr. Simpson to moderate on Thursday, the 28th Jan., at 7½ o'clock.

The call from Kempt to the Rev. John McLeod, was read. It was subscribed by 48 members and 150 adherents, and guaranteed a salary \$590. The call was laid on the table, and notice was appointed to be given to the Newport congregation.

The Rev. James McLean reported that the call from Gore and Kennetcook had come out unanimously in favor of Mr. Glendenning. It was signed by 85 members and 60 adherents. The Gore and Kennetcook without Rawdon, guaranteed £600; but if Rawdon would receive the usual portion of supply,—one fourth,—that station would be expected by supplement or otherwise, to raise one fourth of the stipend. The call was sustained and placed in Mr. Glendenning's hands, who accepted it. Messrs. McLeod and Cameron were appointed a deputation to visit Rawdon and ascertain the wishes of the people as to

future supply, and to report to next meeting of the Presbytery. Mr. Annand was authorized to prescribe subjects for trials to Mr. Glendenning.

The following supplies were appointed for Mount Uniacke—Jan. 17th, Mr. Glendenning; Jan. 31st, Rev. John McLeod (who is authorized to organize a congregation and form a Communion Roll); Feb. 14th, Rev. E. Annand; Feb. 28th Rev. A. Simpson. Intermediate days to be supplied by the Committee on Stations.

With regard to remits of Synod, the Presbytery first took up the injunction on Psalmody and agreed to address a circular to all the sessions of the Presbytery, enquiring what measures are being carried out for the improvement of congregational singing, and what suggestions they have to offer on the subject, and also recommending immediate replies to the Committee on Psalmody as to the number of copies to be taken of the proposed new tune book.

The remit regarding a Theological Professor was taken up when the Rev. George Patterson was proposed by Rev. William Maxwell, and seconded by the Rev. P. G. McGregor. Rev. James Bennet was proposed by Rev. R. Sedgwick and seconded by Rev. James McLean.—Rev. Isaac Murray was proposed by Rev. John Forrest and seconded by Rev. E. A. McCurdy. The consideration of this subject with other remits of Synod is to be taken up at the next ordinary meeting in Halifax.

Rev. D. S. Gordon was authorized to organize the Presbyterians of Hillsboro' and Digby into a preaching station, and to dispense the Lord's Supper there at an early day. The Annapolis session was authorized to ordain elders at the new station.—The next meeting of Presbytery will be held at Brooklyn, Newport, on the 2nd Tuesday of February at 11 o'clock; and at Kennetcook on the following day, at 11 o'clock, for the ordination of Mr. Glendenning,—Mr. Hogg to preach, Mr. Maxwell to preside, Mr. Forrest to address the minister, and Mr. McGregor to address the people.

The Presbytery of P. E. Island met at Murray Harbor, and ordained and inducted Mr. Stephen G. Lawson to the pastoral charge of that congregation. The only other item of business transacted was the reception of a letter from Mr. Robert Cummings, who is under call to Lot 14, in which he intimated his acceptance of said call. The Presbytery appointed its next meeting to be held in the basement room of Queen Square Church, Charlottetown, on the 27th Jan.

Presents.

On the 14th Jan., Robert Trotter, Esq., as the representative of the Ladies of Anti-

gonish congregation, presented Rev. James Daniel Murray with an Address and a handsome Pulpit Gown as a New Year's Gift, and as a token of regard for their pastor and their high appreciation of his services in the Lord. Mr. Murray accepted the address and the present, and expressed in suitable terms his appreciation of the kindness of the donors.

Rev. Mr. Hogg received a very handsome sleigh from members of the congregation of North Cornwallis at New Year.

Rev. J. F. Forbes, Lochaber, was lately presented by a Lady of his congregation with a plaid of the Forbes tartan.

A number of friends called upon the Rev. Mr. Frame, and left several suitable presents, as tokens of their personal regard for him, and appreciation of his services.

The Rev. Donald McNeill acknowledges the receipt of £8 18s. from a section of his congregation, as a New Year's Gift.

Messrs. S. H. Brown and George Bell, on the 1st Jan., called on the Rev. Isaac Murray, and in the name of the Presbyterians of Stanley Bridge, presented him with an address and purse containing £17.

On Christmas day, a deputation of young men waited on their pastor, the Rev. James Allan, of Covehead, and presented him with a valuable set of Carriage Harness and appendages, as an expression of their appreciation of his services, and of the kindly feelings with which he is regarded by his people. And on the evening of the same day, a party of Ladies paid a visit to the Manse, and tendered a costly set of Furs for the acceptance of Mrs. Allan.

