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OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

SEPTEMBER, 1867.

A SERMON

Preached before the Synod of the Presbyterian Church of the Lower Provinces, at New Glasgow, June, 1867.

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

[Published by request of Synod.]

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

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

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

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

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

in the light of Roman Law, but if he really found no fault in him on account of these claims, he is doubly guilty in decreeing his death. No doubt his declaration regarding Christ's innocence has relation solely to the requirements of Roman Law. He goes no deeper. We must. It is not competent for us to say he committed no act which English law would make criminal. We have a higher law. It is the law of God written on the heart. By our law if he were not the son of God and yet made himself such he ought to die—that is morally—he must be consigned to the Calvary in which outraged opinion crucifies all such characters. We can have no king who is either a wild enthusiast or a deceiver. Is it not blasphemy to say that God's best gift to man was tainted with madness, or corrupted with hypocrisy?

The controversy about Christ is not essentially changed. The same great question remains to be debated, Was he that which he claimed to be? It is important that we should see this, and that we should not be blindfolded by the assumptions made by the opponents of christianity, as though it were not a question of honesty or imposture. It is on this arena not that of the natural sciences that the main battle of the evidences is to be fought and won.

But here we are met in *limine* by the enquiry about the witnesses. As on the trial before Pilate they were false, so we are told they are not now to be depended upon. They deal in hearsays. We have not the testimony of the eye-witnesses. The gospels, it is said, can no doubt be traced up to near the age in which Jesus lived; but there is a number of years after his death in which the gospel was traditional. This region is inaccessible to the explorer. We cannot tell whether the stream of the gospel history here partakes more of the showers of heaven or the springs of earth; whether it flows from sources of fact or wells of wonder. Which of the Evangelists wrote first? What is the relation of their writings to each other? Have we indeed the records of those who saw and heard Him, or only of those who dealt in second-hand rehearsals? Are our Gospels by the authors

whose names they bear, or only according to the report of their reputed authors? Whence the curious coincidences and strange differences of the Synoptics;—whence, especially, the contrast between them and John? Instead of the testimony of Matthew, Mark, Luke and John, it is asserted that we have that of certain persons after their death, using their names and influence to give substance and fixity to the gigantic shadow of Jesus which the imagination of a nation of wonder-lovers had raised and cast athwart the age. The biography of Jesus is thus a fanciful narrative, having a remote analogy to his real life. It is evident it will be only after a great deal of cross-questioning we will get at the real facts of the case. But in this we are greatly assisted by the critical school, Wolfenbuttel, Strauss, and others, who have set themselves to sift the false from the true, the fiction from the substratum of fact. If they had been as successful as pretentious, we should have had to thank them. Their labours, however, have been a failure. It could not be otherwise. The purely scientific faculty will ever fail to comprehend what is above the order of nature. But let us hear them. The problem they would solve is how much and what fact underlies this fiction. As they have decided that the miracle is impossible, every thing miraculous is rejected. The incarnation, the mighty works, the fulfilled prophecies, the resurrection, the ascension, are all to be attributed to the popular imagination; the residuum is a man of striking originality, biologizing influence, and elevated character; carrying captive the imagination by his fresh and charming discourses, curing diseases which specially depend on mental states, and by his vast popularity aiming at universal empire. As to the mode in which he came to be accredited with so many wonders—what more plain? In his own day, as usual in such cases, his doings were exaggerated. In the next age the proportions swell. The narratives, oral at first, when reduced to writing blend fact with fiction, and round off the real with the more charming ideal. The wonderful life must spring from a

miraculous birth, and come to a miraculous close. What so natural as the production of the supernatural! Given a man of grand intellect, ecstatic temperament, good morals—in connection with an ignorant people of active imagination, and see the result,—the mythic—historic Christ! How beautiful, captivating the taste of our age, and fully explaining to the critical conception the most wonderful events the world ever witnessed!

This theory derives its plausibility from its object—which is not to find out the truth but to get rid of the miraculous. The nineteenth century, it is said, does not believe in miracles. Why reject the incarnation, the works, the resurrection? The reply is, the science of the nineteenth century will not let us admit such things as possible. Universal experience is against them. Law will not admit them. You have only to ask Baden Powell. The vote of the scientific world is that the miracle is impossible. We say no. We summon the scientific world before us. You say gentlemen that the miracle is impossible. On what grounds? "We have never seen one; all things proceed according to established laws." That is good reason for strong improbability. We hold that the miracle is very *improbable*, but we cannot conclude its *impossibility* on such grounds. Is it not possible that he who constituted the order of nature should for some purpose arrest that progress? Here our scientific world will divide into two sections, the atheist and impersonal pantheist saying, No, nature is its own author, it never varies—the theist, admitting the abstract possibility. Well then, come but atheists and pantheists of the scientific world will deny the possibility. Their reason is, that there is no God.—But those who have tried to get rid of God as far as possible, making all creation but development, admit that their hypothesis does not account for the formation of the first life germ. God is still necessary for that. But indeed if the doctrine of the conservation or correlation of forces be correct, all the force of creation as developed to this day, was contained in the formation of that first germ. The science of the

present day has corrected that metaphysical philosophy which saw in cause and effect only antecedents and consequents. Faraday, Liebig, Grove and Thompson, all tell us *there is nothing in the effect which was not in the cause.** Well, go back and back and when you have come to the first cause, the originator of the first life germ, you must admit that this is the power which formed all. To form a single life germ may appear a small affair, but to form a life germ which contains in it the cause and power to develop all life germs—behold the almighty God! You have hid him from us, O ye men of science as long as possible, with your development theories, but to make your theories complete you have at last confessed the necessity of God.

"But what then! God has formed all to go on by unchanging law. Can he interfere with the work of his hand?" Certainly, unless you can prove that his force was *exhausted* in the creative act. He would be a bold man who would affirm that. Who will so bind God to his work that he cannot operate upon it, but that he must helplessly let it run on in obedience to Is he greater than God? If so the God of

* The theory of Brown, that all we know of Cause and Effect is that the one invariably follows the other, is generally acquiesced in by the metaphysicians. Thus, J. S. Mill, in his recent examination of Sir W. Hamilton's Philosophy, says, Vol. 2, page 279, (Boston edition). "What experience makes known is the fact of an invariable sequence between every event and some special combination of antecedent conditions in such sort that wherever and whenever that union of antecedents exists, the event does not fail to occur. Any *must* in the case, any necessity other than the unconditional universality of the fact we know nothing of."

On the other hand, E. G. J. R. Mayer, in his treatise on the Forces of Inorganic Nature, published in Liebig's Journal, says, "Forces are causes: accordingly we may, in relation to them, make full application of the principle—*Causa aequat Effectum*. If the Cause C has the Effect E, then $C = E$. If, in its turn, C is the Cause of a second Effect F, we have $E = F$, and so on: $C = E = F = C$." He then proceeds to shew that the Cause passes into and is to be found wholly in the Effect, or Effects which oftentimes can be resolved back into their causes. Is there no *must*, no *necessity* here; no knowledge, as Brown would affirm, of anything but sequences? and as Mill continues to say in the teeth of all the scientists?

the original impulse no matter what might be the advantage of interference? Man at least is not so helpless. He can interfere with his own works to stop them, to vary them, to guide them. He interferes even with God's works every day, breaks chains of natural causation at a thousand points. Is he greater than God? The God of science is a miserable fetish. The spirits locked up in caves by genii are less helpless. Let science at least give God some liberty—a freedom of will which, either by or without motive save what he finds in himself, is able to do what his creatures can, in regard to their works daily perform. But in doing this it concedes the possibility of the miracle.

“But though possible, the scientific mind so accustomed to absolute regularity finds, itself at last incapable of conceiving the suspension for a moment of any one natural law. Childhood believes any wonder, youth begins to doubt, manhood to deny, and as knowledge increases the possibility of the miraculous vanishes.” Well we cannot deny the *tendency*. We feel that all material things go on by fixed laws, but are we scientific in making our experience the measure of all experience? We should not permit our tendencies to pronounce impossible what we have *previously* seen to be possible. Science should put the curb on its tendencies or it will plunge into absurdity. The wise tongue will become a babbler. Strange that science, the highest thought of the grandest being made by God,—the great contradiction of atheism—should affirm atheism as its faith. But we remember “the world by wisdom knows not God.”

So we return to the consideration of the trustworthiness of the witnesses with this thought, that though they should affirm some things that are miraculous about Christ, we are not to assume that all this is mythical, the work of popular imagination. We refuse to take it for a canon that the miraculous is to be rejected because it is such. We are not about to affirm at present the inspiration of the record, the truth of the miracle, and, as a consequence the divine origin of Christianity. It has been said

that in the present day the miracle is the great weight which Christianity has to bear. Miracles do not support it—they are supported by it. If that were true, and in one sense it is, we have this position to make good—It is able to bear them. Only know Christ and all miracles will be possible unto you.

But we must not forget the Mythical Philosophers. They have taken away the miracles; well, let them in the meantime. What do they leave us? Christ's teachings? Yes, pretty much. Christ's character? Yes, that too; for it would be evidently more difficult to suppose such a character invented, than that one actually existed sustaining it. We have to thank Rousseau for the most eloquent expression of this truth. The witnesses, then, are trustworthy so far. Then we can have Christ up before us. If Strauss refuses to allow John to come up as an eye-witness and reporter of actual sayings—Renan, his pupil, thinks there is no good reason why he should be put out of court. After all, he only says in his own way what the others have said in their way. We have no objection to admit that he presents the doctrine of the incarnation after a Platonic fashion, but he presents it. “The word was made flesh,” contains all that Luke has spread over two chapters. John, too, has a retentive memory for the antilogies which often arose in Christ's communications with the Jews. We shall not, however, assume anything which our opponents are unwilling to grant. If there be any sand beneath our foundations we are willing that it be removed, if only we at last come to the rock, and that rock is not John, or Matthew, or Peter, but Christ.

The point, then, at which we commence, is that a certain character has been drawn of Christ by the Evangelists, which is altogether original and unique—the history of the world presents nothing like it. Moses and Elias, Isaiah and Ezekiel grow pale in the light of this bright star. It was no affectation, but simple truth, which led the Baptist to say, the latchet of his shoe I am not worthy to unloose. All the world has looked to it with the long wonder of eighteen centuries. Imposture, or superstition,

or charm, or myth, might in that period have produced some equal if they produced Him. But we seem doomed to know no second Jesus. Our admiration grows as each new heroism of his life is evolved. Even scepticism praises,—is rapturous over his character.

The character as drawn by the Evangelists is wonderfully real. Its completeness of supernature makes it natural. We find a perfect harmony between the grandeur of the man and the God that indwells. The claims, facts, teachings agree. We are struck with this. The followers of Jesus have hardly recognized this more than many of the sceptical school of the present day. The sarcasm of Voltaire and the coarseness of Paine have given place to compliment and courtesy. I need not quote Rousseau, as his testimony is so widely known. Parker says, "he unites in himself the sublimest precepts and divinest practice, thus more than realizing all the dreams of prophets and sages; rises free from all the prejudices of his age, nation, and sect; gives free range to the Spirit of God in his breast, sets aside law, sacred and true,—honoured as it was,—its forms, its sacrifices, its temples, its priests, puts away the doctors of the law, subtle, irrefragable, and pours out a doctrine beautiful as the light, sublime as heaven, true as God. . . . Eighteen centuries have passed since the sun of humanity rose so high in Jesus. What man—what sect has mastered his thought, comprehended his method, and so fully applied it to life."—Then Renan says: "Jesus had no visions. God is in him; he feels that he is with God, and he draws from his heart what he says of His Father. The highest consciousness of God that ever existed in the breast of humanity was that of Jesus." Indeed, the whole of the "*Origins of Christianity*," is a laboured panegyric on Jesus according to the ideal of the Frenchman, tempered by the airs and scenery of Galilee and Jerusalem. Strauss is too cold to express admiration for the noble tower of character he set himself to destroy. Newman is depreciatory. But with few exceptions the critical school pronounce him divine. Whenever

they depreciate they have first had to destroy. How? By attempting to show that the character of Jesus is in large measure the result of imagination. They do not say it was *invented*. That has been shown to be impossible. What is the process then? There was an actual Christ; but what we have is this Christ sublimed, elevated. What there was of actual nobleness in the real Jesus was made nobler, of purity, purer, by passing through the contemplative soul of John, the ardent mind of Peter, the loving heart of Mary,—the golden-character was refined in the alembic of the church's enthusiasm—the rough angularities were all polished off—the gross was filtered, and the flawed became perfect. What a grand work of moral art is this Galilean imagination capable of? A fortuitous concourse of moral ideas has agglomerated round a rough pretentious character, and behold the glorious, the divine image, which men have worshipped for eighteen centuries—and yet worship! It is strange that no such result ever was seen before or since. What was there in that patristic Pharisaic age which so sublimed the minds of the followers of Jesus, *if not himself*, that could produce this unparalleled spiritual sculpture? If we should affirm that the Venus de Medicis was fashioned by a hundred sculptors, not one of whom had learned the art, by each one taking up the chisel and working a little on the rough block, without common design, we should not say such a foolish thing. Admit that the report of a wonderful work may grow into a miracle, we are not helped thereby to see how the character of *God in man* can be the growth of an imaginative enthusiasm, as an exquisite aroma rises from a garden of flowers. The traits of His character are too distinct, as well as proportionate, to be the result of such social efflorescence.* The account of the miracle

