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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

JUNE, 1866.

A PLEA FOR THE POOR.

That the strong should help the weak is one of the plainest doctrines of the Bible—is one of the noblest principles of Christianity. Bear ye one another's burdens, and so fulfil the law of Christ—that Golden Rule which commands us to love our neighbour as we love ourselves, and to do to others as we would have them do to us. We must share with others the gifts which God places in our hands. Selfishness is wicked, and every one who loves Christ should beware of it as a most deceitful, insinuating and dangerous foe. It is the very opposite of that outflowing, hearty, ready love which leads to self-sacrifice and which was so wondrously manifested in the Life of our blessed Lord.

Poor churches have claims on rich churches. This was readily admitted in apostolic times, and the principle found expression in action. We do not refer mainly to money matters. There are other claims not less important to which we ask the serious attention of our readers. Many congregations are rich in possessing excellent pastors who preach able and refreshing discourses every Lord's Day and sometimes twice or oftener during the week. The people are fed with the finest of wheat, and have every facility for growth in knowledge of spiritual things. Besides good ministers these congregations have intelligent and cultivated men as Elders—men who can hold prayer meetings and teach Sabbath Schools and visit the sick. Every congregation thus favoured is rich in the best sense of the word.

To such we say—Remember the weak, the poor! Think as you enjoy your two sermons each Lord's Day, of the thousands who enjoy none at all and are perishing for lack of knowledge. Think of those small clusters of true hearted Presbyterians scattered far and wide in lonely places where year after year the Minister's face is never seen, and his welcome voice never heard. There are places within our own knowledge where Presbyterians who are joyally attached to their church, have to pass four or five years without ever hearing a sermon—without ever attending a social Prayer Meeting.—Children growing up in regions such as these can scarcely be expected to follow the footsteps of their fathers. Not only are they lost to the Presbyterian Church—they are lost to the faith and the morals of the Gospel.

But what is to be done? How are our dear brethren to be assisted in their desolation? Tell us the way, and we are ready! God grant that it may be so! Well: there is one way which has been tried with much success in England, Scotland and Ireland, and which seems suited to our circumstances: *Allow your minister to give a share of his labor to those districts which are so utterly neglected.* Be willing to lose a sermon now and again that others may hear the glad tidings. Let your Elders or other competent men lead your public devotions, while your minister is seeking out the lost sheep who wander by our shores and in our forests. This would be a serious sacrifice; but the religion of Christ is a religion of sacrifice, and you should not shrink from your share.

Would it not be wise and proper for our ministers, the pastors of settled congregations, men of talent and experience, to go, two and two, through some of our neglected districts preaching the Gospel and arousing the people to a sense of the importance of their eternal interests?—Visits such as these would be remembered with delight for years. It is impossible to calculate the good results that might flow from them. A step of this sort was adopted twice in recent years with regard to Cape Breton. Portions of country within the bounds of the Presbytery of Halifax are not less necessitous. But we believe above all, New Brunswick will require two or more delegations, to visit weak and scattered stations and to pass with no hurried steps through the land. The rich and well organized churches in apostolic times did not retain the continuous services of the Apostles. And so among ourselves; our ministers of apostolic piety, fervor and love should be allowed to spend some weeks every season in evangelistic tours. Who can tell the good effected in Scotland, for example, by the "Apostle of the North!"

Now we appeal to you, rich congregations, rich in possession of Gospel Ordinances, to share with your less favoured brethren. As you cherish the assembling of yourselves together on the Lord's Day—as you love to unite in prayer and praise—as you prize the Word of God and the holy Sacraments, and the ministrations of him who is over you in the Lord—as you honour Christ and desire the salvation of immortal souls—be ready, be willing to give of your abundance to those that lack, to spare the luxury of a few sermons that those may hear who are going down to the pit because there is no one to show them the way to Heaven,

Evangelistic labour is never useless, never wasted although fruit is not always manifest. Nothing can be more refreshing to a minister than to go among those who seldom hear the Gospel and tell them of the Saviour. They listen with earnest attention. They are eager to be instructed; and the preacher can tell the story of the cross with a fluency and a fervour seldom enjoyed even in his own pulpit. His soul is refreshed

while he is refreshing others, and his sense of the preciousness of the Gospel is greatly deepened. If you part with your minister thus for a few weeks for the benefit of others, he will return to you with a double blessing, refreshed in soul if not invigorated in body.

When we speak of your sparing your minister a few weeks, it must be understood that your meetings for public worship are to be upheld by yourselves. Every one can help either by taking part in the proceedings, or by loyally attending in his place just as if the minister were in the pulpit.—A minister cannot with any degree of comfort leave home unless he knows that everything is done decently and in order during his absence.

The most encouraging feature in the present aspect of our church is the gradual strengthening and growth of weak congregations. At least one third of our present charges were receiving aid from other sources within the last fifteen years. It is hoped that two or three will rise every year into the category of self-sustaining congregations, and thus leave room for new names on the weak list. The aid we give, whether by sparing our money or our ministers, is not flung uselessly away. It is like good seed sown in good soil, sure to spring up and, by the blessing of Heaven, to produce a rich harvest.

Again we say, Remember the weak and the poor. To do good and to communicate forget not, for with such sacrifices God is well pleased. You have not much to spare, perhaps: well, do what you can. Remember the weak and the poor members of Christ's body when you pray; remember them kindly when making your thank-offerings to the Giver of all good; and do not forget them when you are finally parting with your earthly substance. At the last day Christ will say to you who have fed the spiritually hungry and clad the spiritually naked,—Inasmuch as ye have done it to the least of these ye have done it unto me!

STATE OF RELIGION.

No session of the Synod of 1865 was more useful or impressive than that which was devoted to hearing reports of the state of Religion throughout the bounds of the church. An evening will undoubtedly be devoted to the same object during the approaching meeting in St. John. It would be well for ministers to think before they leave home of what they are able through the grace of God to report. How many of our congregations have been refreshed with special revivals of religion? What additions have been made to the churches? What symptoms of life and devotion are apparent—what grounds of thankfulness for the past and of hope for the future? It is equally proper to indicate the places where spiritual deadness obtains, where there has been little or no progress, where the people are “neither cold nor hot,” or like the accursed fig-tree wearing the leaves of promise, lacking the fruits of grace.

REVIVAL OF RELIGION.

The evangelical churches of the United States have been widely blessed with a revival of religion, a most refreshing shower of spiritual influence. Many thousands have been added to the church. The students of most of the churches have manifested deep interest in the salvation of their own souls and the souls of others. We read of some congregations which received an addition of two hundred converts. There has been no movement so wide-spread and so general since 1857. North and South, East and West, rural districts and city churches are all partakers of the benefit.

We rejoice with our neighbors, and praise God that He is visiting them in mercy. The churches of the United States have been severely tried within the last few years. The sound of war often drowned the still small voice of the gospel. Ministers of religion not seldom forgot their vocation in the whirl of political agitation. The “one thing needful” did not receive that prominence which is ever its due. It is a most blessed dispensation of God’s grace to visit His heritage now that it is

wearied, to heal the ravage of war, and cause His people to rejoice in witnessing the triumphs of the King of kings.

While we are thankful for the mercy of our Lord vouchsafed to other churches, let us earnestly plead on behalf of our own church that the SPIRIT may accompany the word as preached by our ministers, and that saints may be revived and edified and sinners converted. God has not forgotten us. We have much to be thankful for.— We learn of numerous hopeful additions to several of our congregations. Still there is not a general movement towards the Lord, and ministers and others have to cry, “My leanness, my leanness!”

Thousands of sermons will be preached this summer to hundreds and thousands of hearers. God alone can make the word profitable. O that ministers and people would plead earnestly for a time of refreshing from the presence of the Lord!

“O with thy tender mercies Lord,
Us early satisfy;
So we rejoice shall all our days,
And still be glad in thee,
According as the days have been
Wherein we grief have had,
And years wherein we ill have seen
So do thou make us glad.”

CHURCH LOYALTY.

Do we all feel a sufficiently keen interest in our own church? This is a question that deserves to be considered especially at this season of the year, before we meet in Synod and pass in review our twelve months’ work and progress.

1. The congregation with which each is connected should be to him nearer and dearer than any other. A “family” feeling is lawful and becoming between those who see each others faces every Lord’s day, who unite in singing God’s praises, in celebrating His goodness and imploring His mercy. Nothing is more beautiful than the sight of a congregation one in heart and mind, deeply attached to their minister, to their elders and to one another, ready to help the weak and poor, willing to overlook faults, to forgive offences, willing to spend and be spent in the good

cause of the common Master. Thank God! many of our congregations are models of peace and love and energetic well-doing.— Still there is room for improvement even with the best; and there is urgent need of improvement on the part of the majority.

2. But the duty of congregations does not end with themselves. Every congregation owes something to every other. No church, no congregation, liveth for itself. Any attempt to do so, ends in disaster, if not in moral death. The PRESBYTERY is over us in the Lord. Every minister, elder and member owes allegiance to the Presbytery as surely as he does to the individual congregation with which he is connected. We fear that this principle, theoretically acknowledged, is not practically felt in all its vast importance.

Our Presbytery meetings are not watched with that general interest which they deserve. They are regarded as mere business conferences, stiff, cold and formal, and the popular element is awanting. Or, still worse, they are looked upon in some quarters as the arena where "cases" of a disagreeable character occupy most of the time. Presbyterianism does not get fair play till our Presbytery meetings become of such a character as to attract the kindly and intelligent interest of all the congregations within the bounds—till *people* as well as ministers and elders feel that there is something which concerns *them*. In the "good time coming" Presbyteries will be compact, will meet often and regularly, will have ample time for preaching and prayer.— Every minister within the bounds will be able and willing to be punctual in attendance, and the places of the representative elders will not be vacant. The congregations will know when and where the meetings are to be held. They will cheerfully pay the expenses of their ministers and elders in attending meetings of Presbytery, and they will be eager to have those meetings among themselves. Nothing will be more refreshing, more welcome to a congregation than a Presbyterial Visitation.— Congregations will be intimately acquainted with each other, and will be ready to extend a helping hand wherever there is need.

The advice and the decisions of Presbytery will be regarded as deserving of the highest deference and respect.

3. But there is a court beyond the Presbytery to which we owe allegiance—the SYNOD. As sessions and congregations are responsible to the Presbytery so the Presbytery is responsible to the Synod. In our church this is the Supreme Court from whose decisions there is no earthly appeal. It meets but once a year, and continues its session seven or eight days. Everything done in every Presbytery is here passed under review; and whatever has not been done "decently and in order" is noted, and if possible, rectified. It is the Synod that concerts and controls our missionary operations at home and abroad, that has charge of our college, that decides any cases which the Presbyteries may send up for review. The prosperity of the church depends very largely on the action taken from year to year by the Synod.— There is not a congregation so wealthy or so poor, so dependent or so self-contained, as not to be affected more or less by what the Synod does or refrains from doing.

Every member of the church should therefore be perfectly familiar with the proceedings of the Synod. It is our representative assembly, our parliament, dealing with interests of far greater importance than any that relate merely to this life. As Presbyterians we rejoice in the fact that our church order is founded in God's word,—that our courts—our Presbyteries and Synods are open to all who choose to attend upon their deliberations and discussions,—that all ministers and elders, the representatives of the poorest as well as of the wealthiest churches stand there on a footing of equality.

In view of the meeting of Synod in St. John during the present month, we need scarcely urge on our readers the great call for preparation and prayer. Interests of transcendent importance have to be dealt with. The grand object of the meeting is the advancement of the Redeemer's kingdom. To this our operations as congregations, Presbyteries and Synods must tend, or else they miss their proper object. The

SYNOD will meet in the name of Christ and act under His authority. How important then that His Spirit should inspire every heart and control every tongue!—Prove your loyalty to Christ and His Church by pleading earnestly for the Divine guidance and blessing on our Supreme Court about to assemble.

THE SABBATH ALWAYS RELIGIOUS IN ITS CHARACTER AND DEVOTED TO THE SERVICE OF GOD.

BY REV. G. PATTERSON.

