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THE
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SERMON.

Preached before the Synod of the Presbyterian Church of the Lower Provinces of British North America, by Rev. Geo. Christie, Moderator.

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"Even now are there many Antichrists."—1 John ii. 18.

The wheels of Providence are constantly moving. As they revolve, they bring to light the events by which each particular epoch in prophecy is distinguished: and when these are before us, then we know that the time marked by the spirit of prophecy has arrived. Thus the apostle reasoned respecting the epoch which had its beginning in the christian era. The Providence of God had been bringing forth, one after another of the great prophetic seasons to which the prophecy pointed, until the world had actually entered upon the last. And now the apostle, looking abroad over the world and the church, is made to understand, from the "signs of the times," that the dispensation under which God designed to establish the kingdom of his Son upon the earth, by the overthrow of all the enemies of the church, had arrived. "It is the last time." The sure indication of this was afforded in the exertions of the enemies of Christ to corrupt the minds of men, and lead up a rebellion against the Saviour. "There are many Antichrists." That such a state of things might be expected was a fact not new to any who had acquaintance with the word of God. "There shall come a falling away first, &c." 2 Thess. ii. 3, 4. "Ye have heard that Antichrist shall come."

The word antichrist is used only by this apostle. But both in the scriptures, and as used at the present day, it denotes the system of doctrine which embodies the leading errors referred to by Paul, Peter and John, while it also refers to the personage known as the head and representative of that system. As used by this apostle, it evidently denotes every form of doctrine or practice which tends to oppose the authority of Christ and the system of truth revealed in the word of God. Some of these are particularly specified in this epistle; and while giving the distinguishing marks of antichrist, the language is such as to establish certain general principles that might, at any time, be useful to enable the people of God to guard against the dangers that always threaten the church when false doctrines are taught. John as well as Paul, under the light of the Holy Spirit, could see that, even in their day, the elements of deadly evil were in existence and operation. "The mystery of iniquity doth already work." In the meantime, said the apostle, it is under the restraining power of God's Almighty hand. But the seed is being sown, nay, already we see it growing,—threatening to the church days and years of bitter grief. Many of the different kinds of seed appeared to the unskilful as likely to produce food pleasant to the eye and much to be desired. But the apostles, taught by God, assured them that the harvest time would be a day of bitter grief.

It seems to me not unsuitable to such an occasion as the present that we should enter somewhat particularly into this subject,

for, no doubt, these words were put on record for our benefit. The things that hindered the gospel of Christ, and that tended to deprive him of the stars and jewels which belong to his crown were antichrists. They are so still (if they exist). Everything that tended to dishonour the Saviour, or to oppose the glory of his kingdom, was an antichrist, *then*. It is just the same now, in his estimation. Bearing then, as we do, the charge of watchmen on the walls of Zion, it were indeed a crime to be punished by the great King and Head of the church, were we to treat such a subject with indifference, and, by so doing, afford an opportunity to the enemy to rob our blessed Lord and Redeemer of that glory which belongs to him.

Following the plan which I have proposed in dealing with this subject at the present time, I would, first, point out and describe some of the antichrists of the apostolic age; secondly, making use of the light obtained from the inspired record, I propose to point out some of the antichrists of the present day; thirdly, I shall endeavor to point out the duty of the church, and especially of her office-bearers, with reference to the antichrists that are in the world.

I. THE ANTICHRISTS OF THE APOSTOLIC AGE.

The prominent subject and personage in christianity is Jesus Christ: Jesus in his person, offices, mediation, sacrifice, and intercession. Jesus as "Head over all things to the church, which is his body; the fulness of him that filleth all in all." Whoever, therefore, oppose christianity, whether in attempting to prove that the scriptures are not divinely inspired, and are not to be received as the word of God; or who profess to believe the bible, but endeavour to undermine the doctrines which it contains; or who attempt to add to the word of God; or who fail to "receive, observe, and keep pure and entire all such religious worship and ordinances as God has appointed in his word," may be considered as antichrists.—Every doctrine or practice in the church which stands in the way of the progress of the Redeemer's kingdom is entitled to this

appellation. This plainly was the mind of the apostles.

1. *The Divinity of Christ* may be specified as fundamental. There is no doctrine of the bible more important than this; and there is none that more readily stirs up the worst feelings of Christ's enemies. It was therefore denied. The same may be said of his *Humanity*. The incarnation of Christ is an essential doctrine of religion, for it stands in immediate connection with his atonement. This therefore, like the former, was generally denied by the different classes of heretics. Some pretended that he had not a human body. Others, that though he had a human body, he had not a human soul. It is evident that the opposers of Christ looked beyond the mere abstract question as to whether Christ was really man or not. His death for sinners, which is the leading doctrine of Christianity, was *the* truth which they desired to overthrow. And when, farther, they endeavoured to explain away the statements of scripture relative to the resurrection of Christ, they aimed at something more.—Hymencus and Philetus, who taught that the "resurrection was past already," aimed thereby to render inoperative the truths which stand connected with that doctrine. "If Christ be not raised, your faith is vain, ye are yet in your sins."

2. Some of the early opposers of the gospel pretended to adopt the christian system, but in a modified form. They insisted that Jesus and Christ must be carefully distinguished from each other. That Jesus was a mere man, and that Christ, whom they called one of the "Aeons," descended upon him at his baptism, dwelt in him till he was about to suffer death; and then left him and returned to the "pleroma." To this heresy, no doubt, the apostle refers when he says, "Whosoever believeth that Jesus is the Christ is born of God." The heresy just referred to might appear to the ignorant comparatively harmless, but it was in reality of most dangerous tendency, as it denied the permanent union of the divine and human natures in "one person."

3. In several passages the apostle Paul cautions christians against corrupting the

simplicity of their faith by admitting the reasonings of vain men. There is something alarming in the thought that the human heart is so ready to misrepresent, or change, or deny the doctrines of Christ.—They are our only foundation of hope: and yet even in the days of the apostles the heresies broached in opposition were both numerous and deadly. “Many false prophets are gone out into the world.” Even then they propagated “damnable heresies,” “denying the Lord that bought them”—“turning the grace of God into licentiousness,” and “speaking great swelling words of vanity.” The awful effect of these things is referred to in the epistle to the Corinthians, and still more particularly in the addresses of Christ to the “seven churches.”

4. Another thing which ought to be noticed as the cause of immense harm in the early christian church was the attempt to *popularize* the doctrines of the gospel, by putting out of view the more disagreeable truths, and then attempting to trace in them some resemblance to the more popular and respectable doctrines of the philosophers; and in fact by an attempt to amalgamate christianity either with Paganism or Judaism. Against this treachery to the truth the apostles uttered over and over again their most solemn warnings. “Beware lest any man spoil you through philosophy and vain deceit, &c.” “Avoid profane and vain babblings, and oppositions of science falsely so called.”

5. Another of the antichrists of the apostles was that abuse of the doctrines of grace generally distinguished now by the name of Antinomianism. “Since salvation is of grace,” said they, “it matters not how we live.” “Let us continue in sin that grace may abound.” These persons, said the apostle, “profess that they know God, but in works they deny him, being abominable and disobedient, &c.”

6. As all truths, whether in science or religion, have a natural affinity, so all errors seem to have some kind of natural relationship, and only require time and a skilful hand to place them in one edifice. Of this,

the history of the church has afforded at least one striking illustration. The apostles, enlightened by the spirit of God, did not only, as we have seen, describe many of the forms which antichrist assumed in their day—exposing one by one the errors which go to make up the colossal system of irreligion now known by that name. But, in their day, the materials for that awful superstructure lay around in disconnected pieces, no man as yet being found skilful enough to lay them together. But the Omniscient One could see how completely adapted they were to each other; and accordingly He directed his servants to describe the appearance of the building, when all the scattered materials had been collected and arranged. A strange conglomeration it surely is—a wonderful compound,—in fact, a “mystery”; and yet more correctly designated “the mystery of iniquity.”

If it be permitted to departed spirits to keep up their knowledge of what occurs in this mundane sphere, we cannot doubt that some who, in their day, hewed stones for this temple of antichrist would have feelings of wonder and regret, while they contemplated the part which they bore in helping forward the work of God’s enemies.—Very different, in many cases, was their intention. Finding strong prejudices against the gospel which they loved, and desiring as far as possible to overcome such feelings, they laboured to conciliate; and, as if the truth of God had been a mere human invention, and therefore not infallible, they took upon themselves to modify—to pare and chip away the more objectionable things, or at least to keep them out of sight. Other parts were mingled with the most popular of the doctrines of the “schools,” and all with the hope of overcoming the prejudices of their opponents. The preaching of the gospel gradually came to be an appeal to the imagination or the carnal reason, rather than to the conscience of the hearers. Thus they supposed they got rid of the charge of bigotry or enthusiasm; and dealing largely in the philosophy of the age, they raised themselves in the estimation of the proud and carnal, who would value such knowledge, though hating the.

gospel of our Lord and Saviour Jesus Christ.

It is said that when the Roman general entered the temple and found there no representation of the object of worship, he was surprised. Always accustomed to see some visible representation of the god which a nation acknowledged, he could not believe that the worshippers of Jehovah had any God at all. Of course, he would retire, thinking less favourably of the temple worship and more highly of the heathen temples, where there were "gods many and lords many." But had there been a statue of Diana, or the "image which fell down from Jupiter," or a bust of some other heathen deity, he would have uncovered himself, and by prostration or otherwise have offered that homage which he called religious worship. The fact is man is a worshipping being; and if you can only satisfy his tastes by presenting an object of adoration he will seldom refuse the act of homage. But then, man seeks something material. An invisible God does not satisfy the carnal heart. He does not, of course, demand that his worship shall be given to this visible representation exclusively. God, the supreme Jehovah, may be recognized as the ultimate object. When Aaron made a proclamation to prepare the congregation of Israel for the idolatrous worship which they had in prospect, he did not tell the people that to-morrow they would have the privilege of worshipping a golden calf. He proclaimed it as a "feast to the Lord."—Neither does the Romanist acknowledge that his graven image, or his picture, is really the object of his worship. But still he wants it, as he says, to assist his devotions. Now we hear one say, if this be all, why not let him have it? He feels that his nature demands it. But there are two reasons.—First, God forbids it. "God is a spirit, and they that worship him must worship him in spirit, and in truth."—Secondly, It is not true that it assists him in raising his heart to God. It is just an additional hindrance in his way. The blindness and unbelief of the human heart are themselves too thick a veil, hiding the Almighty from our view; and of course

every material substance which is interposed tends to deepen the darkness. God, who knows our nature, has prohibited everything of the kind, though man has ever shown a disposition to set aside the authority of God in this respect.

I need not remind you of the disastrous consequences to the church resulting from disobedience. Yet it is only the natural operation of the system of altering and improving God's institutions, which began to shew itself in the days of the apostles. The religion of Christ (as we have seen) was too simple. In the worship there was nothing to strike the eye or affect the mind, through the medium of the external senses, and hence the temptation, in the case of half-hearted christians, to add something to the simple ritual of christian worship.—Even the Jews, in many cases, remembering the more showy and attractive worship of the old dispensation, seemed to long for a more imposing "ceremonial" than they found in the churches founded by the apostles under the direction of the holy spirit; and they wondered why they could not retain parts at least of the ancient ceremonies. It is true the New Testament worship bore a striking resemblance to that of the synagogue. But the temple worship, with its magnificent ceremonies, was more to the taste of the carnal heart. They could not, or they *would* not see that the carnal ordinances of the old dispensation had lost their significance since Christ had come. They longed still for the priests and vestments, and the incense, or even the sacrifice which had hitherto impressed their imaginations. The new moons and festivals, the chantings of the priests, and the crashing sound of various instruments of music were all remembered with regret—regret proportioned to the want of spirituality in their own souls. Many were the warnings uttered by the apostles to convince them that old things were done away, and that a system of spiritual worship had taken the place of the ceremonial. The "onions and cucumbers had more relish for them than the manna from heaven."

Thus, brethren, the antagonism between light and darkness in the moral and spiritu-

al world still went on. And just in proportion as the spiritual in religion declined there was a return to the degrading elements of a material and sensuous worship—until, at last, the materials for building the temple of antichrist became so abundant that only a master mind was needed to pile them up in their natural connection. Such a one was not wanting. "The wicked one was revealed," and with the materials at hand, he soon gave shape to the edifice.—Working with "all power, and signs, and lying wonders"—and "with all deceivableness of unrighteousness in them that perish," he built a temple which will only be cast down, when the Lord shall "consume him with the spirit of his mouth, and destroy him with the brightness of his coming."

But, brethren, while we think of these things, let us not forget that the professed friends of Christ prepared the materials for this building. The apostle does not apply the name of antichrist to heathens or to philosophic infidels. Whatever influence they exerted was indirect. It was the professed friends of Christ—some of them even trying to conciliate enemies; and such at least as for a time bore the christian name who did the mischief. "*They went out from us.*"

II. THE ANTICHRISTS THAT ARE STILL IN THE WORLD.

We come now to the second head of our discourse, viz., a description of the antichrists that are still in the world.

