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MISSIONARY REGISTER  
OF THE  
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. 2]

AUGUST, 1851.

[No. 8

MEETING OF SYNOD.

[In our last we gave an account of the proceedings of Synod during the first and part of the second day's proceedings. We then omitted to mention that the Rev. James Watson of Economy, had been elected Moderator.]

WEDNESDAY, June 25th.

At the afternoon sederunt the report of the Committee on Sabbath School Education was called for. The Convener stated that as no instructions had been given, and the measures which they had formerly proposed not having been adopted, nothing farther had been done. Presbyteries were directed to add to the questions used at Presbyterial visitation one or more to the session, to elicit the state of the Sabbath Schools under their charge. The Committee was then discharged.

The report of the Board of Home Missions was then called for and read by the Secretary. It gave a detailed account of the labors of the preachers in employment during the past year, as also Missionary labour done by settled Ministers. The report was after consideration received and the diligence of the committee approved.

The report having brought to the notice of the Synod the question of the propriety of licensing some of the young men now studying for the ministry who may be found qualified, a long discussion ensued, which continued till the hour of adjournment.—It was agreed on all hands, that nothing should be done to lower the standard of ministerial qualification; but that efforts should rather be made to raise it, but it was urged that the calls for ministerial labour were most pressing and urgent, and the means at our disposal extremely limited—that while as a general measure, shortening the term of study would not be advisable, yet that on such an emergency it seemed not only justified but imperatively demanded—that several of our students were far advanced in their studies, and were as well qualified as some now in the ministry were at the time of their licen-

sing—that qualification did not depend upon the length of time employed in study,—one being as well qualified after two years study as another after four—that the plan had been adopted in other churches, particularly in the early days of the Secession, some of the most useful of the fathers of our church in this Province, having been licensed before the completion of their studies. In opposition it was urged that deviating from our usual practice even in an emergency had a tendency to lower the standard of qualification, that the young men needed all the time for study that was allowed them—that the labour devolving on them after commencing their pastoral labours rendered it necessary that they should be well qualified before entering upon the field—that the plan proposed would place them under a disadvantage—that other bodies such as the old School Presbyterian Church of the United States had stood firm under as great emergencies as ours, and had felt the benefit of having done so—and that the scheme was just gaining a present advantage, at the risk of serious loss for the future.—The Rev. George Patterson moved that “Presbyteries be authorised to employ the more advanced students of Theology, in occasional Missionary labour, as they may deem for the edification of the church.”

The consideration of the subject was resumed at the evening sederunt, when Mr. Patterson withdrew his motion in favor of an amendment, moved by the Rev. Wm. McCulloch, that the whole subject be deferred till next meeting of Synod.

The Home Mission report having brought under the notice of Synod the subject of aiding Missionary stations in church building, it was agreed that the Board be authorised to act as they have been doing during the past year. It was farther agreed that sessions be enjoined to bring the claims of Home Missions before their respective congregations, and that Presbyteries be directed at their Presbyterial visitations to enquire how far the congregations are

supporting the different schemes of the church.

THURSDAY, June 26th.

This morning the Synod resumed the consideration of the Home Mission business. The minutes of the Board were read and approved. The minutes of the Board having stated the employment of Mr. David Honeyman, the Moderator of the Presbytery of Truro reported, that Mr Honeyman formerly licentiate of the United Secession Church, and recently a teacher and preacher in connection with the Free Presbyterian Church, had applied for admission to this church, and having produced satisfactory certificates had been regularly and cordially received.

The Board was then reappointed, with the exception of Mr. Bayne, resigned on account of his distance. The Rev. Messrs Sedgwick and E. Ross were afterward added.

A long discussion ensued respecting destitution within the bounds of the church, when on motion it was agreed, That the Board of Home Missions be authorised to procure the services of an ordained missionary, with the prospect of employment for several years at a fixed salary, to visit and supply destitute places within the bounds of the church.— Agreed also that the salary shall be one hundred and thirty pounds. It was understood that while the Missionary may be called, no settlement shall take place without the opinion of synod being obtained. Some discussion having taken place, as to whether the Missionary should be under the exclusive control of the Board of Home Missions, it was agreed that the Board on receipt of all the information, which the Presbyteries can furnish respecting their destitute localities, should decide upon the relative claims and the proportion of time, which can be granted to the respective places, and give due notice to the respective Presbyteries.