* "The complete catalogue of the virtues could give no adequate view of the great peculiarity in the character of Jesus; the absolute similarity in all moral faculties, the perfect inward harmony unruined by the slightest passion or selfishness. Never a moment withdrawn from the closest communion with the father in heaven, or from unreserved devotion to the welfare of man: ind."—*Schaff's History*, page 56, Vol. 1.

may grow, but this is no question of *size*, but of *quality*. While the story grows the popular imagination makes it grotesque. All proportion is lost, and the original harmony becomes a discord. All the mythologies prove this. On the other hand think of the beauty, the proportion of Christ's character. Ask how any portion thereof had its excellent beauty if not from Himself. Did the sermon on the Mount instead of proceeding as we have it from himself, receive a grandeur to which it had no pretensions from floating in the cloud-land of tradition for some years, till at last it was condensed as an exquisite but combinate essence of Jesus and His Church, by Matthew. Or have we not rather to fear that much of the original beauty and force have been lost? Jesus is in some respects to us but the shadow of what he was. We have but a few of his sayings and doings—a fragment. The world could not contain the book of the whole. But fragmentary as is the life as shadowed forth by the Evangelists, we see as in a picture the glory of the Lord. Ex pede Herculem. These fragments indicate the colossal grandeur of the Jesus who was—the lowest estimate of the greatest sceptic being that He was the greatest and best of the sons of men—the more adequate being that here indeed is God manifest in the flesh.

The character of Jesus as indicated in the gospels is then real. There may be great differences in its shading as presented by John and Matthew, but whatever there is of grandeur in each is from Him. The sermon on the mount is his, the parables are his, the discussions with the Jews are his, the instructions to the disciples are his, the prayers are his, the claims are his. No one would have had the hardihood to write unless he had uttered those daring words, "I proceeded forth and came from God," "I and my father are one," "Which of you convinceth me of sin," "the son of man which is in heaven." "I am the bread of life" "he that eateth me shall live by me. Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you." The idea that John invented such expressions would go far to

elevate him to the throne of Jesus, but for the dimbolism of the deceit. To say that these great words are but the echo of the imagination of the disciples who saw in Jesus a sublimity of character, in correspondence with such claims is to leave the problem for solution which it was intended to get rid of—the *same character*; only in this way we have no means of finding out how that character was made known to the disciples. If they did not get their ideas of his character from the sublimity of his words and claims and personality, where did' they get them? From the miracles? Well let us say we are agreed. But this would at once establish the divine character of the whole. Ah, scepticism will take care of that. They got the character from the imagination that the miracles were wrought. Well, let us see how this will work. We want a basis for the invention of these grand claims. If, having reduced the grandeur of his teachings and claims, you now take away the miracle as a reality, what is left as the foundation of the invention? You must have some basis for popular fancy to build upon—some material to work with. To make bricks without straw was hard, but this were like requiring them to be made without clay as well. No doubt popular fancy is capable of great feats, but they are grotesque, and hardly equal to the formation of a grandconsistent character, with only a few tricks of legerdemain to begin with. With wonderful works the popular imagination may make their author a saint—the man of hair-cloth and cells, of fasting and prayer—but never a Jesus of Nazareth. Indeed, all the miracles in the world, without the one miracle, his supernatural character, could never have given us The Lord and Master.

But we are going too fast. It is, admitted he is a great and glorious character,—a good man, a great teacher, an excellent moralist; one who knows more of God than all the world besides—the breath of his voice is redolent of heaven. All this the sceptical school say. This is much; but had this been all we should have had no historic Christianity. We should have read some things of him along with the sayings

of Solon, or the philosophy of Plato of Zeno. No—Jesus does not come before us as a teacher or a philosopher, but as heaven-sent, God-counselled—as the Son of God. He proceeded forth and came from God. He and His Father are one. He that hath seen Him hath seen the Father. He is King—by truth and right King of all. Why, these claims of His are the very charges on which he was condemned. He speaks blasphemy—he wants to be a king. Well, we must take one of two positions. Either his claims, which we have seen were made, are just, or it was right to put him to death, or at least confine him to some asylum. Christ was what he claimed to be, or he was the greatest of madmen or imposters.* The sceptical world resile from such conclusions.

It is always to be borne in mind that a large part of the character of Christ is made up of his claims. His teachings raise him above philosophy, his innocency and lamb-like nature captivate our affections; his goodness and beneficence are a new leaven introduced into the lump of humanity; but his claims, we hesitate not to say, have clothed him, to us, with the attributes of God. That which gives him most dignity in the Church's estimation, is that which the sceptic thinks extravagant and absurd. We should never have seen in him that grand presence which makes us bow, but for the consciousness of right and power evidenced by these claims. So far from

* The divinity of Christ . . . appears . . . in his own express testimony respecting himself. This must be either true or fearfully presumptuous, and indeed downright blasphemy. But how can the latter supposition stand a moment before the moral purity and dignity of Jesus in his every word and work, and acknowledged by the general voice even of Unitarians and Rationalists? Self-deception in a matter so momentous, and with a mind in other respects so clear and sound, is of course equally out of the question. Thus we are shut up to the divinity of Christ, and reason itself must at last bow in silent awe before the tremendous word, "I and my father are one."—*Schaff's History*, Vol. 1, page 57.

The above and preceding extracts or notes were not seen by the author till after his sermon had gone to press. Similar views are presented by Ullman and many other devout thinkers.

thinking him fanatical or audacious in making them, they seem to us most reasonable. To affirm the supernatural is in him most natural. On men of medium dimensions the armour of the giant is ridiculous, but how besecming on the giant. Ulysses easily bends his own bow. Alexander affecting the nod of Jupiter is only a fit burlesque in the midst of drunken orgies. When Pheton attempted to drive the horses of the sun, he could not sustain the character he assumed a single day. Christ sustained the claims he made for years—has sustained them for eighteen centuries. Upon what part of his character will the scepticism of the nineteenth century inflict a wound? Which of you convinceth me of sin? still rings through our ears. Shew us an immorality. Is it the dead fig-tree that is objected?—as if God by his lightnings had never blasted a vine. Is it his denunciation of the Pharisees? As though virtue became vice by the strength of its denunciations of vice. The charge may be made among those who think that the manifestation of a divine anger against the false and hypocritical is itself criminal. But we must not forget that complicity in the miracle working character, which it appears the disciples forced upon him, is charged,—and if the charge be true, (the miracles being, of course, supposed false,) then his innocency vanishes. The forbidden fruit has been eaten, and the world is lost a second time. Satan has been successful, and the leaven of the Pharisees, which is hypocrisy, infects his whole character. He who could join in complicity to deceive, may lay aside the claims of Messiahship and honesty at the same time. It is not so, however. The record gives us no shadow for such a charge. That the disciples believed him to work miracles; that he believed in his own power to do so, is as plain as noon-day—unless we agree with Strauss, that the whole of the accounts were manufactured from some mythic germs. Renan, who accepts the accounts generally as a record of what was supposed to have taken place, tells us that Christ pretended, contrary to his better judgment, to work the miracles forced on him. In making

this charge, though he does not seem to know it, he has reduced Jesus to the level of the mountebank. No doubt, he tells us, that Christ, to withdraw himself from this false position, thought it necessary to urge on the crisis which would destroy himself, but establish his cause. Admirable resolution for one who deceived both his disciples and the multitude. By martyrdom he will establish a cause which is beginning to totter, because founded on supposed miracles which he cannot further supply. Tired of sustaining a false position, he rushes to death that he may become the patron of the true and the hope of the world! It is too absurd. He who claimed to have come from God, to be the image of God, and to have sustained in 'his opinion of the author of the "Origins of Christianity," that character with dignity, was surely not the one to *pretend* miracles.

Yet the claim to work miracles is every where made by him. This is not to be forgotten. Deny the miracles still they were supposed to be wrought by him or you cannot have a starting point for the myth. They could not be supposed to be wrought without an attempt to work them. If he attempted them and they were not real, he either deceived himself or he deceived others. The latter is impossible. The nature of man does not admit of such antitheses. That the most noble being of all the ages—thus according to recent sceptic opinion—should be a deceiver, no honest man can candidly affirm. Did he deceive himself? This would seem a weakness incompatible with his great strength. Then if the miracles were not wrought they could neither have been attempted nor pretended. But where then is there any foundation for the accounts? There is none. Had there been no attempt there had been no history of the success of the attempt. Had there not been many attempts there had been no such numerous and detailed accounts as we have. The utmost fertility of imagination could produce no fruit without seed. Some of this must have been sown. It must have been scattered broadcast to produce such an abundant harvest in so short a time. Without doubt then Jesus attempt-

ed the cure of many diseases, but did he only attempt them? Is imagination or faith—if you will—to be accredited with their success? Was there no reality in the hundreds of cures which the grave evangelists set down to the account of Jesus? Be it so. But what becomes of the noble character of Jesus? Self deceived was he? We cannot admit it. Did he deceive others? With his character that is impossible.

But it may be said there were no doubt cures of such diseases as may be acted on by an exceedingly powerful nature working beneficially, medicinally upon weak diseased ones. What then! Why then it is only the amount of the curative virtue that is objected to by scepticism. Grant that any disease was really cured by the power of his great presence, *by the virtue which went out of him*, why not admit that some disease more difficult of cure in our estimation might be operated on by the same presence and nature—and more difficult ones still tell you come to the most difficult of all—the arrest of death—the resuscitation of the corpse. The least is in some degree miraculous, which having admitted you cannot say unless you know the *amount* of curative virtue in the cause, how great must be the power of that disease which its agent cannot conquer.

But this does not touch those miracles in which material nature bent like a worshipper to his wishes. Did he attempt any of them? The same line of argument would shew that the attempt was made, or the story could not have had its necessary germ. But why should there be difficulty in admitting them. Is it impossible that spiritual will can operate on matter save through material media and contact? Then creation was impossible. God is a spirit yet he wheels the worlds. Grant this claim that Christ came from God, where is the difficulty about the delegation of such power. Why should he who guides the planets not be able to grant power to another to control the sea. Tell us the *scientific reason* against this rational position. Many of the most sceptical believe in the mesmeric will as a mechanical agent.

There is certainly no absurdity in such suppositions although science has not discovered any medium through which the action can take place—nor is there any proper reason why the Creator, who is the origin of all the forces of the universe both spiritual and physical, should not, to his own Son grant a potency which He constantly exercises. If we have the proof that Jesus is the Son of God, and that, he, attempted such works it is certain they were done. The moral certainty neutralizes the natural improbability. To be assured that Christ wrought these miracles it is only necessary to know that he was *wise good and true*.

We approach another point—the Incarnation. We may observe he never affirmed this explicitly of himself. But is it not the only legitimate explanation of his life? It has been said that the account of his origin must have been derived from the mother of Jesus. Well but this account can be judged of by its verisimilitude with the other facts. The truth of the mother's account is corroborated by the son's character. Had not the life of Jesus already necessitated the incarnation as a logical postulate prior to a word on the subject from Mary? Such seems to have been John's judgement. "We beheld his glory the glory, as of the only begotten of the Father full of grace and truth." Why has none like him appeared on earth? Does not the reply sound natural—because none had a similar origin. After Alexander came Hannibal, Cæsar and Napoleon, and with Socrates are associated Pluto and Aristotle; but Jesus sits on his own unapproachable throne. We speak of orders of warriors, poets, philosophers, prophets, but there is only one Christ. It is no disparagement of Socrates, to say that he might have sat at the feet of Paul and listened to his wonderful discoursings, with rapture, yet Paul afar off worships Christ. If Plato had heard John he would have given up his charming dialectics to wonder at the discourses inspired by the word that was made flesh. The influence of Jesus upon the disciples, and upon the world, is the standing miracle of history. Did all

this influence flow from a man like ourselves? Yes like yet how unlike—like sinners yet *holy*. And whence the holiness? Is it the foul well of humanity that has ever kept pouring out muddy, dirty, slimy, fetid waters before and since, which for one short hour sent out such a sweet stream, that the centuries as it flowed down have rejoiced to drink of it? Strange inexplicable life if God be not his special Father. Ah, it is the incarnation alone which explains how this sweet life flows from the bitter fount of humanity. Tell me not of the impossibility of the incarnation. Jesus had been impossible without it. The incarnation is the only correct solution of the PROBLEM CHRIST.