The reformation of the 16th century produced a mighty change in the world. The scriptures were translated and read. The pure gospel was preached in many lands. The bible was once more held up as the only standard of faith, and the only rule of obedience; and God blessed the truth to the salvation of many. Many of the errors and corruptions which had accumulated and darkened the world, were driven away like smoke before the wind. The name of Jesus again came to be with many the "name above every name." The right hand of the Lord wrought marvellously—and even yet the truth which was then uncovered continues to shine and gladden the hearts of the people of God. But, to a cer-

tain extent, the history of the church has been reproduced. "While men slept the enemy came and sowed tares." The carnal heart no more loved the name of Jesus, after the reformation, than before. Infidels of various shades soon commenced their attacks upon christianity, and the Saviour that it holds so dear. The errors broached however were not materially different from those of an earlier period—nor really different from those which are poured forth so plentifully in our day. But time does not permit me to point out their resemblance in different periods. My aim, at present, is not so much to exhibit the different phases of infidelity as to discover the antichrists which are still in the world.

Many have learned to laugh at the pretensions of antichrist as made known to us by the pointed descriptions in the bible.—But yet it is true, as John wrote, "There are many antichrists." Nay more—they are in the church, or so connected with it as to identify them with the same class in the days of the apostles. There is indeed one important difference—but all to the disadvantage of the church of the present day. It cannot now be said "They went out from us." The church of Christ so called is either more tolerant of heresy now than in the days of the apostles, or her frown is less dreaded, or the discipline of Christ's house is so impotent that many of His most formidable foes retain high places in the sanctuary. The writings of Colenso, or the "Essays and Reviews," sufficiently justify this statement. These and others put forth by persons holding high positions in the church, aim at no less than to overthrow the authority of the scriptures as the only and all sufficient foundation of the believer's hope—thereby depriving man of an infallible guide, whether in the worship and service of God, or the discharge of the duties which devolve upon him in the several relations of society.

While the building of the spiritual temple of Jehovah is going forward, there are three ways in which enemies may do harm. First, by leaving out some of the materials, under the plea that their use will neither add to the strength nor to the symme-

try of the edifice. Second, by inserting anything for which the divine architect has not made provision in his plan. Another way in which a real enemy of Christ may be known is by his supplying the place of the good and imperishable material with something that has no durability. 'The "wood, hay and stubble" may be so artfully introduced that the ignorant or inexperienced see nothing to regret in the change of materials. It is however a violation of the commands of the great Master, and must incur his displeasure. And "the fire shall destroy them."

For us, who have within our reach the experience of the church as recorded in history, to suppose that there is no danger from such things, would be childish folly. Human nature is still the same; and in similar circumstances we may expect that the evils of the past will be reproduced; we may also expect that they will creep in very silently and almost without observation. In my opinion the evils of the past already exist to such an extent as to warrant very serious searchings with regard to the cause.

In the first place, if we consult the writings of the best and most eminent men of the past century, is there not reason to suspect that both the standard of doctrine and discipline in the church is lowered? It sounds very well to hear ministers talking of the "glorious reformation" in the time of Luther, Calvin, and Knox; and ringing the changes on the stereotyped phrase "Justification by faith, the article of a standing or falling church." But such expressions do not convey to our congregations correct ideas of justification, or of Christ's imputed righteousness, through which alone it can be obtained. I am far from hinting that these vital subjects have no place in the ministrations of preachers in general; but without hesitation I give as my opinion, that they are not dwelt upon with as much fulness and plainness as they were by the most eminent and successful divines of a past generation. And, brethren, I fear that the great reason for the change, in this respect, is the belief that such preaching would be less interesting

and popular. Yes, I confess it with shame, for I dare not say that I am guiltless. We have to too great extent preached ourselves, not Christ. With some kind of vague fear that these old-fashioned doctrines would be unpopular, we have either substituted for them the "wood, hay and stubble," or, we have failed to present them as if we considered them the very life and soul of preaching. Ah, beloved, seeing we have to render an account of this our stewardship, might it not be well for each of us, some day, to enter into an honest review of his sermons, for one year, or for five or ten years, to see how much, or rather how little we have really said to magnify Christ and hold him up as the only hope of dying man? The temptation to such trifling with the gospel is, in our day, not small.—There are many in the church who have no relish for the gospel, and who can only listen patiently when it is served up in some concealed way. If the dish prepared be garnished with such a profusion of beautiful flowers that the food is almost or altogether concealed, they are satisfied. But such a sermon as that of Edwards, where he describes "Sinners in the hand of an angry God," or one that would be a plain answer to the question "What must I do to be saved," would find no acceptance with them. In fact, the taste of the church is being corrupted by the religious literature of the present day; and the servants of Christ are in danger of losing sight of the main object of preaching, in their efforts to imitate the modern, and, as some think, improved style of preaching the gospel.

Then, again, the discipline of the church—another of Christ's ordinances—is not maintained as in the days of our fathers. I fear there is less caution exercised in admitting to church membership, and the persons received are not sufficiently impressed with the fact that the church is a society distinct from the world. Then, again, the rivalry among different denominations or communions tends to increase the evil; for it is a notorious fact, that fugitives from discipline in one church, are often received with open arms, when they offer themselves to some different and rival communion. In

fact, I fear there is a growing disposition, on the part of christian churches, to hide or sacrifice their principles for sake of a fool's reward, POPULARITY, or to gain to their side the rich and influential, who, it is hoped, will contribute largely to the "schemes of the church."

There are many in the different christian churches of the present day, who, probably, have a very vague idea of the meaning of Christ, when he said, "Strait is the gate and narrow is the way that leadeth unto life." They could not tell where they found any very narrow or difficult place. They know nothing of self-denial as connected with church membership. Attendance at the house of God, is, with them, more a matter of convenience or inclination than of duty. Christ's authority does not regulate them. But this is only one of the forms in which selfishness and love of ease are presented to our view. Comfort, bodily comfort, and personal gratification are the first and chief considerations with very many professing christians in the present day. In hundreds of churches throughout the United States, and in some of these Lower Provinces, nay, even in Scotland, this worship of self is so far above the worship of God, that they will not even trouble themselves to rise to their feet, or change their posture in any other way to honour and glorify, *even when they pretend to draw near to the Throne of Grace as suppliants.*

Probably they excuse themselves with the argument that "the posture in prayer is nothing." That "bodily exercise is of no account with God." Very likely they will even boast that they have got a step farther than other christians from the ways of popery. It is, however, the spirit of popery displaying itself in another form. Both are attempts to exalt self, by robbing God of that to which he is entitled. *Religion does not make man unnatural.* Now, it is certain that devotional attitudes cannot be viewed as mere arbitrary motions of the body. They are the promptings of the inner man. God requires nothing less than this, and no more. "Offer it now unto thy governor: will he be pleased with thee or accept it at thy hand." But all this self-

seeking, and trifling with holy things may be traced to that spirit which is abroad in the world under the abused name of "christian liberty," which has already grown so bold as to walk into the sanctuary of God, and there insult the Almighty to his face.

This brings me again to remark that the days in which we live are marked by what we designate rash speculation regarding both the doctrines and duties of the Word of God. Most churches, of any standing, have formularies or "confessions," in which they have set forth the views which they entertain on doctrinal subjects. These confessions are not held to be inspired.— They are only intended to declare to all men the sense in which we understand what God says to us in his word. But the rash and presumptuous, who have perhaps a feeling that they are capable of imparting new light on theological subjects, find fault with such formularies as, in their opinion, tending to check free enquiry. So soon as they find that their sentiments are at variance with the "standards" to which they subscribed, they attempt to undermine the authority of such formularies, and to plead for casting them aside altogether, or for having them revised. The pitiful spectacle which the "Church of England" has for years, presented in this respect is known to you all. But this is not the only church in which we find such loose and revolutionary sentiments. The "Church of Scotland" seems to follow in the wake of the Church of England. Every new and pet theory of the leading men in that church also, which cannot stand beside the "Confession of Faith," seems to suggest to its proud author the idea of either setting the Confession aside altogether, or, at least of having it greatly modified. That such a state of things exists, and that the best men in that church stand in dread of the consequences to the cause of religious truth, from the introduction of new opinions and practices, is abundantly apparent from the words of warning which they have used in rebuking such innovators. Would that I could stop with the church just referred to. But, Alas, I cannot! Those with whom

we are more closely affiliated have among their men of the same kind.

Now brethren, these are some of the more palpable indications of the existence of that spirit in the church which, under the name of free inquiry or christian liberty, threatens to do an amount of mischief in the church *far more serious than the enemies outside could possibly inflict.*

The idea is growing and strengthening in the church generally, that the laws of Christ and the authority of apostolic example should only command submission when they do not oppose the choice of the human heart, and do not seem to stand in the way of the progress of human speculations.—This they call christianity! Because of this creeds and confessions are cried down at the present day. Verily it is time to utter the warning of the apostle, "Take heed lest by any means this liberty of yours become a stumbling block to the weak"; "Use not liberty for an occasion to the flesh, but by love serve one another." It may also be well to remind the apologists for such a course that God requires us to take note of the "TIME" in which we live. "Little children," says the apostle, "it is the last time"; "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, &c." The Lord Jesus, in whom all the types of the Old Testament had their fulfilment, has come to set up his kingdom.—He is to have the honour of introducing the new and final dispensation. He is now, by the decree of the father, "Head over all things to the church." In him the types are all fulfilled. He has carried us beyond the "weak and beggarly" elements of the old dispensation, and provided for a more exclusively spiritual worship. It were well if the christian church would remember that every attempt *now* to copy from the modes of worship which we are told were *ceremonial, and typical of something better*, is in fact dishonouring to Christ. He has the honour of introducing that dispensation which is claimed to be perfect; and without his express authority we ought not to

presume even to borrow a pin from the tabernacle for use in the New Testament Church. "In Christ, *all the building fitly framed together groweth unto an holy temple in the Lord.*" This point, at which I have but time to glance, must yet receive a degree of attention that it does not obtain at the present day. Certain it is that the antichrist of the early christian church gained much of his power and influence by keeping this point out of sight; and the antichrists of the present day find it much to their purpose to practice similar tactics. If, like the Papist or Puseyite, they want a more splendid ceremonial, more and different kinds of vestments, or a more imposing array of spiritual officials than is countenanced by the New Testament, or a more imposing and sensuous worship, they point you to the companies of Priests and Levites, to the silver trumpets, to the sackbut, psaltery, dulcimer, and other kinds of music—all of which pertained to that age of ceremonial from which, thank God, the church was delivered, when He came in whom all the types had their fulfilment.

If we enquire *why* these and other evils are encouraged in the christian church of the present day, we come to the conclusion that the object is *popular effect*. The rivalry among different denominations has had its influence in fostering the evil. Some, in fact, will go so far in justifying such courses as to force from the words of the apostle an excuse for acting upon such principles. "Being crafty I caught you with guile," 2 Cor. xii. 16. But those who argue thus from these words have not paid attention either to what the apostle does say, nor have they considered how much their argument dishonours that great and holy man. None of us would like to bear such a character as is implied in their construction of these words; and never was there a man more above such conduct and feelings than this apostle. It is worthy of those who hold that "the end sanctifies the means"—but it is a libel when applied to Paul. The very next verses warrant us to believe that this was one of the charges forged against him by his enemies, and one which he utterly repudiates.

But brethren, I venture to assert that the principle of expediency, when applied to the service of God in his church, is not merely unscriptural; it is not even prudent or philosophical. There is a certain class for whom everything that seems bold and independent has peculiar charms. In general, however, men outside of the church, and having no claim to religion, see through such artifice and condemn it. Practically nothing will be gained, and much will be lost. Is it a fact that the church of the first centuries gained in strength by such a course? We know she did not. There were many nominal christians added to her numbers, but the Lord did not add to the church "such as should be saved." The church, by such a course, can make infidels in abundance; but these are ready when the time arrives to "crucify the Lord afresh and put him to open shame." The victories of the church have been by her "witness-bearing"—either testifying that Jesus is Christ, or by showing in their walk and conversation that they have been with Jesus. "Ye are my witnesses saith the Lord of hosts." "Ye are epistles of Christ, known and read of all men."

III. DUTY OF THE CHURCH, AND ESPECIALLY HER OFFICE-BEARERS, WITH RESPECT TO THE ANTICHRISTS THAT ARE IN THE WORLD.

1. I assume, as a point conceded, that we have to make war with antichrist.—Bearing the charge imposed upon us, and lying under the responsibility of ordination vows, it were better for us that we had never been born than that we should refuse to "come up to the help of the Lord against the mighty."

