

# THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JANUARY, 1867.

## THE OLD YEAR AND THE NEW.

Another year hath fled; renew

Lord, with our days Thy love!

Our days are evil here, and few;

We look to live above.

We will not grieve, though day by day,

We pass from earthly joys away;

Our joy abides in Thee;

Our joy abides in Thee!

Yet, when our sins we call to mind,

We cannot fail to grieve;

But Thou art pitiful and kind,

And wilt our prayer receive:

O Jesus, evermore the same

Our hope we rest upon Thy Name;

Our hope abides in Thee;

Our hope abides in Thee!

For all the future, Lord prepare

Our souls with strength Divine;

Help us to cast on Thee our care,

And on Thy servants shine:

Life without Thee is dark and drear;

Death is not death if Thou art near:

Our life abides in Thee;

Our life abides in Thee!

With God a thousand years are as one day; and one day is as a thousand years. He is the same yesterday, to-day, and forever, the great I AM. How affectingly are we reminded of the brevity of our own lives when we think of Him! "For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are three score years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." How many can take up the

words of the Psalmist: "He weakened my strength in the way; he shortened my days. I said, O my God, take me not away in the midst of my days; thy years are through all generations. Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed. But thou art the same, and Thy years shall have no end."

The span of life is short at best; but how often is it cut in the midst, and the three score and ten become dim in the distant horizon! The grave is ever devouring the young and old. Death pays no more regard to tender years than it does to the scant white hairs of old age. Again let us adopt the words of the Psalmist: "So teach us to number our days that we may apply our hearts unto wisdom."

The year that has closed has been one of mercy mingled with judgment. The Lord has shown Himself to be slow to anger, abundant in goodness and truth. He has blessed us with fruitful seasons; He has kept war and famine, and pestilence from among us. We still as a part of the British Empire stand among the foremost nations of the earth—first in privileges, first in responsibilities. The light of the Gospel shines gloriously around us. Time passes; death comes; but the Gospel opens for us the way to that kingdom where there is no more death, and where time is swallowed up in eternity.

The cup of our blessings has not been

THE  
**Home and Foreign Record**  
OF  
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FEBRUARY, 1867.

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REVIVAL.

Our church stands greatly in need of a revival of true religion. By a revival we do not mean a mere spasm of fright about the condition of the soul, or an eagerness to hear eloquent or startling preachers, or even a loud profession of religion. Profession may exist without much reality at the root of it. Serious impressions may vanish like the morning dew. There are thousands who listen with "holy rapture" to eloquent preaching, but who leave the house of God more hardened than when they entered it. A true revival is known by its fruits—by a consistent life, by liberality towards the cause of Christ, by self-denial and eagerness to do everything possible for extending the Redeemer's kingdom. This is the kind of revival we, as a church, must pray for, with redoubled earnestness.

Evidences of our "leanness" are too many to be recounted, but we may specify a few:—

1. We have only *eight* theological students in our Divinity Hall? Only eight students, while the foreign field is white for the harvest—while the cry for help comes from every continent and island. Eight students, while our home mission field extends from Labrador to Bermuda—from Newfoundland to Madawaska. Three times eight students would not be too many, and yet we have but eight! Young men, consider this fact; parents, think of it; let the whole church think of it, and mourn and pray over it.

2. Many of our ministers are but ill paid—so ill paid that they stand as beacon-lights

to warn young men from a calling where such poverty has to be encountered. Christian congregations promise fairly; but by and by the devil tempts them; they break their promises; they neglect or refuse to pay their minister, dishonouring their own plighted faith, sinning against God, breaking their minister's heart, unnerving his hands, disqualifying him for his work, and writing on his very face the deep, sad lines, of anxious fretfulness. We have seen it often and often; men promising, subscribing liberally, and then shamefully disgracing themselves by breaking their promises.—Nothing, we are persuaded, can afford more satisfaction to Satan than this conduct on the part of christian congregations. Let us, as a church, go before God in sackcloth and ashes, to bemoan our sin in this respect, and to plead that he would purge this sin from among us.

Is it any wonder that God should send leanness to our souls—that we should be DEAD when some of our congregations thus tamper with the plainest principles of common morality? Is it any wonder that our theological students should become fewer and fewer?

3. Our old and well-organized congregations are too selfish. The grand characteristic of christianity is its usefulness. All selfishness is sin. Let us remember this, and let the strong help the weak, and the weak those that are weaker still. A revival of true religion in our hearts, would set us to seek out ways of doing good; and assuredly we shall not have far to seek.