Whether in an enquiry of this kind we should start with the assumption of the incarnation or arrive at it as our goal, is a question for each enquirer. Neander, the author of "Ecce Deus," and others, take the former course. The author of "Ecce Homo" having commenced with the mere man life, has ascended to something approaching a Divine origin. "It pleased the Father to beget no second son like him," is an expression pointing this way. The course pursued by Strauss and Renan, and others, assuming the miracle as impossible, is utterly unscientific. It seems fairer to assume nothing, to interrogate the facts, letting them develop conclusions, rather than assuming conclusions to make the facts accord with them. The last mode was that of necessity pursued by the disciples. Having seen the works, accompanied with the man, heard his words, considered his claims, they were at last in a position to answer the question, "Whom do you say that I am?" and intelligently to affirm, "Thou art the Christ, the Son of the living God." It may be, however, thought that this is an experience which cannot be repeated. They have announced a conclusion which it is for us to verify. The discoverer of a law in nature stands in a different relation to it from any one who may come after him. It is allowable for the follower to interrogate all the facts which have led to the discovery, but from the beginning he will have reference to the

conclusion of his predecessor—not, however, as having adopted it implicitly, but as a theory by which the facts may be explained. I believe that starting with the incarnation as a doctrine, we shall find all the facts take their proper place under it; and also that from the mere consideration of the facts, we shall ultimately arrive at the deity of Christ as the necessary law from which such a life must flow. We express our conviction that the indisputable character of Christ will necessitate the affirmation of the miracle and of the incarnation. This method of testing the character with a view to the discovery of the nature from which it springs, has great advantage with the sceptic. The character of Christ puzzles him, confounds him. It is a Sphinx which eats up all the daughters of his thoughts. No Edipus will ever solve for him the riddle. I have seen no explanation of the confessedly lofty, glorious, pure character of Jesus from the pen of Rationalism, which is not self-destructive,—affirming what it denies, denying what it affirms,—allowing so much to Christ that it must allow all—a perfect manhood, sinlessness, sovereignty, God—nature. He is a miracle, and why should He not begin in miracle, evolve miracle, triumph over the grave, trample on death, and ascend to God as His natural father, and to heaven as His native home?

The argument against the miracles of Christ often presents itself in the following form. Miracles have been pretended in all ages. We have apparently well attested accounts of some of them. What can be said to those of Port Royal &c. Where shall we stop? Admit those of Christ and it is argued we have no barrier against a perfect inundation of the miraculous, sweeping away the deductions of reason and the facts of observation in a general deluge—not even leaving us a Newton in his Principia, like another Noah to float over submerged science. Such is the form which the reasoning assumes. But is this reasoning reasonable? Having a good claim to an estate should I be debarred from an action at law for its recovery, on the ground that other unfounded claims to

that or other estates will be encouraged by my deed? Absurd! Because I believe that those flashing brilliants in the crown of the queen of the greatest empire are diamonds of incalculable worth, I am not necessitated to admit, that the tiara of a stage heroine, who assumes for the night the sovereign character, is set with gems of like worth, although their sheen may be as dazzling. We come to probable conclusions about paste and pearl, about coloured glass and rubies, about tinsel and gold, from a knowledge of the position and character of their wearers. In the moral world we make like deductions. We want to know who this priest, prophet, prince is, before we accredit him with the diamonds of heaven and the signet of God. If indeed we could bring them to the trial—make a personal eye witness examination, it would not be necessary to say, or think much of the quality of the possessors. But this we, who live long after the shining acts, have been hid in the night of the ages, only as it were gleaming fitfully on us from the past, cannot do. To an extent we still can do this with telescopic thought—we can still bring them near, and view their wondrous majesty. But when dealing with those who deny the evidence, who talk of the improbability of God's granting those jewels of his crown to be worn by any one—we may shew that what were otherwise improbable becomes only a natural assumption when we find that it is from the head and bosom of His own Son, that they flash their light over the naturalism of the world. Is He, the sinless one, the only perfect man, the only begotten of the Father, whose claims to Godhead have been accepted by the highest thinkers and the best of men—from Thomas the leader of sceptics, and Paul the converted persecutor, down to all who accept his religion in its vital power,—as their Lord and God.—I say, is he to stand in the world without any other ornament save that of His own transcendent character? Well, He might have done so; but assuredly when we have accepted the miracle of his being and character, we can feel but little hesitation in accepting the belief that God also by His own supernatural Son should

perform supernatural works—not more in attestation of his mission as God's ambassador and revealer, than as the proper and fitting setting of the crown of moral glory with which his own proper Godsonship had already encircled his head. We believe him, first for his words, which reveal to us his character; and we believe his works as the secondary evidence of that great doctrine which we have already received,—that Jesus is the Christ, the Son of the Living God.

Christ, then, when truly seen, known with the feeling and heart, becomes to the Christian his own evidence. I say *seen*—rather than affirmed as the result of any logical process. Indeed they who trust alone to a verbal and constricted logic will never know Christ, or only at a great distance. Logic and reason are greatly lauded by the sceptical school—and justly too;—but some other fine faculties of our nature are too much despised in weighing religious questions. Perhaps the sceptic will smile when we quote Paul, that “with the heart man believeth unto righteousness.” What have the heart and feeling to do with evidence? it has been said. Ah, it is a miserably dry barren logic that tries to deal with moral questions without them! It is like the tap root of the tree proposing to do without the million fibres which search after all nourishments bringing them up for the use of the root, which is thus but as the channel through which the juices pass, to the elaboration of bud and leaf—flower and fruit. Upon the state of the fibre as much as on that of the root is the health of the tree dependent; and upon the state of the feeling, as much as on that of the reason, are true judgments and healthy conclusions in the moral world founded. A man of dull feeling, hard heart, and depraved moral sentiments, will as much miss a true apprehension of the character of Jesus Christ, as though reason were unseated and lunacy were ascendant. Indeed, our perception of Christ's character is dependent on our whole being—on our capacity as reasoners, and on our character as men. What is Jesus to each man but his *ideals of Jesus*? What is any man to us

but our ideas of him? The Jesus of the Gospels is one, but the Jesus of each person is many. There will be a general similitude in the images within the souls of his many worshippers, but each man will give him a subjective colouring from the character of his own reason and heart. There are, no doubt, great specific types of opinion regarding him, differing widely, not merely as the leaves of the same tree differ, but as the bramble from the pine. There is the low humanitarian view, like ivy creeping along the earth, taking hold of Christ as though he were some ancient tower to be adorned with the graceful foliage of sentiment and compliment, but as belonging essentially to the decaying past. Then there is the view of the Arian, clinging with its tendrils to his superhumanity, and drawing its nourishment from the Divine unigenitus; and there is the still higher Trinitarian view, which beside all that, lays hold on Him with its hopes and worship as very God of very God, although within the limits of the human. In these great types of belief there is vast variety, correspondent with the clearness of the perceptions of those who hold them, setting at defiance the definitions of Athanasius. But as there is a true type of the tree or of man, to which each individual more or less conforms, and yet is not absolutely alike, so there is the true type or idea of Christ, to which all men's souls which are made strong in reason, and pure in heart, tend to conform,—that is to say, who are *regenerate*, for what is regeneracy in its effects but the restoration of our whole being to strength of reason, to purity of nature, to holiness of purpose and life—the spirit of God having used the truth for this very end, that the *Man of God might be made perfect*. Of course sanctification implies that the capacity for truth and for righteousness requires still further to be enlarged and filled up, leaving room for differences of opinion of Christ. Nor should there be any attempt to force men to the adoption of opinions which may have closer conformity to the objective truth than those to which they have already attained. By our confessions and our catechisms, and our teach-

ings, we ought to present the various Christian doctrines as near as possible to the truth, as seen through the translucent mind and pure heart; but remembering, that the only true teacher is Jesus himself,—and that it is by seeing Jesus that the soul is made fitter to see him better; that it is by the Gospel history that the spirit works in purifying the soul, so that at last the transfigured Son of God stands before the illuminated mind of his disciples. It is only by companying with Him, by hearing His words, by considering His sweet innocence, His dove-like purity, His unwearied labour, His self-renunciation, His meekness under suffering,—that, with Peter, we are at last led to exclaim—“Thou art the Christ the Son of the living God.”

We have thus, starting from the basis which scepticism itself allows, arrived, by, as we believe, a fair enquiry, at an intelligent affirmation of the supernatural character, Divine nature, and marvellous works of Christ. Perhaps some of you may think that I might have better employed my time than in rehearsing and discussing objections against our faith, with which the great body of the Christian people are not troubled. Probably, however, such a view will be found to underrate the advances which scepticism is making among the ranks of, especially, the educated classes. In the workshops of our cities among our artizans, the theories I have brought before you are subjects of common conversation. Scientific men ignore Christianity. A portion of the periodic press makes its daily, weekly, monthly and quarterly attacks upon it. Scepticism is in the murky air of our cities; our steamboats carry it on the seas and rivers; our locomotives through our towns and villages, and the rural homestead often feels the infection of doubt, and denial of whatever is sacred. It is of importance that those who have been set apart to defend the faith should be especially conversant with the attacks which have been and now are being made upon it. The ostrich hiding its head from the pursuer, is no proper example to follow. Ignorance is a shield through which the shafts of the enemy reach the heart. Knowledge is a

better buckler. He that would gain the battle, must be able from a commanding height to survey the whole field. It is as necessary we should know what and where the enemy's forces are, as the position and powers at our disposal. To contemn the enemy is often to lose the field. On the other hand, ignorance often so magnifies the foe as to induce retreat and bring disaster. He possesses poor courage who is afraid to look both truth and error in the eye. We need to know what Christ's enemies say of him, with their own lips, and to deal fairly with their own words. To misrepresent them is bad policy and worse morals.—Christ listened to Satan and answered him. He was not afraid to stand before the judgment seat to be judged fairly; nor is he now afraid. All he wants is that his disciples should not forsake him and flee, but stand by him, and with the words of truth defend him. He cannot speak now, but by us. Let him not be crucified among us, as he often has been since Pilate gave sentence against him. We may shrink and cower like the disciples, while Jesus again bears his cross, and because we hide our heads in ignorance, think that all goes well with him and with his cause. We may be debating who shall be greatest in the kingdom, like the Jews when the battering rams of Titus were shaking the solid walls of Jerusalem. Let the people be at rest, but it is not good that those to whom the leadership of Christ's armies is entrusted should sleep through the whole night, while attacks are made. We ought also to make such enquiries for our own sakes. It may be more comfortable to be at ease, free from the cares which enquiry and discussion impose, as well as from the doubts they may originate; but it is not good for an intellectual soul, were no general issues at stake. “Never are the truths of salvation properly received by us without the free exercise of our own mental powers.” The reception of dogmas from authority never produces right faith. Even the faith which has sprung up in the soul from the evidence of Jesus in his own Gospel, will bear all the more and better fruit from the stirring of the soil at the

proper time. It seems as though it might kill the tree to bare its roots to the cold nipping frosts—yet true culture requires this. Has not the Divine Husbandman said, I will dig about it? What has He been doing by those processes of thought which the sceptical school have necessitated, but baring, as it were, the very roots of faith in all Christian souls, that they might grow better. I can say from experience, that I feel more truly and certainly christian, from re-investigation of the evidences in the light of recent objections, but especially the great evidence—the character of Jesus. But, indeed, are we not doing this always? Whenever we open the Gospels in a right spirit we are conscious of the pure presence of Him who proceeded forth and came from God. But, you say, every sceptical book and argument is as a dark shadow obscuring that character. Yes, but I have observed that the Sun of Righteousness turns these clouds to heavenly glories. In them we may, if we are in His company, see Him transfigured. Jesus has so shone, even upon many sceptic minds, that they have raised for Him a tabernacle for worship. We have gone beyond them in their conclusions. They will rise to our conceptions, we cannot descend to theirs. We have placed on the mount of transfiguration the temple to which all nations shall flow, and the eyes of all the ages shall turn—where Jesus sits, in its holy of holies, the sinless, the holy, the perfect—the Son of Man and the Son of God, the only-begotten—very God of very God, Saviour, Propitiation, Ruler and Judge.