Dr. Norman McLeod in his celebrated three hours speech against the fourth commandment, among other crudities, advanced the notion, that the Sabbath under the Jewish dispensation was not a day of worship or at all events not a day of public worship. We regret to see the same view advanced nearer home. The Rev. James Bennet, of St. John has lately preached on the subject, and his views have been published in the Colonial Presbyterian, as we understand him, to the following effect, that the Sabbath under the Old Testament was merely a day of rest, and that our Lord has added to it under the New, the character of a day of worship, and that from the foundation of the latter dispensation, the Sabbath is to continue to the end of the world with its two-fold character as a day of rest and a day of worship. We by no means confound Mr. Bennett's view with that of Dr. McLeod, that the fourth commandment has been abrogated, nor do we regard him as denying the permanent obligation of the Sabbath, or as intentionally doing anything that would diminish its sacredness in the minds of his hearers or readers. But in all faithfulness and affection to Mr. Bennett, who if the contemplated union with the Synod of New Brunswick take place, will be one of ourselves, we must say that not only is the view which he has promulgated, at variance with the Confession of Faith, but we regard it as entirely contrary to the word of God; and as friends of the Sabbath, we must protest against it as touching the very foundation of the Institution.

The teaching of our Confession of Faith is as follows:—"As it is of the law of nature, that a due proportion of time be set apart for the worship of God, so in his word, by a positive moral and perpetual commandment binding men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto Him, which from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection of Christ was changed into the first day of the week, which in scripture is called the Lord's day, and is to be continued to the end of the world, as the Christian Sabbath.

"This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering of their common affairs before hand, do not only observe an holy rest all the day from their own works, words and thoughts about their worldly employments and recreation, but also are to give up the whole time in the public and private exercises of his worship and in the duties of necessity and mercy."

No man can mistake these words and we cannot see how any person can honestly assent to that book, and yet deny that the sabbath was under all dispensations set apart to the worship of the Creator. That this is the teaching of the scripture we now proceed to show by various proofs.

In the first place this is manifest from the words of institution. Gen. ii. x. 3,—
"God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." We do not need to spend time in explaining the meaning of the word "sanctify." The original word is universally employed to denote the setting apart to a religious use. Even the enemies of the Sabbath admit that this is its meaning. They have hence endeavored to show that the words were spoken in anticipation of what was afterwards done, when the fourth commandment was given; but they have never attempted to deny, that the words implied the appointment of the seventh day as a day of religious service. Mere abstinence from labor could never be held as coming up to this idea.

This is strengthened by the fact, that this appointment was made when man was in a state of innocence,—when he needed not the rest which man requires in his present toilworn condition. From his every day occupation, simple and untiring, he could abstain, but not because his body craved relief from harrassing toils. His rest must have been the mental activity of love and adoration, which is the true repose of holy souls. His nature as holy and the requirements of God, could never have been satisfied with mere idleness on that day, but must have made it an interval of more intense devotion.

Secondly.—The few hints we have of patriarchal times show worship at a time which could only have been the weekly Sabbath. "In process of time" it is said that Cain and Abel brought their offerings unto the Lord. The fact that they came together and that for worship, shows that there was some recognized time for that purpose, otherwise we cannot conceive how Cain and Abel could have been brought together for this object. We can easily understand how he should have been influenced by custom to engage in these services on the appointed day of rest and worship, but can we conceive of him leaving his farm on working days to engage in religious worship. But we are not left to draw this conclusion from mere inference. The words translated "process of time" literally means "end of days," and unquestionably means an appointed season. We believe that the words like the expression "infant of day," means a time returning at short intervals not numbered by weeks or months, but by days. Moreover the sabbath is really "the end of days," the last of the septenary course, that on which God ended his week of creation. Without pressing these points however, we content ourselves with the fact, that the words denote some fixed period, and when we remember that the historian had just mentioned the consecration of the seventh day to holy use, what other supposition can we entertain than that this was the stated period referred to. It is remarked by Bishop Patrick that the Hebrew word

translated "brought" never refers to domestic or private sacrifices, but to such as afterward were offered at the door of the tabernacle.

Among the later patriarchs we find institutions of worship. Not only Noah, Abraham, Isaac and Jacob, but others outside the Abrahamic covenant as Melchizedek, Job and Jethro had their altars and their sacrifices. We admit that it is not expressly mentioned that the sabbath was the time for these religious services. But with the revelation which they had of God's will that six days were given to labor, but that the seventh was consecrated to him, is it to be believed that they took a portion of these six days for worship and spent the sabbath in idleness. This however may be considered only an inference, but we deem it a valid one. We however remark—

Thirdly,—That the words of the fourth commandment require the day to be observed as a day of worship. This we have already seen to have been implied in words of institution which form the sanction of this commandment. "The Lord blessed the Sabbath day and hallowed it," or sanctified it, the word in the original being the same. But moreover the terms of the commandment are, "remember the Sabbath day to keep it holy." Will it be maintained that it was keeping the day holy to be idle. Our Shorter Catechism appropriately condemns "the profaning the day by idleness," but it is certainly a strange view of the character of God and the nature of the services which he requires, to suppose that for 1500 years, or if we date from the creation for 4000 years, abstinence from labour was all that he required in order to keep holy that day which he had set apart for himself.

Rest from labor is indeed required, but it is only as a means to an end. Though necessarily prominent it is only an incident. The commandment is a part of that portion of the moral law, which respects our duty to God, and can only be fulfilled by such worship of him as is suited to his nature and is in accordance with his appointment. On this point we may quote the language of a scholarly Jew, as showing

intelligent students of their law would regard the covenant :

"This day was specially consecrated to devout occupation with holy thoughts. In earlier periods the people visited the prophets to listen to their instructions and exhortations. It was a day of holy assembly; the religious service was, especially in later times, most solemn, and in the synagogues the law was read to the congregation. Even light, thoughtless, every day conversation were avoided on the Sabbath. It was intended to induce the Israelite to reflect on the state of his soul and on the nature of his conduct, and thus to be a day of self-examination, of true repentance and internal reformation. For the sabbath is *holy* and the rest of the sabbath is a *sanctification*; it shall fill the pious man with a part of the holiness of the Creator, and therefore the sabbath is significantly connected with the number seven which represents holiness and divine perfection. The more incomprehensible is the opinion of those, who place the whole weight of the sabbath in the mere negative element of refraining from labour, without allowing that that great institution implies another positive element, which constitutes its real and more internal character. Freedom from *all* occupation, both physical and mental and moral is indolence and thoughtlessness and apathy which cannot possibly and on any account produce that sanctification, which is the ulterior aim of all human aspirations. The rest of God is our prototype; but God watches and rules (it might be added carries on his redeeming work) and is a perfect spirit at all times. To approach him is therefore the end of the sabbath; mental and moral indifference would remove us from him, and the sabbath, instead of being the greatest blessing of mankind would be the greatest curse.

Fourthly.—The regulations of the Levitical code and the usages of the Jewish people show that the sabbath was a day of worship. Mr. Bennett admits that there was public worship at the tabernacle or temple, but supposes that there could be none in any other part of the land. It is true that in ordinary cases their sacrifices

could be offered only at the tabernacle, but a close examination of the Old Testament would have shown not only the command for solemn religious assemblies, but ample provision made for their maintenance throughout the land. In Lev. xxiii. 3, we have the command, "Six days shall work be done, but the seventh day is the sabbath of rest, A HOLY CONVOCATION." Undoubtedly this was the origin of the synagogue worship. Some writers indeed have supposed that this institution originated at the time of the Babylonish captivity. But not only is there no evidence of this, but it is opposed to the facts of the case.

For the worship thus appointed ample provision was made by the separation of the whole tribe of Levi. It has been supposed that their whole work was the discharge of priestly functions. But it is easy to show the contrary. Only a small number of those were priests, and a small number would be sufficient for all the priestly work of the sanctuary, more especially as they had the Nethinims as servants to do all the laborious work. And if their work was solely the priestly duties at the sanctuary, how came it that they were settled in all parts of the land and cities assigned them in every tribe? Was it that the greater portion of one tribe was to be kept in idleness at the expense of the others? On the contrary, it is expressly asserted, that their office was that of teaching the people. See Deut. xxxiii. 10; Lev. x. 11; Mal. ii. 5-7; 2 Chron. xvii. 8-9. Hence when in later times we have the synagogue worship more particularly described, we find the reading and expounding the law prominent among its observances.

We may add that in the subsequent history there are indications of the synagogue worship. The language of the Shunamite 2 Kings iv. 23, "Wherefore wilt thou go to him (Elijah) it is neither new moon nor sabbath," shows that it was then the practice to resort to the prophets for religious instruction on the Sabbath. In Psalm lxxiv., beside the destruction of the temple it is said,—"They have burned up all the synagogues of God in the land," a passage

which after all the attempts to explain it away can we believe only be understood, as teaching the existence of these places of meeting throughout the land.

There are several other considerations connected with the Old Testament scriptures from which we might show that the sabbath was always a day of worship. But we must pass on to notice

Fifthly,—That there is abundant evidence that in the days of our Lord and his apostles the sabbath was observed as a day of religious service. The synagogue worship was then established in every part of the land. Nazareth had its synagogue, and every sabbath our Lord attended upon its services. Luke iv. 16, "He came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." This was before he had set up any of the institutions of New Testament worship. He was made under the law and was now fulfilling all righteousness by observing its requirements, and in so doing was found regularly in attendance upon sabbath worship.

These institutions were not confined to Judea, but were established wherever the Jews were scattered in any numbers.—Wherever the apostles went they found synagogues of the Jews, to whom they first addressed the gospel message, so that James says, (Acts xv. 21) "Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." The phrase "of old time," is in the original "from ancient generations," and shows that it had been the practice from time immemorial, to meet for religious worship, in which the reading of the scriptures formed a part of the services.

Lastly,—There is no evidence that our Lord changed the character of the day by adding religious worship to rest from labor. Our Lord did much to expound the true character of the sabbath, but his efforts were almost if not entirely directed to vindicating its character as a day of mercy to man. His miracles which led to his utterances on the subject were all acts of mercy, and his teachings in com-

mon with them were designed to show that such works were consistent with the character of the day, or rather formed part of his duties. But even this he did not set forth as a change in the institution. It was merely a correction of the Pharisaic notions then prevalent, and in support of it, he appeals to the Mosaic law itself.—But nowhere does he say, the old law required merely rest, but to change its character to a day of worship.

It may be thought by some that it is not a matter of much consequence to us, whether the sabbath was observed as a day of worship under the Old Testament or not. But the question touches the very foundation of the sabbath, and indirectly of the whole decalogue. The church has hitherto maintained, and we think it easy to prove on scriptural grounds, that the ten commandments are the sum of God's moral law to man, and based on principles eternally binding. The sabbath as part of this law, we hold to be a precept founded on the great moral obligations rising out of man's relation to his Creator. But the view we are combating makes the fourth commandment not a law of a moral nature, not an institution connected with our highest duties to God, not even equal in dignity to a part of the ritual system delivered by Moses, but a command for physical rest, and thus a positive precept founded on man's animal nature temporary and having no moral basis in our duty to God. Such a view, though the author means not so, we unhesitatingly pronounce to be entirely subversive of the Sabbath law.

Our Foreign Mission.

Rev. Wm. McCullagh's Report.

Ancientum, New Hebrides, Dec. 25, 1865.

REV. AND DEAR SIR:—

As this is Christmas day I wish you many happy returns of it, and I avail myself of this opportunity to send my report by the *Kate Kearney*.

To Mr. Launcelet Dawson, Agent for Captain Burns of Sydney, we are much indebted for many and great kindnesses. The captains of the schooners belonging to captain Burns in these seas, are most

obliging men also, and have often conveyed goods and letters to and from the other islands free of charge. Captain Hastings of the *Sea Gull* spent nearly a fortnight at Tanna in assisting Mr. Paton when his life was endangered, and he has called several times at Fate to let us know how Mr. Morrison was, and to leave any papers or parcels for him. Captain Ware of the *Coquette* in which Mr. Geddie went to Sydney from Aneiteum, is also very obliging, and has brought us news from Erromanga repeatedly, and also removed Aneiteumese teachers when the Tanese persecuted them. Captain Townsend of the *Adolphus Yates* was also ready to do any service to benefit this mission. Mr. Geddie got a free passage to Sydney when he took Lathella and his wife and some others in 1864. The expenses then were about £60 I heard Mr. Geddie say, but Captain Burns generously gave the passage. I may also mention that my own supplies from Sydney in March last were brought in the *Coquette* free of charge owing to the kindness of Mr. Dawson. It is necessary that my supplies should come thus, in order that we may be in a better state of preparation for the reception of new brethren, and also to give more space in the *Day Spring* which is well-filled when leaving Sydney.

