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REPORT

of the Board of Home Missions of the Presbyterian Church of Nova Scotia, for 1851-52.

To give the greatest efficiency, consistently with other interests, to the plans which they superintend, should be the aim of those entrusted with their management. Such has been the object of the Home Mission Board. Independent action in the schemes of the Church, by destroying that direct and indirect influence so necessary to success, must issue in limited results. Viewed, however, in their connection,—the efficiency of the whole dependent upon the correctness and vigor with which each portion performs its functions,—there is the strongest inducement to that thorough combination and working, which, alone, can ensure that amount of success to which the Church should aspire.

In proportion as this connection is understood, and reciprocal influence developed, results will be satisfactory. It is an error in judgment, and a misconception of duty; to suppose that any church can flourish when disproportionate importance is attached to one part of her operations, and other parts are barely tolerated,—kept above by mere force of pleading.—Enlarged views will suggest to the sincere follower of Christ, that injunction, the measure of christian obligation, "This

ought ye to have done, and not to leave the other undone." No part of a system can, with impunity, work, independently of the remaining portions. Each should have full scope, and its importance should be estimated by its direct bearing upon its leading design, and its indirect influence upon the whole. There should exist neither antagonism, indifference, nor partiality. "The eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you." "There are many members, yet one body." So is it in the Church, in relation to means of accomplishing her glorious mission.

Diversities of opinion will exist, and errors in judgment may be committed, but membership in the Christian Body still continues, and claims the fulfilment of duty. The command is one to promote the glory of God; the duty is one and imperative, to act; and no church, and no member of a church, can, safely, manifest indifference, much less opposition, unless upon either the system, or its administration, violation of principle can be clearly chargeable. The idea of the connection of any particular plan with the *general interests of the Church*, enters, but to a very limited extent, into the sense of obligation by which the Church is actuated; and in giving, a more impression of