MEETING OF THE BOARD OF FOREIGN MISSIONS.

The Board met on the 13th August in Prince Street Church, Pictou. Present—Rev. J. Stewart, chairman, Dr. Bayne, Rev. Messrs. Walker, Patterson, McGregor, and Messrs. R. McGregor and Clarence Primrose. Rev. C. B. Pitblado sat also as a corresponding member.

The Secretary reported that the salaries of the missionaries for the next year had been, according to the Boards direction,

remitted. Also, that Rev. J. Morton had been loosed from his charge, and was now engaged in visiting the churches in the western part of Nova Scotia, and would meet the Synod's deputation in New Brunswick in the month of September, to visit as many of our congregations there as practicable.

After full consideration it was agreed that Mr. Morton's salary should be \$900, with the same allowance for children and widow's fund as is now given to the missionaries to the New Hebrides. Fifty pounds were voted for outfit; passage to Trinidad to be paid separately.

On inquiry of Secretary, agreed that Sabbath Schools have their choice either to receive collecting cards or missionary boxes. Cards to be furnished in number as required. One box, with lock and key, to every Sabbath School not yet supplied, and wishing to collect for the *Dayspring*.

Dr. Bayne informed the Board that by the death of Mrs. Crerar of Pictou, the Board was entitled to receive a large Bequest from her late husband, which was confirmed by the will of the now deceased consort. The sum could not be definitely stated, nor was it available at the present time.

The Board agreed to advance the annual payment for *Dayspring*, in the hope that the children of the Church will make up the required amount, on or shortly after the 1st January, 1868.

An interesting letter from Rev. J. Kay was read, requesting to know the views of the Board on the recoppering of the *Dayspring*, at an estimated cost of at least £250 stg. The Board agreed to meet one-fourth of the expenditure which would be found necessary in having this effected.

The Secretary was also directed to inform Dr. Geddie, that the Synod had authorized the Board to meet our fair share of the outlay necessary in providing a practical printer for the New Hebrides with the printing material required, including a press, if the one on the island was unsuitable.

Through the Rev. Dr. Steel, the Mission Committee of the Church of New South Wales has renewed its application for one of our missionaries. The Board found that Dr. Geddie's future relation to the Synod had been determined by the Synod itself in 1865, but thought that if any of the other missionaries felt called upon, for the extension of missions in the New Hebrides, to accept a call to labour in the service of the Church of New South Wales, that no hindrance should be thrown in their way, and decided accordingly.—*Condensed from the Minutes.*

REPORT OF THE COMMITTEE ON COL- PORTAGE.

*To the Synod of the Presbyterian Church
of the Lower Provinces.*

Last year we were enabled to report that we had not only paid off the old debt which, like a dead weight, had been hanging on us for some time—but also the new, which we had contracted in order to get a good supply of books on the most reasonable terms. That supply, consisting of about 3000 vols., was obtained, and has been disposed of, together with about the same number of Bibles, Testaments and Psalm books from the N. B. Society of Scotland. This society still supplies us with their books on the most reasonable terms for our Colporteurs—and also support one for their special service. By this means, along with the small capital now at our disposal, we have been enabled to renew our supply; and the depository is now as well filled as it has been for some time. Still, unless we are, at least, occasionally assisted, we can scarcely expect to keep up our stock; for the expense overruns the profits, and consequently, our small capital will gradually disappear. This is nothing uncommon, as is well known to every manager, or careful observer of any such operations. We have now been engaged fifteen years in this work. We have circulated over 70,000 vols. of religious literature, perhaps one-third of which were Bibles, Testaments, Psalm books and Catechisms; the whole costing over \$20,000. During all that period of our operations, we have received from liberal individuals and congregations between eight hundred and nine hundred dollars, as contributions to the cause; but at the same time we have met with unavoidable losses, from missing and chafed books, a few bad debts, and other untoward incidents, to the amount of perhaps one-half of the contributions; and the donations, discounts and travelling expenses would probably cover the balance.

During the first five or six years of our operations, we experienced no difficulty, and were enabled to reach, we believe, every county, and almost every corner of the land, because we were patronized by the Presbyterian Church of the United States, through their Board of Publication. That support being withdrawn, as all foreign support usually is, we were left dependent on domestic resources for the last nine years. We have frequently, during this last period,

appealed for help to the Synod and liberal individuals; and although it has not been altogether in vain, as the Synod has frequently expressed its sympathy and recommended the congregations to afford the necessary assistance, yet from the above statement it will be evident to every observer that the amount realized has been very inadequate to the necessities of the case. We do hope, therefore, that the liberal minded will devise liberal things respecting this useful scheme of the Church, as well as the other schemes, which are generally well supported, and not suffer this organization, which has been so useful and which promises still to be so, to languish and die from mere inactivity.

During the past year we have had several applications for employment as Colporteurs, from persons to all appearance well qualified for the service. One who had been labouring for some time in Cape Breton under another agency, was desirous of occupying the same field in connection with our own church. Another, of a different denomination was willing to try to do good in our service. A third, in delicate health, was willing to spend the summer months in our service, hoping his frame might be thereby invigorated. A fourth, a grand-son of the late Rev. John Brown of Londonderry, was also willing to engage in this work, and labored about six months in the western sections of Halifax, Hants and Colchester.

We have again to perform the melancholy duty of announcing the death of Mr. James Gordon, another veteran in the service of our Lord and Master in this field of labor. Mr. Gordon was a worthy member, and if we mistake not, an elder in the Kirk of Scotland in connection with the Earl-town congregation. In this sphere of labor, however, among Presbyterians, we recognize no distinction, and consequently, when he applied twelve years ago, duly certified by his minister, he was readily employed. He has been ever since on our list. We find that he has sold books to the amount of about \$2,000, and has given away about \$100 worth. That he has received for wages about \$800, and for travelling expenses about \$100. As age and infirmities increased, he was of course less able to endure the fatigue of much travel. In receiving again his stock on hand there was a small deficit, probably in consequence of some having been sold on credit, which may or may not be realized. This is the fourth that has fallen in the service since we began operations; but we do hope that the Master has said to each of them, "Well done good and faithful servant, thou has been faithful in a few things, I will make the ruler over many things, enter thou into the joy of thy Lord."

Mr. John Lamont is still labouring efficiently in the field, and though his labours, by special arrangement with the N. B. S. of Scotland, by whom he is supported, are confined to the circulation of Bibles, Testaments and Psalm books, yet in all other respects he faithfully performs the duties of the Colporteur. From Messrs. Charles McMillan of Cape Breton, and John Dickson of Cumberland, our direct reports have lately been limited.

We have also sent a large supply of books and Bibles to P. E. Island, where, for reasons above stated, we for some time have had no Colporteur, and we expect now to be relieved from this onerous and extensive field; as one Presbytery have undertaken the work among their own people. This is as it should be, for it is much better to undertake the work by separate Presbyteries or Provinces, if it cannot be done by one organization, than to subsidize foreign societies for doing a less satisfactory work.

There is a diversity of opinion also as to whether this work should be carried on by a denominational or a general organization. In theory the latter looks plausible, liberal and promising; but there is danger of sanguine expectations not being realized.—Here there are materials for discord, which do not appear in one that is denominational. Besides, all that is promised can be, and ever has been, effected by circulating books of an evangelical, but not denominational, character, such as those of the "London Tract Society," and others of a kindred nature. This we have always been doing, and consequently have sold many to all denominations, without meeting with more opposition than any other organization may expect. It is very questionable, therefore, if either more efficiency or economy could be obtained by change, which would probably appear still more clearly if all the amounts were published. Ours for the last year are herunto appended.

All which is respectfully submitted.

JOHN I. BAXTER, *Convener.*

The Presbyterian Church of the Lower Provinces in account with J. I. Baxter, from 30th June, 1866, to 30th June, 1867.

1866.		DR.	
July 1.	To balance over paid last year.....	£7	14 5½
Sep. 30.	" N.B. Society for Bibles 73	4	3
Dec. 31.	" Agent's salary to date. 6	5	0
1867.			
May 20.	" Paid J. S. McLean for bill.....	50	0 0
"	" Freight on books, Philadelphia.....	1	5 8
June 30.	" Agent's salary to date. 6	5	0
	On hand.....	0	13 3½
		£145	7 8

1866.		CR.	
July 31.	By books sold from depot.....	£13	0 3½
Aug. 14.	" J.B. West, colporteur 18	0	0
Sept. 11.	" Rev. R. Laird, P.E.I. 18	13	9
Nov. 13.	" " " 20	0	0
Dec. 13.	" West River Congregation, per Rev. G. Roddick.....	1	10 0
16.	" J.B. West, colporteur 22	1	0
1867.			
Feb. 26.	" Rev. R. Laird, P.E.I., 10	0	0
"	" Sydney Cong., per Dr McLeod.....	1	10 0
March 11.	" Borrowed to buy bill 11	5	0
31.	" Rev. R. Laird, P.E.I., 10	0	0
June 30.	" Books sold from depot 19	7	8½
		£145	7 8
1867.		DEBTS.	
June 30.	P. P. Archibald, balance.£3	12	6
"	Borrowed to pay bill....	11	5 0
		£14	17 6
1867.		ASSETS.	
June 30.	In hands of C. McMillan.....	£39	9 3½
	In depot, old stock....	10	0 0
	" new stock....	50	0 0
	In hands of W. Logan. 2	4	4½
		£92	13 8

JOHN I. BAXTER, *Agent.*

REPORT ON SABBATH OBSERVANCE.

To the Reverend Synod of the Presbyterian Church of the Lower Provinces.

The hallowed blessing of the Almighty resting on the Sabbath, may well engage His people to guard its sanctity. This benediction should attract all into the path of cheerful obedience to the fourth commandment. The authority of God in connection with His blessing, should influence all to honour the Lord's Day, and should prevail on those who love his name to promote among others the scriptural observance of consecrated time. As a defence of the truth, the Sabbath occupies a prominent position. Adapted to promote and preserve true religion in the soul, it has strong claims on the attention of the Church of Christ. Both made and blessed by the Law-giver of the church, you, as a part of that church, are plainly engaged in your Master's work, while endeavouring to preserve the Lord's Day from desecration by the people under your inspection, and striving to secure its proper observance by others. Appointed by you to watch over these important interests, and report to you from time to time, your committee again appear before you with the following notes of progress, and suggestions for future effort.

The circumstances are such that full and accurate information cannot be laid before

you, in reference to imprisonment. The Synod has already the satisfaction of knowing that not in vain were efforts put forth under its direction, by members of the Presbytery of Halifax, to put a stop to travelling on the Street Railway in the city of Halifax on the Lord's Day. In connection with other Sabbath loving Protestants they were, through the Divine blessing, entirely successful in arresting, at least for a time, this species of desecration. This success must have been especially gratifying to the members of your congregations residing in Halifax; while the intelligence of it was pleasing to others throughout the several Provinces.

Your committee have the pleasure of reporting that Sabbath Observance is making progress in the Western part of the Province of Nova Scotia. Though the extent of improvement throughout the whole church, cannot be definitely stated, yet your committee believe that almost every pastor can report some progress. The weapons of the christian warfare cannot be valiantly wielded against the sin of Sabbath desecration, without depriving it of some of its strength, or pulling down some of its "strong hold." If suggestions made in previous reports, recommending at least an annual discourse on the subject, and the diligent scriptural instruction of the young, have been faithfully carried out, the seed thus sown has doubtless borne fruit, and will yet bear more fruit.

In reference to future efforts your committee need do little more than stir up your minds by way of remembrance. The general recommendations previously made by committee and adopted by Synod, are as important and necessary as ever. Various forms of Sabbath desecration are still painfully prevalent, exhibited in travelling on the Lord's Day, amusements, worldly conversation, and neglect of the public worship of God. Against all these, the members of Synod, and the members of its congregations, should maintain a decided and outspoken testimony. While the truth on the subject is faithfully, emphatically, and affectionately set forth, let the practice of every member of the church, conform to the blessed requirements of divine authority.

Your committee cannot rightly omit noticing the fact that application has recently been made to the city authorities in Halifax to allow the running of the street cars on the Lord's Day. This is a bold attempt to reverse a decision on the subject which had been made in compliance with the clearly expressed sentiments of several of the most influential Protestant denominations in Halifax. Vigorous measures should at once be adopted for counteracting such an application. Those who were so successful about a year ago in arresting the

practice complained of will, doubtless, again boldly confront the rising tide of desecration. Let such of them, however, as are connected with this Synod, feel that they have the encouragement, the sanction and the authority of the highest court of their church, in their laudable endeavour to prevent dishonour being done to the Lord's Day.