I have dwelt thus particularly on some points requiring a little special attention, for, though things have been said and done by many employed in the sandal-wood trade which are altogether unjustifiable, still this is no reason for condemning the doings of *all* in that trade, or not cheerfully acknowledging kindness and courtesy shown by those who are civil and obliging and ready to benefit the mission often at great inconvenience. To captain Burns then and his agent Mr. L. Dawson, and the captains who sail from this harbor as already mentioned, it is only just and courteous to tender this public acknowledgment. * * * * *

What a contrast is here now. Instead of snow we have great heat all day, and not much modified during night.—Last year this month was rather cold,

but we are more than satisfied with the heat now. Since the 7th of this month, I have scarcely known what a sound sleep is.

HEALTH AT THIS STATION.

On the whole we have reason to bless a gracious Providence in whom we live, move, and have our being, for His great mercy to us and loving kindness in this respect. Until lately, I have not had more than a days indisposition, occasionally after a wetting or remaining out too long after sunset. But my wife has suffered severely on two or three occasions,—first from fever and ague, followed by inflammation of the eyes, and also from severe pains in the face and head as well as toothache for an accompaniment. Our infant had very severe attacks of fever and ague, but is now much improved and looks well. The first death in our household was that of a young man in February last, his death was caused by eating a poisonous fish, and not getting the remedy promptly.

The next death in the *ninnim* here was that of little Alice, whose father taught in Tanna till he was driven away this year. This little girl was one of the best readers for her age that we have had, and was a decidedly good child. Like the youth referred to she was prepared for death, and I have no doubt is now happy with her Saviour. There have been several cases of illness here such as fever and ague, and colds after wet weather.—Young people here are not careful as at home to change or dry their clothes, and suffer accordingly. The most difficult case I had to deal with in surgery, was that of a little girl named Melissa, whose hand was almost severed from the wrist by a fish. In the course of a month, however, she was quite well, and can now use her hand freely. In this climate wounds require prompt attention and careful management. The flies are very irritating in cases of sores. Next to fever and ague, sore feet and sore eyes are most common. In many cases the suffering is protracted from want of application in time. It is not uncommon on this island

when a native suffers from a pain in the back, arm, or leg, for some relative or teacher to bleed the patient by making an incision with a piece of glass. One poor man nearly lost his life by having an artery severed, and when I sent the bandages with directions, the patient was so weak that he could not speak. In a day or two, however, he recovered.

The births and deaths are nearly equal on this side of the island. The former amount to 20 and the latter to 24 during the last year.

MARRIAGES.

This subject requires a little space for itself. It may surprise some when they know that during the twelve months of my residence here, I have married 74 couples. Three parties were advised to wait a little longer, as the brides were too small in stature, if not also too young. The chief here had set his affections on a young person who had been serving with us, but even in his case we thought it better to wait a little for various reasons. In this as in many cases besides, the natives of this island act spasmodically as if in concert. They think it strange if they be refused any request, especially when they come a distance of some miles, and in the case of marriage it is still more difficult and delicate to refuse an application. Besides, marriages take place at a much earlier age on these islands and in warm countries generally. It is seldom that a single couple comes forward; they wait for a party of four or six. The danger of refusal might lead to the very thing that we wish to avoid, and indeed a teacher said to me on refusing a party from his land, that he feared that they would return to *nedo aupat*, that is, to dark customs, or heathen practices. In all cases, so far as we could ascertain, the parties married were well known to those who recommended them, and these were generally chiefs, or teachers, or elders who possess more knowledge and experience in these matters than a missionary just entering the field could be expected to have. In some islands visited by the *Day Spring* lately, there were 20 women for one man, but here there

are more males than females. Widows are not allowed to remain long in that state on this island.

SCHOOLS.

With the exception of a class which Mr. Copeland conducted, the schools were continued as when he left. Natives cannot understand changes as we do, and many of them require a long time to learn even a little. For example, arithmetic is with many here as in the time of Locke, "a science too difficult for the mind of man." There are some, however, who can add and multiply very well, considering their opportunities. Subtraction and Division seem to confound the most of them, though explained to them repeatedly. There are four schools at present not including the Sabbath School. The school for adults meets at 6½ a. m., daily, Saturday excepted. The exercises consist of singing, prayer, reading the scriptures, repeating the catechism and passages from scripture, and an exhortation from Narvia a tried and faithful teacher who is always at his post.

There is also a class at the same hour for children. The exercises consist of singing, prayer, reading, spelling, and examination on the portion of scripture read. The present teacher was lately driven from Tanna, and is a very wise steady man. He is much liked by the children.

Then at 9 o'clock on Tuesday and Thursday there is a class of girls who are taught sewing by Mrs. McCullagh—after which they assemble for school and I assist them also in teaching the boys who reside in the neighborhood, as well as all present, such exercises as singing, cyphering, writing, spelling, and manual exercises suited to their age. The Testament is the text book which all read daily, and repeat passages from, as well as spell any words occurring in the passage read that may require attention. We find two days at present sufficient on account of the heat, but in the course of two or three months we can teach on four days.

This school which Mrs. Copeland taught so efficiently was left in charge of a teacher who, though possessed of an uncommonly good temper and quiet disposition, yet was

sadly wanting in energy for the successful management of this school. I was obliged therefore, to take charge of it myself instead of merely visiting it occasionally like the morning schools referred to.

SCHOOL VISITATION.

On the 25th of September last I set out to visit several schools, taking with me like Douglas, "a chosen servant to conduct my steps." This was a teacher who had been on Tanna with the late Mr. Johnston. I had also two lads from the *mnim*, one of whom has since turned out a faithful, but the other is steady as a rock and a most indefatigable worker.

In the course of an hour and a half I reached head quarters, or Umej's, where Mr. and Mrs. Matheson spent some time in order to recruit health. Here I remained two days and visited nine schools. When I visited with Mr. Copeland I accompanied him in a boat, but the wind was unfavorable on this occasion, and I prepared to go on horseback. Besides Mr. Copeland was at home on the sea, while I rather resemble the lady who said, "Oh, how I do love the sea when I am on the land." As we passed several schools on our way, we were saluted occasionally with the usual term while dogs were barking at Bobbie or me, or at both together, and children had their eyes regaled with a sight not very common since Mr. Geddie's visits. When within a quarter of a mile of the destination, Bobbie who had been walking most of the way on account of the rough stones, was glad of a change for a little relief; so without any direction or permission from me off he galloped like an Arab steed and landed me safely at head-quarters.

When I arrived at Umij, (pronounced as if spelled Umaiitch) I received an ovation. I was met by young and old—teacher and scholar—husband and wife—chief and dependant—who gave me a hearty welcome, and entertained me with fish, fowl, and taro sufficient for three men for two days.

Sept. 26.—Started at 7 a. m. and reached Anikaro at 20 minutes to 9. I had to dismount six times on account of steep hills. Bobbie helped himself by the way, as the grass was long and wet with dew.

Ferns were growing in great variety and abundance and the cotton crop looked remarkably well. I also observed some fine plantations of taro and sugar-cane. We crossed a fine river twice, but in vain have I sought and enquired for the navigable river referred to in Mr. Gill's "Gems from the Coral Islands." At Anikaro, Kaka the chief welcomed us. He is the most intelligent and respected chief on this side of the island, and his influence is felt and acknowledged widely. He is very steady and wise. He was married to Faigeto one of our best maids, on the 17th of May. Six of our maids have thus been taken from us and we have to train new ones. I spent four hours at this school, for it was a rendezvous for the children of two neighboring schools. I was pleased to see the neat white school-house, and the clean, intelligent appearance of the children. Out of 100, I did not observe one act improperly.—I heard no unfavorable accounts of any adults. This was owing chiefly to the influence and example of Kaka. I saw his father's tomb so neat, and substantial, and white as snow. I received the names of 9 adults and 8 children for baptism. I distributed several Almanacs and Hymn books. On coming away there was a rush of women and children to shake hands, and I held out both hands, but gained nothing by it, for those who got the left hand came for the right one also. All were very neat, clean, and well dressed here. I examined two more schools in the afternoon and three on the following day, and was well pleased with the proficiency of the children as a whole, though some are not so promising as one would expect from their size and age. I often found the best readers amongst the little boys and girls. Many of the adults can scarcely read at all. I resumed my visitation on the following week and finished all in three weeks. I took the boat on one occasion as I could not get the horse there on account of the rocks, and besides had packages too heavy to carry such a distance. At every school there were presents awaiting me. I generally commended those who were deserving, and tried to stir up the indolent.

Wednesday prayer-meeting. We shall begin this yearly celebrating the Lord's Supper. We expect 900 or 1000 on that day.

I need not say that the composition of sermons during the past year, encroached considerably on my time. I found that the sermons which attracted most attention were those containing some comparison or illustration. The simpler that sermons can be made to the heathen the better. One cannot but admire the simplicity of the sermons recorded in the New Testament.

In the Sabbath school, I examine the children as well as the adults on the text and the chapter from which the text is selected. Those who can write and take notes, are expected to give a short account of the sermon with the heads or divisions of the text. But as the writing is large and slowly performed, there is not much space left for any of the sermon after the text and the divisions. Many of the teachers write, and explain afterwards to their classes.

I avail myself of every opportunity to read with the natives, partly to encourage and stimulate the timid, and also to improve their style as much as possible. I have thus read the New Testament through three times with the natives, as well as many portions repeatedly myself. At the end of the year, I finished my study of the words in the New Testament. These are about 250,000. Many of course are frequently repeated, but it is no small source of satisfaction to have mastered those, so as to prepare for greater things. I am now preparing a Grammar and Lexicon in a methodical manner. We are not without fruit however. We have many here who receive the truth in the love of it, and are growing in grace. Many that were careless have become serious and considerate, whilst one hundred have come forward to prepare for confessing Christ publicly and witnessing for him before the world. As I said before, this station has peculiar temptations, and of the three missionaries who arrived here with *Day Spring* from Nova Scotia, none could have had a more difficult post to fill than I. Mr. Geddie allowed that Mr. Copeland had arduous duties here after his experience of four or five years at Anamé, how much more arduous then must these duties have been to an entire stranger here!

Woman's influence with her own sex is vastly superior to man's, for there is naturally a timidity in females, and especially in natives which the mere presence of a man or a missionary, increases rather than dispels. Woman is looked upon as the slave not the companion of man in all heathen islands, and the very presence of a missionary's wife is a *fact* which speaks more loudly on behalf of the poor neglected women than a thousand discourses, dissertations, or

denunciations. I have seen it remarked somewhere that '*There is perhaps nothing that more arrests the attention and carries the conviction of the heathen, than the spectacle of well ordered christian households.*' This accounts in a measure for Mr. and Mrs. Geddie's influence in domestic matters. In many instances the eye conveys lessons more vividly and impressively than the ear. Hence the adage, '*Seeing is believing.*'

In the evening after sunset, I assemble all the natives in the *nimmim* for worship.—I generally remind them, especially the boys, of their work or respective duties for the following day. Unless thus reminded, those who are disposed to be lazy, will plead as an excuse that they were not told. An opportunity is thus afforded of speaking to one and all regarding conduct—of approving when good, and reproving when bad.

The diseases to which these natives are most exposed are fever and ague. Diarrhoea, sore eyes, sore feet, asthma, cramp, rheumatism in the arms and legs, and a species of elephantiasis which is very common I understand in the Samoan island.—During the past year, there have been above 1000 cases attended to at this station, and, with a few exceptions of obstinate cases, the remedy prescribed had its desired effect.

As there is a farm-yard in connection with this station, I find exercise enough for my practical experience in that department. Cows, goats, and pigs thrive remarkably well on this soil, as also turkeys and the common domestic fowl. But sheep are not at home here. Rats, mice, ants, cockroaches are amazingly fruitful as well as insects too numerous and too particular, in some cases, to mention. Flies and mosquitoes are tormenting at this season. I can now well understand the plague of flies in Egypt.

Last year the whaling occupation proved rather profitable here, as eleven whales were captured by those in Mr. Underwood's employment. The most unpleasant part was the offensive odour from the putrid carcasses which were drifted to the opposite shore and almost suffocated passers by.

I shall conclude this letter by giving a few names out of the list of candidates, as a specimen of Aneitiuian words—to be contracted with such names as John, James, Henry, William, David, George, and Mary, Martha, Jane, Ellen, Anna and Lucy in English.