2. It is just as well too that I should mention at once the weapons which the Master has provided for us. Yes, *which he has provided*. When a general is about to lead out his armies, either for offence or defence, he does not permit each soldier to bring with him into the field whatever weapon he may be able to lay his hand upon.—The arms are provided, and if the soldier do not know how to use them he must learn. Our Lord and leader, the great captain of our salvation, has provided the weapons

with which we are required to contend against his enemies. They are not, we admit, such as commend themselves to worldly wisdom. On the contrary, the world despises them. We however, have no choice in the matter. Regarding them, the apostle, speaking for himself as well as for us, says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

3. As to the enemies with which we have to contend. An army may not always be made up of soldiers who wear the same uniform, or who fight under the same standard. The tribes of Israel had each some distinctive badge. But when the Amalekites or any other enemy attacked any part of the host, they could all be drawn to the defence. Just so, the church of Christ (or the church militant) is not confined to one particular denomination.—All therefore who know and love the Lord Jesus should consider that they have common foes—and these are the antichrists that are in the world. Instead therefore of firing into each others ranks—weakening and dispersing companies marshalled under Christ, they should hail each other as brethren; and severally endeavour to do Christ's work, by expelling antichrists from their midst, or by making common cause against the enemies of the Redeemer.

And now while, in accordance with the language of Scripture, I have been speaking of the office-bearers of the church of Christ as soldiers, I would, in the language of one of the world's great generals, put the question, "What are our marching orders?" And doing so, I shall endeavour to supply the answer. First,—We are not permitted to make terms with the enemy, and retire, neither party claiming the victory. Rome, in her palmy days, never would condescend to treat with an enemy on equal terms; even though her armies had suffered defeat, she scorned a compromise; she could fight again, but never could she consent to enter into a treaty until her enemy lay vanquished at her feet. Fellow soldiers, this is a part of our instructions. Christ claims the world as a part of his universal kingdom. His claim is just.

It is a grant from the Lord God Almighty. It was given as the reward of his glorious work. In the mean time however, there are many who say "We will not have this man to rule over us." "The kings of the earth set themselves, and the rulers take counsel against the Lord and against his anointed, saying, let us break their bands asunder and cast away their cords from us." But Christ is Almighty. His armies may for a time suffer defeat, but they must not be discouraged. Above all, they must beware not to enter into compromises that would leave any still enemies in their hearts. No matter though they cry, "What have we to do with thee thou Jesus of Nazareth," we must still follow out the directions of our Lord; and when they have made an unconditional surrender, then we can hail them as a people blessed of the Lord. Then also we will in every case be cheered and refreshed with their benedictions for the service we have rendered, under God, in turning them from rebellion to the service of the Redeemer. And what is incomparably better, we will hear them praising the Almighty Redeemer who bought them, who conquered them, and who now receives them with tokens of love and delight.

Again, our orders extend to the weapons which we should employ. Here is where the wisdom of men is most at fault. The human mind cannot comprehend very clearly the mode in which spiritual weapons produce their conquering effect. In battles among men where, by the display of physical power, there are presented to the senses all the tokens of a mighty contest—the confusion of noises, the clattering of arms, the death gurgle in the throat, the convulsive struggle of the strong man's last agony, and the "garments rolled in blood," every observer is able to trace the course of the battle. But our weapons, which are "mighty through God," leave no such tokens for the contemplation of the eye of sense. The sword of the spirit, which is the word of God, may be accomplishing its mission, all unseen and unnoticed. Aye, and a mighty effect it is too: "Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, being

a discerner of the thoughts and intents of the heart." We might shoot forth one of these arrows and, unable to trace its course, or mark its effects, we might be ready to conclude that it had sped forth in vain.—Yet that arrow may be sharp in the heart of one of the king's enemies, bringing down a proud and bold spirit in humble and contrite submission at the feet of the Redeemer.

Brethren, we need great faith to enable us to do the Lord's work as we should.—Destitute of this, and as the consequence, wanting in love, we will hardly have energy to pull the bow or wield the sword. But with faith, such as has distinguished the mighty men, we might be honoured with a chief place in the army of our King.

Fathers and brethren,—Discharging that duty which you have imposed on me, by putting me in the position which I now occupy, I exhort you, in the name of the Lord Jesus, to "preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." "Woe is unto us if we preach not the gospel." Deal with men in an unconverted state as sinners, under condemnation. As justly condemned because they have not believed on the name of the Lord Jesus. But take care that you also tell them plainly, and often, what is meant by believing on the Lord Jesus. There is more ignorance on this point among gospel hearers than we would be ready to suppose, far more than our hearers themselves imagine. Do not be afraid of saying too much about Christ. Of course I do not recommend a mere repetition of the same ideas, and in the same words. But "Christ crucified" is an exhaustless theme. We will not need, during the short term of our ministry, to ransack heaven and earth, and the things under the earth, in order to find a sufficient variety for the pulpit. We do not need science *in the pulpit* for anything more than an auxiliary to assist us in revealing Christ: except it be for the purpose of grappling with the arguments of those who appeal to science for proofs against religion. We need not trouble ourselves to enquire about the height of the stars, unless we intend, in some way or other, to

show them as the stepping stones by which the Lord of Glory descended from heaven to visit and save our world; or to magnify, it may be, the "crucified One," by telling that he who was "crucified in weakness" did actually, by his powerful word, call them into existence, give them their positions, and assign them their laws. If you speak of their vast number, do not forget to tell your hearers that there is One who counts them all, and calls them all by their names; and that this is the same glorious Being who lifts up the meek, while he casts the wicked down to the ground.

I have already warned you against "anti-christs" in the form of speculations, which are only useful to exhibit the genius or talent of the preacher, or, as presented to us in the form of that which is new and imposing in the worship of God. Let me now set before you that which will better please our Master. History tells us that, just in proportion as the soul of piety died out among the Jewish worshippers at the time of the coming of Christ, there was an increase in the magnificence of the ceremonies connected with their worship. The same remark applies to the first centuries of christianity. It was a people not spiritual, but carnal, who brought into the christian temple those caricatures of the religion of Jesus, and sought to regale men, not with the perfume of the "Rose of Sharon," but with "incense compounded by the apothecary," and who tried to relieve the misery felt by those who had not an interest in Christ by such artificial processes as contain in them an appeal to the sensuous and unspiritual, leaving men all the while under the wrath of God, and destitute of the peace which flows from faith in Christ. Now, be assured that the evils of the present day have just the same origin. With Christ in our hearts,—Christ dwelling richly in his people,—Christ going forth from sabbath to sabbath in the chariot of salvation, there will be interest enough. And if there be any who are not pleased with this, you will never charm them into the kingdom, though you had music, sweet and enchanting as that of the fabled Orpheus or the irresistible Syrens. "They

are like the deaf adder which steppeth her ear, which will not hearken to the voice of charmers, charming never so wisely."

Let us combine our labours with prayer, more abundantly. Let us also accustom ourselves to look for the fruit. We should preach and pray under a constant sense of the important truth that God is just as able now to give the word immediate effect, in the conversion of sinners, as he was on the day of Pentecost; and with this farther conviction, that the sinner out of Christ is just as much in danger now as were those whom the apostles warned to repent and turn immediately to Christ as the only course of safety. *Immediate submission* to God, by repentance and faith, ought to be impressed upon our hearers. No man feels as he needs to feel while he only thinks of his duty as something to be done at a future time. In the language of Scripture we should cry to our people, "Now is the accepted time, now is the day of salvation." "To-day if ye will hear his voice harden not your hearts."

REPORT OF THE BOARD OF SUPERINTENDENCE FOR THE YEAR 1865-6.

While the Board of Superintendence of the Theological Hall have not ceased to watch over the interests of the institution committed by Synod to their supervision, they have yet little to report.

From the annual reports of the Professors, which are herewith laid on your table, it will appear that last session the students numbered in all 16, while in the previous year there were 20.

Of the 16, 10 have now completed their course of study, and have entered, or are about to enter, on the active duties of the church—some as settled pastors, others as probationers. Of the 6 remaining students two have completed their second year of study and 4 their first.

The Board cannot here avoid calling the special attention of the Synod to the certainty of a very scanty supply of probationers for the next two years—a supply not at all adequate to the extensive and growing requirements of the church.

The Board would record, with thankfulness to the great Head of the church, that during the past session the Professors and Students have enjoyed a large measure of health; and that they have been enabled to traverse together a wide and interesting

field in the various departments of theological literature.

Your Board have also made a careful investigation into the state of the college funds with the view of shewing the amount necessary to be raised during the current year; and the following is an abstract prepared by a sub-committee of the Board:

II. PROFESSORIAL FUND.

To interest received.....	£445	6	1
Deduct commission.....	11	2	8

Net income.....	£434	6	5
By salaries.....	434	3	5

II. EDUCATIONAL FUND.

To interest received.....	£193	16	8½
Contributions from congregations, 236	1	2	

	£779	18	0½
Deduct commission.....	32	11	11

Net income.....	£747	6	1½
By salaries.....	£735	0	0

Truro building.....	23	17	3½
Heirs of Prof. McCulloch, 12	0	0	825 17 3½

Expenditure over income.....	£73	11	2
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This result is *less unsatisfactory* than the state of accounts has been for some years, and so far indicates progress in the right direction. The Synod will perceive, however, that we are still considerably short of the only position that can be termed satisfactory—that of being able to make ends meet. The obvious remedy is to raise the amount of collections from congregations from £286 to £350. A small effort on the part of ministers and sessions all over the church would accomplish this. In regard to the year's expenditure it may be remarked that the Board have not found it necessary to draw on the Treasurer for the incidental expenses of the Hall—last year's balance, together with the matriculation fees of students, having sufficed to meet the object. On the other hand, there has been an expenditure of about £40 for charges, including some arrears of interest, in connexion with the Seminary building at Truro.

All which is respectfully submitted by authority of the Board of Superintendence.

A. FORREST, *Chairman.*
W. MAXWELL, *Secretary.*

REPORT OF HOME MISSION BOARD, 1866.

At the date of last report there were seven names on the Probationers' roll. Eleven have since been added to the staff of labourers. Of the eighteen, five have been ordained as pastors of duly organized congregations, viz.—in the Presbytery of Victoria and Richmond, one; in the Presbytery of

P. E. I., two; in the Presbytery of Pictou, one; and in the Presbytery of Halifax, one—leaving thirteen on the list at present. Their names are, R.v. D. Sutherland, Eb. McNab, Sim. Fraser, Wm. Campbell, Edw. Archibald, Donald Stewart, Saml. Bernard, A. McL. Sinclair, Allan Simpson, Joseph Hogg, Arch. Glendinning, Howard Archibald and J. G. Cameron.

In our last report we stated that the Rev. D. Sutherland had proceeded to the mission field of Labrador. From his report, which has recently appeared in the *Record*, it will be seen that Mr. Sutherland has laboured zealously along that inhospitable coast during the fishing season, with what results it is not competent for man to estimate. On his homeward voyage he visited the congregations of St. John's, and Harbor Grace, Nfld., with a view to collect some funds in aid of the mission. To the credit of the people of Newfoundland, be it said, he succeeded in raising a sufficient amount to liquidate all the expenses in connexion with the mission during the summer, and the additional sum of £30, which has been placed in the H. M. Treasury.

Mr. Sutherland brought under notice of the Board an inviting field of mission work in the Bay of Islands, Nfld. The Rev. Moses Harvey, also, warmly recommended the Board to send a preacher to that locality, if possible. In accordance with these suggestions, the Rev. E. Archibald, who has been appointed to the Labrador mission field for the present summer, has been instructed to visit the Bay of Islands and raise the standard of Presbyterianism in that promising sphere of labour.

Passing to Bermuda, we find a somewhat difficult problem presenting itself for solution. The peculiarity of the position is briefly this:—The stations supplied by our preachers there form part of the pastoral charge of the Rev. W. Thorburn. With commendable liberality the congregation pay our Missionary £80 sterling per annum, and his travelling expenses. This, however praiseworthy on their part, will leave to the preacher only a very small balance after he has paid incidental expenses.—Hitherto the congregation have neither asked nor received any assistance from our Home Mission Fund. But, it is evident that if the expense of living be taken into account, a probationer is not so well remunerated in Bermuda as in our own districts. And, if we continue to furnish supply as heretofore, it is a matter for consideration whether a small grant should not be allowed from our funds, in addition to the salary paid by the congregation. The position is interesting historically, geographically, morally, and merits the warmest interest of the Presbyterian Church of the Lower Provinces.

The sphere of our operations is gradually widening and deepening in interest. We are sometimes ready to conclude that the progress is slow, and the results unequal to the labour expended. But a brief retrospect dissipates the wrongful conclusion. Scarcely four score years have rolled round since the indefatigable Dr. McGregor landed on the shores of Nova Scotia. What a moral wideness lay before the zealous, brave-hearted missionary! Strong must have been his faith, if he could have predicted a title of what our eyes behold, and our ears hear, of the present position of the Presbyterian church of the Lower Provinces! Well may we, in contemplating the change which has taken place since his time, appropriate the language of the Psalmist:—"The Lord hath done great things for us, whereof we are glad." The H. M. Board has been a valuable auxiliary in effecting, by the divine blessing, this moral transformation.

But we are far, very far, from being satisfied with what has been already accomplished. "There remaineth yet very much land to be possessed," doubtless. And we have strong faith in the ability and willingness of our more influential congregations, to aid us in taking possession of the unoccupied territory.