As promoters of Sabbath Observance, the members of this Synod should never rest satisfied with simply opposing what is forbidden in the Tenth Commandment. If they would make real progress, they must devotedly labour to engage the minds of the people on the Lord's Day in exercises of a purifying tendency, and earnestly direct them to enjoyments of the highest order.

The heads of families and members of congregations, should also conscientiously spend their time in the public and private exercises of God's worship, and in cheerful godly conversation. How important that the young, with their keen relish for the pleasurable, should see and know that the Sabbath is regarded and enjoyed as a *delight* by those whom they respect and love.

With these hints for continued practice, your committee close their Report: and in doing so remind you, in reference to this subject, of the words of the wise man—"Whatsoever thy hand findeth to do, do it with thy might," and also of the words of an inspired apostle:—"in due season ye shall reap if ye faint not."

All which is respectfully submitted.

ROBERT LAIRD, *Convener.*

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

The Sabbath School has long since become one of the established institutions of the church, and no congregation is now looked upon as in a thriving or healthy condition which neglects the training of the young. It is gratifying to find that within the bounds of this church the work is receiving very general attention. From the table of statistics for the present year we find that we have 254 Sabbath Schools; 1060 teachers; 8894 scholars and about 19000 volumes in the libraries. Here is a powerful agency at work, and who can calculate the amount of good that is being done in training up the young in the nurture and admonition of the Lord! The only special branch of the work which your committee has taken up, is the preparing of a series of lessons for the year 1867. 3000 copies of these have been printed and sold, which shows a large increase over the last two years. Notes upon these lessons have been prepared monthly and printed in the

Record, for the assistance of teachers and scholars, so far as we have been able to ascertain these notes are giving very general satisfaction. Upwards of 230 congregations have availed themselves of these lessons and we hope the number will go on increasing until the whole church is acting under the same system. One of the advantages of the system is uniformity. The pastor or any other can at any time, by looking at the subject for the day, address the whole school, on the lesson which each class has had under consideration. Your committee would again urge upon Sessions the necessity of attending to the Sabbath Schools within their respective bounds that the lambs of the flock who are the future hope of the church may be cared for and led into the "green pastures" of saving truth.

The lessons for the year 1868 as in the case of last year, should be prepared at an early date, so as to reach the most distant parts of the church before the beginning of the year. Your committee will be happy to hear any suggestions or improvements which the Synod may make for their future guidance.

All of which is respectfully submitted.

H. B. MACKAY, *Convener.*

Book Notices.

A COMMENTARY ON THE BOOK OF ECCLESIASTES, by the Rev. Loyal Young, D.D., Pastor of the Presbyterian Church of Butler, Pa, with introductory notices, by the Rev. A. T. McGill, D. D., and the Rev. M. W. Jacobus, D.D., Philadelphia, Presbyterian Board of Publication, 8 vo. pp. 276.

The Book of Ecclesiastes is one of the most remarkable portions of the word of God. Among the Jews there was a saying, that it should not be read by any person till he was thirty years of age, and certainly the interpretation of it involves some serious difficulties. But these arise chiefly from viewing portions of it, or it may be single sentences by themselves, and detached from the context. In this way the book has sometimes been represented as teaching sensual or atheistic views of human life. It must be viewed as a whole, and particularly in connexion with the conclusion, to understand it right. The present author thus gives his view of its scope.

"The Book of Ecclesiastes is a discourse

or sermon of Solomon. It is about the length of an ordinary modern sermon. Though a sermon, it is not quite so methodical as some modern sermons, but far more so than many others. Like modern sermons it commences with a text or theme for discussion. When or where uttered we are not informed. There are reasons for supposing that it was delivered in the presence of the foreign wise men and princes, who like the queen of Sheba, came from the utmost parts of the earth to hear his wisdom.—1 Kings. iv. 34. Standing up in the presence of his curious and learned auditors as Paul did in Athens at a later day, he spoke of God, of his counsels, and of a future judgement.

* * To argue a future and a judgement seems to be the object of Solomon's sermon. But as his audience were not all familiar with the previously written Hebrew Scriptures, he would not argue from those scriptures. He would present his own original investigations on the subject, as he was inspired to do. And he sets out with the enquiry, Of what advantage is this life without another? For this seems to be the true import of the third verse of the first chap., which is really Solomon's starting point. * * He contrasts labour taken for this life and the rewards of this life with labour taken for the future world and its glorious rewards. Keeping in view that the book of Ecclesiastes is a treatise on the question, *what profit is there in this life if there is no other?* and that this question is preparatory to the great doctrine of *a future life and a future judgement*, which Solomon eventually declares, we find the difficulties of the book cleared up. We find a freshness and beauty about it that is truly enchanting."

The idea of the book being a sermon to those assembled from all countries to hear Solomon's wisdom, seems fanciful, and it appears to us rather a straining after unity to make the whole book directed to one point, but we are convinced that in the main the author has grasped the true import of the writer, and he has produced a work, that we think equal to any and superior to most that have appeared on the

subject. The author is learned but makes no parade of learning, and his work is thus suited both for the study of divines and the perusal of private christians.

CHILDREN IN HEAVEN, or the infant dead redeemed by the blood of Christ, with words of consolation to bereaved parents. 12 mo. pp. 350. Same publishers.

We have observed of late a number of works intended for the consolation of parents bereaved of their children. And from the number of families thus afflicted, such books will always have a large circle of readers. The present work however is the best of the kind that we have seen. It is elegantly "got up," both the binding and the letter press being in the first style, and its contents are worthy of its outward appearance. It commences with an article by Dr. Thomas Smyth, entitled "Opinions on infant Salvation," exhibiting the views held in different ages and by various sects on the subject, and then it contains sermons on the subject of the death of children and the salvation of those dying in infancy, with consolatory extracts from a large number of writers. Interspersed throughout are a large number of poetical pieces, gathered from all quarters, many of them perfect gems. Every bereaved parent who gets this book will thank us for bringing it under his notice.

HYMNAL OF THE PRESBYTER'N CHURCH ordered by the General Assembly. 12 mo. pp. 432. Same publishers.

It is interesting to observe the attention being directed in our day to "the service of song in the house of the Lord." The result must be favourable to the interests of religion. This work contains the "Psalms and Hymns" used by the Old School Presbyterian Church of the United States, with tunes printed on the same page, with the hymn or hymns for which they are suitable, the design being "to secure the best musical expression for the sentiment, and also to promote congregational singing," which has been nearly expelled from the American churches, its place being occupied by the organ and the singing of hired performers. We are glad to see any efforts to return to the primitive mode of observing the divine institution of praise. The work is suited to the Presbyterian Church of the United States, but as a collection of tunes it would be valuable any where, as it contains both the old familiar and popular tunes, with several selections from the late church music of England and Germany, and some new pieces. We only wish we had such a book in connection with the Psalmody of our own church. It might prevent the

gross want of taste manifested in almost all our congregations as to the selection of tunes suiting the words to be sung.

OUR PASSOVER, or the great things of the Law, by the Rev. W.J. McCord. Small 12 mo. pp. 120. Same publishers.

The design of this little work is "to gather instruction from the old Testament." It contains four treatises, the first entitled, "Christ our Passover" founded on 1 Cor. 7 v., the second, "The great things of the Law," founded on Hos. viii. xii., the third, "Forgiveness with God," founded on Psal. 130-4, and the fourth, "why halt ye" founded on 1 Kings 18-21. They are all instructive and impressive.

WILLIAM FAREL, and the story of the Swiss Reform. By the Rev. Wm. M. Blackburn, author of "the Rebel Prince" &c. 12 mo. pp. 357.

Farel, though not among the "first three" of the Reformers, had certainly an honourable place among the "thirty," and his life is here written in a plain and attractive style, and the scenes through which he passed, are presented vividly before us. The work also brings out the great principles involved in the Reformation of the 16th century, showing our obligations to the great men, by whose instrumentality it was effected, and the call for gratitude to the Great Head of the church who raised them up. From their sufferings and trials, we may learn also to value our civil and religious privileges.

We have also received a number of the Board's "Series for Youth." Foremost among them we must notice,

HOME SONGS FOR HOME BIRDS. Gathered and arranged by the Rev. Wm. P. Breed. Small 12 mo. pp. 264.

This is a collection of short poems for the nursery. It is a work similar to the "Songs for the little ones at home" published by the American Tract Society, but we think superior to it, as it contains less of the silly and trifling and is throughout more religious in its character. We are certain that wherever it is introduced among a family of children, it will be the best studied book seen among them for a length of time. We should mention that this as well as all referred to below are illustrated with excellent wood cuts, which give them great additional interest in the eyes of the young.

JESSE THORNTON AND HIS SIX FRIENDS, or the history of a missionary box. 18 mo. pp. 72.

Many of the Home Missionaries of the

Presbyterian church of the United States are labouring with great zeal and self denial in new settlements, where they are very inadequately supported. Among other means of relieving them it is the practice in the wealthier churches to make up boxes of clothing and other useful articles, and to forward them to these worthy labourers at the outposts. We are not sure but the practice would be welcomed by some worthy servants of the Lord in our own church. At all events this book is given as a true story of such a box, showing the circumstances in which it was collected, the relief it afforded to a worthy family, and the encouragement afforded for such benevolent work.

ILLUSTRATIONS OF THE SHORTER CATECHISM, for children and youths, by Jonathan Cross. 2 vols. 18 mo. pp. 288-308.

Among the most valuable of the works published by this Board, we reckon those which are intended to explain and illustrate the standards of the church, such as Fisher's or Vincent's catechisms or Green's lectures on the shorter catechism. The present work is of the same character, but designed for a more juvenile class of readers, being written in the simplest language and aiming to explain and enforce the great doctrines contained in the shorter catechism by illustrations suited to the capacities even of young children. Under each question there is first a statement of the doctrines contained in it, with scripture proofs, and then an "exposition" or explanation of the whole. The book we think deserving of high commendation and wherever it is used in families or Sabbath Schools we venture to say that it will soon be valued, and that it will do much to promote the intelligent study of the shorter catechism, and to deepen the interest of the young in its contents.

THE SUNNY MOUNTAIN AND ITS PEAKS, by Rev. W. P. Breed. 18 mo. pp. 216.

"The sunny mount" is Mount Zion, and its peaks here referred to are Mounts, Tabor, Carmel and Pisgah. This will give an idea of the book. Its design is to draw instruction from the events of which these mountains have been the scene, Mount Zion representing the church, Tabor being the scene of transfiguration, Carmel exhibiting the power of prayer as in the case of Elijah, and Pisgah the death of the faithful servant of God. We would like to see more of the book, for the young of this character.

"ASA AND HIS FAMILY," by the author of "Ellen and her cousins." 18 mo. pp. 216.

The design of this little work is to des-

cribe Jewish customs, particularly those connected with their worship, sacrifices and festivals, and to show how the rites and ceremonies of the old Testament pointed out "the Lamb of God who taketh away the sin of the world." The form is so far fictitious that it draws a picture of Jewish family engaging in these various services. But the scenes are real, and the form presents these more vividly to the mind than any detailed description.

HUGO AND FRANZ, by Martha Farquharson, author of "Armada" &c. 18 mo. pp. 288.

ROBERT AND DAISY, of "Thou shalt not covet." 18 mo. pp. 108.

THE NEVERS, by Maxwell, author of "Alick and his blind Uncle." 18 mo. pp. 108.

ANNIE LINCOLN'S LESSON, or a day in the life of a thankful child. 18 mo. pp. 72.

THE PATH AND THE LAMP, by the author of "Blind Annie Lorimer." 18 mo. pp. 216.

LUCY CLIFTON, by Abby Eldredge. 18 mo. pp. 288.

THE EVIL TONGUE, by Nellie Graham, author of "diamonds reset." 18 mo. pp. 212.

MINNA CROSSWELL, by the same author. 18 m. pp. 142.

THE ARITHMETIC OF LIFE, or the nine digits by Sister Ruth. 18 mo. pp. 108.

HARRY AND HIS DOG FIDELE, by the author of "Madeleine or the lost bracelet." 18 mo. pp. 72.

We must demur to the practice, now common we believe to all the leading publishing societies, of having so large a proportion of the books for the young of a fictitious character. We do not object to all fiction in the conveyance of truth. There are some works which under a fictitious form convey real information. But tales presenting fictitious scenes, though designed to convey some important lesson, have often such an air of unreality about them, that where the youthful intellect is fed on such food, it must tend to produce in them inaccurate views of life and to dispose them for more solid instruction. We may say however of the Board's publications of this kind, of which we have given above the names of some of the latest, that the "moral" is always good, that the general style is at least equal to those of the

same kind published by other societies, and that in the "getting up" outwardly they are superior to most.