Mr. John Scott of the Free Church congregation, Charlottetown, being waited upon on New Year's eve, by a deputation of Sabbath School scholars connected with his Bible class, was presented with a very handsome Bible, together with an amount of money for the purpose of procuring a Music Book; these being the thank-offering of his class are thus rendered all the more valuable, and the gifts are hereby gratefully acknowledged.

From the *Colonial Presbyterian* we learn that a deputation from the St. John Presbyterian Church, consisting of Mr. Robert Kedey and Mrs. Samuel Corbitt, waited on the pastor, Rev. J. Bennet, on a very interesting errand. They desired to present him, in the name of the donors, a pocket-book containing the sum of \$243, as a mark of their appreciation of his character and work as a minister of the Gospel. Friend Kedey made a feeling address in accomplishing the presentation, to which Mr. Bennet, who was rather taken by surprise, made a very cordial and happy response.—Though the lady deputy was a silent spec-

tator of the interesting ceremony, who is entitled to the highest praise for the kind interest taken her by her in connexion with the origination of this well-merited and generous testimonial. We congratulate Mr. Bennet on this renewed manifestation of the attachment of his congregation.

The ladies of the Rev. D. S. Gordon's congregation, Bridgetown, presented him with an address on New Year's day, expressive of their good will and their appreciation of his work. With the address were several articles of winter wear, which will secure their pastor's comfort as he traverses his extensive charge.

On New Year's morning a committee composed of Messrs. J. McAllister and J. Cowie, waited on their pastor, the Rev. J. D. Murray, and in the name of the St. John Presbyterian congregation, Moncton, presented him with an address and a forty dollar Sleigh, as a mark of their appreciation of his labors. Mr. Murray made suitable acknowledgements. Although he has not been long in charge of the congregation, this is not the first valuable present he has received.

Ordination of the Rev. Samuel Houston.

On Tuesday evening the Rev. Samuel Houston, A.M., was ordained to the pastoral charge of Calvin Church. The occasion was one of great interest. The Rev. James Bennet, acting Moderator of Presbytery, preached and presided. The Revd. gentleman selected for his text Luke vii. : 30-43, being the parable of "the two debtors." The theme of the preacher was the influence of forgiveness in producing love, such love, other things being equal, in proportion to the extent of the forgiveness exercised. This topic was admirably illustrated, and it was applied to jurisprudence as well as to men's personal relations; the whole being enforced by a very eloquent peroration on the power of forgiveness. After the discourse the steps taken with a view to the ordination were narrated; the congregation was asked if it adhered to the call, and on replying in the affirmative the ordination was proceeded with, Mr. Houston having signified his adhesion to the Westminster Standards, and satisfactorily answered the questions required to be put to ministers on the occasion of their ordination. Mr. Bennet then offered up the ordination prayer and Mr. Houston was ordained "by the laying on of the hands of the Presbytery." The address to pastor and people was delivered by the Rev. Neil McKay, who very clearly and forcibly set forth their respective duties. In addressing the minister, which he did at great length, Mr. McKay exhorted him to be a prayerful

student of one book, the Bible, and a preacher of one theme, Salvation through Christ. He might gather his illustrations from all sources, if he could, but this study and this work were the noblest in which he could engage. Under trials and infirmities he should not be discouraged but look to his Divine Master for help. These and other points Mr. McKay illustrated by a reference to his own ministerial experience of 14 years. In addressing the people he said, "Pray for your minister." The apostles were inspired men, enjoying intimate fellowship with God, yet they threw themselves back on the prayers of the believers. There were several reasons for this. Those who prayed for their minister not only must cherish a loving spirit towards him, but would feel that his success depended on Divine aid. They should treat his character tenderly, ministers did not profess to be faultless; they could not always be equally well prepared, and those who sought for their haltings in the pulpit which sometimes arose from a want of bodily health, might easily inflict great damage on the minister and on the cause of Christ. They ought to provide an adequate support for their minister. He was to "live by the gospel," and unless he was placed in circumstances of ease; unless anxieties in regard to the wants of his families were anticipated, he could not do justice to himself nor to his people. At the close of the ordination, the Moderator and other members of Presbytery extended to Mr. Houston the right hand of fellowship, and at the close of the services Mr. Houston received a most cordial welcome from the members of the church over which he has now been placed, with auspicious prospects of entering on a career of usefulness. The Presbytery was very fully represented, and the general attendance large.—*Col. Presbyterian.*

ITEMS OF INTELLIGENCE.