In conclusion, the Board have to report that acting under authority of last Synod, they resolved to give their Secretary an allowance of £5 per annum, for expenses.

By order of the Board,
T. CUMMING, Sec'y.

Abstract of H. M. Expenditure, for the year ending 25th June, 1866.

Gaelic Catechists.....	£43	0	0
" Bursary.....	10	0	0
Supplements.....	251	1	8
Church Building, Souris, P.E.I....	13	0	0
Deputations to C. B.....	19	0	0
Mabou.....	16	10	0
Bridgewater.....	11	5	0
Lunenburg.....	6	15	0
Yarmouth.....	7	0	0
Mengher's Grant.....	28	1	7½
Oldham.....	1	10	0
Wentworth.....	9	6	4½
Pby. of Pictou (Isaac's Har. &c.)..	12	3	6
" Truro.....	17	19	10½
" P. E. Island.....	14	5	0
Postages of Secretary.....	1	18	10½
Total.....	£599	16	11

REPORT OF MISSION TO CAPE BRETON.

REPORT OF REV. D. B. BLAIR.

The deputies appointed at last Synod to visit Cape Breton not having gone together, it will be necessary for each of them to give a separate account of his own labours in that place. Accordingly, I may inform the Synod that in obedience to their instructions I proceeded to the Presbytery of Richmond and Victoria, after the first week of August, and arrived at Whycommah in time to preach there on the second Sabbath of that month.

On the third Sabbath I preached at a station called the Little Narrows, and afterwards visited Middle River, where I preached to Mr. McKenzie's congregation from a tent in the open field, as the people had been turned out of their place of worship by the adherents of the Scottish establishment who took possession of the house, and were determined, right or wrong, to keep it, inasmuch as not to allow the use of it to our people, even when not occupied by themselves. I was sorry to find matters in such a condition, and strongly advised and urged upon the congregation to proceed with a new place of worship, giving them to understand at the same time, that they might expect some assistance from the other congregations of the church, if they were to make an appeal to them.

On the following Sabbath I preached again at Whycommah and took a collection for the Home Mission, of £8; for the same object I had taken a collection at Little Narrows of £2 6s. 3d., and also at Lake Ainslie of £1,—in all £11 6s. 3d. Here it may be proper to state that besides making these collections in Cape Breton, my expenses while there cost the Synod nothing, inasmuch as the ladies of the sewing circle in connection with Knox church, Pictou, generously presented me, through their pastor, with the sum of £5, for the purpose of defraying my expenses.

While in Cape Breton my labours were chiefly confined to Whycommah and its vicinity. In my conferences with the people I learned that in the settlement of Whycommah alone there are 240 families who are able and willing to raise a stipend of £130 for the support of the ministry, besides providing a manse and glebe. In the settlement of Little Narrows there are 130 families, able to raise a sum of £90 or £100 annually, for the support of ordinances; they have also a glebe of 100 acres on which they intend to build a manse, as soon as possible, for it is their expectation and wish to have a minister of their own, not in connection with Whycommah. Indeed there is here a large and extensive field of labour and work, enough

for two ministers. It is absolutely necessary that this field should be occupied by the Synod without delay, for if matters are left much longer as they are, the people will be alienated from our church and it will be very difficult to bring them back.

All which is respectfully submitted.

GOLPORTAGE REPORT.

We give the following extracts from the report on Colportage submitted to the Synod by the convener of the committee, the Rev. J. I. Baxter. The report is for the year ending 30th June, 1866 :

Fathers and Brethren.—Last year your committee were enabled to report, that by a special effort they had succeeded in paying off the debt of £70 which had been unavoidably contracted, and for some time had retarded their progress : and also that they had procured a loan of £90, for one year without interest, in order to procure a supply of books on the most moderate terms. Thus relieved from the incubus of the debt, and invigorated by a fresh supply, we have been carrying on the business with more energy, as far as we could procure active colporteurs.

Mr. James Baxter was engaged in the usual way for about two months, called upon 369 families, with about the ordinary measure of success ; after which he was employed till the winter set in very severe, as Bible colporteur in the special service of the National Bible Society of Scotland.

Mr. John Maxwell has been one of the most persevering and successful of our colporteurs of late years. Though in busy seasons, as seed time and harvest, he has been otherwise engaged at home ; yet he has spent about 7½ months in our service during the last season. He has called upon 3,410 families—conversed or prayed with 345—sold 1,733 vols., realizing about £162—given gratis 82 vols., valued at £4 6s. 6d., and distributed about 4,600 pages of tracts ; and otherwise endeavoured to promote the interests of religion as opportunity offered in providence.

Mr. James Gordon of Earltown, another old and experienced hand, has still a considerable supply of books, and though we have heard both directly and indirectly of his being engaged in the work, we cannot say to what extent or with what success, as we have received only a very limited statistical report. * * * * *

Mr. John Dickson also of Clarmount, Cumberland, the north-west extremity of the province. Though he does not now devote his time and talents to this business, yet keeps a supply of books and especially

of bibles and testaments always on hand, and sells and circulates them, as fast and as far as he can, without interfering with his ordinary business.

Mr. John Lamont, probationer, also has now taken the place of the bible colporteur, and although he is in the special service of the National Bible Society of Scotland, yet he endeavours to make himself generally useful wherever his services may be required, in visiting the sick, attending prayer meetings and sabbath schools, and occasionally preaching the word in destitute localities. He has passed through various Roman Catholic settlements, and has endeavoured to serve his Master there as elsewhere ; with what effect is not known, but may yet be brought to light when and where least expected.

Besides the above we have sold from the depot, in single volumes, small parcels, and Sabbath school libraries, a considerable number, so that our stock of about 3000 vols. of last year is almost exhausted.—These added to the number previously sold since we commenced operations in 1852, make about 65,000 volumes. The prime cost of these has amounted to a little over \$20,000. To this from 30 to 40 per cent. has to be added to cover expenses, such as freight, exchange, salaries, discount on injured books, &c, hence the necessity for aid from the church to make that addition as small as possible. Our aim has been to sell the books at the lowest price we can without positive loss, and we believe that we have succeeded in keeping most of them lower than the current selling prices.

We have now been fourteen years engaged in this business. We have, during that time, been circulating bibles and religious books at the rate of about 4500 yearly, at the prime cost of about \$1400 per annum, and at the yearly expense of about \$600 or \$700, and all the direct assistance that we have obtained from our church during that period has only about covered one year's expense ; yet we now appear before you to give an account of our stewardship, free from debt, having not only paid off the old debt, as already mentioned, but also repaid the loan raised last year to obtain a new supply, besides having stock in the hands of colporteurs amounting to about \$400, and a new supply ordered.

We speak not this by way of boasting, or for the purpose of ostentation, but that you may see clearly the nature and extent of our labours, and the difficulty that we have in carrying on the business *without capital, without profit, and without becoming insolvent*. This course is the more necessary now when we have powerful rivals in the same field of operations, supported by the American Tract Society, and patronized by some of ourselves. Our rivalry, indeed,

should only be in striving which could do most good. As they are already, however, making earnest appeals to our church, amongst others, for assistance on this the second or third year of their labours here, to a greater amount than we have received during our long service, we think it only fair and right that *our own claims* upon the christian liberality of *our own church* should also be heard and understood. They will, no doubt, need all they ask, for we have heard and can readily believe, that often for a length of time they do not sell more than will pay their own wages; but then, to a certain extent, we have had the same experience, and we now set up our Ebenezer saying, "Hitherto hath the Lord helped us." It is rather trying however to our christian charity when young men well qualified for the work ask for employment in the service of the church of their fathers, and when told the most liberal terms that we can venture to offer, they prefer the American Tract Society merely because, by their own ample means, they are enabled to offer more liberal wages. Now it is no credit to our church that her sons should thus be constrained by circumstances contrary to their inclination, to forego her service and enter that of a society whose principles, however good in themselves, do not come up to our own standard; and if the one be fostered and patronized at home as well as abroad, and the other be frowned upon and receive the cold shoulder and stinted charity, as has hitherto been too much the case, the rivalry cannot long be maintained.

All which is respectfully submitted.

JOHN I. BAXTER, *Convener*.

REPORT OF THE COMMITTEE ON SABBATH SCHOOLS.

Your committee on Sabbath Schools would beg leave to present their second annual report. We would regard the work of training the young as second only to the preaching of the gospel, and the church in carrying out this work, is not only discharging a religious duty but is taking an ecclesiastical oversight of those who, by baptism, are recognized as the lambs of the flock. We would here respectfully remind Sessions and Sabbath School teachers not to overlook, in their instructions, the particular relation in which the children stand to the church by their baptism. The overlooking of this point has left many of the youth of our church in entire ignorance of the nature and import of their baptism.

Your committee learn from the statistical table that there are about 250 Sabbath Schools in connection with the church, giving instruction to about 10,000 children

The work of the committee during the past year has been chiefly confined to preparing and issuing a series of lessons for 1866, accompanied by notes in the *Missionary Record* for the assistance of teachers and scholars; and we are much encouraged to find that these lessons and notes have met with very general acceptance throughout the church. About one-third of the congregations in the body have adopted these lessons shewing a considerable advance over last year; and we hope to find a proportional increase every year until the whole church shall be acting under the same system.

The expenses of the scheme have been met this year also by the sales of the lessons, so that no charge is made upon the Synod Fund.

The committee would propose that the lessons for 1867 should be issued in October, so as to enable all Sabbath Schools in the most distant part of the church to obtain a supply before the first of January.

Your committee would recommend to Sabbath School teachers in each congregation throughout the church that they form themselves into associations when it is practicable, and hold regular meetings for conference and prayer, and thereby prepare themselves for the important work in which they are engaged.

All of which is respectfully submitted.

H. B. MACKAY,

Convener of Committee on Sabbath Schools.

REPORT OF SYNOD'S COMMITTEE ON SABBATH OBSERVANCE.

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

Since your committee presented its last report, it has had reason to deplore the development and expression of certain views on the Sabbath in connection with an important branch of the Presbyterian Church, Scotland, long celebrated for her Sabbath observance, has lately had this bulwark of her religion's defence openly assailed by one of her most gifted and honored sons.—Others appear to hold similar views, and to be tamely tolerant of Sabbath desecrating practices. Fears may also be entertained that the integrity of the truth on this subject is more widely tampered with than has yet appeared.

Your committee, however, has the gratification of stating that it has no reason to believe that, within the bounds of the Synod, any sympathy is felt or expressed for such an attack on the Lord's Day.—This holy day is watched with a zealous eye by many members of Synod; and all, it is believed, maintain the truth on this

subject as exhibited in the standards of the church, and frequently inculcate a corresponding practice. Doubtless, great improvement can be made in this respect; but your committee cannot, at present, point to any alarming symptoms, nor report an increase of profaning practices.

As to present duty, your committee recommends that vigilance be exercised by pastors in reference to the evidently erroneous views lately developed in Presbyterian Scotland. Coming from such a land and church, they bring a recommendation, and are thus all the more likely to be adopted. The truth, and the whole truth, on Sabbath Observance, should be faithfully and frequently exhibited. In this manner the beginning of the evil may be nipped in the bud. Silence here on the part of ministers, may be construed by the people to mean indifference.

That which your committee has indicated as deplorable, forms one of the strongest arguments in favor of carrying out the recommendations contained in previous reports. Frequent reference to the subject in the pulpit, the diligent teaching and training of the young, and the vigilant, affectionate caring, in this particular, for all the flock over which the Holy Ghost has made them overseers, ought to be felt as strongly enforced by the warning note which announces danger as almost at the door of the church.

But that the truly holy observance of the Lord's Day may be promoted, and made effectual as a means of grace, the whole church should prayerfully and actively seek an increase of the power of godliness.—When the Christian deeply feels the preciousness of Christ, he will highly value the day of his risen Saviour. Let him heartily abhor all sin, and he will abstain from all appearance of evil in connection with the Sabbath. The more fully he possesses the spirit of Christ, the more scripturally will he employ the day as "made for man."—When the Spirit is poured out from on high, then will the people regard the day as the "holy of the Lord and honourable," and will keep it holy to the Lord.

All which is respectfully submitted,

ROBERT LAIRD, *Convener.*

Missionary intelligence from all quarters of the globe is of a cheering character.—Progress can be marked everywhere. The churches are sending forth more men; and the co-operation of converted natives is being extensively secured. The August number of the London Missionary Society's Chronicle gives an account of the sending forth of seven missionaries by that Society during the previous month.

Missionary Intelligence.

Missions in the Holy Land.

We condense the following from the correspondence of *Evangelical Christendom*:

PROTESTANT MISSIONS IN JERUSALEM.

Jerusalem must always hold a peculiar place in the heart of every Christian; but every one who has visited it has left with the sad conviction that few places in the world were so far from Christ as this city.