MALES.

Kansitopon.
Nipjinodaig.
Nomoijanepcev.
Nasituhas.
Masanedoa.
Nomoitoho.

FEMALES.

Nasauanacre.
Ti-ianamu.
Taigpokanhas.
Nehvanahcil.
Nupuriamtaig.
Napelvanevai.

I remain, Dear Sir, yours truly.

WILLIAM McCULLAGH.

Rev J. Bayne D. D., S. B. F. M.

Letter from Rev. D. Morrison.

The following extracts from a letter from Rev. D. Morrison, describe the natural scenery of the New Hebrides:—

Anciteum, Aug. 5, 1865.

MY DEAR BROTHER:—

Just a year ago to day we were landed on Fate. Hitherto we have both enjoyed good health. We have been more careful than at home, not to expose ourselves.— But with this care our health has been, perhaps, as good as at home. We feel of course, the languor and lassitude induced by the excessive heat of the climate. We came here last week to hold a general consultation upon the various interests of the mission. Mr. Paton returned to us; but has been again appointed to the Australian colonies to complete arrangements there for the permanent support of the *Dayspring*. Rev. Mr. Niven, a young man from Scotland, who came out here for the mission, has resigned.

Anciteum is very hilly, rising in sharp ridges or peaks, giving strong indication of exposure to the action of water for ages. The sides of these eminences are deeply indented with numerous water-courses, and are, many of them, steeper than the roof of any building. Between these hills, or mountains, are deep valleys and ravines as sharp as the summits of hills.

Thus there is but a small proportion of the island level, and of gentle declivity.— In many of the hill sides you see the red soil now exposed where the rains have washed away the surface and herbage together. The larger part of the island is well-wooded while a considerable area is covered with ferns and wild grasses. The valleys are all very fertile. It is abundantly supplied with excellent water.

Fotuna, to the N. E. of Anciteum, rises up to the clouds like a beaver hat, bottom up. It is very precipitous all around.— There are at the base of this heap ledges of gently sloping land, where the people live, and raise the scanty fare on which they subsist. They have excellent water in abundance. Their forrest is on the top of the mountain, which has the appearance of being a kind of table land. It is very healthy, ague having never been felt there.

Aniwa is a small island, some four or five miles long. It is a low rock of coralline formation, having but little soil on its surface, consequently food is not very abundant; but it is a very healthy locality. They are strangers to ague there. There

is one good boat harbor on its coast, but the people do not live near it.

Tanna is a very important island, both on account of its extent and fertility. It has high mountains, bold and precipitous; but it has also its level lands, and sloping braes. It is partly wooded, and partly covered with grasses. Cocoa-nut trees grow in it till they have become a forest. The many ravines leading from the mountains in the interior to the shore indicate a plentiful supply of water. Food is abundant. But fever and ague is very prevalent on its fertile soil. It is of volcanic origin, as is evident from the fact that an active volcano is still adding to its height by the ashes and lava still spewed out. We were becalmed on the coast one night, so that we had ample opportunity to gaze on the new phenomenon. There was a constant lurid glare, as if acres of woodland were at once in a simultaneous conflagration, occasionally you could see the fiery flame belching out as if Vulcan with his tremendous poker, were stirring up the fire beneath. We could hear no noise issuing from Vulcan's fiery covers, as is the case sometimes. The volcano is not the highest mountain on the island. It does not terminate in a peak. It appears like a high roof the ridge pole of which is considerably depressed in the middle, or like a common bowl bottom up, with the rim broken off.

The island is very populous, as indicated by the numbers who met us on the shore, the numerous columns of smoke visible in the evening, indicating the presence of so many groups preparing their evening meal. The people are full of energy and independence, and are deeply degraded heathen.

Erromanga, like Anciteum, is very mountainous, and less productive. At least food is scarce there now. It is of much greater extent than Anciteum. The people are small, sparse, and devoid of the energy of the Tannese. There is a large brook or river filling into Dillon's Bay, which makes it an important watering place for vessels—like Anciteum in other matters.

Fate is partly of coralline, partly of volcanic formation. It is composed of high mountains inland, with a considerable ledge of level land seaward. The mountains are not as high as those of Anciteum, Tanna and Erromanga. It is perhaps larger than any of the above, and is watered by several rivers of some importance. It is very fertile, as a general thing. If any one is hungry there it is to be laid to his own charge, not to that of the country. It has two excellent harbours where vessels can lie secure from all winds.

D. MORRISON.

Other Missions.

Mission in Western Turkey.

The true progress of the missionary work in any country cannot be accurately determined by the figures contained in an annual report. It is especially true of the reformation now going forward in the Armenian Church, that the most important progress is made outside of the Protestant community itself; this progress is in the direction of a general emancipation of the minds of the members of the Armenian Church from the ignorance, superstitions, and positive errors to which they have long clung with obstinate earnestness. Still it is always interesting to know the actual state of the missionary work as shown in carefully prepared reports from the several stations of a mission. In the "Mission to Western Turkey" there are 11 stations, at which missionaries reside; with these stations are connected 38 out-stations, where native pastors, preachers, or other helpers reside; the mission has 20 ordained missionaries sent out from America, and one missionary physician; 9 ordained native pastors and 14 licensed preachers; 33 school teachers, and 33 other helpers; there are 20 churches in the mission which have 640 members, of whom 90 were received on profession of their faith during 1865; there are 52 places where the Gospel is regularly preached on the Sabbath; 43 Sabbath schools, with an average attendance of 1,358; the average attendance on the Sabbath congregations is 2,077; there are 2 theological schools, and 2 female boarding schools; the total number of scholars under instruction is 1,619; the number of Protestants in the mission, including women and children, is 2,795; \$2,400 in gold has been contributed by them for the support of their own Gospel institutions, or nearly one dollar for every man, woman and child. This mission printed, in the various languages of the country, during the past year, 39,025 volumes of books and 42,500 tracts; the total number of pages printed was 8,115,600; there were sent to the interior from the central depot in this city, in 1865, 8,940 volumes of Scripture, 18,927 volumes of other books, and 23,998 tracts. Since the beginning of 1827, 89,313 copies of Scripture have been sent out from this depot to the other parts of the Empire.

It is plain that all these instrumentalities must make no little stir in the country.—Many of the native pastors and preachers are earnest, faithful men, and their sermons make a deep impression.

In other parts of the country the progress is much more rapid than in this mission. This is especially true of the *Kharpoat Sta-*

tion. At another time I hope to give you a brief account of the remarkable advance made in the missionary work at that station during the past five years. I am of the opinion that there has been nothing equal to it in the history of the missions in this country.

In a former letter I referred to the early labors of Dr. Pfander in Russian America; to-day I have seen a letter from the native Protestants there, who say that they have full religious liberty now granted them by the Russian Government; they have their own schools and a regular Sabbath congregation of nearly five hundred. They feel greatly encouraged, and expect to enjoy great prosperity. From another source, however, we learn that since the letter was written they have begun to suffer persecution again, and that their preacher has been sent into exile, but the "Word of God is not bound," and cannot be *exiled* after it has once entered the hearts of a people; persecution will only fan the flame of religious liberty. I do not at all believe that the Protestants in Russian America are persecuted with the approbation of the Central Government.

The Rev. I. G. Bliss, agent of the American Bible Society in the Levant, has taken great interest in these American Christians in Russia, and in all the nationalities in these distant regions. Mr. Bliss was formerly a missionary of the American Board at Erzeroum. The Society is to be congratulated on having secured his services; he is one of the most energetic and useful men in this country. He leaves his post here for a few months, to visit America with his family, and attend the jubilee meeting of his Society. He carries with him the hearty good wishes of all his friends and associates in Turkey.—*Correspondent N. Y. Observer.*

Presbyterian Board of Foreign Missions.

The anniversary exercises of the Presbyterian Board of Foreign Missions, were recently held in New York. An abstract of the report was read by the Secretary, which showed that there had been nineteen missionaries and assistants sent out during the year, seven of whom were ordained ministers; three native missionaries have been ordained; three missionaries have died. The receipts of the Board have been \$207,526 65, the expenditures, \$210,376 38, leaving a balance of \$2,849 73 against the treasury.

While no new fields have been occupied, none have been given up, and some have been strengthened. The different agencies in operation for bringing back the revolted world to the dominion of Christ have all been sustained. These have been among

the Jews and the Indian tribes of this country; the Chinese in California; the Romanians in Brazil and the United States of Colombia; in China, Japan, Siam and India; in Liberia, and Corisco in Africa; in Italy, France and Belgium. Leaving out Europe where money only is sent to sustain the laborers employed there are in connection with this Board 75 ministers, 7 licentiates, 4 physicians, and 232 teachers, colporters, catechists, &c., including the wives of the missionaries—or in all, a force of 318. There are 37 organized churches, with a membership of about 1,200, and with scarcely an exception, there have been important accessions to them. The press, as in former years, has poured out its treasures of saving health, and more than 25,000,000 pages of tracts and the word of God have been printed and largely scattered. The schools have been maintained with increasing efficiency, and in them have been gathered 7,000 youth, who have in one form or another, been made acquainted with the doctrines of the Gospel. This is a larger number than has ever before been reported, and embraces boarding and day scholars—boys and girls, from the primary department to the College.

Persia.

GREAT CHANGES.—A remarkable religious revolution is reported by the missionaries of the American Board as in progress in Gawar. One of these writes;—“Some time since, a large portion of the Nestorians secured the removal of their malek, or chief, who is a rank oppressor, but one of the wildest Nestorians I have ever known. He carried his case before Mar Shimon, and with bribes secured his place again. The people, upon this, determined to abandon Mar Shimon and his corrupt religion, and become Protestants. Great pains have been taken to show them the true nature of Protestantism, and the difficulties in their way. They have been pointed to those among themselves who have suffered much persecution because they were of this way; but they remain firm in saying that they will have nothing to do with their old religion, which seems only to rivet their oppressors upon them. Nearly a hundred men, from different villages, went before the Mudir, and declared themselves Protestants, and desirous of a separate malek. The petition was received; they have chosen our helper in Dizza (the head-quarters of Gawar) as their chief; and the deputy of the Pasha, on a visit at Dizza, cordially acknowledged them, and was about formally, in public, to recognize the new community. We, of course, have our fears that Mar Shimon may entice or frighten many or all of them back; but at

present they stand firm, are ‘eating their fasts’ openly—a great step there—are driving off the church beggars coming from Mar Shimon’s diocese, and in many other ways showing their disgust with their old religion. They are asking for preachers and teachers, offering to assume the incidental expenses of the schools. If this rupture proves a permanent one, there is reason to think it will extend to other districts of the Koordish mountains.”

China.

The English Presbyterian mission in Amoy continues to receive additions to the native flock under its care. We hear of the baptism of eleven adults (ten men and one woman) at Baypay, making twenty adults admitted to church fellowship within one month in that region. “The Gospel,” writes the Rev. W. S. Swanson, “is taking root, as it were, over a wide expanse of country, and the way of the evangelist is opened up to a large number of places.” From Canton the American Presbyterian missionaries report that they were expecting soon to gather fruit that appeared ripe. At the last communion of the church in Yuyiao fourteen adults made application for baptism, seven of whom were received into the fellowship of the church; the others were deferred. A missionary of the denomination reports the admission of five Chinese to church membership in Bao-ko-tah, near Ningpo. The Baptist and the Episcopal missionaries of Ningpo had baptized sixteen hopeful converts. We also hear of the baptism of three Chinese near Chefoo, and one at Pekin.

Native Preachers in Mission Fields.

The London Missionary Society’s Report for 1861 remarks of native laborers in the South Pacific: “They are the intrepid and fearless pioneers of the white teacher, facing dangers which to him would prove fatal, and preparing the blood-thirsty heathen savage to give him welcome and honor as the messenger of Christ.” These native evangelists have gone from island to island, and not a few, like the Penrhyn, Friendly, and Lagoon Islands, renounced heathenism through the instrumentality of these preachers of the Word, long before a European missionary was seen; yea, every island gained to Christianity and civilization westward of the Tahitian group has been won through the labors of native missionaries; and many stations in Polynasia are solely manned by the native teacher and pastor. The Hawaiian missionaries in the Marquesas and Micronesia Islands more than equal the expectations formed of them by those who sent and sustain them.