BLANCHE'S LESSON, and other tales, compiled for the Presbyterian Board of Publication, by Jessie Thornton. 18 mo. pp. 216.

ALICA AND OTHER TALES, compiled for the Presbyterian Board of Publication. 18 mo. pp. 216.

ISABELS BIRTHDAY and other tales, compiled for the Presbyterian Board of Publication. 18 mo. pp. 216.

LITTLE EFFIE and other tales, compiled for the Presbyterian Board of Publication. 18 mo. pp. 216.

FRANKS VICTORY and other tales, compiled for the Presbyterian Board of Publication, by Marian Butler. 18 mo. pp. 216.

Each of these volumes contains a recollection of short tales or narratives. We have found such very attractive to the young as they are short, and can be easily read through by those whose attention flags in the effort to read longer pieces whether narrative or didactic.

The Sabbath School.

LESSONS FOR OCTOBER.

FIRST SABBATH.

SUBJECT:—*God speaks to Moses*.—Ex. xxxiii.

The anger of the Lord had smoked against the Israelites for their gross idolatry in worshipping the golden calf; but through the intercession of Moses they were not consumed. This chapter is a further record of the good which resulted from that intercession.

V. 1.—Moses had pleaded the promise given to Abraham, Isaac and Jacob, (Ex. xxxii. 13,) and God will keep that promise; but as the people had forfeited his favour he directs that they be led to Canaan at once without the tabernacle—for it was not yet erected—and without the precious blessings connected with its services. God does not say "my people." They were not worthy the name.

V. 2.—*An angel*, not the Angel of the covenant, the Son of God, meant in Ex. xxiii. 20-23, but a created angel, a minister of God's providence.

V. 3.—*A stiff-necked people*: a people notorious for stubbornness, unwilling to bow

to God's law. See Deut. ix. 6. To make them sensible of their guilt, God said he would not go up with them lest he should consume them by the way.

Vv. 4-6.—Yet God had purposes of mercy towards them. When the Israelites saw his anger, they laid aside their ornaments, worn perhaps in honour of the idol, and they mourned. This was a means of averting God's anger. See Jonah iii. 10.

V. 7.—*The tabernacle*: not the structure usually called the tabernacle, but the tent in which Moses "gave audience, heard causes, and enquired of God,"—the Ante-Sinaitic tabernacle. This was now pitched afar off from the camp to indicate that God was sore displeased. Yet he was mercifully accessible.

V. 9.—*The cloudy pillar descended*: The symbol of the divine presence, which had probably gone up from the camp when the people sinned, now descended and stood at the door of the tabernacle.

V. 11.—*Face to face*—in a familiar manner. Probably the voice came out of the cloud as on the occasion of the transfiguration. There was no appearance in human form.

V. 12.—*Whom thou wilt send*. Moses would not go up without the certainty of Jehovah's presence.

V. 13.—*The way*—the way in which he would deal with the people. Like Jacob, Moses says, "I will not let thee go unless thou bless me." See Gen. xxxii. 24-30.

V. 14.—A gracious answer vouchsafed to importunate prayer. With this presence they had everything; without it, nothing.

V. 15, 16.—The gracious assurance (v. 14) only excites his fervency in prayer. He finds an argument on God's glory.

V. 18.—*Show me thy glory*. Moses wished to behold some higher manifestation of the divine glory than even that which he had already seen, as a testimony of special favour and a pledge to the fulfilment of promises.

V. 19.—*My goodness*: God's kindness to sinful man in all its displays: a kindness, however, which is never exercised at the expense of his justice.

V. 20.—There could be no visible display of his *essential* glory. See John i. 18.

Vv. 21-23.—The prayer of Moses was granted so far as it could be. It is not known what the appearance of the display was.—"My hand," "my back parts," "my face": expressions used after the manner of men—God has no bodily parts. Scott says, "The rock on which Moses stood, and in the cleft of which he was sheltered, were doubtless an emblem of Christ; in whose person, character, and salvation alone, we sinners may by faith see the glory of God and live."

LESSONS.

1. Sin incurs the divine displeasure. V. 3.
2. Men should mourn over their sins and humble themselves before God. V. 4-6.
3. God is merciful in allowing sinful man to approach him through the Lord Jesus Christ, of whom Moses was only a type. Vv. 7-11.
4. Intercessory prayer is a duty. Vv. 12, 13, 16.
5. In their intercessions Christians should fill their mouths with arguments based upon God's promises and glory. Vv. 12, 13, 16. See Num. xiv. 13-29.
5. Intercessory prayer is prevalent. Vv. 14, 17.
9. God's gracious presence should be earnestly sought in every undertaking.
8. Mercy is God's darling attribute. V. 19.
9. The more God gives his people the more they desire. Vv. 17, 18.

DOCTRINE.

God's presence a defence. Ps. xvi. 6 ; Ps. lxxii. 2 ; 2 Kings vi. 17.

SECOND SABBATH.

SUBJECT:—*Pillar of fire.* Numb. ix. 15-23.

V. 15.—*The day*: the first day of the month of the second year after leaving Egypt. See Ex. xi. 19.—*Tent of the testimony*: so called because it contained the ark in which were deposited the tables of stone, (see Ex. xi. 20); and perhaps because God revealed himself there.

V. 6.—The pillar of cloud and fire—a lofty column rising toward heaven—was the symbol of the divine presence. The glorious appearance accompanied the Israelites from the first. See Ex. xiv. 19. By day it seems to have assumed an umbrageous form over the camp serving as a shade from the scorching sun, (Ps. cv. 39), while by night it appeared like fire. After the tabernacle was erected the pillar became more immediately connected with it.

Vv. 17, 18.—When the cloud slowly ascended and then advanced, the people went forward; and when the cloud stopped and descended upon the tabernacle, the people stopped. What a sublime spectacle!

V. 23.—In each verse, from the 17th to the end of the chapter, it is stated that the Israelites journeyed or pitched their tents according as the pillar directed. The reiterated statement is very remarkable. Only in one instance do we find the people acting in opposition to this intimation, (Num. xiv. 40-45), and then the result was most disastrous.

LESSONS.

1. Christ, the Angel of Jehovah's pre-

sence, is the guide of his people. They are in the wilderness of the world. It is a trackless waste. They know not in which way they should go. But he leads them. And though he should lead them by a long and rugged way, it is the right way, for it will bring them to a city of habitation. See Ps. cvii. 7.

2. Christ is the comfort of his people. the time of weakness he refreshes their souls. In scorching temptation he supports them. He is a shadow from the heat. The sun shall not smite them.

3. Christ is the protector of his people. To the Israelites the pillar of the cloud was light and life; to the Egyptians darkness and death. See Ex. xiv. 19, 20. The good will of him who dwelt in the bush is still in the church.

4. The church should always accept the guidance of her Redeemer. *Seven* times over in this passage it is said that the Israelites obeyed the divine will as intimated by the cloudy pillar. The lesson should never be forgotten.

5. We should anxiously study the scriptures, watch the leadings of providence, and pray for light to know the path of duty. Well shall it be for those who follow the Good Shepherd wherever he leads; they shall go in and out and find pasture. Woo to those who follow a course of their own devising! Lot chose the well watered plains near Sodom and Gomorrah. The result is recorded in the 19th chap. of Genesis.

DOCTRINE.

God guides his people. Ps. xlviii. 14 ; Ps. lxxii. 24 : Is. lviii. 11.

THIRD SABBATH.

SUBJECT:—*Hobab and Moses.* Numb. x. 29-36.

The Israelites had been nearly a year at Sinai. As the tabernacle was now completed and the law given, the time for their departure had arrived.

V. 29.—Raguel or Jethro, the father-in-law of Moses, met the Israelites when they first came to Sinai; and after giving valuable counsel, he returned home. See Ex. xvii. His son Hobab may have remained with Moses up to this time; or, more probably, he came now to say farewell. But Moses wished him to accompany them to Canaan. Hobab's attention is directed not to what the Israelites could do, but to what God had promised. See Gen. xii. 8. *Spoken good*: spiritual as well as temporal good. See Gen. xxii. 7, 8.

V. 30.—Although Hobab was a worshiper of the true God, and must have known much concerning the prospects of the Israelites, he could not at first determine to leave his land and his kindred.

V. 31.—As he was well acquainted with the wilderness, and was withal a prudent man, his presence would be very serviceable to the Israelites.

V. 32.—Probably Hobab yielded to their solicitations; for his posterity are found afterwards settled in Palestine. See Judges i. 16, and iv. 11.

Vv. 35, 36.—“Their going out and coming in were sanctified by prayer.” God’s gracious presence was felt to be their safety.

LESSONS.

1. Christians are pilgrims on the earth. They should cultivate the pilgrim spirit.

2. Christians are heirs of a goodly inheritance—the heavenly Canaan. They shall dwell on high; their places of defence shall be the munition of rocks; bread shall be given them; their water shall be sure; they shall see the king in his beauty, they shall behold the land that is very far off.

3. If we are true Christians we should strive to bring others to Christ. The Lord hath spoken good concerning the land to which we are going. See Rev. xxi. 22–27. We should both by words and actions invite others to accompany us. We should say to those whose faces are not yet Zionward, “Come thou with us and we will do thee good.” Andrew brought Simon to Jesus, (John i. 41, 42). Philip brought Nathaniel, (John i. 43). The woman of Samaria was instrumental in bringing many to Jesus, (John iv. 29–39). A pious Sabbath school scholar may do something to bring others to Christ. The captive Hebrew maid sent the Syrian noble to the prophet to be healed. (2 Kings v.)

4. We should pray for the church—that God’s gracious presence may ever be in her giving her rest, and that the sword of the may be sharp in the heart of the king’s enemies.

DOCTRINE.

We should do good to one another. Ps. xxxiv. 8, 11; Zech. viii. 21; Rev. xxii. 17.

FOURTH SABBATH.

SUBJECT:—*The Lord’s Supper.* Matt. xxvi. 17–30.

As Christ’s death was just at hand, it was fitting that he should institute an ordinance to commemorate that event, incomparably the greatest that ever occurred.

V. 17.—Christ was now at Bethany. See xii. ch. of Ex. for an account of the passover. That feast looked forward as well as backward:—backward to the deliverance from Egyptian bondage; forward to a mightier deliverance to be completed by the Lamb of God. The old dispensation had not yet closed; hence Christ observed the

passover; for it became him to fulfil all righteousness.

V. 18.—Peter and John were the disciples sent. See Luke xxi. 8. They received particular instructions. See Mark xiv. 13–16. Probably the owner of the house was a secret disciple. *My time*—the time of his death. “Father, the hour is come.”

V. 20.—While the feast lasted some days the paschal lamb itself was eaten on the 14th day of the month Nisan, and just when the 15th day began.

V. 21.—*One of you shall betray me.*—Christ said this to show Judas that his conduct was known, and to warn him. He wished also to prepare the other disciples for the event.

V. 22.—*Is it I?* Each suspected himself. Judas, not wishing to excite suspicion by his silence, asked the question too. V. 25.

V. 24.—*Woe unto that man*—a warning that left Judas without excuse. By giving a sop (*i. e.* a morsel of bread) to Judas, Christ answered John’s question. See John xiii. 25. Whether the betrayer was present at the Lord’s Supper is uncertain. From Luke xxii. 20, it would seem he was not during the *whole* time. See also John xiii. 30.

Vv. 26–28.—*As they were eating*—the passover. *Jesus took bread.* Here is the institution of the Lord’s Supper. The Lamb of God was about to be slain. The passover as a typical ordinance was no longer required. The Lord’s Supper was to supplant it. Bread and wine were fitting symbols of Christ’s body and blood: as they nourish the body, so the spiritual blessings obtained by Christ’s suffering and death are food to the soul. *This is my body, i. e.* this represents my body. A form of expression frequently used in the Bible; *e. g.*, “the three branches are three days,” Gen. xi. 22; “I am the true vine,” John xv. 1. *My blood of the new testament, i. e.*, of the new covenant. Under the old dispensation the blood of animals was typically used to expiate guilt; under the new, substance supplants shadows. *Shed for many for the remission of sins:* Christ died in the room of his people. His death atoned for their sins. “I lay down my life for the sheep.” A great multitude shall be saved. See Rev. vii. 9.

V. 29.—*In my Father’s kingdom*—in heaven.

LESSONS.