Called for the Report of the Board of Foreign Missions, which was read by the Rev. James Waddell, corresponding Secretary. It will in all probability appear in our next No. Various enquiries having been made and answered respecting the Mission and Missionaries, the report was received and the diligence of the committee approved. The minutes of the Board were then read and ordered to be countersigned by the Moderator.

The business of the Foreign Mission

Board was resumed at the afternoon sederunt. The Board having laid before the Synod Mr. Archibald's resignation, with an intimation of his intention to leave the Mission on the 1st. of May last, the Synod agreed to express their regret, that he had not furnished sufficient information to warrant them in expressing their approval of that step, and direct the Board to make full enquiries as to the cause of his resignation, and also to take steps for securing the services of another missionary.

It was agreed that the Board for the ensuing year consist of the Revd. Messrs. Baxter, Keir, Roy, Walker, Bayne, Waddell, G. Patterson, and Messrs. Ebenezer McLeod, West River, Alexander Fraser Esquire, New Glasgow, Daniel Cameron, West River, and John Yorston, Pictou.

The Report of the Educational Board was then read and approved.

FRIDAY, June 27th.

At the morning sederunt, the Rev. James Bayne was appointed a member of the Educational Board, in place of the Rev. John McKinlay, deceased. Mr. Anthony McLellan having resigned his seat at the board, Mr. John Yorston was appointed a member in his stead.

The Report of the Committee of Superintendence of the Synod's seminary was then read. It gave an account of the state of the institution, the number of students in attendance, &c. This will appear in an early No.

A code of Bye laws drawn up by the Committee was laid before the Synod, which were considered seriatim, and with a few amendments adopted.

At the afternoon sederunt the business of the seminary was resumed. It was agreed that the Committee be authorised to take a superintendance of the Theological department of education in connexion with this church, and in future in their report to embrace the state of both departments. The Committee was reappointed, the Professors being regarded as *ex officio* members.

The Synod then entered upon the consideration of the propriety of the Rev. J. Ross devoting his whole time to the work of education. It was on motion of the Rev. George Christie agreed, That the Presbytery of Pictou be directed to hold intercourse with the congregation of West River, without delay, with the view of obtaining their assent to the separation of Mr. Ross from the pastoral charge of that

congregation before the commencement of the next term of the seminary. The Presbytery was afterward appointed to meet at West River on the 29th July, to carry out this appointment.

The Report of the Presbytery of Truro relative to Mr. McCulloch's expenses on his mission to Scotland was called for.—The clerk of Presbytery stated reasons, why the Presbytery had not succeeded in accomplishing the duty remitted to them, a misunderstanding having arisen, in consequence of which Mr. McCulloch preferred laying his accounts before the Synod.—This having been done, Rev. Messrs. Murdoch, and G. Patterson, and Mr James McGregor were appointed a committee to examine it and report to Synod.

In the evening the Rev. George Christie read a lecture on "Revivals."

SATURDAY, June 28th.

The Committee on Mr. McCulloch's account reported, that they had found it strictly accurate, and in some respects more favourable to the Synod, than in their opinion strict justice required. It appeared that the whole amount received in Scotland, including the estimated value of the books, &c. was £928 8 2, that the whole expense of the Mission, including Mr. McCulloch's passage to and from Britain amounted to £184 4 1½, of which £40 had been advanced from the funds of the Educational Board on leaving this country, and that the nett proceeds of his mission, amount thus to £744 3 2½, that Mr. McCulloch has placed at the disposal of the church, money, books, and apparatus, which, with expenses incurred, amount to the sum of £803 4 10½, and that there is a balance due of £19 1 8, of which £11 11 8 are due to Mr. McCulloch, and £7 10 to the Presbytery of Truro for supply of Truro congregation. The account of Mr. McCulloch with the Synod might be stated thus.

Dr.	Rev. Wm. McCulloch.	£	d.	s.	
To amount from Educational Board			40	0	0
" amount received in Scotland		928	8	2	
" balance due		19	1	8	
		<hr/>			
Cr.		987	9	10	
By money, books, &c	£803 4 10½				
" expenses incurred on mission	184 4 1½				
		987	9	10	

It was ordered that the balance be drawn from the funds in the hands of the Educational Board.