4. Do we, as churches, pay enough at-

THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

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MARCH, 1867.

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**MINISTERIAL SUPPORT.**

This subject has become one of vital moment. We have uttered our warning time and again : we have written about it till many of our readers are weary of reading what we write. But we dare not desist, while a dark cloud, big with tempest, lowers over our church. Is it possible to be silent when we see our young men driven away from the ministry of the church by the prospect of abject penury—when we see congregations making promises which they are not ashamed to break—when we know that more than half the ministers of our church are inadequately supported? It is high time that all our people, rich and poor, should give the subject their most careful consideration.—Cases of destitution have come under our own notice which we cannot, of course, make public, but which we can describe in no softer word than **HEART-RENDING**. It may be that some of our readers could discover some of these cases if they tried!

Progress of the most gratifying description has been made in some portions of our church. We may specify the Presbytery of Pictou as especially praiseworthy in its efforts to meet the pressing emergency. The congregations have been visited; the claims of the Gospel have been pressed upon their attention; and in general the result has been highly satisfactory. The Presbytery of Prince Edward Island has not been idle. We trust that the able and timely appeal of Rev. Isaac Murray, issued with the imprimatur of the Presbytery, shall

not escape the attention of the Eldership generally. Much, very much, has to be done before the sustentation of the ministry is in a satisfactory state in Prince Edward Island. The work has been too long neglected; and it will therefore prove doubly difficult. The Cape Breton Presbyteries have also a most serious task before them. That noble island is rapidly increasing in wealth and intelligence. Some of the congregations deal honestly and liberally with their pastors; but others are falling sadly behind: indeed not a few of them have always failed in their duty. For the sake of the fair fame of that beautiful and wealthy island, we trust that this reproach shall be wiped away, and that Cape Breton in this as in other things, shall become an example to other portions of the Church.

The small and compact Presbytery of Tatamagouche has been stirring up the people to a sense of their obligations, with what success we cannot say now, but we hope to see evidences of progress in the statistics to be submitted to the next Synod. Some of the stipends have hitherto been inadequate in the extreme; but we hope and believe that there is progress. The Presbytery of Truro is hardly second to that of Pictou in the average amount paid to ministers, and in the promptitude with which payments are made. Still there is room for improvement in the *amount* of the stipends. The Presbytery of Halifax has within its bounds a large proportion of weak congregations, and the ministers on an average are but poorly paid. We have no doubt that the poorest of these congre-

# THE Home and Foreign Record OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

APRIL, 1867.

## MINISTERIAL SUPPORT.

A SERMON BY

REV. ISAAC MURRAY,

*(Published by request of the Presbytery of P. E. I.)*

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—1 Cor. ix. 14.

To point out nature's laws, what checks, and what is favorable to their development, is the province of the true philosopher. He does not attempt to improve, but labors to discover the works of God. In their number, order, and adaptation to yield happiness to "every living thing," he sees the hand of infinite wisdom, power and goodness, and is satisfied, delighted. So, too, the practical man in his sphere must, in order to be successful, make accurate adjustments in all his ways, to the laws which God has established. To attempt alteration or amendment of these, or in any way to interfere with their divine principles of operation, would be to court failure or disaster. He who believes, or acts as if he believes, that Nature is kind to all her obedient children, kind to those who straightway and uninterruptedly place themselves in harmony with her laws, is the successful man. God is kind to all; and these laws are but the way in which He, as a wise and loving Father, ordinarily conveys His benevolence to His creatures in things pertaining to this life. So that science and art conspire, each in its own emphatic manner, to proclaim Jehovah's ways to be the best adapted to promote in things temporal the interests and happiness of man. What is it that pro-

duces so much disease, poverty and disappointment, want of success in trade and farming, but ignorance of nature's laws or wanton disregard of their principles of operation. And the innumerable physical evils to which man is heir are just the constabulary which the Ruler of the universe commissions to punish us for violating his arrangements in the field of nature; whilst, doubtless, as a general effect, physical good is the reward he bestows on those who are obedient to the order He has established in the province of matter. If, now, God's will is inflexible in the fields at which we have just glanced:—if punishment so invariably is dealt out to the disobedient, while success rewards and blesses the obedient, then will every christian admit that His laws or arrangements in the kingdom of grace cannot be violated without incurring, in manifold ways, divine chastisement, and cannot be implicitly obeyed without drawing therewith a recompense meted out in the form of a pleasing and advantageous success, the fruit of His grace.