I first visited Jerusalem just ten years ago, and I can never forget the feelings of disappointment and sadness which then took possession of my heart, and gave me some faint impression of the feelings of Christ when He wept over the city, before his crucifixion. Half the population were fanatical Moslems, and I was more than once stoned by them in approaching the ground on which the Temple once stood. Most of the other half were mendicant Jews, who had come here to live upon charity, or to die in the Holy City. Of the Christians who are represented in the church of the Holy Sepulchre, it was enough to see that they could be kept from destroying each other only by a squad of Turkish soldiers, who patrolled the church with fixed bayonets.

My second visit to the Mosque of Omar was made in peace and quietness, although I do not know that the general hatred of the Moslems for Christianity has decreased here more than in other parts of Turkey.

The Jews have rather increased than diminished in numbers, and have erected a new and more splendid synagogue; but they are as poor, degraded, and filthy as ever. I visited both their synagogues on a Saturday, and their wailing-place on a Friday afternoon. At the latter I found a few old people and boys, whose wailing, with one or two exceptions, was evidently a farce, and whose figures would have formed a study for *Punch*. At the old synagogue I found, perhaps, a hundred persons, who were kissing the parchment roll on which the Law was inscribed, but the stench in the room was so great that, inured as I am to Eastern odours, I very nearly fainted.—At the new synagogue there were, perhaps, fifty persons, and the air was much purer; but I fancied there was still less of devotion than in the other.

Among the representatives of Protestant Christianity in Jerusalem I found a great change for the better. Many of the disturbing elements which existed ten years ago have been eliminated, and so far as I was able to judge, there was more of harmony and kindly Christian feeling among the different classes and national-

ties there than I had seen before. So long as Jerusalem Jews continue to be what they are, and so long as different societies and missionaries of different nations are brought into contact in such an extremely small field of labour, perfect harmony can hardly be expected.

THE LONDON JEWS' SOCIETY.

This society has had missionaries for many years in Jerusalem, and has established agencies of various kinds for the benefit of the ten thousand Jews residing there.

The Protestant church on Mount Zion, of which all christian travellers in Palestine have such pleasant recollections, is the property of this society, and Divine service is celebrated there not only in English but in German and Hebrew. They have also a hospital and dispensary, which were for eighteen years under the direction of the late Dr. Macgowan, and are now under the care of Dr. Chaplin. The hospital contains wards for the reception of male and female patients, but more are treated at their homes than within the hospital, medicines being supplied gratuitously from the dispensary.

Through the kindness of friends in England, many poor Jews and Jewesses have also been supplied on leaving the hospital with that necessary clothing of which they stand in so great need. Schools are maintained for both girls and boys, under the immediate direction of the missionaries, and an industrial school, where Jewish women are taught the use of the needle, and paid in proportion to their work.

A house of industry, founded at the cost of the late Miss Cook, of Cheltenham, gives to converts from Judaism an opportunity of learning useful trades and supporting themselves. This is designed to obviate to some extent a difficulty which has been felt by all Jewish missionaries, and which was formerly most apparent at Jerusalem.— Jews love their religion, but very many of them love money better, and are ready to accept of christianity when it brings a comfortable support with it. On the other hand, sincere converts are very likely to be for a time real objects of charity.

I was pleased to learn from the Bishop that the society had also adopted the wise plan of sending away its converts from Jerusalem as soon as they had learned some trade with which they could support themselves; so that only about sixty now remain in the city. This plan, connected with the Inquirers' Home, which is chiefly supported by the converts themselves, and which gives a temporary place of refuge to those desiring instruction in christianity, is, perhaps, the best solution which can now be found for this difficulty, although it is,

of course, impossible in any way to insure sincerity in these converts.

CHURCH MISSIONARY SOCIETY.

This society has now but two ordained missionaries in Palestine—the Rev. Mr. Klein at Jerusalem, and the Rev. Mr. Zeller at Nazareth; but there are also three unordained missionaries at these stations, beside native assistants. I believe that the society regards this as a mission to the Moslems, but there are few opportunities for direct missionary labour among the Mohammedans of Syria, who are, as a whole, more fanatical than those of Asia Minor.

With Mr. Zeller, of this mission, and his work at Nazareth, I was much interested. I found there more apparent evidence of success than I found at any point south of that in Palestine. At Nazareth and the neighbouring villages, besides the two missionaries, there are four native assistants, three of whom are teachers. In Nazareth there is a Protestant community of sixty adult males, and elders have just been appointed from among them over the church there. There are schools for boys and for girls, with about sixty pupils, four of whom are Moslems; beside an evening school under the charge of Mr. Huber, which is well attended, and where lectures are given upon scientific subjects.

Both Mr. Zeller and Dr. Sredzski have made repeated visits to the Bedouins, and are on most friendly terms with many of them, but they find little interest in the truth. Very few of them can read, and those who can are not inclined to purchase christian books. With the Bedouins, even more than with other Mohammedans, there is an attachment to the customs of their fathers, which constitutes an almost impassable barrier to the entrance of anything new, especially to anything new in religion. For the sake of personal friendship, they are willing to listen to religious teaching, and even to the plain statement that Mohammedanism is a delusion; but as yet no apparent impression has been made upon them.

In Jerusalem there are enlightened Mohammedans who might come out as christians if they could be sure of protection; and the Church Missionary Society has a Turkish service there every Sabbath, but it is made up chiefly of Greeks and Armenians.

MISSIONARY WORK OF BISHOP GOBAT.

Bishop Gobat, in addition to his work as Bishop of Jerusalem, has for twelve or fifteen years superintended a work supported by funds raised in England for missions in Abyssinia, Egypt, Syria, and Chaldea.— The work under his charge in Palestine is chiefly educational, but there is now an ordained missionary at Ramleh, and cate-

chists at Nablous and Bethlehem, where there are Protestant communities of respectable size—about fifteen families in Ramleh, twenty in Nablous, and a larger number in Bethlehem.

There are schools for boys and girls at Jerusalem, Bethlehem, Ramleh, Lydd, Nablous, and two or three other places, with a total of about 250 pupils. The most interesting of these is the Orphan Asylum on Mount Zion, or the Diocesan School, as it was formerly called, founded some seventeen years ago by the Bishop. There are here over fifty pupils of the age of fourteen and under, of whom some thirty-five are boarders wholly provided for by the school. These boys represent almost all the nationalities of the East, and they are educated in English, Arabic, and German, in the Scriptures, and in the elementary branches, as well as in some branches of manual labour. Some of the young men trained up in this school, under the eye of the Bishop and Mrs. Gobat, already occupy important positions as teachers in other schools, and there is reason to hope that many may have been here led to a saving knowledge of Christ.

THE SYRIAN MISSION OF THE AMERICAN BOARD.

Passing on from Nazareth, we strike the Syrian mission of the American Board at Acre, from which point it extends north as far as Tripoli, and includes the whole of Mount Lebanon. The first missionaries who explored this field came out as early as 1819, and it was their original intention to make Jerusalem their centre of operations. They gave up this point finally to the English missionaries, and in 1830 their work was fairly commenced, with Beyrout as a centre. They have now four central stations—at Beyrout, Abeh, Sidon, and Tripoli—with twenty-one out-stations, at two of which there are settled native pastors. There was another at Hasbeiyah, but the church there was destroyed during the massacres. The field is occupied by nine ordained foreign missionaries, and sixteen native helpers, not including some twenty-five teachers. The great work accomplished by this mission has been the translation of the Bible into the Arabic language.—The translation was commenced by Dr. Eli Smith some twenty years ago, and completed after his death by Dr. Van Dyck.—It is probably one of the best translations ever made; and it presents the Bible in a most attractive form to 15,000,000 of the human family, the very style of the Arabic causing it to be eagerly read, even by Moslems. It was printed at the mission press at Beyrout, which has been for many years, and until very recently, the only printing press in Syria, and which has issued more

than 75,000,000 pages of the Scriptures and of religious works. In 1865 more than 12,000 volumes were sold of these issues.—If the American mission had never accomplished anything else than this, it might well feel that all its years of labour had been well spent, that a broad and immovable foundation had been laid for the regenerated Church of the East. This, however, has been but a single branch of their work. They have not only printed the Gospel, but preached it through all their field, so that it would be difficult to find a village where the truth had not been heard by some, at least, of the villagers. In Beyrout they have an Arabic congregation of some 250, which will undoubtedly increase as soon as they are able to furnish seats in a new church for a larger congregation.

A great effort has been made during the past few years to induce the Protestant congregations throughout the field to support their own religious institutions, and especially the common schools.

The American mission has a Theological School at Abeh, with about thirty pupils, and about twenty common schools in the mountains, with about 500 pupils, including many Druses, and a few Moslems.—The educational institutions at Beyrout, inaugurated by them, deserve separate mention. It may be added that the Protestant school-books issued by this mission are used in all the schools in Mount Lebanon, even by the Druses, who, with others, are compelled by Daoud Pasha to support good schools in all their villages.

THE SYRIAN PROTESTANT COLLEGE.

Some four years since it was decided by the American mission that, in view of the general interest among the people in education, the time had come when the establishment of a University at Beyrout, under Protestant control, was essential to the progress of the truth in Syria. As the establishment of such institutions is not regarded as coming within the legitimate work of a missionary society, the mission, after much deliberation, set apart one of their own number, the Rev. Dr. Bliss, to take this enterprise in hand, to raise the necessary funds, and to act as Principal of the University when it should be established. It was also decided by the mission that it was most desirable that this should be an international institution, under the management of English and American Christians.

Dr. Bliss at once entered upon his work; and although the American war interfered in some measure with his plans, he has raised a permanent fund of £20,000 in America, and about £4,000 in England.—These funds are in the hands of an incorporated Board of Trustees, and Dr. Bliss has just returned to Syria to complete the

arrangements there. The Board of Managers, which is made up of the most distinguished English and American residents in Syria, is now in session at Beyrout, and it is hoped that at least the college and the medical departments may be opened the present year. The preparatory department is already in most successful operation, under the immediate superintendence of Mr. Butrus Bistany, one of the most talented and accomplished native scholars in Syria. I visited this institution, and found 150 boys and young men in training there; and it is a wonderful commentary upon the value which the natives place upon Protestant education that, with the exception of a few poor boys supported by friends, these students all pay some £16 a-year for board and tuition.

BOARDING-SCHOOL FOR GIRLS.

Another enterprise has been undertaken by the American mission, which is hardly less interesting than the Syrian College.—Through their aid a self-supporting boarding-school for girls has been established, which is exclusively in the hands of native Protestants. Mr. Araman and his wife Lulu, as well as their assistants, were educated by the missionaries; and no one can see the school which they have in charge without being convinced that they are eminently qualified for their work. They have now 60 pupils, and the number will, unquestionably, be increased to 125, on the completion of the new building which is in process of erection for their use, the money for which has been raised among friends in America.

I visited this school, and found the girls quite as intelligent in their appearance, and under quite as good discipline, as the pupils in our boarding-schools at home. Some of the smallest of them read English and French with astonishing accuracy. There were two little girls in the school from Safecta, one of the wildest villages of Northern Lebanon. A night or two before I was there one of these little girls was overheard praying very earnestly by herself for a new heart, "and don't think, O Lord," she said, "that you can't make any heart good because I come from Safecta, because I am sure that you can, if you only will." These same little girls tried to run away after their first night, because, they said, "it was so lonesome being all alone in these great white beds, instead of having the goats, and donkey, and chickens to be company with them." Three of the girls in this school are Moslems, and they carry home with them their prayer and Christian hymns, as yet, without molestation.

This school, managed and taught by native-born Syrian Protestants, and filled with scholars whose parents have come to

value education enough to pay for it, and Protestant education enough to disregard the persuasions of their priests, is one of the most striking evidences possible that missionaries have not laboured in vain in Mount Lebanon.

Bishop Patteson on the 'Curacoa's' attack on Tanna.

We are reluctant to say anything further regarding Commodore Wiseman's proceedings at Tanna. Our only object in our former remarks was to vindicate the principle on which all the missionaries in the South Seas had hitherto acted, viz., the renunciation of all dependence on an arm of flesh and of all connexion with measures of violence upon the natives. We feel it due however to give the views of Bishop Patteson, more particularly as he was represented as having given his approval to these proceedings. We subjoin an extract of a letter from him published in the *London Guardian* :—

SIR,—I see by the English papers just received that I am reported to have "been present when H.M.S. *Curacoa* shelled the villages at Tanna and Erromanga," to "have joined the Scotch Mission with the *Southern Cross*" mission schooner, and to have "approved of the course pursued by Commodore Sir Wm. Wiseman."

I was not present when the *Curacoa* was at Tanna or Erromanga. I never heard of the proceedings of the *Curacoa* at Tanna until the Commodore joined me in the Banks Island, between 200 and 300 miles distant; nor of the proceedings of the *Curacoa* at Erromanga, till the Commodore reached Sydney, which place I had reached three weeks before by a course totally different from that of the *Curacoa*, and which took me many hundred miles to the west of Erromanga.