9. We should observe all God’s appointed ordinances. V. 17.

2. Christians should exercise a holy jealousy over themselves lest they dishonor Christ. V. 22.

3. While the death of Christ was predetermined by God, Judas acted most wick-

edly in betraying his Master. V. 24. See also Acts ii. 23.

4. We should watch against the love of money; for it was this that betrayed the Lord of glory and eternally ruined the betrayer. V. 24. See Acts i. 25.

5. To be saved we must receive Christ. The bread and wine at the Lord's Supper are not merely contemplated and handled—they are partaken of. So the soul must feed upon Christ.

6. Christ's atoning work is perfect. A noble general would not institute a memorial to celebrate victories he had never achieved: much less would Christ.

7. The command, "Do this in remembrance of me," is most reasonable. Some glorious event in the history of a nation is joyfully commemorated; but what event is like the death of Christ? A dying parent makes a reasonable request in asking his children to perform some act occasionally by which his love may be vividly set before them. Can then Christ's dying command be unreasonable? As love for Christ is the grand qualification for the Lord's table, no one who is unfit for a place at that table can expect to drink the new wine of the kingdom above.

8. Christ will hold delightful fellowship with his people in heaven. V. 29.

DOCTRINE.

Commemorate the Lord's death. 1 Cor. xi. 26-29; Luke xxii. 19, 20.

News of the Church.

Presbytery of P. E. Island.

This Court met at Brown's Creek, on the 30th of July. There were present Revs. A. Campbell, Moderator *pro tem*, I. Murray, A. Munro, D. McNeill, A. Cameron, R. Laird, W. Ross, A. McLean, and A. Falconer. Commissions were sustained from the Sessions of Woodville, Queen's Square, Charlottetown, Free Church, and West River, appointing respectively Messrs D. Munn, W. Mutch, K. Henderson and D. McNevin, representative elders for the current year. Mr. Munn being present took his seat accordingly. After having chosen Rev. A. Fraser as Moderator and Rev. A. Falconer as Clerk for the current year, the Presbytery proceeded to the special work for which it was convened, viz: the consideration of the financial condition of Brown's Creek congregation. The Presbytery having refused to recommend this congregation any longer for a supplement, owing to its numerical strength, and considering the amount received by its minister to be entirely inadequate for his support,

met to deliberate upon the best means to be employed to raise his salary. It was found that the amount promised was generally well paid. An opinion having obtained currency, that this congregation deemed the amount promised (£100 or £110) a competent support, the Presbytery proceeded to ascertain their mind on this point, when a unanimous expression of opinion was given that they do not consider the present salary a competency. After a lengthened discussion, as to the best method to be adopted to increase Mr. Munro's salary, it was decided not to disturb the present arrangements of the congregation, but to open up a separate subscription list. This list having been submitted, those parties present subscribed, to the amount of some £12.—The Rev. A. Campbell was appointed to visit the congregation, as soon as convenient, and complete the work thus initiated by the Presbytery,—the Rev. W. Ross to supply Mr. Campbell's pulpit on the Sabbath, during which he will be necessarily absent.—From the spirit manifested by the people of Brown's Creek on this occasion, it is confidently expected, that in the grace of liberality, as well as in all others, they will soon occupy, as they are well able to do, a prominent place among the congregations of the Presbytery.

The Clerk was instructed to give orders on the H. M. Board for the amounts due Rev. J. G. Cameron and Mr. Bearisto, Probationer, such an amount of these as can be obtained from the congregations in debt, to be refunded to the Board. Mr. Nelson was appointed to supply Murray Harbour congregation for two Sabbaths, and Mr. Archibald, Lot 14, for three Sabbaths, and New London South, for one Sabbath.

Adjourned to meet in Queen Square Church, Charlottetown, on Wednesday the 28th August, at 11 o'clock.

ALEX. FALCONER, Clerk.

Presbytery of Pictou.

The Presbytery of Pictou met in Knox's Church, Pictou, on Monday, the 22d July, for visitation of the congregation and for ordinary business, and was constituted by Rev. George Patterson, moderator, with whom were present the Revs. David Roy, George Walker, Dr. Bayne, Lauchlan MacDonald, James Thompson, Geo. Roddick, John MacKinnon, Alexander Ross, A. J. Mowatt, A. McL. Sinclair, and J. R. Watt, ministers, and Messrs. Henry Lowden, George McKay, Alex. McKay, and John McQueen, ruling elders. Commissions were read from Hopewell and Little Harbour, appointing as their representative elders during the ensuing year, Mr. John Halliday for Hopewell, and Mr. John Mc

Queen for Little Harbor. These commissions were sustained and the names of these elders added to the roll of Presbytery.

After the minutes of the meetings held during the Session of Synod were read and sustained, the Presbytery then proceeded with the visitation of the congregation in the usual manner, by putting the questions of the formula to the ministers, elders, session, and managers, and which on the whole were very satisfactorily answered. The minister preaches the gospel faithfully, visits and catechises the families of his congregation once a year, and attentively visits the afflicted. He is a laborious, conscientious, and faithful minister, and his labours have not been in vain, as appeared from the visitation. He is assisted by faithful and pious men in the Eldership, who although the majority of them have reached that age when men naturally seek repose from labour and the anxieties of office, are endeavouring according to their physical ability to perform the work which the church and congregation require at their hand.— They all watch carefully over the morals of the congregation—visit the sick, attend meetings of Session, and other church courts as they have opportunity and ability.

The Session meets quarterly for conference and prayer. There is a large amount of attention paid to Sabbath Schools, 16 teachers, 140 pupils, and 600 volumes in their Library. The course of instruction in these schools consist in Scripture Lessons, Shorter Catechism, Brown's Catechism, Watts' Scripture History, and instruction in the Confession of Faith.

This congregation in proportion to its numbers and wealth, contributes liberally to all the schemes of the church. Its average contributions to these schemes during the last two years have been as follows:— For Synod Fund, \$16; Ministerial Education, \$22.30; Home Mission Fund, \$53.20; Foreign Mission, \$56.22½. Its whole average contributions per year for all purposes during the last seven years, which is the term of Mr. Ross's pastorate, has been \$1226.05, averaging per family about \$9.50. It began seven years ago by paying its minister \$600 stipend, two years afterwards it raised the stipend to \$700, which is still the formal stipend, but last year paid \$800, besides the ladies undertaking to pay their minister's yearly rate of \$20 to the Widow's Fund. This congregation has made steady and marked progress under its present pastor. The communion roll has been doubled in numbers and its liberality largely increased. The Presbytery expressed themselves highly satisfied with the state of the congregation, recommended an enlargement of the Session and making the stipend formally as well as actually \$800.

The congregation of Antigonish made

application for a member of Presbytery to be appointed to moderate in a call for one to be their pastor. The application was granted, and the Rev. George Patterson was appointed to preach in the congregation on Wednesday the 7th August, at 7 p. m., and moderate in a call.

After supply was made for Mr. Grant's pulpit, Merigomish, the Presbytery adjourned to meet in John Knox's Church, New Glasgow, on the third Tuesday of August (20th) at 11 a. m.

JOHN MACKINNON, Clerk.

The Presbytery of Pictou met in John Knox's Church on the 20th inst., and was constituted by the Rev. George Patterson, moderator, with whom were present the Revs. George Walker, D. B. Blair, A. P. Miller, Lauchlan Macdonald, George Roddick, John Mackinnon, Alexander Ross, J. A. F. Sutherland, A. J. Mowitt, A. McL. Sinclair, J. F. Forbes, and J. B. Watt, ministers, and Messrs. James McGregor, Donald Ross, and John Meikle, ruling elders.

Commissions from the Sessions of John Knox's Church appointing Mr. Donald Ross, of Primitive Church appointing Jas. McGregor, Esq., of Blue Mountain appointing Mr. John Meikle, of Sharon Church, Albion Mines, appointing Mr. Daniel Falconer, to be their respective representative elders in Presbytery and in Synod during the ensuing year, were read and sustained, and the names of the elders added to the roll of Presbytery. Messrs. D. Ross, J. McGregor and John Meikle being present, took their seats as members of Presbytery.

The minutes of last meeting were read and sustained.

Mr. Patterson reported that according to appointment he had preached at Antigonish on the 7th inst., at 7 p. m., and moderated in a call, which came out in favour of Mr. James Daniel Murray, preacher, to be pastor of that congregation. The call was largely signed by both members and adherents. Robert Trotter, Esq., appeared as commissioner in behalf of the congregation to prosecute the call before Presbytery. He stated among other things that the stipend aimed at by the congregation was £175, with manse and glebe, but that in the mean time they were disposed to begin with £150. The Presbytery approved of Mr. Patterson's conduct and diligence, sustained the call as a regular gospel call regularly proceeded in, and recommended that the trustees of the congregation use diligence to make the stipend at once £175, together with manse and glebe. The following subjects of trials for ordination were assigned Mr. Murray in the event of his accepting the call, viz.: Lecture, Acts xiii. 38-41;

Sermon, Matthew iii. 11, "He shall baptize you with the Holy Ghost and with fire"; Exercise and Additions, Gal. iii. 22-24; Church History, century XVI.; Theology, Socinian controversy; Hebrew, Isaiah liii.; Greek, N. T. Ad apes Lib. Read reports of missionary labour performed by the Rev. J. D. Murray and Mr. J. D. Murray, and ordered the balances due them to be paid out of the Home Mission Fund.

The Revs. Messrs. Ross, Sutherland and MacKinnon reported that, according to appointment as a committee to settle church sites in Lochaber and Goshen, they visited that congregation, and after making themselves thoroughly acquainted with the locality, recommended that the congregation build two churches,—one for Lochaber section, at the upper end of the lake near the cross roads, and the other, to accommodate South River and Goshen, in a certain field on Mr. George Hatric's farm near South River lake; and that the meeting held in Goshen church to consider this matter, and composed of parties from the various sections of the congregation, agreed to this recommendation, and gave the committee a cordial and unanimous vote of thanks.—The Presbytery adopted the committee's report and approved of their diligence.

The clerk was instructed to advertise "The Mackenzie Bursary" in terms of the will. The following appointments were made:—The Rev. A. P. Miller to supply Merigomish on the fourth Sabbath of this month; the Rev. Mr. Forbes to supply it on the second Sabbath of September, and on the fifth Sabbath of September to preach in Wine Harbour; Mr. Howard Archibald to preach in Antigonish during the first four Sabbaths of September, and on the fifth Sabbath to preach in Goshen. The Presbytery then adjourned to meet in Primitive Church, New Glasgow, on the second Tuesday, 8th October, at 11 a. m. Concluded with the benediction.

JOHN MACKINNON, *Clerk.*

Presbytery of Truro.

This Presbytery, according to appointment, met, August 13th, at Maitland, the Rev. J. I. Baxter, moderator. There were present besides him the Rev. Messrs. Crow, Byers, Ross, Wyllie, McKay, Currie, McLellan and Stewart. Commissions were received from first Session Maitland and Noel for Mr. Alexander O'Brien, from Economy and Five Islands for Mr. James Graham, and from second Session Maitland and Noel for Mr. Robert Logan. Of these Mr. Logan was present. The visitation of the second congregation was a pleasing service. This small but spirited congregation is in many respects a model. The answers of minister, of elders, of session, and of ma-

nagers, indicated an earnest desire on the part of all to discharge efficiently the duties of their position. There are three Sabbath Schools, presided over by 18 teachers and attended by 135 pupils. In addition to these the minister has Bible classes, attended by 130 young persons. There are thus 265 of the youth of the congregation enjoying the benefits of class instruction.

The minister stated that at the close of last year the congregation had paid him \$92 in addition to his stipulated salary; and, unasked by him, had for the future added \$100 to his salary.

The congregation also, during the course of the year, contributed \$280.26 to the schemes of the church, with several collections for other religious and benevolent purposes of which the Presbytery did not take a particular account.

The first congregation was visited on the following day. This one has, unawares, allowed her younger sister to get the start of her in some material points. It is to be hoped that she will soon assert again her priority of position, after which, the clerk of Presbytery will have much pleasure in reporting the particulars of the praiseworthy rivalry.

Mr. James Sinclair, preacher of the gospel, who had accepted the call to Springside congregation, Stewincke, appearing, gave in his several trials for ordination.—These were not only readily sustained, as indicating abilities and attainments authorizing to set him apart to the work of the ministry, but also highly approved, as giving promise of one who might be an able minister of the New Testament.

Messrs. Grant and Layton, students of Theology of the first year, were examined and ordered to be again certified to the Hall. Appointed to meet at Springside, on Wednesday, Sept. 11th, at 11 o'clock, forenoon, for the ordination of Mr. Sinclair. Mr. Currie to preach, Mr. Byers narrate the steps and put the questions of the formula, Dr. Smith to ordain, Mr. Ross to address the minister, and Mr. McKay the people.