That the principles stated hold with full force in their application to the subject under discussion this evening, is firmly believed; and their announcement, it is hoped, may aid in securing a favorable hearing for a discourse founded on the law of God for the sustentation of His ministers, as declared by Paul in these plain words: "The Lord hath ordained that they which preach the gospel should live of the gospel."

The doctrine raised from the text is this: It is God's will and pleasure that the preacher of the gospel should live by his

# THE Home and Foreign Record

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MAY, 1867.

## MINISTERIAL SUPPORT.

A SERMON BY

REV. ISAAC MURRAY,

*(Published by request of the Presbytery of P. E. I.)*

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—1 Cor. ix. 14.

### PART II.

Paul argues that faithful ministers should be supported; for if this is not done you will be compelled to give to other men, either to abettors of false systems of religion, or to constabulary force, one or both, more than is required for the gospel ministry. (See v. 12.) Did a nation ever exist without teachers of some kind?—or a generation ever pass away who contrived to rid themselves of this burden? Never! Do we find in the faithful records of the past that falsehood costs a people less than truth—that it is more expensive to support Jehovah's arrangements than man's? Is superstition, with her altars and her priesthood, her holy days and sacrifices, less expensive than Biblical religion? Do the fanes and groves of heathenism demand less time, less means, than the temple and worship of the true God? Are her priests less exacting than his servants? Is the pure and holy system of Jesus more burdensome than the gross sensual system of paganism? Mahommedanism answers by the groans of its oppressed devotees,—Hinduism answers by her costly pagodas, by her gods of gold and silver, by her sacred streams, red with the blood of poor innocents, and by the desolating march of the

gory Juggernaut. The red man of the forest liberally shares the spoils of his dangers by land or stream with the teacher of his strange and airy mysteries, imagining that the God he thinks he hears in the wind will be kind to him as he is kind to his ghostly instructor, and thus answers our question. All natural religion grinds its subjects to the dust, casts not only an impenetrable veil over the future world, but binds the multitudes who confide in it by chains of superstitious fear, to the feet of a wily priesthood. Popery, bearing the name of christianity bids us look at her holy days, her penances, at her expensive purgatorial fires, at her avaricious and enriched hierarchy, and a people prostrate before a lordly caste; while she rules with a rod of iron over impoverished countries.—Spain, with her gold and silver, her rich and varied resources, cannot supply the demands of that religion, which ever cries, Give! Give! but lies before our view peeled and stripped of her wealth as if an army of locusts had swept over her broad and fertile fields.—I see the withered arms of Italy, old and sinewy, bare and outstretched to heaven, in the attitude of supplication to the Righteous Governor of the universe to pour out vengeance upon that system of iniquity whose insatiable lust has impoverished and darkened the homes and hearths of her beloved children! and thus receive her answer. How much does Rome pay for her cathedrals and chapels, her monkeries and nunneries, her pageants and pomp, for her popes and cardinals, for her bishops and archbishops, metropolitans, curates and

THE  
**Home and Foreign Record**  
OF  
**THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.**  
**JUNE, 1867.**

**THE APPROACHING SYNOD.**

The Synod of the Presbyterian Church of the Lower Provinces of British North America will meet in Primitive Church, New Glasgow, on Tuesday the 25th June, and at 7 o'clock in the evening. On that evening the retiring Moderator,—Rev. James Bennet,—will preach and the Synod will be organized.

We need not remind our readers of the great importance of the annual meeting of our Supreme Court, and of the duty to pray earnestly for the blessing and presence of the Head of the Church. Without His presence our meetings will prove a Babel of confusion—a useless waste of energy, and a source of weakness. With His presence and guidance the Synod can do great things for the promotion of the welfare of the Church, the salvation of souls, and the honour and glory of the Redeemer.

Heretofore God has heard and answered our prayers, and made our path plain before us in the day of perplexity. Let us trust Him for the future, and continue instant in prayer for His Spirit to fill our hearts with holy zeal and love, and all the graces that adorn the christian character.

Difficult questions have been confronted in other days and have been solved rightly. Difficult questions will, no doubt, confront us at the next meeting of Synod, but in the strength and wisdom which God gives in answer to prayer we can meet them and dispose of them as we ought.

We may mention a few subjects that will come before the Synod. Our Foreign Mission will command attention as usual; and

the “man-of-war business” will be before the Synod by appeal from one of the Missionaries. The question of a mission to one of the West Indies will probably be decided.