The Report of the Committee appointed to draw up rules and forms of procedure was called for, when it appeared that owing to the death of the Convener, the Rev. John McKinlay, nothing had been done. Rev. Messrs. McGregor, Cameron and Sedgewick was appointed a committee to discharge the duty, Mr. McGregor, convener.

MONDAY, July 30th.

The Report of the committee appointed to prepare a form of bequest for the schemes of the church was submitted and approved. It was ordered, that the form they had drawn up be published in an appendix to the Synod minutes, and in the Register. The committee farther recommended that synodical sanction and advice should be given to congregations to avail themselves of the new act for the holding of congregational property. The Synod appointed a committee to examine the provisions of this act with care, and to report at next meeting of Synod, the committee to consist of the Rev. Messrs. Murdoch, and McGregor, and Mr. Charles Robson, Mr. Murdoch convener.

The committee appointed to prepare a scheme for the support of the widows of deceased ministers reported their proceedings and asked advice. The Synod affirmed the principle that a fund should be raised by an annual payment from ministers, reappointed the committee with the addition of the Rev. James Bayne, and Mr. James McGregor, remitted the maturing of a plan to them, with instructions to submit it at next meeting of synod.—For the present, sessions were directed to make a collection in aid of such widows as may now be in need, and forward the same to the committee for distribution, before the 1st of January.

At the afternoon sederunt, the report of the committee on Sabbath Mails was called for, when the Convener stated that the object of their appointment had been attained. The committee was therefore discharged.

The Synod next took up an overture from the Presbytery of Truro, to appoint one General Treasurer for the schemes of the church. The overture was adopted, and it was agreed to allow him a commission of 2½ per cent on all the monies passing through his hands. Abram Patterson Esq. of Pictou was appointed. James McCallum Esq. of P. E. Island, and Mr. Robert Smith, merchant, Truro, were appointed receivers. It was also farther

agreed that in future the accounts of the different funds shall be closed, on the 20th of June.

An overture to divide the Presbytery of Truro having been read and supported, the following motion was adopted.

Whereas by a minute of synod, dated June 27th 1832, it was agreed, that "till a farther arrangement be made, the congregations of the Presbytery of Halifax be considered as belonging to the Presbytery of Truro." Resolved that the Presbytery of Halifax be reconstructed, to include the congregations of Halifax, Musquodoboit, Shubenacadie, Nine Mile River, Windsor, Yarmouth and Shelburne. The Synod appointed the said Presbytery to meet at Shubenacadie, immediately after the ordination of Mr. Honeyman, to be constituted by the senior member present; and that until that time, the present arrangement be continued.

Mr. Christie craved that his dissent from this deed should be marked. In the evening the Report of the Truro Presbytery and synodical deputation to Noel being called for, the clerk stated the proceedings in the case. The members of the Deputation corroborated the statements. The diligence of the Presbytery and deputation was approved.

The report of the committee appointed to examine the returns of the Financial Secretaries was then submitted by the Rev. G. Walker and read. The report presented a condensed and clear view of the state of the congregations, which had furnished reports, and contained a number of suggestions for the improvement of congregational arrangements in this respect.

The report was received and adopted, and the diligence of the committee highly approved. It was agreed that the report be published in the Register. It was farther agreed, that the returns be published in an appendix to the synod minutes. On motion, it was agreed that Presbyteries be enjoined to increase their exertions, for the improvement of the financial affairs in the deficient congregations.

TUESDAY, July 1st.

The committee appointed to examine Presbytery minutes reported, that they have examined the minutes of the Presbyteries of Truro, Pictou and P. E. Island and found business regularly conducted and the Minutes accurately kept, with a few verbal exceptions. They found some variation in the keeping of the minutes

in some respects, in which they considered uniformity desirable. The report was received and Presbytery directed to its suggestions.

The committee on statistical returns presented their report, giving a tabular view of the different congregations. Beside the vacancies, five congregations had not made a return. The clerks of Presbyteries were directed to correspond immediately with sessions, who have not yet forwarded returns, urging immediate compliance with the order of synod, and that they be forwarded to the clerk of synod before the 10th of July.