DEATH OF DR. COOKE OF BELFAST.—This eminent divine died on the 14th December, in the 81st year of his age. He was one of the greatest public men of his time. His influence in Ireland was immense, arising from his rare talents, his holy zeal and blameless integrity. When he commenced his ministry in Ireland Arianism existed to a large extent, even among Presbyterians. Dr. Cooke was largely instrumental in purifying the Presbyterianism of Ireland from this heresy. The controversy which he waged with Dr. Montgomery was long and keen, but Dr. Cooke was victor. His influence went on increasing. He was long regarded as the champion of Protestantism in Ireland, and he was honoured as no other Minister has been, with the confidence of his brethren

and the esteem of all. His labours as a Minister of the Gospel were extensive, and attended with the best results. He was an uncompromising advocate of what he regarded as right. His death was literally a falling asleep.

UNITED PRESBYTERIAN.—Dr. Scott has entered on his work as Home Secretary; and the veteran Mr. MacGill, as Foreign Secretary.—The children of the Church have collected a New Year's offering to relieve the famine in Northern India.—There are now in connection with the Synod four Missionary bursaries, viz., two Archer bursaries of £30 each, and two Baikie bursaries of £20 each, per annum. The widow of the late Dr. Archer, of London, gave £1500 to institute the bursaries which bear her husband's name—Upwards of £150,000 have been expended by the United Presbyterians on Missions in Jamaica.—Lately a good deal of Post Office work was arranged so as to be done on the Sabbath. The Synod's Missionary Board petitioned the Colonial Secretary on the point, and the result was quite satisfactory. The Governor, in a late despatch, says:—

"In consequence of representations made to me, the matter was further considered; and by a change in the details of the scheme, as originally prepared, the departure and arrival of the mails from and at Kington have been so regulated, without abandoning the scheme of having a tri-weekly in place of a bi-weekly post each way, as to prevent Sunday work at every post-office in the colony, and everywhere to avoid the necessity of the conveyance of mails on that day."

NOTICES, ACKNOWLEDGEMENTS, &c.

CALL FOR MISSIONARIES.

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

The Board of Foreign Missions request Ministers, Preachers and Students to consider carefully this call, and entreat the prayers of all our people that it may not be made in vain. Letters of enquiry will meet with immediate attention from

P. G. MCGREGOR, Sec'y.

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

HOME MISSIONS.

| | |
|------------------------|---------|
| Clyde River | \$15 32 |
| Barrington | 1 50 |
| Cape Island | 2 93 |
| Carleton Village | 1 38 |
| Upper Clyde | 2 15 |
| Port La Tour | 1 75 |
| | —25 03 |

| | |
|---------------------------------------|-------|
| Nine Mile River | 35 50 |
| French River | 3 13 |
| Rawdon, per J. C. Meek | 22 00 |
| Fall River, per J. F. Layton | 00 50 |
| E. Branch E. River, Pictou | 12 50 |
| St. Croix Section of Windsor Cong. .. | 20 00 |
| Friend of Missions, Mabou | 4 00 |
| Cornwallis N., Balance due | 1 00 |
| Albion Mines | 28 00 |
| Upper Kennetcook, Balance | 3 00 |
| Bridgewater | 11 00 |
| Scotsburn | 12 00 |
| River John | 11 25 |
| Murray Harbour, Repayment | 53 12 |
| Lot 14, " | 21 66 |

Tryon & Bonshaw :

Col. by Miss E. Thomson

Col. by Miss Margaret J. Morrison

Col. by Miss Kate Gordon

Col. by Miss M. A. Boyce

" " Janie Holmes

| | | |
|--------------------------------------|---------|-------|
| Island Currency | £4 17 4 | 16 22 |
| A Presbyterian, N. E. Margaree | | 5 00 |

FOREIGN MISSIONS.

Bequest of Mr. Parks, per Mr. Jas.

Farquhar

Nine Mile River

James Wier, Senr., Roger's Hill

E. Branch E. River, Pictou

St. Croix Section of Windsor Cong. ..

A Friend of Missions, Mabou

Scotsburn

" for native teacher in Fate ..

Sherbrooke*

Bridgewater, per Rev. P. Morrison ..

Bonshaw & Tryon, per Rev. J. G. Cameron :

Col. by Miss E. Thomson

" " J. Campbell

" " J. Holmes

Island Currency

A Presbyterian, N. E. Margaree

Middle River and Lake Ainslie, per

Rev. D. McKenzie

"DATSPRING."