In India and Burmah there are about 200 ordained native ministers, and 2,000 pastors, licensed preachers and catechists. The latter go from place to place expounding the Gospel, and urging their countrymen to be reconciled to God. Many of these men are most efficient helpers. "The catechists," says Dr. Mullens in his "Ten Years Missionary Labors in India," "form a most important body of agents in the native Church; without them missionaries would lose their right hand as preachers and expounders of the Gospel, both among Christians and heathens; they spread over a wider surface the knowledge which the missionary has brought, and therefore multiply both his agency and its results." The *Foreign Missionary* gives the following table of the native force employed by the societies named, not including the smaller societies of this country or Great Britain, or any on the Continent of Europe:

	Native Preachers.	Other Native Helpers.
London Miss. Society,	150	750
Church " "	71	2,112
Wesleyan " "	100 (say)	2,000
Baptist " "	199	
Pres. ch. of Scotland	20	
Am. B. of C. for For. Mis.	240	520
Presbyterian Board,	17	150
Baptist Union,	100	400
Methodist Miss. Society,	9	
Episcopal " "	4	
R. P. Dutch Church	5	
Totals,	915	5,932

The Sabbath School.

Sabbath School Lessons for July.

FIRST SABBATH.

SUBJECT:—*Famine in Egypt.*—Gen. xli. 46–57.

V. 46.—Mention another person who when thirty years of age commenced His public work. Note other points of resemblance between Joseph and Christ. Egypt is a small country; not as large as Nova Scotia, but very fertile.

V. 47.—"Handfuls," great profusion.

V. 48.—"All the food" in this verse is to be explained by referring to verse 34. It means all the fifth part, all that was claimed by the king. Joseph is now governor of the foremost nation of the world.

V. 51, 52.—Manasseh means a *forgetter*, so called because God had made Joseph "forget" his toil and his father's house.

Ephraim means *fruitful*. Amid his prosperity he remembers God and is thankful.

V. 55.—Joseph does not open his storehouses till the people are in real want—"famished," strict economy being essential on such emergencies. Famines in Egypt depend immediately on the failure of the inundation of the Nile. In other countries famines are most frequently caused by want of rain in season. The flooding of the Nile is owing to rains and snows far up in Africa. God has all the elements under his control and is never at a loss to accomplish his purposes, although we may not be able to understand *how*. Egypt was anciently the granary of neighbouring countries. Famine there involved scarcity all around. Famines are not of rare occurrence in Egypt. In the year 1200 there was a very severe famine that led to the people eating their dead, and when persons were burnt alive for eating human flesh, the multitude devoured the roasted flesh of the victim! From the year 1064 to 1071, that is for *seven years*, there was a famine such as was never known before or since. The details are horrible; and show the condition of utter misery from which the country was saved in the time of Joseph.

LESSONS.

1. We should learn in the day of prosperity to prepare for adversity.
2. In this world we cannot expect constant prosperity, but when God grants us rest from our toils and troubles we should be duly thankful.
3. Rain and sunshine, the flooding of rivers, all events in the physical, as well as the spiritual world are under the immediate and constant control of God.

DOCTRINE: "We should prepare for adversity."—Prov. vi. 6–8; John ix. 4.

SECOND SABBATH.

SUBJECT: *Joseph's brethren visit Egypt.* Gen. xlii. 1–38.

Here Jacob and his sons come again upon the scene. They were reduced to great distress for want of food.

V. 2.—*Corn.* Egyptian wheat which often grew very luxuriantly, seven ears on one stalk being no unusual sight. Wheat, barley, and rye are the kinds of "corn" most frequently mentioned in scripture.

V. 6.—"Bowed to the earth"—an Eastern custom. Since his brethren had last seen him he had grown from boyhood to manhood, and they did not recognize him. It was now about ten years since they had sold him. His dreams are being fulfilled.

V. 13.—"One is not." They will not tell their old shameful transaction. No doubt they are both sorry and ashamed.

V. 15.—"By the life of Pharaoh,"—

this was probably the customary form of asseveration at the Egyptian court. It is equivalent to saying—"as sure as he lives," "as thy soul liveth." Joseph was now acting a part towards his brethren, and hence his use of this expression that he might appear to them a thorough Egyptian.

V. 17.—Spies would be punished with death, and it is probable that the brothers expected during these sad days to be put to death.

V. 18.—The Egyptians generally did not "fear God," but worshipped animals and vegetables, rivers, trees, and hills. Deceased kings and other great men also received divine honours. The true God was utterly forgotten.

V. 21.—Here we have signs of true repentance, late indeed, but happily not too late.

V. 23.—The language of the Egyptians was Coptic; that of the sons of Jacob, Hebrew.

V. 27.—The *inn* here mentioned was, no doubt, a mere halting place, beside a stream, well, or fountain, where travellers pitched their tents. *Money* in those days was in the shape of rings, generally of silver, sometimes of gold; and its value was determined by its weight.

LESSONS.

The whole of this most touching and exquisitely beautiful history is related so simply that it needs no explanation; and the lessons from it are so manifest that we need indicate only a few.

1. When we are hungry for the Bread of Life let us learn from the example of Jacob and his sons to go to the source of sure supply.

2. The brethren "how down themselves to the earth" before Joseph: how surely the Divine purposes come to pass! At Dothan, Joseph's dreams were derided; now they are being fulfilled.

3. Mark how conscience is at last doing its work. (V. v. 21, 22) The selling of Joseph was the great sin of their lives, and they feel their just liability to punishment. They now recall their brother's tears and prayers and the anguish of his soul. Remorse, long coming, is all the deeper when it comes. Punishment delayed is all the more severe when the stroke falls.

4. Kind words are never lost. Reuben could now appeal to his own conduct many years ago, and his conscience was comparatively at ease. He had tried to prevent the mischief for which they were all now suffering. Let us resist evil, and do good, knowing that as we sow we must reap.

5. Great was the sorrow of Jacob when he heard the story of his sons. All things seemed to be against him. Yet God was all the time preparing for him a most joyful

surprise. So it may be with us. Let us wait patiently for the discoveries of His love which the Lord makes in His Province.—All things work together for good to them that love God.

DOCTRINE:—Sin is the source of trouble. Gen. iii: 16—19; Rom. vi. 21, 23. James i. 15.

THIRD SABBATH.

SUBJECT:—*Joseph and Benjamin*.—Gen. xliii. 1—34.

The narrative is so charmingly simple as to leave no room for explanation. We note a few points which may be briefly illustrated.

V. 11. The drought did not affect these products of the forest. Jacob was wealthy a few years before this, but the famine had evidently reduced him to great straits.

V. 24. Eastern travellers still wash their feet on such occasions.

V. 28. Here again we have Joseph's Dreams strikingly fulfilled.

V. 32. It was an "abomination" unto the Egyptians to eat with the Hebrews.—The Hebrews would not scruple to eat beef: the Egyptians worshipped the cow and thought it an outrage to kill and eat their object of worship. The Hebrews were shepherds: the Egyptian of this time were probably smarting under the remembrance of the tyranny of the Shepherd Kings that had for some time ruled over them as a conquered people. This was perhaps one ground for the unwillingness of the Egyptians to eat with the Hebrews. But the mere fact of the difference of creeds between the people accounts sufficiently for the separation. Joseph was at a table by himself in virtue of his high office. Egyptian feast-commenced at midday. Dinner was generally enlivened with song and music.

V. 33.—They " marvelled " on account of the high honor bestowed on them of dining with the "Governor," when they had expected very harsh treatment.

V. 34.—It was usual to set before the king *twice* as much as before any other man. Benjamin's portion was intended as a mark of the highest distinction. This was no doubt to see if his brethren would be jealous of him.

LESSONS.

1. This delightful chapter is full of lessons for our instruction. Observe in the first part of the chapter how loyally his sons obey Jacob, though the youngest of them is of mature years, Benjamin being about the age of 39. They all treat their father, now old and poor and almost broken-hearted, with the utmost deference.

2. Jacob had formed a rash resolution of not allowing Benjamin to go. He wisely does not adhere to it. Let us learn from

this not to stick to our resolutions when they are wrong. Obstinacy is often ruinous, always wrong. Jacob felt paining with Benjamin a sad trial, not knowing that this was a step towards the restoration to his embrace his beloved Joseph.

3. Note how ready men part with their much prized gold and silver and precious fruits in time of famine, for bread. If we value the bread that perishes so much more than silver and gold how much should we value the Bread of Life!

4. From ver. 18 we may well infer that their consciences were still chiding them with respect to their old crime. They declare their story to the steward and his reply. Ver. 23 shows that contact with Joseph had led him to know something of the true God. From the men bringing back the money let us learn to restore other people's property however it may come into our possession.

5. From Joseph's conduct during the whole interview let us learn a lesson of self-control. He could suppress his tears or hide them. He had all his feelings under admirable regulation. Also, "In Joseph's conduct we see that of Jesus who shows those whom he loves more and more of their necessity; makes them perceive that he is their only refuge from destruction; and, consulting their future good more than their present comfort, by salutary terrors and troubles overcomes their reluctance and brings them to himself." *Scott.*

DOCTRINE:—Our sin will find us out, Job. iv. 3, Ps. xlix. 5, Prov. xxiii. 8; Gal. vi. 7.

FOURTH SABBATH.

SUBJECT:—*Joseph reveals himself*, xlv. 1—28.

We learn from chapter xlv, that under Joseph's instructions the money is put again in the sacks with which the brethren are allowed to depart; and his own goblet is put in the mouth of Benjamin's sack.—The sons of Jacob go on their way rejoicing, but are rudely stopped; the cup is found in Benjamin's sack. Joseph has planned thus to test his brethren's love towards Benjamin. Their fidelity stands all the strain put upon it. They will not consent on any terms to leave their younger brother behind and break their father's heart. Of the speech of Judah, Dr. Chalmers justly remarks that as a literary composition there is nothing equal to it in Sterne, or Shakspeare, Mr. Mackenzie or any of the great masters of eloquence and poetry.

No doubt Joseph was afraid that his brethren would submit to the proposals he had made and leave Benjamin as a slave. He was therefore quite overwhelmed with Judah's speech and his most generous pro-

posal to remain a slave instead of the "lad." The forty-fifth chapter begins with Joseph's revelation of himself.

V. 3. His brethren are conscience-stricken, ashamed, troubled, fearing that he will be avenged on them. He has his revenge the heart and the power to forgive!

V. 5. How delicately he touches on the old sore:—be not angry with *yourselves!*

V. 8. He teaches them to look to God's hand in the transaction and thus forget their own ill intentions.

V. 13. He wished them to tell his father all about him, not from vain glory, but to cheer his heart which had been well nigh broken.

V. 15. The kiss was a sign and pledge of entire reconciliation.

V. 17. The King was evidently a sagacious and generous man, and his trust in Joseph was unbounded.

LESSONS.

1. Joseph was ready to forgive his brethren, and do them all the good in his power. We should do likewise; not merely to our brethren according to the flesh, but to all.

2. Observe how God can make the wrath of man to praise him. He turned to good the cruel plans of Joseph's brothers. This does not excuse their wickedness; but it magnifies his power and wisdom. God caused the cruelty of the Jews in the murder of Jesus to redound to His own glory.

3. Joseph sends for his father and cares for him most tenderly. Let this be an example to young persons who prosper in life. Never forget or neglect your parents.

4. Joseph's conduct brought his brothers and all connected with him into good repute with Pharaoh and the Egyptians.—So will our good conduct recommend Christianity and the brotherhood of the Gospel to the world.

5. At v. 24 Joseph says to his brethren "See that ye fall not out by the way." As if he had said: I have forgiven you fully and freely; you must forgive each other and bear with each other. We may hear Christ addressing us in the very same strain. As Christ has forgiven you so also do ye. Christ is the true *Joseph*, our Brother whom we have offended and who provides so liberally for us.

DOCTRINE:—Duty of forgiveness, Mat. vi. 12; Luke xi. 14; Lu. xvii. 3; Eph. iv. 32.

FIFTH SABBATH.

SUBJECT:—*Jacob's Journey into Egypt*, Gen. xlv. 1—34.

V. 1. Beersheba was the border town of Canaan, and hence Jacob halted there.

Vv. 2—4. The venerable Patriarch is cheered and strengthened by most precious promises.