It was agreed that hereafter sessions be required to have their returns forwarded to the clerks of their respective Presbyteries, on or before the 1st. of May in each year, and that Presbytery clerks be required to use diligence in having the returns completed before the meeting of synod.

After consultation with brethren from the P. E. Island Presbytery, respecting the state of the congregations there, more especially in reference to financial affairs, it was agreed, that a deputation be appointed to proceed to the Island, and assist the Presbytery in the more complete organization of the congregations there. Revs. Messrs. Walker and G. Patterson were appointed on that mission.

The next subject of consideration was an application from Mr. McCurdy of Miramichi, to send a Missionary to labour in New Brunswick. After much deliberation it was agreed to appoint the Rev. Isaac Murray of Cavendish to assist the Rev. John McCurdy in the dispensation of the sacrament of the Lords Supper, and while there to consult with Mr. McCurdy, and they to present a conjoint report of the destitution in that neighbourhood and the prospect of Missionary success, to the synod at its next meeting. And the question of a mission to New Brunswick was deferred till that time.

The synod then entered upon the consideration of the diversity of action in the administration of Baptism, existing in the church. A long conversation ensued.—Two motions were made, not differing in substance. The first, moved by the Rev. James Ross, was as follows.

"That this synod declare that it is in accordance with the standards of this church that Baptism is to be administered to the children of those only, one or both of whom are members of the church, understanding by that expression in this case

parents who are not only entitled to receive, but bound in duty to observe, the ordinance of Lords Supper, and earnestly recommend and urge ministers and sessions to conform their practice to this principle."

The second resolution moved by the Rev. P. G. McGregor was as follows.

"That it is still the opinion of this synod that the practice of dispensing Baptism to the children of such parents, as refuse or neglect to observe the Lords Supper, is at variance with the standards of the church, and ought to be abandoned by her ministers without delay."

The question being taken between these two motions, the former was preferred.

At the afternoon sederunt, the committee appointed to audit the synod accounts reported that these accounts were accurately kept and that there was now in the synod fund £55, in the Home Mission fund about £50, in the Foreign Mission fund, £340, out of which the salaries of Missionaries for the ensuing year are to be paid.

The synod fund being inadequate to meet the demands upon it, the clerk was directed to write each session that has not contributed to the fund urging them to make collections for the object without delay.

It was agreed that twenty pounds be paid each of the Professors of Theology immediately, and the other ten when the Hall meets, and should there be a deficiency in the synod fund, authorise the committee of superintendance to draw upon the seminary fund for the balance. Agreed that five pounds be paid the clerk, that the bill for printing be paid, and that twenty shillings be paid the Janitor.

The Rev. James Bayne was added to the committee of Bills and Overtures and appointed Convener.

The Deputation to P. E. Island were appointed to supply the pulpit of Professor Keir, during the time of their stay on the island, which is understood to be for three weeks, and the Presbytery of P. E. Island to supply it during the remainder of the time of the sitting of the Hall.

The Presbyteries of Truro and Halifax were appointed to give each two days supply to Mr. Smith's pulpit during the sitting of the Hall.

Rev. Messrs. Waddell and Sedgwick were appointed to lecture at next meeting of synod.

The next meeting of synod was appointed to be at Truro on the 4th Tuesday

of June, 1852, at 11 o'clock, A. M.

The business of the synod was then brought to a close by praise, prayer and the apostolical benediction.

#### MISSIONARY MEETING.

The Synod's Missionary Meeting took place on Thursday evening. The Rev. J. I. Baxter occupied the chair, and opened the meeting with praise and prayer; after which the Rev. James Waddell read the Report of the Board of Foreign Missions for the past year, and the Rev. William M'ulloch read that of the Domestic Board.