I have always been on the most friendly terms with the Presbyterian missionaries from Nova Scotia and Scotland, who have for many years lived on Aneiteun, and have occupied from time to time Tanna, Erromanga, and Vate Island. But I have frequently stated, in conversation with Mr. Geddio and Mr. Inglis my view of missionary work to differ in some important respects from theirs; though on a question of such great magnitude as that which has not been raised by their request to Sir W. Wiseman to punish the Tannese natives, I had never, (as far as I can remember) said a word. It never occurred to me that such a request was likely to be made by any

missionary body; and my first remark to Sir Wm. Wiseman, when he showed me the letters of the Presbyterian missionaries, was this—"This is the most unsatisfactory document I ever read emanating from a missionary body." I never said a word in public on the subject. Why should I express unnecessarily my strong disapprobation of other people's conduct? But when directly asked in Australia and New Zealand in private society whether I approved of the course Sir Wm. Wiseman had adopted, I said exactly what I said to him, viz: "that I thought he was placed in an extremely unfair position by the request made to him by the missionaries; that it was not my business to say what was or was not the right course for a British officer in high command to adopt, when appealed to by British subjects, who from their position and character might be supposed both to have a knowledge of the circumstances and an extreme unwillingness to suggest any resort to violence, but I felt sure that no real good would be done by the course that had been followed; and that if missionaries can only be maintained upon an island by the guns of a man-of-war, they had much better leave it;" which, indeed, on my outward-bound voyage, when (before all these events took place) I *did* touch at Erromanga, was the opinion I urgently, but in vain, pressed Mr. Gordon, the missionary at that island, to follow.

Polynesia.

In journeying round Savaii (Samoa), the Rev. George Brown remarked at one place, Satuataua, that the people have a singular tradition that when they are going to be greatly blessed some large fish comes ashore:—

There have been three instances before in previous generations, all of which were taken as offerings to their gods (aitu), but a large porpoise which came ashore to-day is the first this generation has known.—They brought it as a present to me, and the ruler in his speech told us the tradition, but said he could not apply it, but must leave that to me. I verily believe that they regard it as an indication, if not something more, that the new missionary should be stationed here. My crew were afraid to eat it, and gave it to the catechist, but he also was afraid to touch it, and returned it with a fine speech to the rulers. None of them, however, would venture to eat it, so it was cast into the sea again.

We are told, with reference to the people of Sagone. (Savaii, Samoa.) that—

They have built a good new house for the catechist here, during the past year: they were tired enough of it before they had finished it, and so they agreed to finish

the ends with nut instead of bread-fruit wood, as it would be much easier for them. The women, however, were indignant that the house should be spoiled, and earnestly protested against it; but the men still held to their decision. The ladies then held a meeting on the subject, and that same evening sent in *their* decision, that, if the house was not finished with bread-fruit wood, the men might thatch it themselves; for not one single stick of thatch would they sew for it. This settled the matter at once, and, as usual, the poor men had to give in.

Progress in Madagascar.

Rev. W. Ellis, at a meeting of the London Missionary Society, gave a heart-stirring account of christian progress in the great and populous isle of Madagascar:—

Thirty-five years ago, the first converts to Christ in Madagascar—twenty in number—were baptised and admitted to the church; but when he left the county last there were in the capital alone eight congregations, and connected with them were 12,400 hearers. Mr. Ellis exhibited a massive iron bar about a yard long, having a loop at each end; rings were passed through these, and through the rings others that were fastened round the necks of the victims. He also exhibited a ring such as the ancles were secured by; the weight of the bar and rings for the neck, he said, was about 50 lbs. and the ancle-rings weighed about 7½ lbs. each. He exhibited these fetters not to gratify an idle curiosity, but as evidences of the trials men had endured because of their faith, and as a reason for stronger missionary effort. The last fetters were broken when Radama ascended the throne in 1861; there had been none worn since. Christianity was free—respected, and not resisted. Thank God for that; thank also our beloved Sovereign. In the draft of a proposed treaty of amity and commerce between England and Madagascar, sent out from England to that island, there occurred these remarkable words: "Queen Victoria asks, as a matter of personal favour to herself, that the Queen of Madagascar will allow no persecution of the Christians." "When I read these words," said Mr. Ellis, "I felt my heart glow with loyalty to my country, and I am glad that God did prompt Victoria's queenly heart to send such a request far across the water to a woman's ear, and, by God's blessing to a woman's heart. In the treaty that was signed a month before I came over, there occurred these words:— 'In accordance with the wish of Queen Victoria, the Queen of Madagascar engages that there shall be no persecution of the Christians in Madagascar.' God save the Queen! God save the Queen of Madagascar!"

News of the Church.

The *Record* for August was wholly occupied with the MINUTES OF SYNOD. We trust that these have been carefully perused by our readers, and that the facts, decisions, and recommendations contained in them will be remembered and acted upon. The meeting of the Synod at St. John marked a happy era in the history of our church.—The attendance was large, every Presbytery being fairly represented. The number of elders present was satisfactory, considering the distance many of them had to travel.

The only "case" of any consequence before the Synod was that of the Chatham organ, which was in effect decided almost unanimously—after a full and most patient discussion. There are not probably three ministers in the Synod who would vote for the introduction of organs in present circumstances; and the vast majority regard the use of instrumental music in worship as unauthorized by scripture. Those who are unable to take this view come to the same practical conclusion on the ground of christian expediency. We trust that the controversy will now take end; and that the church will have internal peace while she addresses herself with all earnestness to the mighty work before her.

The union of the two Synods was a most delightful scene—a consummation anxiously hoped for by the most ardent friends of Presbyterianism in these Provinces. Our Zion is now truly and emphatically what her name imports, "The Presbyterian Church of the Lower Provinces of British North America." We trust that all the provinces will be benefited by the step taken. The field for Home Mission labour is vastly extended. New Brunswick alone would absorb scores of ministers and thousands of dollars. It is sad to think of the desolations to be witnessed in many sections of that noble country. Go up the St. John valley from the Suspension Bridge to Fredericton—to Woodstock—to the Grand Falls—to the Madawaska—and how many Presbyterian churches do you see in course of these three hundred miles? Not more

perhaps than one for every hundred miles you traverse! Is it not much the same on the Restigouche and the Miramichi?—Never was there a more inviting field for Home Mission work; and the union into which we have entered is a solemn pledge in the sight of God and men that we must arise to cultivate it. We neglect it at our proper peril. The work is great indeed but it is good to have something to do for our blessed Master.

It was extremely gratifying to find at the recent meeting of Synod that the sums contributed for missionary purposes were unusually large. It seems as if the church were realizing the magnitude of the work she has before her, as if God were beginning to pour out upon her the spirit of liberality and self-sacrifice.

Our present number contains the sermon preached by Rev. George Christie at the opening of the Synod. This discourse is published by request of Synod, and is deserving of most careful study. The motto of our church in the face of threatening heresies and dangerous changes must ever be, "prove all things; hold fast that which is good."

The attention of the Synod was pointedly called to the fact that the number of students at present in the Theological Hall is most unreasonably small, and holds out the poorest possible prospect of an adequate supply of ministers and missionaries. We should have at least four times as many students of the first and second years as we now have. How is this defect to be remedied? One cause of the fewness of students is unquestionably the inadequate support accorded by congregations to their ministers. We hope and believe that the first year's class this winter will be encouragingly numerous. Parents should be more ready to dedicate their sons to the work of the ministry, and young men should bear in mind that though preaching the gospel will never secure worldly wealth, there is no nobler work within the reach of man.

The Synod discussed solemnly and earnestly the subject of the better sustentation of the ministry. There were deplorable revelations made of thoughtlessness—must

we say *meanness*?—on the part of some congregations that were willing to receive the services of ministers while making most inadequate provision for their temporal support. An effort is to be made to remedy this clamant evil.

The whole proceedings of the Synod were marked with the utmost harmony of sentiment and cordiality of spirit. There were occasional differences, and discussions, which were conducted with warmth, but everything was done and spoken as became christian gentlemen. We cannot but feel and acknowledge with gratitude that the Head of the Church heard prayer on behalf of our Synod—that He has watched over its deliberations and given a large measure of His Spirit to the members. To His name be all the praise!

The reports, &c., which we have to publish this month, compel us to omit our notes on the Sabbath School Lessons. The reports of the Synodical Committee's should be read with care by all who wish to be well versed in the Church's work.

Presbytery of P. E. Island.

This Presbytery met in Queen's Square Church, on 25th July. There were present, Rev. Messrs. Munro, Moderator; Patterson, I. Murray, Allan, Crawford, Fraser, A. Cameron, Laird, Ross, Frame, Falconer, Stewart, and D. W. Cameron, ministers; and Messrs. J. Henderson, W. H. Hyde, John McKay, and John Clark, elders. In the absence of the Clerk, Rev. Mr. Laird was appointed to that office, *pro tem*.

The Presbytery then proceeded to the election of a Moderator and Clerk for the current year, when the Rev. Mr. Crawford was chosen Moderator, and the Rev. Mr. Falconer Clerk. On Mr. Sutherland's retiring from the Clerkship, which he had held for several years, the Presbytery agreed to record their satisfaction with the efficient manner in which he had discharged the duties of that office, and enjoined those Sessions still in arrears to him to make payment without delay. The Rev. Thos. Sedgwick being present, was invited to a seat as a corresponding member.

Mr. John Keir Bearisto, theological student, delivered his trials for license. These exercises were highly satisfactory to the Presbytery, and were cordially sustained, whereupon Mr. Bearisto was licensed to preach the everlasting gospel. Mr. Laird,

as a member of the Synod's committee on Colportage, brought this subject under the consideration of the Presbytery, when it resolved to instruct Mr. Laird to use all diligence to provide a suitable colporteur for this Island, in order to counteract the injurious effects produced by certain persons now employed in this capacity, and to provide for our people a class of literature of which this Presbytery can approve. Mr. Henderson, elder, having been mentioned as a person suitable for Colporteur, Mr. Laird was authorized to make such arrangements with him as he may see fit.

Mr. Murray introduced to the notice of Presbytery the necessity of a more adequate provision for the gospel ministry. This subject was discussed at some length, during which it was clearly shown that the support of the ministry on this Island was considerably beneath that of most other parts of the Church, and entirely inadequate. Messrs. Murray, Laird, Ross, and Frame were appointed a committee to draw up some practical recommendations on this subject, and lay them before next meeting of Presbytery. Mr. Bearisto was appointed to Tyron and Bonshaw during the month of August, and to Murray Harbor for September. Mr. John G. Cameron was appointed to Murray Harbor for August, and to Tyron and Bonshaw for September.

The Presbytery then adjourned to meet in Summerside, on the third Tuesday of September, at 2 o'clock, p.m., for the transaction of ordinary business; and in the evening at six o'clock, for the Presbyterial visitation of the congregation,—Mr. I. Murray to preach, Mr. Patterson to address the minister, Mr. Fraser the elders, and Mr. Falconer the managers and people.

Presbytery of Halifax.

This Presbytery met at the Gore, Hants County, on Tuesday, the 7th August.—Present, Rev. J. McLean, (moderator,) Revs. R. Sedgwick, Cameron, Macleod, Maxwell, Murray, Annand and McCurdy, and Revs. Thos. S. Crowe and John Currie, corresponding members. The chief business was the ordination and induction of Mr. Simpson. Mr. McCurdy preached on Col. i. 27, 28. Mr. Cameron narrated the steps, put the questions of the formula to Mr. Simpson, and offered up the ordination prayer, when Mr. Simpson was solemnly set apart to the work of the holy ministry. Mr. Maxwell addressed the minister, and Mr. Sedgwick the people.—Mr. Crowe then led in prayer and praise. Mr. Simpson's name was added to the roll and the people welcomed their minister with great cordiality. The proceedings were very interesting and impressive, and were witnessed by a large congregation.—

In the afternoon the Presbytery met in the house of James A. Scott, Esq., when after a very satisfactory examination Mr. J. W. Nelson was duly licensed to preach the Gospel.

A letter was read from Rev. W. Forlong, asking the Presbytery to supply his pulpit for a few Sabbaths in the month of September, he being under the necessity of seeking a change of climate on account of his health. The Presbytery appointed Messrs. W. Murray and H. D. Steele to give one service each Sabbath of September not otherwise provided for.

The Presbytery met in the basement of Poplar Grove Church on Wednesday evening. Present, Revs. Professor King, D.D., P. G. McGregor, John Cameron, W. Murray, A. Stuart, Prof. McKnight, E. Annand, E. A. McGurdy, and A. Simpson; Dr. Forrest and D. Blackwood, ruling elders, and Revs. N. McKay and J. B. Logan corresponding members. The Presbytery took into consideration the remit of Synod relative to the appointment of Rev. P. G. McGregor as general agent of the church.—The congregation having consented to the proposal, and engaged to provide £100 of his salary for one year, leaving the future for further negotiations, the Presbytery unanimously resolved to consummate the appointment as directed by the Synod, and to make arrangements for the supply of the congregation. The clerk was directed to give notice of the fact of Mr. McGregor's appointment to the several officers of Boards. &c., who are relieved from duty by this arrangement.