A. L. WYLLIE, *Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax met at Shelburne on the 14th, and at Locke's island on the 15th inst. In the former place service was conducted by Rev. D. McMillan, and in the latter by Rev. E. McNab.—There were present, Rev. George Christie, moderator, *pro tem.*, George M. Clark, Donald McMillan, Matthew G. Henry and E. McNab, ministers, and Philip Bower, ruling elder. The Presbytery entered upon the consideration of Rev. Mr. Clarke's demission; and having heard representatives

from the several sections of the congregation to the effect that there was a strong desire on the part of the congregation to retain the services of Mr. Clark as their pastor, and that they had made arrangements to increase his present salary by \$100 per annum. After a full consideration of the whole matter, unanimously advised Mr. Clark to withdraw his demission, which he accordingly did.

A letter was read from Rev. Hugh McMillan, asking leave to dispense the sacrament of the Lord's Supper at Bedford and Waverley;—allowed to lie on the table till next meeting of Presbytery. Rev. Donald McMillan was appointed moderator of the Session of Bridgewater congregation.

A letter was read from Rev. P. G. McGregor, tendering the demission of his charge of the Poplar Grove congregation, Halifax. The demission was allowed to lie on the table till the next meeting; the clerk was instructed to forward to the congregation a copy of Mr. McGregor's letter, and notify them to appear for their interests at the next meeting of Presbytery, to be held in St. John's Church, Halifax, on the first Wednesday of September, at 11 o'clock, a. m.

J. M. McLEOD, *Pby. Clerk.*

Rev. C. Chiniquy has returned to Kanakee after visiting many of our congregations, and receiving a very cordial welcome from our people. We are sure that he will be remembered in the prayers and offerings of our people.

Open-air services are now being held in this city every Lord's Day. On the 18th ult. Rev. Mr. Maxwell preached on Roche's Wharf, and Rev. Messrs Almon and Rand at the Cemetery.

A British American Book and Tract Society has been formed in Halifax.

OPENING OF NEW CHURCH.—We learn from the Charlottetown *Presbyterian* that the Church at Mount Stewart was opened for Divine worship on Sabbath the 4th inst. The services on the occasion were conducted in the morning and evening by the Rev. A. Falconer of Charlottetown, and in the afternoon by Rev. D. W. Cameron pastor of the congregation. This church reflects great credit on the West St. Peters congregation. Mount Stewart is a thriving village, and will shortly require additional Church accommodation. Even now, the Church just finished, is too small for the congregation that assemble there. On Monday after the opening services, the pews were disposed of, and realized £20 in excess of the debt on the building. Whilst providing this neat place of worship the congregation has not been unmindful of

their Pastor's comfort. During the past year they have built him a commodious manse, and manifested their interest in him in various other ways. Such zeal and liberality might well stimulate other congregations to go and do likewise.

Rev. R. Sedgewick and Rev. P. G. McGregor are at present in New Brunswick visiting the congregations.—One or two Gaelic-speaking preachers are expected from the Free Church for service in Cape Breton.

Messrs. John McKenzie and Malcom McDonald recently paid a visit to their pastor the Rev. Geo. Roddick, and in behalf of the West River congregation presented him with a purse containing the sum of \$57, together with an address, expressive of their warm attachment to his person and high appreciation of his ministry.

Free Church Foreign Missions.

The Free Church of Scotland has expended the past year for foreign missions nearly \$80,000. Their missions are in India and South Africa. They have 70 stations, 22 European missionaries, and 167 assistants, native and foreign. They have 1,357 communicants, and 11,629 persons under instruction. These missions have been very successful among the young, both in India and Africa. Dr. Duff has accepted the chair of Evangelistic Theology from the Free Assembly, but refuses any compensation, although the chair is munificently endowed. His friends have provided for him in another way.

The Moderator of the Free Assembly, in his closing address, gave the following short sketch of the progress of Missionary effort in Scotland:—

In 1825, the committee appointed by the General Assembly in the previous year to devise a plan for the establishment of a mission to the heathen, recommended that "there ought to be an extraordinary collection, without delay, in all the parishes of Scotland;" and, as appears from the report of that year, a quinquennial collection was the utmost aimed at, the idea of an annual collection not being thought reasonable or practicable. In 1827, three years after the resolution to send a mission to the heathen, Dr. Inglis was ashamed to confess (in his report to the Assembly) that "the means thus employed had in a great measure failed of success." "Out of more than 900 parishes and 55 chapels of ease, the collection has hitherto been made in no more than 59 parish churches and 16 chapels." In 1829, five years after the resolution to establish a mission in India, the aggregate

fund accumulated from special donations, annual subscriptions, and congregational collections, with interest, amounted to about £3700, while £1300 had been reported as contributed by friends at Calcutta and Bombay. With this fund, most of which was to be kept as a reserved fund, or capital, the Assembly of 1829 ventured to appoint their first missionary to India.—Four years thereafter (1833), Dr. Inglis, in writing to Dr. Duff, expressed the joyous hope that a third labourer might soon be sent out, since from all sources he thought he could now reckon on a revenue of £1200 a year. Dr. Duff's reply was what all would have expected of him. Overwhelmingly impressed with what he had by that time seen and experienced of the magnitude of the field, he, in substance said, "Oh, do not fix on £1200 a year as your minimum! Put down £10,000 a year as your minimum; and from that rise up indefinitely, without fixing any maximum at all!" It shows the miserably contracted notions of Christian duty and responsibility then entertained, that when the letter which contained this remark was circulated among the members of the Home Committee, one of the most respected of them was so astonished by it that on the margin he made the following entry with pencil: "What! is the man mad? Has the Indian sun turned his head?" Those of us who were privileged to be present will never forget the appeal which, on his first return from India, our devoted missionary made to the Church in the Assembly of 1835, and the effect of which was shortly after to raise the income of the Foreign Mission Scheme to about £5000. It continued at much the same rate to the time of the Disruption. But that memorable event gave it a fresh impulse. The very first year thereafter it rose to upwards of £5000, and the second year to £9957, very nearly to Dr. Duff's proposed minimum in 1833!

United Presbyterian Missions.

The Foreign Missions of the United Presbyterian Church of Scotland are almost all in a flourishing condition. We give a few facts:—In Jamaica there are 24 congregations. The members of these churches contribute at the rate of 10s. 11d. per annum. In Trinidad there are three congregations. In Old Calabar, Africa, there are five stations. There are 57 natives in full communion, 7 having during the year been baptized and added to the church for the first time. There are 40 candidates, and the gospel is preached each Lord's day to 1340 persons in their own tongue. Nearly 400 children are attending the week-day schools, in which six natives are occupied as teachers. The translation of the

whole Bible into the language of the natives (Efik) has been completed.—There are now four congregations in South Africa, three in Caffaria, and one in the colony. These four congregations have a native membership of 307 and 95 candidates. This is a result of missionary labour which excites thankfulness and hope. Six natives are employed as evangelists, and they are said to be faithful and consistent, working earnestly to convey the truth to their unconverted countrymen.—There is also a Presbyterian Mission in Algiers which is making but slow progress.—The U. P. Mission in India is making very encouraging progress. Eighteen natives have been baptized, and some of these are persons of high caste and considerable attainments, and they are now proving useful agents in the mission. Five natives have, during the year, been admitted to the church. One of these is the high priest of the Ram Sucks, and two are from the elder girls in the orphanage. At all the stations, bazaar preaching, which presses the truths of salvation upon those who reside in the vicinity, has been steadily prosecuted, and in the cool months of the year the gospel has been carried over a wide extent of country, and proclaimed to many thousands.

A Chinese Presbyterian Church.

Before the late Assembly of the Free Church Mr. Swanson (returned missionary) gave a most interesting account of the remarkable success of the China mission in connection with the Presbyterian Church in England. Twenty years ago William Burns began it. There are now eight English missionaries, twenty-seven native evangelists, thirteen organized congregations, one thousand communicants, and a fully equipped Presbytery. They, the ministers of the Reformed Dutch Church of America, the native pastors and elders, constituted it. It was a real Chinese Presbyterian Church they were founding there. The minutes were written and their discussions were carried on in Chinese. The Church in America, and the Church in England, had permitted them thus to organise themselves into a distinct and independent church.—We hear it said, and we read it in books and philosophical essays that Presbyterianism is fit only for a small section of the English speaking race. Here we have the right kind of reply. There are now regularly organized Presbyterian Churches in India, Africa, China and the South Seas, among every variety of race and temperament. Scripture truth and scriptural system of Church government, are intended for all mankind.

NOTICES, ACKNOWLEDGEMENTS, &c.

MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention. By order of the Board,

P. G. MCGREGOR, *Sec'y B.F.M.*
Halifax, Oct. 24th, 1866.

The Treasurer acknowledges receipt of the following sums:

HOME MISSIONS.

Kennetcook, Gore and Rawdon.....\$25.00
Onslow Benevolent Societies..... 24.00
Mr. A. Campbell, Halifax.....10.00

FOREIGN MISSIONS.

Kennetcook, Gore and Rawdon..... 25.00
Onslow Benevolent Societies..... 30.00
Mr. A. Campbell, Halifax..... 10.00

"DAYSPRING."

Card of Cassie Grienough, Musquodoboit Harbor, per Rev. E. McCurdy. 00.62
Missionary Boxes, Pope's Harbour, per Rev. J. Waddell:

Children of Mr. D. Fraser ... \$1.62½
Mr. N. Bollong ... 1.17½
Mr. Arch. Bollong. 0.60
Mr. Jas. Bollong .. 0.77
Mrs. Lydia Bollong, 1.25
Mrs. Abm. Bollong, 1.08½—6.50½

EDUCATION.

Kennetcook, Gore and Rawdon..... 9.50
Onslow Benevolent Societies..... 16.00

The Treasurer of the Presbyterian Ministers' Widew's and Orphan's Fund, P. C. L. P., acknowledges receipt of the following sums:

Mrs. John McCurdy, McNab's Island, Halifax.....\$4.00
Rev. W. Alves, St. John.....20.00
Contribution from West River Congregation, P.E.I., per Rev. W. Ross, £7, 1. Cy.....23.37
Rev. John McKinnon, Hopewell.....20.75
Rev. A. McLean Sinclair.....20.00
Rev. Kenneth McKenzie.....0.75
Twelve months interest to 20th July on \$240.....14.40
Rev. James Fowler.....20.00
Rev. Samuci Johnson.....10.00
Rev. J. D. McGillivray.....20.38
Twelve months interest to 4th August on \$600.....36.00

\$139.65

Amounts formerly acknowledged...7288.59

Total amount received to date...\$7473.24
Pictou, 14th August, 1867.

In acknowledgements in August number of the *Record* the following errors occurred:

Rev. Dr. McCurdy, twice entered as paying \$20, should be

Rev. Dr. McCurdy.....\$20
Rev. John Curry.....\$20

The following payment omitted in printing:

Rev. Dr. Smith.....\$20

HOWARD PRIMROSE,
Treas. M.W.S.O.F., P.C.L.P.

PAYMENTS FOR THE RECORD.

The Publisher acknowledges receipt of the following sums:—

Mr. George Herbert, Harvey, N.B.....\$9.00
Mr. A. G. Russell, Lunenburg..... 0.50
Rev. James Thomson, West River..... 5.00
Mr. M. Neal, Mount Uniacke..... 1.25
Rev. H. D. Steele, Cornwallis..... 4.00

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.

Committee on Supplements.—Rev. H. McLeod, D. D., Sydney, Chairman; Rev. T. Seigewick, Tatamagouche, Secretary.

Committee on Colportage.—Rev. J. I. Baxter, Onslow, Convener.

Board of Foreign Missions.—Rev. J. Stuart, New Glasgow, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

Committee on Statistics.—Rev. A. McKnight, Convener.

Synod Treasurer, (Except Widow's Fund.)—Rev. P. G. McGregor, Halifax.

Receiver of Goods for Missions.—Rev. P. G. McGregor, Halifax; Mr. George Hattie, Pictou.

Trustees of Widows' Fund.—Rev. J. Bayne, D.D., Convener; Rev. G. Patterson, Green Hill, Secretary; Howard Primrose, Esq., Pictou, Treasurer.

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Board of Home Missions.—Rev. A. McKnight, Dartmouth, Chairman; Rev. P. G. McGregor, Halifax, Secretary.

THE HOME AND FOREIGN RECORD.

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

TERMS.

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

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

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

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