Last year Rev. J. I. Baxter called attention to the need for a superior institution for Female Education. A Committee was appointed to investigate the matter and report to Synod.

An able discussion took place last year on the Sustentation of the Ministry. A Committee was appointed to devise practical measures and to report to Synod. The subject will be under discussion on the second evening session of the Synod. Our permanent stability and usefulness will largely depend on the success of the movement now on foot for increasing the income of ministers.

Other important Committees will have to report, and no doubt new matter will come forward as usual. We hope therefore that the attendance will be larger than on any previous occasion. The facilities for travel are much greater than heretofore, and the expense much more reasonable.—We believe that on all steamers and railways only one fare will be charged for going and returning. Elders from all parts of the Church should endeavour to be present. According to the Presbyterian theory there should be present an Elder as well as a minister from every congregation. All have an equal interest in the prosperity of the Church.

Again we say, pray for the Synod, that wisdom from above may guide all its deliberations and decisions, and that ministers,

THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.  

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**AUGUST, 1867.**

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**THE LATE MEETING OF SYNOD.**

The official account of the Synod's proceedings is now before the Church, and it has been, we trust, studied with patience and care. Synod Minutes may seem very "dry reading," but no member, no adherent of the Church should fail to peruse them through and through. The present number of the *Record* contains important Reports of Boards and Committees. We need hardly say that these Reports are most valuable as well as readable and interesting. We are glad to be able to lay these documents, as well as the Minutes, before the Church, with unprecedented promptitude.

It will be seen that ninety-two ministers and forty ruling elders were present at the Synod—thus making the largest ecclesiastical assembly ever held in the sea-provinces. As our numbers increase so does our work, so do our responsibilities. Those who have strength must use it to the glory of God, else they shall be smitten with a blighting and a curse!

The meeting was throughout very harmonious and delightful. In most cases the path of duty seemed clear, and where there was doubt, there was a disposition to wait for further light. There were no acrimonious disputes, no unbrotherly divisions, no vain janglings.

The subject of the support of the ministry rightly occupied a large portion of the Synod's time. Rightly—for it is notorious that only a few of our ministers are properly and adequately supported, while a considerable number of our congregations are utterly forgetful of their duty—disgracefully so.

It is noteworthy that in all or nearly all the Synods and Assemblies of the present season this subject has received attention.

A kindred subject is the fewness of candidates for the ministry. The first remedy for this evil is to make an adequate provision for preachers. Young men will not be found to devote themselves to the pastoral work if christian congregations do not think it worth while supporting them. God sends us preachers; if we do not not appreciate them—if we worry and starve them—is it any wonder if He should withdraw the supply? We trust that the recommendations and suggestion contained in the Minutes with regard to this matter shall be carefully studied and acted out.

The Synod has decided on establishing a separate fund for the supplementing of weak congregations. No part of our Church-work is more important than this. It demands prompt and liberal action. At least Two Thousand Dollars will be required during the current year, to meet demands already recognized and endorsed by the Committee on Supplements.

The Synod took a step with regard to Foreign Missions which will, we trust, prove of the greatest importance. A new field of operations has been chosen, and the Board of Foreign Missions is authorized to establish a Mission for the special benefit of the Coolies of Trinidad. Other inviting fields offered, but none that seemed to combine so many advantages and that were at the same time so accessible to our church. The Synod was perfectly unanimous in its determination to take up this

THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.  
SEPTEMBER, 1867.

A SERMON

Preached before the Synod of the  
Presbyterian Church of the Low-  
er Provinces, at New Glasgow,  
June, 1867.

BY REV. JAS. BENNET, A.M., MODERATOR.

[Published by request of Synod.]

LUKE XXIII, 14.—“Behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him.”

Pilate, looking on the accused with the eye of a Roman judge, and seeing his innocence of the charges which affected the outward weal of society, and the authority of his sovereign, as well as the unacknowledged yet apparent envy of his accusers; discerning under all the colourings of malice the hues of innocence, urges again and again “I find no fault in him,” and yet with weak and wicked inconsistency, pronounces Jesus guilty and delivers him to be crucified.