Cow Bay, per Rev. D. McDugald :

Col. by Miss M. Ferguson

" " M. Campbell

" " Mary Morrison

" " H. Levatte

" " S. McKinnon

" " C. McDonald

" " Isabella Gillis

" " Bella Jones

" " J. McDonald

Less by expense, 18½

*This sum may not be all for Foreign Missions. Instructions not yet received.

| | | |
|---|---------|--------------|
| Musquodoboit Harbour, Rev. E. A. McCurdy: | | |
| Jane Sibley's Card..... | \$1 47½ | |
| Fanny Brown's "..... | 2 15 | |
| Jessie Anderson..... | 1 37½ | |
| Clam Harbour: | | |
| Thomas Stoddarts..... | 1 14½ | |
| John Stoddarts..... | 1 33 | |
| | <hr/> | 7 47½ |
| Meagher's Grant, per Rev. E. A. McCurdy..... | | 4 00 |
| Missionary Box of Mr. James Archibald's children, Upper Musquodoboit..... | | 0 81 |
| Cornwallis, West & South, Rev. J. B. Logan: | | |
| Col. by Master Jas. Pmeo, Waterville. 2 45 | | |
| Col. by Miss Ida Bowles, Waterville 1 56½ | | |
| | <hr/> | \$4 01½ |
| Col. by Master Jas. Blanchard, Kentville..... | 4 12½ | |
| Col. by Master John McKittrick, Kentville..... | 6 12½ | |
| Col. by Miss Nancy Terry, Kentville.. 3 72½ | | |
| | <hr/> | \$13 97½ |
| Col. by Miss Annie M. Caldwell, Lakeville..... | 3 67½ | |
| Col. by Miss Annie Burgess, Lakeville 1 28½ | | |
| Col. by Master A. Martin, Lakeville 1 75 | | |
| | <hr/> | \$6 71 24 70 |
| *Poplar Grove Sabbath School..... | 50 39 | |
| Knox Church, Pictou..... | 27 00 | |
| Sabbath School, E. River. St. Mary's, per Miss Jane Campbell..... | 1 35 | |
| New Glasgow Primitive Church Sabbath School for half year: | | |
| Class No. 1..... | \$0 40 | |
| " 2..... | 0 50 | |
| " 3..... | 0 55 | |
| " 4..... | 0 56 | |
| " 5..... | 0 80 | |
| " 6..... | 0 95 | |
| " 7..... | 1 00 | |
| " 8..... | 1 26 | |
| " 9..... | 1 30 | |
| " 10..... | 1 62 | |
| " 11..... | 1 63 | |
| " 12..... | 1 60 | |
| " 13..... | 1 75 | |
| " 14..... | 1 78 | |
| " 15..... | 2 00 | |
| " 16..... | 2 75 | |
| " 17..... | 3 60 | |
| " 18..... | 4 15 | |
| Bible Class 19..... | 8 20 | |
| Little Charlie..... | 0 60 | |
| | <hr/> | 37 00 |
| Last Missionary Box, Onslow, Rev. J. Baxter..... | 0 53½ | |

| | | |
|--|----------|------|
| Bonshaw & Trycn, Rev. J. C. Cameron: | | |
| Col. by Miss A. Smith, Bonshaw..... | £0 7 0 | |
| Col. by Miss M. Menchbrank, Bonshaw.... | 0 8 6 | |
| Col. by Miss M. Fairbairn..... | 1 5 6 | |
| Col. by Miss E. Robertson..... | 0 12 3 | |
| | <hr/> | |
| Island Currency... .. | £2 13 3 | 8 88 |
| Col. by Miss Annie L. Thomson, Trycn.... | £1 4 6½ | |
| Col. by Miss E. Morrison, Trycn..... | 0 8 4 | |
| Col. by Miss Maggie Thompson, Trycn.. | 0 3 0 | |
| Col. by Samuel Walker. | 0 1 7 | |
| | <hr/> | |
| Island Currency..... | £1 17 5½ | 6 25 |

The following is a statement of the contributions forwarded from Charlottetown Free Church, and acknowledged, without particulars, in last No.:

| | | |
|---|----------|---------|
| Miss'ry Boxes in School | £3 12 1½ | \$12 02 |
| Collection by Scholars: | | |
| Misses B. J. & J. Henderson & M. E. Scott. | 2 4 9½ | |
| Masters J. R. & J. W. Scott, E. Wyatt, & J. Mathison..... | 0 13 1 | 9 64 |
| | <hr/> | |
| | £6 10 0 | \$21 66 |

EDUCATION.

| | |
|--|-------|
| Nine Mile River..... | 20 00 |
| John Knox Church, New Glasgow. 12 00 | |
| Prince St. Ch., Pictou Theol. Hall.. 17 85 | |
| Dartmouth..... | 9 33 |
| Bridgewater..... | 11 00 |
| Middle Steviacke..... | 10 00 |
| A Presbyterian, N. E. Margaree.... | 4 00 |

PROFESSORIAL FUND.