The Presbytery then took up the case of Rev. Thomas Cumming, minister of St. John's church in this city. Mr. Cumming had received leave of absence from the Presbytery, at their meeting on May 22d, till the meeting of Synod at St. John in July. At that time a letter was received from him tendering the demission of his charge, which was allowed to lie on the table till Mr. Cumming should have an opportunity of appearing before the Presbytery and giving his reasons. Nothing further was heard from him till the evening of the meeting, when a letter was received and read giving his reasons for the step taken. The letter was regarded as most unsatisfactory, and after mature deliberation the following deliverance was unanimously adopted:—

“That the Presbytery cannot accept the resignation, as they disapprove both of the way in which it has been tendered, and also of the reasons given; but finding the congregation deserted in fact by its pastor, hereby declare it vacant, and appoint Mr. J. W. Nelson, preacher, to give notice from the pulpit of St. John's church on next Lord's day.”

Appointments were made for St. John's church and also for Lunenburg. The Presbytery then adjourned, at 12 o'clock midnight, to meet again on the last Wednesday of September in the College Hall.

Presbytery of Pictou.

The Presbytery of Pictou met in Knox's Church, New Glasgow, on the 24th inst., after having been constituted by the Rev. Alexr. Sutherland, Moderator, the roll called, and the minutes of the last meeting read and sustained; received Mr. A. M'L. Sinclair's trials for ordination, which were unanimously sustained.

The Rev. Geo. Sutherland, of Charlottetown, being present was invited to sit as corresponding member. The committee appointed to confer with the executors of Mrs. McKenzie's bequest, reported that the executors are prepared to pay the interest that shall be available every six months after the 8th of last March.

The presbytery accordingly authorized the Clerk to give public intimation both in the *Witness* and *Record* of this bequest in the terms of the Will. The Rev. Mr. Downie was appointed to dispense the Lord's Supper in the congregation of Lochaber and Goshen at his earliest convenience. Supply was then appointed for Earltown congregation, now vacant. The Presbytery then adjourned to meet on the next day at 11 a.m., at Springville, for the ordination and induction into that charge of Mr. A. M'L. Sinclair, preacher of the gospel.

At which time and place the Presbytery accordingly met in the usual manner ordained to the office of the holy ministry, and inducted Mr. A. M'L. Sinclair as pastor, into this large and important charge. The Rev. Mr. Mowatt, Sharon church, Albion Mines, preached an excellent sermon from Jeremiah i. 10. The Rev. D.B. Blair acted as Moderator, and presided.—The Rev. Geo. Patterson addressed the newly ordained Pastor—Rev. Dr. Bayne the people, and the Rev. Alex. Ross offered the closing prayer.

The Presbytery appointed its next ordinary meeting at Merigomish, on Tuesday, 28th August., at 11 a.m., for Presbyterial visitation of the congregation. Concluded with the Benediction.

Notice.

The late Mrs. MacKenzie, of New Glasgow, having by Will entrusted to the care of the Pictou Presbytery in connection with the Presbyterian Church of the Lower Provinces, the sum of £400, the yearly interest of which is to be given as two bursaries to deserving young men attending college with a view to the gospel ministry.

These bursaries are to be given on the following conditions specified in the Will, viz., That the preference be given to those, otherwise deserving, related to the Testatrix and according to the nearness of the relation, that strict regard be had to the means of support possessed by the various candidates, and the bursaries given to those whose means are least adequate, and that these be held by the same individuals for a term not exceeding three years.

The Presbytery, in accordance with the above terms, request applications, with testimonials of character, to be sent in to them on or before the 1st October next, and applicants to appear before them at their meeting subsequent to this date.

JOHN MACKINNON, *Clerk.*
Hopewell, Pictou Co., July 25, 1866.

Chatham.

At a meeting of the congregation of St. John's church, Chatham, held on the 2nd of August, to take into consideration the two questions of giving in their adherence to the Presbyterian Church of the Lower Provinces, and the organ as now used in their Church, the following resolutions were adopted unanimously:—

Resolved unanimously, That though we regard as unsound the principle on which the late Synod of the Lower Provinces decided the question of instrumental music in public worship, yet we recommend our minister as our representative going into the Union, either before or at the next meeting of the United Synod.

Resolved unanimously, Conscientiously believing there is scripture warrant for instrumental aid in praise in the public worship of God, we request the Session to retain the cabinet organ, at least till the United Synod come to a deliverance on the question.

Canada.

The Synod, at its last meeting, admitted a Baptist minister who had changed his views on the subject of Bapsum. A few years ago one of the Synod's members joined the Baptists, and here we have a Baptist minister joining the Presbyterians.

A mission to the Indians of the North-West Territory is now in hopeful operation.

Rev. Mr. McKinnon, of Wardsville, offered his services for the New Hebrides Mission. The Synod accepted the offer; but the congregation of Wardsville objected and sustained their appeal to next Synod. Thus Mr. McKinnon's departure will, at least, be delayed one year.

The best minds should be employed

As to the desirableness of bringing into full activity as much as possible of the genuine talent existing among our religious youth, let it be considered what an extensive and various agency is continually going on in the promotion of all that is evil.—That operation never intermits for it is possessed of the principle of perpetual motion vainly sought in mechanics. It is incited by that innate depravity which is combined with all human existence, and is never tired of activity. . . . This, too, is successful activity, and efficacious instruction. Now, is it not infinitely desirable, that amidst, and in opposition to all this, there should be a greatly augmented portion of ability and zeal set forth into action for truth and righteousness? There are among our religious youth some spirits—we hope not a few—which a process of intellectual discipline would render of great value for the better cause, would accomplish for teaching, and proclaiming and protesting against the prevailing impiety and wickedness, and should not the religious community regard itself as in a measure pledged to God, that these minds shall be rendered efficient, by being brought out to the best advantage, against that wide and powerful co-operation for maintaining the dominion of depravity? As individuals, men will, we are admonished, be charged as criminals for burying their talents in the earth; but we would suggest, whether the religious community ought not to consider the best endowed minds it may contain, as talents belonging and entrusted to it in its collective capacity; and whether it can be altogether acquitted of the same guilt, if it do but little toward rendering these capable minds the most effectual agents that they might be for religion. It is plain to common sense, that it must be of vast importance to the honor and success of religion, that as many as possible of its public teachers should be men of great mental cultivation—exercised in regular and even severe labors of thinking—possessing a free and yet accurate command of words, on the right choice and disposition of which it depends whether their thinking shall be worth anything to other men—furnished with a considerable store of various knowledge—and qualified to appear to advantage in society.—*John Foster.*

Minor Missionary Annoyances.

"Lately," writes a missionary in Africa, "a well-grown calf was snatched away by a tiger. The creature must have been of very great size, for the marks of his footsteps were the largest ever seen. Our fowls have many enemies, such as tiger-cats, serpents, and crocodiles. Serpents often visit

us. Fourteen days ago a negro killed one of immense size, and most poisonous in its bite, here in our house. Frogs, scorpions, centipedes, and large hairy spiders, creep into our beds, chests, and closets. But what exercises our patience most is the mosquitoes.

"The ants are also dreadfully troublesome. As lately, one evening, we were going to rest for the night, we found our beds covered with two different sorts of ants. Already in the afternoon, a countless number of the black ants were making their way through our room, every one with an egg in its mouth. We tried to stop them, when there came a still more troublesome species—brown, biting, and bad-smelling insects, which were the allies of the first, and so we were glad to leave them alone. They all vanished after an hour or two, and we thought to get some sleep; but, as before stated, the bed from top to bottom was covered with them, and they made their way through all the bed-clothes. We had the bed taken into the open air, and well-shaken, and then gave the vermin an hour to march off. After this we made the bed again, but scarcely had we lain down, when the covering once more swarmed with the vermin. At last we found, that by rubbing the posts well with chalk, and putting plenty of it around the feet of the bed, the ants went away. It reminds us of one of the plagues of Egypt."

China.

Seventeen missionary agents sailed for China, from the East India Docks, in the Lammermuir, Captain Bell, on May 26. The company consisted of the Rev. J. Hudson Taylor, with wife and family, and fifteen male and female missionary helpers. "They go forth," says an account before us, "unconnected with any society, without guaranteed support from man," except in one case only; "simply depending upon God for the supply, in answer to prayer, of all needful means."

EVANGELICAL CHRISTENDOM.—We have received from Miss WELLS, of the Religious Book and Tract Society's Depository, a copy of this valuable monthly Magazine. It contains a vast amount of Religious and Missionary intelligence.—Price 12½ cents a number.

DEGREE CONFERRED.—The degree of Doctor of Divinity has been conferred on Rev. Professor King of the Presbyterian college of this city, by the college of New Jersey, Princetown.

NOTICES, ACKNOWLEDGEMENTS, &c.

Account of monies received by the Treasurer from 1st June to 20th July:—

SYNOD FUND.

New Annan Congregation.....	\$4.04
Boulardurie, C. B.....	12.00
Primitive Church, New Glasgow.....	12.00
Sherbrooke, per Rev. J. Campbell.....	20.30
John Knox Church, New Glasgow.....	11.25
Hopewell.....	4.00
Central Church, West River.....	4.00
Bridgewater.....	9.00
Queen's Sq. church, Ch'town, P.E.I.....	4.00
Lunenburg.....	4.00
Newport.....	4.00
Parrsboro', per Rev. D. McKinnon.....	5.30
Middle Stewiacke and Brookfield, per Rev. J. D. McGillivray.....	9.00
Shubenacadie, Gay's River and Lower Stewiacke.....	6.62
Onslow, after paying ministers and elders expenses.....	8.00
Cornwallis, per Rev. W. Furlong.....	6.75
Albion Mines.....	20.62½
Richmond Bay East, and Summerside, per Rev. W. Frame.....	2.00
Merigomish.....	9.00
West Cornwallis.....	5.37½
Middle River, C.B.....	8.70
Lake Ainslie.....	6.42½
Richmond Bay West, per Rev. J. D. Murray.....	6.03
West River, Pictou.....	9.00
River John.....	11.87½
Dundas, P.E.I., per Rev. A. McLean.....	6.00
Shelburne.....	3.00
Truro, besides expenses.....	12.00
Clifton, besides expenses of minister.....	4.00
New London and Summerfield, P.E.I. besides expenses.....	2.00
Chalmers' church, Halifax.....	23.00
Cascumpeque, P. E. I., per Rev. A. Fraser.....	2.00
Cape George.....	6.00
Antigonish.....	4.00
James' church, New Glasgow, besides minister's expenses.....	3.00
Baddeck, C.B., per Rev. K. McKenzie.....	14.00
Bedeque, P.E.I.....	4.00
Knox church, Pictou.....	12.00
Tatamagouche, besides minister's expenses.....	3.00
Little Harbour.....	6.50
Poplar Grove church, besides expenses of minister and elders.....	24.00
2nd congregation Maitland and Noel.....	27.40
Wallace congregation.....	8.75
Stewiacke, per Rev. Dr. Smith.....	17.43
Yarmouth.....	15.00
Windsor and St. Croix.....	20.50
Mabou congregation.....	9.35
North-West Arm & Little Glace Bay, per Rev. A. Farquharson.....	16.00
Gabarus.....	3.00
Economy and Five Islands, besides expenses.....	8.00
Lower Londonderry.....	3.00
Gore, per Rev. J. Cameron.....	6.45
Nine Mile River, besides paying expenses.....	7.00

Cavendish, donation per Rev. Isaac Murray.....	2.00
Annapolis.....	4.15
Lawrencetown and Musquodoboit harbour, per Rev. A. Stuart.....	4.50
West Point, Campbelltown, P.E.I., besides expenses of minister.....	2.00
Renfrew Gold Mines, per Rev. J. Cameron.....	4.00
West River and Brookfield, P. E. I., 28s. I. Cy.....	4.67
Sheet Harbour, besides minister's expenses.....	4.00
Prince Street church, do.....	10.00
Clyde River and Barrington.....	6.50
Bay Fortune.....	4.00
St. Peter's Bay, per Rev. H. Crawford.....	4.00
North Cornwallis, besides minister's expenses.....	13.40
Caledonia, besides minister's expenses.....	3.00
Glenelg, do.....	4.00
Musquodoboit, besides minister's expenses.....	6.00
Dartmouth.....	13.00
Lunenburg (additional).....	2.00
Harbour Grace.....	9.65

HOME MISSION.