Pilate is not alone in his inconsistency. There are many even in the present day who after examination of the charges which have been brought against Christ, have pronounced his character faultless, and yet with strange conclusion they condemn his claims. They would not crucify him, but they would consign him to a place in which he will hurt the world no longer with his superstitions. Covering him with the mockeries of royalty they even pretend to bow to his sceptre, and, while acknowledging his superiority, they reduce him to a rank to which he refuses to descend, coupling his name with that of Con-

fuscus, Zoroaster, Socrates or Mahomet. Such judgment Christ deems only another sentence to crucifixion, and he will hold those who pronounce it guilty of his shame.

Only one of two courses is open to his judges, either to condemn him altogether, or to acquit him fully. It cannot be concealed that the charges brought against him by the Jews were founded on claims which he made. He *did* intend to take the place of Moses; to break the shell of Judaism that the beautiful truth which it contained might come forth in plumage and in song; to raise the temple of his body from its ruin in the grave; to establish a kingdom in which all kings should be subjects; to make himself worshipped, as the Father who was one with him; to sit chief in the affections of man, as the very God of his life. All this he claimed, all this he has done. These claims were just if there be no fault in him. If unjust, he is one of the highest criminals or the greatest madmen the world ever saw. There was no legitimate course for the Jews to pursue but either to concede his claims or to condemn his conduct. In what form should that condemnation have been made? The Jewish law demanded death for such crimes. According to the charity of christianity, punishment for them is remitted to a higher tribunal. But conscience must ever condemn such false claims while refusing to assume the weapons of justice to destroy him who makes them. The Jew however, had to acquit him altogether or besides condemning his assumptions, he must condemn him to death. Pilate might have acquitted him

THE

# Home and Foreign Record

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THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

OCTOBER, 1867.

## HOME EVANGELIZATION.

How to evangelize the lapsed classes is in old and densely peopled countries one of the most difficult problems of the age,—more puzzling to the christian philanthropist than even the evangelization of the heathen in India, Africa, on the Isles of the Pacific. In the city of London the “home heathen” number a million of souls! In many other large cities the proportion is equally appalling. Bright and beautiful spots gleam occasionally out of the darkness, through the blessing of Heaven on the labours of City Missionaries and Home Missionaries; but the darkness continues to prevail all around, and often increases in the face of energetic exertions on the part of the Christian Churches.

But is there a “lapsed population” among ourselves? Is this dreadful moral night upon any considerable portion of our population? Have we “home heathen” with claims scarcely less urgent than those of the naked savage? These questions we must answer in the affirmative. The evidence is not far to seek. Any intelligent man who opens his eyes may see these evidences staring him in the face.

A few weeks ago the Halifax Young Men’s Christian Association made arrangements for ascertaining the number of our population attending Protestant Churches. The facts brought to light by this census will astonish our citizens. Probably not more than one half the number of our Protestant population, who might attend public worship do so with any degree of regu-

larity, while there are hundreds if not thousands who never enter a church door.

What is true of Halifax is no doubt equally true of St. John. Smaller towns have a large fallen and falling class. We know this to be true of Yarmouth, of Pictou, of Sydney, of Charlottetown, of Fredericton.

In all these places it will be found that “home heathenism” exists and is not decreasing.

More discouraging is the fact that in our villages and rural districts the same phenomenon prevails. Take almost any district however well cultivated spiritually, and you can hardly fail to find some specimens of “heathenism,” utter neglect of gospel ordinances, forgetfulness of God and Christ and the interest of the soul. Along the Atlantic coast, from Cape Sable to Cape Breton there are many dark spots that need the Gospel as much as any district on the coast of Africa. This assertion will perhaps sound extravagant to many readers; but it is literally true nevertheless. Facts have come within our knowledge recently that impress us deeply with the conviction that our Church has a vast work before her on our Nova Scotia Shores. It is probable that New Brunswick and Prince Edward Island are not more favourably situated in this respect than Nova Scotia; while it is notorious that Newfoundland is much less favourably situated.

What is the remedy? Or, are we to sit down quietly in the face of these awful facts, and allow the darkness to become darker still? Shall we fold our hands, shut our eyes, and allow this home heathenism to

THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.  
NOVEMBER, 1867.

**EXCUSES.**

FOR all our faults and shortcomings, for all our weaknesses and sins, a deceitful heart is ever ready to offer plausible excuses and palliations. Duty is neglected; privileges are misused, and still conscience slumbers, or its wakening is fitful and uncertain. Let us note a few of the most common instances of neglect of duty:—

1. You do not make a public profession of religion. You are ashamed of the Cross of Christ; but your self-love disguises the fact under some thin vein of falsehood. Perhaps you seek shelter behind the inconsistency of religious people. Perhaps you boast quietly of the superior purity of your own moral character; and you plume yourself specially on being “no hypocrite.” But conscience when really shaken out of its deadly slumbers, deals very summarily with all such flimsy excuses. The best of them is dishonest and very rotten. Every man is *commanded* to believe in the Lord Jesus Christ, and to “confess Him before men.” No amount of special pleading can ever justify disobedience to this command. God searches the heart.