Six dollars acknowledged as received at Synod for Education, were from Mr. John McFarlane, of Blue Mountain, being payment of subscription of the late Hugh McFarlane, to Capital Fund as above.

SUPPLEMENTARY FUND.

| | |
|-----------------------------|--------|
| Mabou, per Walter McDonald: | |
| Col. by Miss R. Smith..... | \$8 25 |
| " " A. McKeen.... | 4 75 |
| " " Libby McKeen. 3 50 | |
| " " Lizzie Smith... 3 50 | |
| | <hr/> |
| | 20 00 |

Clyde and Barrington, &c.:

| | |
|---------------------|--------|
| Col. at Clyde..... | \$8 28 |
| " Barrington..... | 4 87½ |
| " Cape Island..... | 1 37½ |
| " Carleton..... | 4 38 |
| " Upper Clyde..... | 1 81 |
| " Port La Tour..... | 0 50 |
| | <hr/> |
| | 21 22 |

* Part of the children of Poplar Grove and Chalmers' Churches give in connection with the Fort Massey school.

| | |
|--|---------|
| New Mills & Point Le Nim, per Rev. A. McMaster..... | 6 00 |
| Dartmouth..... | 8 90 |
| Musquodoboit Harbour..... | \$7 50 |
| Clam Harbour..... | 4 56 |
| Meagher's Grant..... | 4 00 |
| | 16 06 |
| E. Branch E. River, Pictou..... | 12 50 |
| Annapolis..... | 16 00 |
| Bridgetown..... | 7 00 |
| | 23 00 |
| Waterville..... | \$1 55 |
| Kentville..... | 5 46 |
| Lakeville..... | 2 25 |
| | 9 26 |
| Gay's River..... | \$19 75 |
| Lower Stewiacke..... | 12 00 |
| Shubenacadie..... | 52 25 |
| | 34 00 |
| Bridgewater..... | 11 00 |
| Middle Stewiacke..... | 16 00 |
| Clyde River..... | 6 71 |
| Tryn..... | 2 47 |
| Whyecomah, per Rev. M. Stewart, | 8 50 |
| Middle River and Lake Ainslie, per Rev. D. McKenzie..... | 9 35 |
| SYNOD FUND. | |
| West Point, per A. C. Ramsay..... | \$2 09 |
| Prince St. Church, Pictou..... | 14 15 |
| Baddeck..... | 11 60 |
| St. Croix Sec. of Windsor Cong.... | 5 25 |
| WIDOW'S FUND. | |
| A Presbyterian, N. E. Margaree.... | \$1 00 |
| CHINIQUEY. | |
| Cong. of E. Branch E River..... | \$11 50 |
| Col. by Rev. J. J. Baxter..... | 3 56½ |
| Mrs. Alding Grey, per Rev. K. Grant | 2 00 |
| DEAF & DUMB INSTITUTION. | |
| Friend of Missions, Mabou, per Rev. E. Annand..... | \$4 00 |
| Merigomish Congregation, per Rev. K. Grant..... | 8 00 |
| MCMAC MISSION. | |
| A member of Central Cong., W. R.. | \$0 50 |

PAYMENTS FOR "RECORD."

The Publisher acknowledges receipt of the following sums:

| | |
|--|---------|
| Rev. T. Sedgwick, Tatamagouche... | \$10 00 |
| Robt. Trotter, Esq., Antigonish .. | 5 00 |
| Adam Roy, Esq., Maitland..... | 9 00 |
| Mr. Alexander Archibald, Glenelg... | 10 00 |
| Mr. David Lawson, Cove Head, P.E.I. | 5 00 |
| Mr. John Aitchison, Westchester... | 2 50 |
| Mr. David Crichton, Murray Harbour, P.E.I..... | 4 50 |
| Mr. James M. Patten, Merigomish... | 5 00 |
| Rev. D. McKinnon, Parrsboro'..... | 1 50 |
| Mr. John Hardie, Ottawa..... | 1 00 |
| Rev. James Thomson, Durham..... | 12 00 |
| Miss E. Dickie, Canning..... | 2 50 |
| Mr. Hugh Dunlap, Stewiacke..... | 7 50 |
| Rev. J. Munro, Wallace..... | 7 10 |
| Mr. W. J. D. Lobban, Chatham, N.B. | 10 00 |
| Mr. George White, Noel Road..... | 1 00 |
| Mr. Jas. Gass, Shubenacadie..... | 10 00 |
| Mr. Allan Spencer, Great Village... | 5 00 |
| Hiram Smith, Esq., Newport..... | 14 00 |