Sydney Mines.....	\$40.00
Bouladerie.....	64.00
Maitland Juvenile Miss'y Society.....	6.63
Bequest of late James Graham.....	40.00
Blue Mountain.....	16.00
Barney's River.....	8.00
Sherbrooke, per Rev. J. Campbell.....	31.12½
Knox Church, New Glasgow.....	51.22
Tatamagouche.....	12.00
Central Church, West River.....	18.41
Queen's Sq. church, Ch'town, P.E.I.....	11.35
Newport.....	18.66
Shubenacadie, Gay's River and Lower Stewiacke.....	51.67
Parrsboro', per Rev. D. McKinnon.....	2.00
New Annan.....	4.60
Bedeque, P.E.I. (£7 I. Cy.).....	23.33
Cornwallis, per Rev. W. Furlong.....	12.00
Harvey, N.B., per Rev. S. Johnson.....	4.41
West Cornwallis.....	5.25
Richmond Bay West, (£3 I. Cy.).....	10.00
River John.....	14.00
Shelburne congregation,—per	
Miss Morrison.....	\$1.75
Mrs. Downie.....	1.12½
Mrs. A. Bower.....	0.37½
Mrs. J. McGill.....	4.50
Miss S. Allan.....	2.50
Miss J. McGill.....	5.87½
Mrs. E. Marten.....	3.75
	19.87½
Clifton.....	20.00
New London & Summerfield (£7 10s. I. Cy.).....	23.64
Princetown (£13 I. Cy.).....	43.33
Baddeck, C.B., per Rev. K. McKenzie.....	14.00
Tatamagouche (additional).....	5.00
Stewiacke, per Rev. Dr. Smith.....	64.00
Gabarus.....	2.00
North-West Arn, C.B., per Rev. A. Farquharson.....	8.00
Economy.....	10.00
Five Islands.....	3.00
Gore, per Rev. J. Cameron.....	7.00

Dundas, P.E.I., per Rev. A. McLean.....	4.00
Wallace congregation.....	13.87½
A member of St. John's church, Chatham, per Rev. Dr. McCurdy.....	10.00
Sabbath School Society, St. John's church, Chatham, per do.....	8.00
Renfrew Gold Mines, per Rev. J. Cameron.....	23.00
Lawrencetown & Musquodoboit Harbour, per Rev. A. Stuart.....	9.50
Nine Mile River.....	28.00
North Cornwallis.....	15.00
Caledonia.....	20.00
Glenelg.....	29.00
Dartmouth.....	18.00
Woodville, P.E.I (60s. I. Cy.).....	10.00
Lunenburg.....	33.68
Clyde River and Barrington.....	21.50
Harbour Grace.....	10.55
Ladies' society, West River, per Rev. G. Roddick.....	15.00
Friends in Labrador, per Rev. D. Sutherland, in addition to expenses of his mission there.....	120.00
A Friend.....	4.00
One interested.....	9.00

FOREIGN MISSION.

Sydney Mines.....	\$65.12½
Bouladerie, C.B.....	29.00
Lower Salmah Juvenile Missionary Society.....	27.10
Maitland Juvenile Missionary Society.....	6.63
Rockville do.....	13.00
Mr. W. Fraser, Scot.'s Hill.....	1.00
Bequest late Jas. Graham.....	40.00
Blue Mountain.....	14.93
Barney's River.....	11.67
Hopewell.....	21.72½
Calvin church, East River.....	8.67½
Knox Church, New Glasgow.....	40.87
Central Church, West River.....	17.66
Queen's Sq. Church, Ch'town, P.E.I.....	20.00
Bridgewater.....	15.00
Newport.....	18.66
Parrsboro', per Rev. D. McKinnon.....	1.50
Shubenacadie, Gay's River and Lower Stewiacke.....	38.90
Bedeque.....	48.00
Half Ridge.....	2.00
Richmond Bay East and Summerside, per Rev. W. Frame.....	60.00
Cornwallis, per Rev. W. Furlong.....	12.00
Piedmont Valley.....	4.50
West Cornwallis.....	4.75
Middle River, C. B.....	10.00
Lake Ainslie.....	5.30
Richmond Bay West, (63s. I. Cy.).....	10.50
River John.....	14.00
Woodville, P.E.I., per Rev. D. McNeill, (67s. 3d. I. Cy.).....	11.25
Shelburne congregation,—per	
Miss Morrison.....	\$1.75
Mrs. Downie.....	1.12½
Mrs. A. Bower.....	2.02½
Mrs. J. McGill.....	1.75
Miss S. Allan.....	2.75
Miss J. McGill.....	8.00½
	17.40½
Clifton.....	20.00
New London and Summerfield, (£20 9s. 2d. I. Cy.).....	68.20
Princetown, (£30 14s. 6d. I. Cy.).....	102.42

Baddeck, C.B., per Rev. K. McKenzie	25.54
Ebenezer church, Salt Springs, per Rev. John Sutherland	17.88
Stewiacke, per Rev. Dr. Smith	68.00
Gabarus	8.00
North-West Arm, C.B., per Rev. A. Farquharson	8.00
Economy	21.80
Five Islands	5.00
Gore, per Rev. J. Cameron	7.00
Renfrew Gold Mines, per Rev. J. Cameron	23.00
Lawrencetown & Musquodoboit Harbour, per Rev. A. Stuart	8.96
Nine Mile River	30.00
North Cornwallis, (additional)	4.50
Caledonia	20.00
Glenelg	34.00
Clyde River and Barrington	11.25
Dartmouth	18.00
Lunenburg	27.68
Harbour Grace	20.90
East River Sabbath School, per Rev. C. B. Pitblado	5.12
A widow's 97th birth day offering, per Rev. Geo. Roddick	22.00
Synod of New Brunswick	224.00
From Strathalbyn, P.E.I., per Rev. A. Campbell,—Collected by Miss Mary McLeod, 48s. 4d.; Miss Christy Stewart, 43s. 3d.; Miss Christy McKenzie, 8s. 3d.; Miss Mary McDonald, 12s. 3d.; Miss C. McLeod, 64s.; Miss Isabella Nicholson, 16s. 6d.; Miss Christy McInnes, 19s. 6d.; Mr. Alexr. McLure, 25s. 3d.; Miss Matthewson, 17s. 3d.; Miss Mary McLeod, (additional) 1s. 6d.; Collection, 60s., (£15 16s. 1d. I. Cy.)	52.68

THEOLOGICAL SEMINARY.

Boularderie	\$30.00
Maitland Juvenile Missionary Society	6.63
Hopewell congregation	18.00
Sherbrooke, per Rev. J. Campbell	37.87½
Central church, West River	17.47
Bequest of late Jas. Graham	20.00
Bequest of late James Graham for educating young men for the ministry at the discretion of Rev. G. Patterson	20.00
Newport	18.66
Parrsboro', per Rev. D. McKinnon	2.00
Shubenacadie, Gay's River and Lower Stewiacke	20.20
Harvey, N.B., per Rev. S. Johnson	4.76
Bedeque	18.75
West Cornwallis	1.00
New London and Summerfield, (£2 14s. 6d. I. Cy.)	9.08
Princetown, (£8 5s. 11d. I. Cy.)	27.67
Baddeck, C.B., per Rev. K. McKenzie	8.78
Stewiacke, per Rev. Dr. Smith	56.00
Gabarus	2.00
Economy	10.00
Five Islands	2.85
Dundas, P.E.I., per Rev. A. McLean	4.60
Lawrencetown and Musquodoboit Harbour, per Rev. A. Stuart	4.60
Nine Mile River and Caledonia	15.00
Glenelg	19.00
Woodville, P.E.I., (13s. 4d. I. Cy.)	2.23
Dartmouth and Lunenburg	14.00

FOR SUPPORT OF "DAYSPRING."

Sabbath School Society, St. John's Church, Chatham, per Rev. Dr. McCurdy	8.00
Children's mission boxes, Queen's Square Church, Charlottetown	20.25
Mission box of Jas. McNeill	0.27
Sherbrooke	14.00
Strathalbyn, P. E. I., Sabbath School collections, viz.—Springton S. S., 10s. 7½d.; Hartsville S. S., 6s. 6d.; Johnston Road S. S., 8s. 2d., (£1 5s. 3½d. I. Cy.)	4.22

Monies received by Treasurer from 20th July to 20th August, 1866:—

FOREIGN MISSION.

Ladies' Penny Week Society, Primitive Church, New Glasgow	\$3.00
Half legacy from Mrs. McKenzie's estate, per Roderick McGregor, Esq.	400.00
	\$408.00

HOME MISSION.

Ladies' Penny Week Society, Primitive Church, New Glasgow	\$12.00
Cash on account of Mrs. McKenzie's Legacy, paid by Widow's Fund for Executors	400.00
Hopewell congregation, per Rev. J. McKinnon	22.00
	\$434.00

SUPPORT OF "DAYSPRING."

Merigomish Sabbath School, per Rev. K. Grant, viz.—	
S. School, Eastern Section	\$5.42
“ Barney's River	7.32
“ Big Island	2.30
“ Western Section	9.73
“ Piedmont Valley	4.70
	—\$29.47

The Treasurer of the Presbyterian Ministers' Widows and Orphans F. J. P. C. L. P., acknowledges receipt of the following sums:—

Rev. D. B. Blair	\$20.00
“ John Morton	20.00
“ G. M. Clark	20.00
“ George Patterson	20.00
“ John Currie	20.00
“ S. Johnson	12.00
“ Kenneth Grant	20.00
“ James McLean	20.00
“ Allan Fraser	15.00
“ A. Sutherland, for 1865	20.00
“ “ for 1866	20.00
“ A. Wylie	20.00
“ James Fraser	20.00
“ J. A. F. Sutherland	20.00
“ M. G. Henry	15.00
“ A. Farquharson	20.00
“ James Waddell	20.00
“ Donald McNeill	10.00
“ P. G. McGregor	20.00
“ Jas. Watson, for 1865-66	20.00
“ R. S. Patterson, omitted to be acknowledged	8.00
“ George Roddick	20.00
“ H. McLeod, D. D.	20.00

Rev. James Ross, D.D.	20.00
" Walter Thorburn	20.00
" John Geddie, D.D.	20.00
" Donald Morrison,	20.00
" Wm. McCullagh,	20.00
" Jas. D. Gordon,	20.00
" Alex. Ross, Pictou	20.00
" James Bayne, D.D.	20.00
" Murdoch Stewart, West Bay	20.00
" Dr. Smith, Upper Stewiacke	20.00
" Moses Harvey	20.00

Ladies' penny-a-week Society, Primitive Church, New Glasgow	12.00
Harvey Archibald, Glenelg	4.00
Alex. Cumming, "	6.00
Robert McKenzie, "	2.00
Hugh Mitchell, "	1.00
John Fisher, "	4.00
James Clark, "	1.00
Alex. Archibald, "	2.00
George Ross, "	1.00
Mrs. James Stuart, "	4.00
John Murray, "	4.00
Margaret Stuart, "	0.25
Robert Stuart, "	1.00
Angus Cameron, "	1.00
Mrs. Angus Cameron, "	0.50
Samuel Archibald, "	2.00
Donald McInnes, "	1.50
Bequest of late James Graham, West River, Pictou	20.00
Mrs. W. J. Scott, Gore	5.00
Mrs. J. A. Scott, Gore	5.00
Mrs. Alex. McDonald, Sherbrooke, St. Mary's	4.00
Mrs. David McDonald, Sherbrooke, St. Mary's	4.00
J. Cumming, Esq., Sherbrooke, St. Mary's	6.00
John L. Smith, Glenelg	2.00
Robert M. Kay, (additional) Glenelg	0.50
Samuel McLean, "	0.87
Cash from Boularderie, per A. Patterson	9.10

\$743.72

Amounts formerly acknowledged, 4330.01

Total amount received to date, \$5073.73

HOWARD PRIMROSE.

Treasurer M., W. and O. F., P.C.L.P.

PAYMENTS FOR THE RECORD.

The publisher acknowledges receipt of the following sums:—

Rev. M. Stewart, Cow Bay, C.B.	\$6.15
Mrs. Hastings, St. John, N.B.	1.00
Rev. J. McKinnon, Hopewell	20.00
Mr. John Scott, Charlottetown, P.E.I.	4.00
Mr. John Sutherland, P.E.I.	1.00
Rev. J. I. Baxter, Onslow	12.75
Mr. James McCallum, Brackley Point, P.E.I.	6.00
Mr. Henry Sterns, Truro	10.50
Rev. R. S. Patterson, Bedeque, P.E.I.	13.50
Rev. W. R. Frame, Summerside, P.E.I.	7.00
Rev. I. Murray, Cavendish, P.E.I.	10.00
Mr. C. Taylor, Lawrencetown	5.00
Rev. A. Falconer, Charlottetown, P.E.I.	15.00
Mr. John Brown, Chatham, N.B.	12.50
Mr. A. F. Mathews, Alberton, P.E.I.	18.00

Rev. A. Fraser, Cascumpec, P.E.I.	10.00
Mr. George Herbert, Harvey, N.B.	11.00
Rev. G. M. Clarke, Shelburne	10.00
Mr. Geo. McKay, New London, P.E.I.	10.00
Rev. D. McKinnon, Parrsboro'	10.00
Rev. M. G. Henry, Clyde River	12.75
Rev. A. Cameron, New London	18.00
Rev. D. B. Blair, Barney's River	6.00
Rev. A. Campbell, Strathalbyn, P.E.I.	2.50
Rev. J. D. Murray, Port Hill, P.E.I.	11.75
Rev. D. Cameron, Mount Stewart, P.E.I.	6.00
Mr. D. McDonald, Dundas, P.E.I.	4.00
Mr. Edward Irving, Milltown, N.B.	1.25
Mr. James Douglas, Hammond, N.B.	1.25

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