2. You cannot attend public worship on the Lord’s day. The church is too far off; roads are bad; the day is gloomy and threatening; you are very tired after the week’s work. The minister is but a dull preacher, and very tedious. Five or six miles is too great a distance for such a sermon on the Sabbath. But you think nothing of performing the same journey on business or for worldly pleasure on a week day. The rain or the lowering clouds would hardly keep

you away from an entertainment in a friend’s house. The dullness of the preaching may be more in your head and heart than in the minister’s. An honest and devout hearer can get much good out of any Gospel sermon. Attendance in God’s house on His day never unfitted a man for the duties of the following week.—Time was when Presbyterians, even in these Provinces, would travel ten miles—twelve—twenty—or even more—to hear the word preached. What a change! In many places the minister carries the Gospel to people’s doors, and wears himself out by constant travel and speaking when the people might easily gather to some central church and hear the same sermon. Ministers suffer prodigiously by the popular system of preaching in crowded school-houses and small halls in places by no means far from churches where regular service is held. It is a woful waste of energy, which no considerate Christian should countenance.

3. You cannot attend the Prayer Meeting. It is a bore—so dull—so monotonous; and business is so pressing, especially on the very evening of the Prayer Meeting! Yet conscience whispers that you can spare the time for other purposes of infinitely less importance. And, perhaps, if you attend the meetings regularly, your *taste* as well as well as the meetings may improve. It is extremely discouraging to see small Prayer Meetings; and no excuse short of actual impossibility can justify church members in neglecting this means of grace.

4. You cannot assist the Sabbath School. Others who are better qualified do not take

THE  
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OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.  
DECEMBER, 1867.

**HOME AND FOREIGN RECORD FOR 1868.**

We were able during the year 1867 to publish more than in any previous volume of the *Record*. The operations and the necessities of the Church have been explained, in Reports, Letters, and Editorial articles, with a fulness that leaves little to be desired. Instead of twelve numbers of the *Record* we have issued during the year *Thirteen and a half*. This has been done without extra charge to our readers or laying any burden on the funds of the Church.

The circulation of the *Record* has been larger during the present year than ever before; and it is this fact that has enabled us to issue a larger amount of printed matter. There is still much room for improvement with regard to circulation. As the official organ of the Church, the *Record* should be in every family connected with the Church. We are still far short of this satisfactory condition, and we ask all our readers, especially Ministers and Elders, to help us to attain to it.

**TERMS FOR 1868.**

The Committee feel that they cannot safely make any reduction in the terms on which the *Record* is published. Already it furnishes more reading matter for the price than any of its contemporaries. Our terms will therefore remain as heretofore:

Single Copies by Mail.....	\$0.60
Five Copies to one address....	2.50
Eleven Copies “ “.....	5.00

By paying \$5.00 for 10 Copies, you receive 11. By paying \$10 for 20, you receive 22, and so on.

**LISTS FOR 1868.**

Our subscription lists for single copies, and for Clubs must be renewed for 1868.

**PAYMENTS.**

We regret that notwithstanding every effort and precaution on our part there are arrears due by some Subscribers. These must be paid in justice to all interests.

If at all possible, let the money accompany the order. This will save trouble to us and to the agents who kindly interest themselves in the circulation of the *Record*.

Some Ministers and public spirited Members of the Church have paid considerable sums out of their own pockets, to make up for the remissness of Subscribers who had promised to pay, but had failed to keep their word.

Let every reader of the *Record* ask himself, *Have I paid for my Record during past years?* And if you find that you have neglected, lose no time in making payment of the proper amount.

**CIRCULATION.**

We shall issue a considerably larger Edition than heretofore, and we hope that all our orders will show some increase. *Fifty Cents* a year can not be more profitably invested than in keeping yourself well informed with regard to the Church's operations at home and abroad—the proceedings of Presbyteries, of the Synod, of our Boards, and the labours of our Home and Foreign Missionaries.

**SOMETHING NEW.**

Our Letters from the New Hebrides will not, we believe, prove less numerous or at-