V. 7. *Daughters*—Jacob had but one: his sons' wives are here intended.

V. 28. Jacob thought it desirable that Joseph should meet him in Goshen.

V. 29. Joseph was now a prince, and hence he went forth in "his chariot."

V. 33. Joseph is anxious to keep his brethren separate from the Egyptians. He knows the snares and pit-falls around them, and hence his desire to settle them in Goshen.

V. 34. Here it is stated that every shepherd is an abomination to the Egyptians. The chief reason may have been that a dynasty of shepherd kings had oppressed Egypt.

LESSONS.

1. We should never neglect the claims of religion. Jacob halts on his journey to offer sacrifice. We should be ever ready with our sacrifices of praise, thanksgiving and active service.

2. God will bless his true worshippers and give them precious promises for their souls to rest upon.

3. God comforted Jacob by the pledge that Joseph should put his hand upon his eyes—that is, watch by his death-bed. He gives us a still more precious promise:—Jesus Christ shall help us in our hour of sorest trial, and shall receive our souls into His heavenly mansions.

4. From the closing verses of the chapter let us learn that we should beware of intercourse with idolaters. Better sacrifice worldly wealth and grandeur than lose our souls.

DOCTRINE:—We should go where God leads, Ps. xxiii. Jsa. xliii. 2. 1 Pet. ii. 21.

News of the Church.

Presbytery of Victoria.

At Middle River the 28th Feb., 1866, the Presbytery of Victoria and Richmond met, pursuant to adjournment, and after devotional exercises by Rev. Kenneth McKenzie, was duly constituted. There were present, Revs. Donald McKenzie, Moderator pro tem., Kenneth McKenzie, Pby. Clerk, and Wm. Sinclair, with Mr. T. A. McKeen, elder.

For want of more timely intimation the meeting was small, but the Treasurer, some of the trustees, who act also as collectors, and other members of the congregation being present, the Presbytery proceeded in the usual way to obtain the required information as to the state of the congregation. They find that the Rev. D. McKenzie gives two-thirds of his sabbath

services to this section of his charge; that pastoral visitation, visiting the sick, and the various other duties of the pastor are under all the circumstances well attended to; that the Treasurer's accounts also indicate organization and orderly arrangement on the part of himself and Trustees, but still the Presbytery were sorry to find that here too some arrears have been allowed for the past two years to accumulate; that the annual sum here promised as stipend is \$400, payable half-yearly. The Presbytery advised them strongly to wipe off all arrears.—Thereafter the session of Middle River and Lake Ainslie, claiming the protection of Presbytery, refer simpliciter a matter of difficulty to them. Proceedings of an extraordinary character having taken place at Middle River, and certain rumors calculated not only to mislead the public mind relative to them, but also to prejudice the church and affect the interests of religion, and the moral character of some of the members of session, as well as other members and adherents of the congregation, which have found pretty wide circulation, some of them having appeared in public print; the Presbytery therefore agreed to investigate the matter as far as practicable, and accordingly requested Mr. McKenzie in presence of the meeting to give, so far as he knew, the leading facts of what had occurred there, and which had been made the occasion of those rumors.

Mr. McKenzie did so, and his statements are kept *in retentis*. Several other credible members of the congregation corroborated fully the statements of their minister, relative to the conduct of Rev. Neil Brodie, and a party at Middle River, professing adherence to the established Church of Scotland, over whom the said Mr. Brodie has presided as missionary, for upwards of two years past; and as to the course also which they as a congregation felt it their duty to pursue in consequence of the conduct of said parties.

The Presbytery found that from the 19th April 1864, on account of violence and blood-shed, caused by the party above referred to, in lawlessly attempting to prevent the Presbytery of the bounds from proceeding with the ordination and induction of Rev. Donald McKenzie to the pastoral charge of the congregation there, as successor to the late Rev. Mr. Farquharson; and owing also to subsequent threats, to the effect that Mr. McKenzie's life would be imperilled, should he again enter the church there; that he and his congregation for the sake of peace, and to prevent the recurrence of like disgraceful scenes, resolved to forego for a time the use of the church, in hope that before long, the cause of difference would be amicably settled. But though deputation after deputation had

been sent by Mr. McKenzie's congregation to the other party above named, asking and offering terms of agreement, and tho' the Legislature at last session of the house adopted the report of a special Committee, recommending that the matter be settled by arbitration, yet said party have obstinately refused every reasonable offer of settlement.

It is well understood that said party have only one fourth claims, as original builders and pew-holders, to the church property, and only about one-fifth the number of the congregation, yet they will neither buy the shares of the latter, nor agree to sell their own.

Mr. McKenzie and his people in consequence of all this, have been subjected for nearly two years past, to very great inconvenience and serious hardship—having no other place during the most inclement seasons of the year, for the worship of God as a congregation, than to crowd in and around from house to house, and to meet during the summer months in open air.

The Presbytery found that on the 11th January last, Mr. McKenzie was waited upon by members of the session and trustees of his congregation, who informed him that the congregation were assembled in the church, and requested him to go and preach to them. The persons thus communicating with Mr. McKenzie were the parties on whom it devolved to make arrangements, as to time and place, &c., for all their meetings, and he acceded to their request. After sermon, understanding that the church would not be occupied by the party, for a number of Sabbaths, it was resolved and intimated to have service there in the following Sabbath. On that day, keeping with the above intimation, Mr. McKenzie went at the usual hour to the church and took his seat in the pulpit, in which Rev. Neil Brodie, notwithstanding his previous intimations to the contrary, was preaching, having begun his services about 10 o'clock. On this occasion some of Mr. McKenzie's congregation, who had gone earlier, went into church before him, others later, followed—all quietly took their seats. Before concluding his services and dismissing his congregation, Mr. Brodie read a notice, and afterwards caused it to be posted up to the church, inviting all parties who had any claims in the church to come forward and prove the same on the following Wednesday (17th.). Thereafter Mr. McKenzie's services began, and at the conclusion, he gave an intimation similar to that given by Mr. Brodie, urging upon all his congregation to avail themselves of that opportunity. Both congregations met accordingly on the day appointed.

At this meeting Mr. Brodie read a document purporting to be a legal claim on behalf of his own party to the exclusive

ownership of the church property, and after refusing to hear the claims of Mr. McKenzie's congregation, immediately left, along with his congregation.

Mr. McKenzie's people doubting the truthfulness or legality of such claim, resolved to abide by their rights, and meantime ascertain if any grant had passed to the other party from the crown land office. (It has been since officially ascertained that no such grant has been given.)

On Saturday following (20th.) Mr. McKenzie and some twenty of his congregation, embracing elders, trustees and members, were at the instance of said Rev. Neil Brodie, Prosecutor, served with summonses to appear before a J. P. Court, presided over by one of Mr. Brodie's own party, to answer to the charge of maliciously entering the church, and disturbing the peace of his congregation on Sabbath (14th.). They did appear at the time and place specified in the summonses, and though there was not a vestige of evidence to support the charge against the parties accused, they were all fined in sums varying from \$2.00 to \$15.00 each. From this judgment they have all appealed to the supreme court. The prosecutor himself, Mr. Brodie, did on oath, twenty several times admit, that not one word was spoken by Mr. McKenzie's people entering the church, but that the disturbance complained of was caused by their walking to their seats.

On Sabbath (21st) after Mr. McKenzie began public worship, Mr. Brodie who had previously refused to share the services of the day, entered and stood inside the church with his head covered; he was accompanied by a staff of constables, some of whom he (Mr. B.) ordered to take down the names of individuals then and there worshipping, mentioning their names aloud, others of them he ordered to ascend the gallery, who did so, exclaiming aloud,—"Clear the church." He then caused one of the magistrates of his party, Donald McRae, Esq., to read the riot act in face of the congregation; he thereafter caused Mr. Neil McLean, a Roman Catholic constable, to command Rev. Donald McKenzie in Her Majesty's name, to discontinue the service, vacate the pulpit, and leave the church.

All this Mr. Brodie did, and caused to be done on the Lord's day, during public worship, and without uncovering his head. Not satisfied with all the trouble and annoyance to which Mr. McKenzie had already been subjected, by legal notices, summonses, &c., the party have since gone the whole length of apprehending him under a warrant, for entering the church on the 11th January last, aforesaid. In view of all these facts, the Presbytery find that Mr. McKenzie and his congregation, have, under all these circumstances, exercised a

great amount of patience and forbearance. Further,—that Mr. McKenzie and family who are yet but comparative strangers in this the land of their adoption, in consideration of all these troubles and annoyances referred to, have a just claim on the deepest sympathy of all the congregations of our church; and that in the opinion of Presbytery, founded as it is on Mr. McKenzie's own statements, as aforesaid, and corroborated by several credible members of his congregation, no just ground of blame attaches to him, relative to these extraordinary and unseemly proceedings, which have taken place as aforesaid at Middle River.

The Presbytery forbear to characterize the conduct of the other Rev. gentleman, Mr. Brodie, but think his own church ought to be made acquainted with it, so that, should the more effective and judicious means fail to be exercised, in putting an effectual stop to such proceedings, they may feel exonerated in bringing to the bar of a religious and intelligent public, what otherwise they would, for the sake of our common Christianity, but too gladly cover with the mantle of charity."

The Presbytery then adjourned to meet in the Presbyterian Church, Lake Ainslie, for visitation, &c., (D. V.) the 2nd day of March next. Closed with prayer.

Presbytery of P. E. Island.

The Presbytery met in the Free Church, Charlottetown, on Wednesday, the 9th inst. There were present, the Rev. A. Munro, Moderator, and Rev. Messrs. R. S. Patterson, A. Campbell, J. Allan, I. Murray, H. Crawford, G. Sutherland, Clerk, A. Fraser, D. McNeill, A. Cameron, R. Laird, W. Ross, H. McMillan, A. McLean, W. R. Frame, A. Falconer, J. D. Murray, W. Stuart, and McDougall; and Messrs. Henderson, Walker, Laird, McLean, and McDougall, elders.

The attention of the Court was chiefly occupied with business of a local nature, in which the general public have no interest.

The demission of the Rev. H. McMillan of the pastoral charge of Murray Harbor, was accepted. Mr. McMillan's health is so far impaired that protracted relief from pastoral duty is imperative. The Presbytery recorded their sincere regret in having to part with an esteemed brother and fellow-laborer. Sympathy was also expressed with the congregation deprived of its pastor. Mr. W. L. Campbell, Probationer, was appointed for five weeks to the Magdalen Islands. Mr. Simpson, student, was appointed for a time to Tryon, and the station associated with it formed of adherents in and around Bonshaw.

The Presbytery adjourned to meet, in *hunc effectum*, at Summerside, on the last Monday of June, at 6 p. m.

Presbytery of Halifax.

This court met on Tuesday, May 22nd, in the College Hall, present, Rev'ds. R. Sedgwick, W. Duff, W. Maxwell, John Cameron, John M. McLeod, W. Murray, A. McKnight, A. Stuart, D. McMillan, T. Cumming, E. Annand; and Messrs. W. Anderson, Charles Taylor, R. Murray, and Drs. Forrest and Hattie, ruling elders; Rev. Mr. McLeod, Moderator. Professor McKnight was authorized to preside at the celebration of the Lord's Supper at Waverly. In accordance with the prayer of a petition from the congregation of the Gore, Kennetcook, &c., the Presbytery appointed the Rev. John McLeod to moderate in a call at Kennetcook, on Tuesday the 12th June. Rev. Wm. Murray proposed an overture to the Synod with reference to the sustentation of the gospel ministry, which was adopted by the Presbytery, and Messrs. Sedgwick and Maxwell were appointed with Mr. Murray to advocate it before the Synod. The call from Meagher's Grant and Musquodoboit Harbor to Mr. McCurdy was sustained, and placed in his hands by the moderator. The greater part of the day was taken up with hearing the trials for license of Messrs. Glendinning, Garvie and Hogg. The Presbytery adjourned at 10 o'clock, p. m., to meet again in the same place on Wednesday morning at 8½ o'clock.