| | |
|---------------------------------------|--------|
| Mr. D. F. Layton, Londonderry..... | 5 00 |
| Mr. Henry Archibald, St. Mary's.... | 6 50 |
| Rev. W. Sinclair, Mabou..... | 2 00 |
| Rev. J. McG. McKay, Economy..... | 13 00 |
| Mr. A. L. Archibald, Stewiacke..... | 5 00 |
| Rev. D. McDougall, Cow Bay, C.B.. | 5 00 |
| R. McGregor, Esq., New Glasgow... | 2 40 |
| Mr. Osmond O'Brien, Noel..... | 5 00 |
| Rev. N. McKay, St. John, N.B..... | 5 00 |
| Rev. Jas. Thomson, Durham..... | 50 |
| Rev. D. McNeill, Woodville, P.E.I... | 5 00 |
| John Murray, Esq., Mabou, C.B..... | 10 00 |
| J. Henderson, Esq., Wallace River... | 1 00 |
| Robert Trotter, Esq., Antigonish.... | 5 00 |
| Rev. E. A. McCurdy, Musquodoboit... | 8 00 |
| G. C. Lawrence, Esq., Port Hood, C.B. | 60 |
| Mr. H. E. McKay, Princetown, P.E.I. | 21 12½ |
| Rev. K. McKenzie, Baddeck, C.B.... | 6 50 |
| Rev. A. McL. Sinclair, Springville... | 5 00 |
| Rev. T. Sedgwick, Tatamagouche... | 10 00 |
| Rev. H. B. McKay, River John..... | 3 00 |
| Hiram Smith, Esq., Newport..... | 8 50 |
| Rev. R. Sedgwick, Musquodoboit... | 21 00 |
| Rev. James Law, Richibucto, N.B.... | 5 50 |
| Rev. M. G. Henry, Clyde..... | 8 00 |
| Jno. D. Tupper, Esq., Musquodoboit. | 1 00 |
| Mr. Hugh McNeill, South River..... | 3 50 |
| Rev. W. G. Forbes, Plaister Cove... | 14 00 |
| Mr. John A. Logan, Waverly..... | 4 00 |
| Mr. P. Smith, Bedford..... | 3 00 |
| Mr. James Logan, Stewiacke..... | 5 00 |
| Mr. A. K. Graham, Five Islands..... | 5 00 |
| Mr. James Tate, Cape Canso..... | 60 |
| Mr. Thos. Robinson, Baillie, N.B.... | 2 50 |
| Rev. Dr. King..... | 2 50 |
| Rev. A. Sutherland, Scotsburn..... | 5 00 |
| H. L. Dickey, Esq., Cornwallis..... | 2 50 |
| Mr. Daniel Hattie, Caledonia..... | 3 50 |
| John Matheson, Esq., Albion Mines... | 15 00 |
| Rev. A. Stuart, Lake Porter..... | 10 50 |
| Mr. M. W. McLeod, St. Pat. Ch., C.B. | 60 |
| Mr. Alex. Grant, Up. Set., E. River.. | 5 00 |
| Mrs. D. Fraser, Truro..... | 1 00 |
| Rev. D. McKenzie, Middle River... | 5 00 |
| Rev. K. McKenzie, Baddeck, C.B.... | 6 50 |
| Jas. A. Scott, Esq., Gore..... | 3 00 |
| Rev. J. Salmon, Chipman, N. B.... | 5 00 |
| Rev. P. M. Morrison, Bridgewater... | 4 00 |
| Rev. S. Houston, St. John, N.B..... | 11 25 |
| Rev. J. Waddell, Sheet Harbour... | 6 50 |
| Mr. Thos. B. Gould, River John.... | 5 00 |
| Rev. J. Byers, Clifton..... | 8 50 |
| Jos. Grant, Esq., Little Harbour.... | 5 00 |
| Halifax..... | 8 12½ |

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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