

munity, where our charges are for the most part double or treble, each of which in 10 or 20 years will require separate clergymen. It is a great and glorious work that we are engaged in, laying the foundations of a new country; let us see that we lay those foundations broad, and deep, and strong in that imperishable religion of Jesus which has ever been inseparably connected with the great and progressive in humanity, with material progress no less than spiritual prosperity. Let us, then, go on sowing in faith, and good works, and good cheer, even amid occasional sorrow; and while we sow let us provide for reaping, so that when the harvest comes, as it has not come yet, our fields of ripe grain be not lost through lack of forethought to provide a supply of suitable reapers, as India and China were lost at the inauguration of Christianity, when they were ripe to receive it, as they are for the present no longer. 'Pray for the peace of Jerusalem; they shall prosper that love thee.'"

By authority of the Board,

P. G. MCGREGOR, Sec'y.

Halifax, May 30th, 1872.

REPORT OF ACADIAN MISSION COMMITTEE.

In presenting to Synod their Annual Report, your Committee find causes of humiliation and regret, mingled with sources of encouragement, and reasons for thankfulness. They regret the comparatively little interest which many members of our church have evinced in the Acadian Mission; and they are moved by thankfulness and hope, by many pointed facts in the progress of last year's work.

It is right no doubt, that our hearts should be moved in view of degrading and revolting forms of superstition on the other side of the globe; and it is natural that our interest should unceasingly centre upon Missions in which our earnest efforts have been expended; and which have been rendered sacred by the prayers of the Church, by the patient toil and precious blood of beloved Missionaries, and above all, by the acknowledgement and blessing of the Head of the Church. But it is not right that in our earnest and affectionate care for those who are struggling into the light in those far off lands, we should be indifferent to forms of superstition, scarcely less noxious, at our very doors. Our own countrymen have special claims upon us which cannot be merged into even the most pious care for the people of other lands.

If this Report were intended simply for the members of Synod, it would be unnecessary and unseemly to enter into any length-

ened declarations of the bitter evils which are chargeable to Romanism. Upon these points it may reasonably be presumed that they at least, are, already, well informed. But as the Report is intended for circulation among our people, and as this Committee is, in a measure, a Committee on Popery, a few facts may be stated in regard to the general subject before giving a Synopsis of Acadian Mission work.

There is reason to believe that many of our people are not very deeply impressed with the necessity of missions to Roman Catholics. This is greatly to be regretted. It is not necessary to indulge in extravagant denunciations of Popery, in the bitterness of which the spirit of that system is, not unfrequently, displayed by those who denounce it. It is enough to say that Romanism withholds from its followers the word of God—that it mocks the soul with the ministration of creature Mediators, and that it misrepresents the Gospel of a free and complete salvation, through our Lord and Saviour Jesus Christ. It is not for us to say that God may not have his people within the pale of the Church of Rome; but assuredly we are entitled to say that hers are not good pastures whereon to feed the flocks of the good Shepherd; and we owe it to our fellow-mortals, who dwell beneath her shadow, that we should honestly endeavour to lead them forth to the clearer light which we ourselves enjoy.

It is true that Romanism bears the Christian name, and that many precious truths are known to Roman Catholics of which the Pagan world is ignorant, but it is also true that it constitutes at this moment one of the chief obstacles in the way of the diffusion of a pure and Scriptural Christianity. It locks up within its own dark folds many millions of our fellow-men, and in heathen lands the very name of Christianity has in some instances been rendered hateful by the intrigues and craftiness of Missionary priests who abounded in zeal and self-sacrifice, but lacked straightforwardness and discretion. Such was the case especially in China and Japan. It was necessary to teach these peoples, by years of patient toil, that Romanism and Christianity are not the same, but distinct things; and we could get even a patient hearing for the Gospel of Peace.

In lands already nominally Christian we may justly impeach Romanism as the enemy of Social and Moral progress. We need not, in establishing this charge, appeal to Protestant testimony. Out of its own mouth we may judge it. Its own avowals,—its intolerant declarations, its harmless but disgusting Anathemas, are more damaging to it than any thing we can say. It strives to perpetuate darkness; and if frustrated in its efforts as it has often been, it drives