The Presbytery met at 8½ o'clock Wednesday morning. The trials of the applicants for license were heard, and being regarded as highly satisfactory the Presbytery licensed Messrs. A. R. Garvie, A. Glendinning, and Joseph Hogg, accordingly. Mr. McCurdy stated to the Presbytery that he felt it to be his duty to accept the call from Musquodoboit Harbor and Meagher's Grant. Trials for ordination were prescribed to him, and his ordination is expected to take place on Wednesday the 20th June, at Musquodoboit Harbor. Rev. E. Annand preach, Rev. R. Sedgwick to preside, Rev. Mr. Stewart to address the minister and Rev. Mr. Waddell the people. Mr. Hogg was appointed to preach at Meagher's Grant and the Harbour on the 27th inst. and then to serve the edict. Mr. Garvie to supply Bedford and Waverly. Mr. McCurdy is appointed to preach for three Sabbaths at Liverpool. Satisfactory reports of missionary labor were read from Messrs. Hogg, Glendinning, and McCurdy.

Rev. W. Duff applied for leave of absence for three months with a view to visit Scotland chiefly for the benefit of his health which for more than a year has not been in

a satisfactory condition. The Presbytery cordially grant the leave asked, and agree to supply Mr. Duff's charge after the meeting of Synod.

Rev. T. Cumming obtained leave to visit Canada for a few weeks, he having secured supply for his pulpit.

The Presbytery unanimously adopted a resolution approving of the proposed union with the Presbyterian Church of New Brunswick and expressed a desire for its speedy consummation.

The next meeting of Presbytery will be held at Musquodoboit on Wednesday the 20th June, at 11 o'clock a. m.

Presbytery of Pictou.

The Presbytery of Pictou met at Earlton on the 1st May. A paper was read from the congregation expressing their unabated attachment to their pastor, and their sense of the loss which they would sustain by his removal, but yielding to the necessity of having his sphere of labour diminished. There being only one ministerial member of Presbytery present beside the pastor of the congregation, no action could be taken in the matter. The Presbytery met again at Rogers Hill on the day following. The Rev. David Roy preached after which the Presbytery examined the congregation presbyterially. The results elicited were most satisfactory. The congregation have recently finished a place of worship which is not only commodious, but in appearance both inside and out is most creditable. We were informed that it cost about £700 of which about £120 was received from friends. The remainder was raised among the members of the congregation who only number 38 families, and the church is now out of debt. A subscription list was laid upon the table of Presbytery for the future support of a minister amounting to £80. A paper was also read from West Branch River John desiring to be connected with Rogers Hill.—The Presbytery agreed to accept Mr. Sutherland's demission of the charge of congregation of Earlton and West Branch, to connect West Branch with Rogers Hill, and to grant to the latter a moderation in a call, to take place on the 14th inst., the Rev. Alexander Ross to preach and preside.

Messrs. A. J. Mowatt and A. McL. Sinclair, having given in all their trials for license were licensed to preach the gospel.

Commissioners appeared from the congregation of Sharon Church, Albion Mines praying the Presbytery to appoint one of their number to moderate in a call to one to be their pastor. They stated that the congregation were prepared to pledge £150

per annum to their pastor, and that they intended as soon as possible to provide a manse. The moderation was granted to take place on the 16th, Rev. George Walker to preside. We are happy to learn that this young congregation is now in such a flourishing state as to require an immediate enlargement of their place of worship.

Commissioners appeared from the congregation of Springville, praying the Presbytery to moderate in a call to one to be their pastor. Their subscription list amounted to £160, and the commissioners stated that they had the subject of a manse under consideration. The moderation was granted conditionally, certain preliminary matters not being quite settled, the Rev. David Roy to preach and preside on the 15th. He was also appointed to urge upon them the propriety of providing a manse without delay.

A letter was read from Mr. Roderick McGregor, one of the Executors of the last will and testament of the late Mr. John McKenzie, intimating a legacy of £400 to form two bursaries to aid young men preparing for the ministry, the said bursaries to be at the disposal of this Presbytery. The Presbytery agreed to record their sense of the liberality displayed in this legacy, and of the judiciousness of the appropriation, cordially accepted the trust committed to them, and appointed a committee to confer further with the Executors and report to Presbytery.

A certificate of Mr. John G. Cameron's attendance for three years at the Theological Seminary, Princetown, N. J., and also extract of his license by the Presbytery of New Brunswick, N. J., were read, and he was admitted a probationer of this church.

Some reports were read and supply of preaching appointed for vacancies the Presbytery adjourned to meet in New Glasgow on the 22nd.

The Presbytery again met in James' Church, New Glasgow on the 22nd. The Rev. George Walker reported that he had moderated in a call at the Albion Mines, which had come out unanimously in favor of Mr. A. J. Mowatt, preacher of the gospel. The call was sustained and having been presented to Mr. Mowatt, it was accepted by him. Mr. Mowatt delivered his trials for ordination which were sustained and his ordination was appointed to take place on Tuesday 5th inst., at 7 o'clock.

Rev. David Roy reported that he had moderated in a call in the congregation of Springville, which had come out unanimously in favor of Mr. A. McLean Sinclair. The call was sustained and the clerk appointed to give intimation to Mr. Sinclair, and subjects of trial for ordination assigned him.

Rev. Alex. Ross reported that he had

moderated in a call in the congregation of Rogers Hill and West Branch, River John, which has come out unanimously in favor of the Rev. Alex. Sutherland. Mr. Sutherland being present, the call was presented to him and accepted by him, and his induction appointed to take place on Monday 4th June, at 11 o'clock.

The Presbytery is also appointed to meet for Presbyterian visitation in St. John's Church, Chatham, on Thursday 21st June at 11 o'clock. Sermon by the Rev. David Roy.

THE MCKENZIE BURSARIES.— We subjoin an extract from the Will of the late Mrs. McKenzie regarding these bursaries for the information of all parties interested.

"For the assisting of deserving young men studying for the ministry of the gospel, I give and bequeath £400, which amount I direct to be invested in good and safe security, and the interest to be devoted to the purpose above mentioned, and that more good may result from this sum I direct that it shall be formed into distinct bursaries of each £12 or more or less, as the investment will yield in yearly interest.

"The investment of the above sum I direct to be committed to the care of the Presbytery of Picton and the same body shall also have the appointment of the young men who shall hold the above bursaries. In making their appointments the following conditions must be observed, viz: That the preference will be given to any young men related to me, and according to the nearness of relationship, and that strict regard be had to the means possessed by the different candidates, and the bursary given to him whose means are the least adequate, and lastly, that the said bursaries shall be held by the same individual for a term not exceeding three years.— These bursaries shall be called the McKenzie bursaries, and are intended for young men for the 1st, 2nd, and 3rd terms of attendance at College."

We understand that arrangements are likely to be made by which these bursaries will go into immediate operation, so that they may be available for young men attending the next session of college.

OBITUARY.

THE LATE MRS. JOHN MCKENZIE.— We owe an apology to our readers for not having sooner noticed this amiable and respected lady, who died at Belfast, P. E. I., on the 12th March. The expectation of having some full and accurate information was the reason for the delay.

Mrs. McKenzie, as many of our readers are aware, was a daughter of the late

Wm. Matheson, Esq., West River. In early life she was married to the late John McKenzie, Esq., merchant, New Glasgow. During their married life they walked like Zacharias and Elizabeth "in all the commandments and ordinances of the Lord blameless." They were one in spirit and both ready in every good word and work. More than twenty years ago she was left a widow with a competence, but not with great wealth. But her heart was warmly interested in every object having in view the temporal and spiritual interests of her fellow-men. Having no family she was the more free to engage in such labours of love. In order that she might be able to give liberally she practised the strictest economy in her own expenditure, and regularly laid by a portion of her income for the service of God.

Her sister, late wife of the Rev. Alex. McLean, of Belfast, having been removed by death, she a few years ago moved thither to take charge of her three motherless little ones. This involved some sacrifice, and efforts foreign to her habits, yet she devoted herself to the work of training them as her own children in the spirit and earnestness and faith which we doubt not will reap its reward.

Of her last illness the Rev. Thomas Duncan writes:—

"Her health became delicate some time previous to her last illness, and she felt that her days were not likely to be many; but it was not anticipated, until within a few days of her death, that the end was near. During her last illness, which continued two weeks, her patient resignation was truly remarkable. Her mind seemed entirely occupied with her unworthiness and the wonderful love of the Blessed Redeemer. "Oh, that I could love him as I would wish to love! To praise him forever; O, how delightful the thought!"— When not conversing with the friends who stood sorrowfully around, her whole time seemed occupied in communion with Christ— pleading for nearer views of His precious presence, and praising Him for what she had experienced of His love and goodness in the past; and when so weak that her voice was scarcely audible, the same earnest supplications continued. "Blessed Jesus! O, come quickly; O, were about the last words heard from the dying lips."

Thus closed the valuable life of this excellent woman. Without a pang, without even one heavy breathing, she fell asleep in Jesus. "I feel tired, I would like to sleep;" having uttered these words she carefully closed her eyes; a few short, gentle breathings, and all was still. The funeral was very large, and all that multitude appeared as if each mourned for a near and dear relative. A solemn sadness pervaded all, and during the service there were but few countenances that were not moistened with tears. Truly, "Blessed are the dead who die in the Lord. Yea, saith

the spirit, for they rest from their labors, and their works do follow them."

By her will she has left the following sums for religious purposes:—

Two bursaries explained before	£400
The Foreign Mission	200
The Home Mission	200
British and Foreign Bible Society	300
Ministers' Widows' Fund	100
Deaf and Dumb Institution	100

Besides considerable amounts in personal charity, which he who regards a cup of cold water given to a disciple in the name of a disciple, and who is the God of the widow and fatherless, will regard as given to himself equally with the above.—(Matt. xxv. 40.)

RELIGIOUS NEWS.

There is a widespread yearning for Union among the churches. The Free Church, the United Presbyterian and Reformed Churches are thoroughly in earnest discussing a "basis." The subject was to come before their supreme judicatories last month, and the result was expected with prayerful anxiety.

While union is discussed and earnestly advocated in the non-established churches the Establishment people are chafing under the fetters of patronage. This old grievance has been recently discussed in some of the Presbyteries. The most earnest and evangelical ministers and people are opposed to patronage, and cannot rest contentedly under so strange, so anti-Presbyterian a yoke. The question of organs in churches has also caused considerable agitation in the Establishment. But these instruments have been so extensively introduced that there is now but little opposition. Every fashionable church will feel bound to have its organ. Far more ominous than the "organs" are the teachings of Drs. Tulloch, Lee, and Norman Macleod. Tulloch sneers at the confession of Faith and teaches that it is high time to be done with it. Lee sneers at everything except printed prayers got up by himself. Macleod fights the fourth commandment and indeed the whole Ten. The Presbyteries are beginning to call these men to account. They have done and are doing an incalculable amount of mischief, especially by influencing the rising ministry of their church. The Presbyterian Church in England held its Synod recently in Dr. Hamilton's Church, Regent Square. Mr. Alexander of Chelsea was chosen moderator. This church seems to prosper well in its work at home and abroad. They receive invaluable aid in men and money from the Scottish churches. A union between the United Presbyterian Synod in England and the English Synod is expected to take place ere long.

The Reformed Presbyterian Synod met at Glasgow early in May. The Report on Union was laid before the Synod by Dr. Goold, Edinburgh. The Committee was re-appointed, and the tone of the discussion was of the most hopeful character. Dr. Blaikie and others in the Free Church are under the impression that there are chafes impending in the Established church which will render a union with that body practicable.

The Free Church Sustentation fund is in advance of any previous year. The Foreign Mission Fund is also in a flourishing condition. The United Presbyterian Synod met on the 14th May. Its meetings were to continue ten days. The Aged and Infirm Ministers' Fund amounts to £18,600.

Fireside Reading.

The Bible Illustrated.

"Blessed are they which are called unto the marriage supper of the Lamb."—Revelation xix. 9.

The evening before Ridley suffered martyrdom, when sitting at supper, he bade his hostess and all present to his marriage, as he called his death. Mrs. Irish was much affected by his words, and wept bitterly. "Oh, Mrs. Irish," he gently said, "you love me not now, I see well enough; for in that you weep it doth appear you will not be at my marriage, neither are content therewith. Indeed you be not so much my friend as I thought you had been. But quiet yourself: though my breakfast shall be somewhat sharp and painful, yet I am sure my supper shall be more pleasant and sweet."

"Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich."—Proverbs xxviii. 6.

A poor but very pious woman once called to see two rich young ladies, who also loved the Lord. Without regard to her mean appearance, they received her with great kindness into their drawing-room, and sat down to converse with her upon religious subjects. While thus engaged their brother entered the room. He was a gay, proud, thoughtless youth, and looked much astonished at their unusual guest.—One of them rose up with dignity, and said, "Brother, don't be surprised; this is a king's daughter, only she has not got her fine clothes on."

"Yea though I walk through the valley and shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me."—Psalm xliii. 4.

It is said that after the American steamer

Melville, which some time since foundered at sea on a Sabbath morning, had sunk, the passengers, being provided with life-preservers, remained floating for some time near the scene of the disaster. While in this terrible situation, just on the brink of eternity, they held a prayer-meeting there in the sea. From the bosom of that wintry sea praise and prayer ascended to God, till one by one the lips became hushed in death, and the bodies went down to the unknown depths. May we not trust that the unfinished strain was completed amid the chorus of the angels?

"Stand fast in one spirit, with one mind striving together for the faith of the gospel."
—Philippians i. 27.

On one occasion when Nelson was about to give instructions for an engagement with a French fleet that stretched out in imposing array before his own, he begged two of his captains to act together. The reply was, that they were not on speaking terms, and therefore could not act together. Nelson summoned them both to the deck of his flag ship, and looking sternly and searchingly at them, he said, "Sirs, you are mistaken; you are brothers. There are your enemies. Shake hands, and act together as you ought for your country and your king." They shook hands, and unity was crowned with victory. Because they were united they were triumphant. Surely Christians should learn a lesson from this to act together against their common foes.

"God loveth a cheerful giver."—Corinthians ix. 7.

The secretary of one of the American missionary societies recently received a letter from a minister in Illinois, which stated that "A little girl who is now, we trust, in heaven, was one evening walking with her mother in the orchard that surrounded their country home, when she said, 'Mamma, I wish you would give me an apple-tree for my own.' 'Why dear,' said her mother, 'they are all yours as much as mine. If we live to see them bear fruit, you will enjoy it as much as I.'

'But,' says the little girl, 'that is not what I want; I want one to give all the fruit it bears to God.' Her mother gave her consent, and the little girl chose one of the most fruitful-looking trees in the orchard. Laying her hands upon it, she said with much solemnity, 'Tree! from henceforth you belong to God.' The money enclosed for Foreign Missions was realised from its first crop of fruit."

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with long suffering and doctrine."—2 Timothy iv. 2.

The Rev. William Tennent was on one

occasion travelling with a brother minister on a missionary tour, when they stopped at an inn, and engaged lodgings for the night. After supper, when the cloth was removed, a pack of cards was brought forward, and Mr. Tennent and his friend were asked if they would play. "With all my heart, gentlemen, if you can convince us that we are thereby serving our Master's cause, or doing anything in aid of the object of our mission. This gentleman and myself profess ourselves Christ's servants, and we are sent out on his business, which is to persuade men to become reconciled to God." These remarks, made with great sincerity and kindness of manner, produced such an effect upon the company, that the cards were immediately laid aside. The two ministers gladly availed themselves of the opportunity of doing their Master's work, and spent the evening in explaining the great truths and duties of religion.

Preaching to the Children.

[We commend the following to the notice of our ministerial friends. If it be the duty of the man of God to become "all things to all men," he should not restrict his language or discourse to those of full growth, but also adapt himself to the lambs of the flock. He will soon see the difference, in their earnest gaze and quickened attention. It is well to notice children, both in the pulpit and out of it.]

How many of our pastors preach regularly to the children of their charges? The writer of this is acquainted with a few who do so, but the great majority in the circle of his acquaintance do not. Permit me to give a few suggestions respecting it.

It is generally thought to be one of the most difficult of all undertakings in the way of public speaking, to gain and keep the attention of children. To some extent, this impression is correct; not, however, in an unqualified sense. It only needs a fair trial to satisfy one, that children are as impressible as grown persons, and that they form as attentive an auditory, as a general thing, as any class we may address. Let me indicate what I mean by a fair trial.

1. Let the topic selected be adapted to childhood. The Scriptures are rich in such topics. Their delineations of character; their beautiful sketches of history; their pictures of childhood and youth, furnish ample material for the particular kind of discourse required. Or let some one of the names, titles, or similes applied to Christ, be selected.

For example: "Bread from heaven," "Bright and morning star," "Friend of sinners," "Corner stone," "Child born," "Lamb of God," "Water of life," "Lily of the valley," "Rock of Ages," "Treas-

ures hid in a field," "Tree of life," "Well of living water," "Emmanuel," etc., etc. Any one can perceive at once how adapted such themes would be to childhood, especially if they were illustrated by the facts and experiences of every-day life.

2. Make thorough preparation for your sermon. Study simplicity both in forms of expression and idea. If possible, avoid the use of words containing more than two syllables. Be apt in your illustrations. Let them be such as childhood will seize. Present them before their minds as if you were exhibiting a picture. It is a great mistake to suppose that inadequate preparation will suffice, because only children are to be addressed. The very character of your audience makes care and study imperative. The moment you show signs of hesitancy in speech, or lack of readiness in idea, that moment their interest diminishes.

3. Impress the children with the idea that it is exclusively *their* meeting. Have them occupy the "middle block of pews." Let them conduct the singing in their own style. (and it is generally a good style.)—Let them understand that on the next succeeding month, or whenever you address them again, you will expect them to tell you the text, the words of discourse, etc.—Let your manner of delivery be animated. Intersperse your remarks with an occasional question, either to all before you, or to some individual. Don't stand in the pulpit expecting to read a discourse. That will be labor lost, and your little congregation will become restless and weary. A minister once attempted, in the exercise of his ministry, to read an elaborate address to a company of negroes, proving the existence of God from the light of nature. The reader can imagine the effect. So would it be with an attempt to read a discourse to children. No; leave the pulpit at your back. Get as near to your young audience as possible. Look right into their little faces, and throw your own earnestness into them, and they will sustain you in your efforts by such marks of deep interest as you will rarely receive at the hands of the older classes of society.

It ought surely to be regarded as one of the most precious privileges of the pastor's work to preach to the children. And when it is faithfully done, blessed results will follow. The gracious condescension of the Redeemer manifested itself conspicuously in his attention to the "little ones." He took them in his arms, and blessed them. He declared, "Of such is the kingdom of heaven." When the Saviour had drawn from Peter the confession that he loved him more than all else then he gave him the solemn charge, "Feed my lambs."

We might mention many interesting cases of hopeful conversion, whose instru-

mental cause was direct preaching to children; holding up to their view Jesus and his blood, and drawing their young and tender affections to him. Often have I seen the tear trickle down their cheeks as the Saviour's matchless love had been unfolded to their young minds.

Missionary Influence.

Every true Christian is and ought to be a missionary. He does not need to enter a pulpit to preach. The world is his pulpit, and the actions of his life are his sermons. A holy life is the best sermon, and he who exhibits that to the world is the best preacher, and the greatest missionary. All the Old Testament worthies were missionaries. The patriarchs were all missionaries to their own families, if to none else. Enoch's three hundred and sixty-five years' walk through a wicked world was a glorious missionary tour. Whether he travelled far and much we are not informed, but this we do know that his company was the best, for he walked with God. His blameless life taught and upheld true religion, and his departure hence, but not by the way of the grave, told to all coming time that "verily there is a reward to the righteous." Noah was another grand old missionary in the years of ancient times. For one hundred and twenty years he lifted up both his voice and his hammer against sin. Every knock upon the timber of his ark was a sermon, telling the men of his day to repent and turn to God. And that ark of his was the first missionary vessel that was ever launched upon the wave. It was built to carry the knowledge of the true God across the flood. And that rainbow that was hung out in the sky when he landed on Ararat, has been a mute but faithful preacher of God's love and covenant-keeping character ever since. It is a missionary vow, declaring in its language of beauty that the world, the great mission-field, shall while it lasts be cursed no more for man's sin.

NOTICES, ACKNOWLEDGEMENTS, &c.

MEETING OF SYNOD.

The Synod of the Presbyterian Church of the Lower Provinces will meet (D. V.) in the St. John Presbyterian Church, St. John, N. B., on Wednesday the 27th of June, at 11 o'clock, a. m. Rev. George Christie, retiring Moderator, will preach.

Clerks of Presbyteries are requested to furnish the Clerk of Synod, (Rev. P. G. McGregor, Halifax,) with corrected Rolls, a fortnight before the meeting of Synod.

Collections for Synodical expenses should be made by all our congregations. Supple-

mented congregations are required to make collections for all the Schemes of the Church.

Statistics should be forwarded at once to Rev. Professor McKnight, Rev. T. Cumming being absent.

The Committee of Bills and Overtures will meet at James' cottage, New Glasgow, on Monday, 11th June, at 11 o'clock. All Papers to be laid before Synod must be forwarded previous to that date, to secure their proper place on the Synod's docket.

JAMES BAYNE, D. D.

Monies received by Treasurer from 20th April to 26th May 1866.

FOR FOREIGN MISSION:

Child. of S.S. under the pastoral charge	
of Drs. Taylor and Gibson, Montreal	£7 10 0
Ladies' Miss. Soc. Tatamagouche	14 9 4
Brackley Point Sec. Rev. J. Allan's con.	1 13 4
Rev. A. Fraser's cong. Alberton	22 10 0
Con. W. Point Campbellton and Brea	3 6 8
Tryon con. col. by Miss E. Thompson	0 16 8
Rev. Mr. McDougall's congregation	
New London South	13 14 11
Wallace cong. per Rev. J. Munro	6 18 0
Little Harbor congregation	2 18 0
Lagan S. S. per Rev. D.B. Blair for	
Dayspring	0 10 11
Col. Prince Street Church Pictou	21 10 11
From Essa 1st, per Rev. W. Reid Toronto	0 0 0
Avon Bank	1 6 6
Pupils of Miss Ferrior's Sch. Caledonia	0 0 0
Robert Smith, Esq., Truro	1 0 0

HOME MISSION.

Rev. A. Fraser's con. Alberton, P.E.I.	5 13 4
Con. W. Point Campbellton and Brea	3 6 8
Rev. Mr. McDougall's congregation	
New London South	1 2 1
An. Col. Primitive Church, N. G.	15 7 6
Evangelical Society, Fish Pools, E. R.	2 0 0

SEMINARY:

River John congregation	2 3 0
Brackley Pt. Sec. Rev. J. Allan's con.	0 8 4
Rev. A. Fraser's con. Alberton, P. E.	1 4 3 4
Con. W. Point Campbellton and Brea	3 3 4
Wallace, per Rev. J. Munro	0 18 11

MISSION TO THE JEWS:

Rev. A. Fraser's con. Alberton, P.E.I.	4 3 4
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The Treasurer of the Presbyterian Ministers' Widows and Orphans Fund, P. C. L. P. acknowledges the receipt of the following sums:—

Ladies' Rel. and Benevolent Soc.	
St. J's Ch. Chatham, Miramichi	\$8 00
Rev. A. McKnight, Halifax	20 00
Mrs. James Crerar, Pictou	10 00
Mrs. Israel Stiles, Pictou	1 13
One years interest to 28th April on \$400	
joint note A. Archibald and others	24 00
	\$63 13

Amount formerly acknowledged 4241 26

Total amount received to date \$4804 39

HOWARD PRIMROSE,

Treas. M. W. and O. F., P. C. L. P.
Pictou, 14th May, 1866.

PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:—

Rev. J. Waddell, Sheet Harbour	\$7.00
Mr. Wm. Graham, Durham	20.00
Messrs. Rogers & King, Montreal	4.00
Mr. Alex. Murray, Earlton	7.75

Payments for the Record will be received at the Synod, and it is earnestly requested that arrears be blotted out.

Officers of the Principal Boards, &c.

Board of Education.—R. P. Grant, Esq., Pictou, President; A. McKinlay, Esq., Halifax, Vice-President; John McKinlay, Esq., Pictou, Secretary; Abram Patterson, Esq., Pictou, General Treasurer; J. H. Liddell, Esq., Halifax, Treasurer of Professional Fund.

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Committee on Statistics.—Rev. T. Cumming, Convener.

Synod Treasurer.—(Except for Professional Fund and Widow's Fund.)—Abram Patterson, Esq., Pictou.

Receiver of Contributions to the Schemes of the Church.—James McCallum, Esq., of Prince Edward Island; Robert Smith, Esq., Merchant, Truro; A. K. Mackinlay, Esq., Halifax.

Receiver of Goods for Missions.—Mr. William Johnston, of McPherson & Co.'s, Booksellers, Pictou.

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.

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