The Rev. George Patterson then addressed the meeting as follows:—In responding to the request of the Board of F. Missions to move the adoption of their report, I might feel some degree of trepidation, in advocating the cause before so many fathers and brethren so much older than myself, and so much better qualified to set the subject before you in all its aspects. I must, however, only say, "hear me for my cause." The cause of missions for which I am to plead is the cause of Christianity, and the cause of Christianity is the cause of all that is ennobling to man, as an inhabitant of this planet, and all that is hopeful for him as destined for a future scene of existence. The missionary enterprise is but the practical exhibition of the great precept, on which the church was originally established, "Go ye into all the world and preach the gospel to every creature." This commission embraces all mankind without exception. It acknowledges no distinction of race or country. All men are concluded under sin, all men need the merciful provisions of the gospel; and all may be saved who embrace its offers; and the obligation is laid upon the church to give the gospel to every man without distinction of nation or clime. In the early ages of gospel diffusion, the mists of prejudice still hung over the minds even of the apostles, and led them to suppose that the Jewish nation were to receive a preference. But Peter's remarkable vision convinced him, that the distinction of Jew and Gentile was abolished; and we find him declaring, doubtless under the teaching of the Holy Ghost. "In every nation, he that feareth God and worketh righteousness is accepted of him." The commission then is one embracing all; and nothing but the impossibility of reaching all, will relieve the church of her obligation to send the gospel to all. But while this impossibility

exists, she may and ought to choose those fields of labor which are nearest to her, and which providence specially calls on her to occupy. Common sense, as well as scripture example point out the propriety of a division of labor. Paul may go to the circumcision, and Peter to the uncircumcision. There will thus be missions among different classes and races of men. But they all stand upon the same basis in the original commission. And we must be careful how we oppose one department of missionary operation to another. Paul's mission among the uncircumcision, and Peter's among the circumcision were not different works; they were different departments of the same work. It may be acknowledged too, that each of the departments of missionary labor has its peculiar claims and its peculiar importance. And thus in reference to the two great divisions of modern missionary enterprise—home and foreign—or the spread of the gospel in lands partially christian, and sending to lands still without the gospel; they have each their claims; and instead of setting the one against the other, we may safely urge each upon its own merits. In regard to the Home Mission, I fear not that my brethren who are to come after me, will urge one argument in support of its claims, to which I cannot from the heart respond. I believe the man who feels no sympathy for souls perishing around him, can have little of genuine feeling for souls perishing at a distance. I believe the man who feels no interest in missions among his own countrymen, has little of the spirit of him who said, "I have great heaviness and continual sorrow of heart for my brethren, my kinsmen according to the flesh." Aye, I believe that they have little of the spirit of him who wept over Jerusalem. Doubtless the cause of his sorrow was the awful fate awaiting them; but I doubt not that, being partaker of all the sympathies of humanity, he felt an additional pang on the reflection, that this was the fate of his own kindred and countrymen.

But it is my special business to plead for foreign missions. Once this might have been regarded as a doubtful enterprise; but experience has long since dispelled all fear in respect to its success. In 1795, some of the leading men of the Church of England gravely debated the question, is it practicable to send out a foreign missionary. The whole missionary enterprise may be said to have com-

menced during the last half century. Yet now the bible is translated into 200 languages, spoken by two thirds of the heathen world; and besides all the benefits of a temporal nature, introduced among many tribes by missionary operations, there are now 250,000 hopeful converts, members of christian churches in heathen lands, beside the many who are now singing the new song before the throne. When we consider this result, in connexion with the number of agents employed, we affirm that the success of Foreign Missions has been all that could have been expected. The number of agents now employed may be reckoned at 2000, but there has not been this number during the whole of the last 50 years; and if we reckon 20 years labor of 2000 agents, it will, we think, be more than equal to the whole labor employed in the Foreign Mission field. Where then do we see such a result achieved by 2,000 ministers at home. Even were we to select the most successful labourers in the Home Church, we question if they could show such a result following their efforts—this too with all the advantages enjoyed in Christian lands, of moral and intellectual culture; from the Christian Sabbath—a Christian literature—and a strong public sentiment in favour of Christianity—and all the disadvantages of the Missionary in Heathen lands, from his ignorance of the language and habits of the people,—the loss from failure of health and the mortality from unhealthy climate—and the strong opposition of the heathen to the doctrines of the gospel.—

In the great work of gospel diffusion, all that we can do may appear trifling.—We are little among the many thousands of Israel, and our mission may appear insignificant. But let us remember that for what we can do we are accountable—and let us bless God, who put it into our hearts to make the effort, feeble as it may be, and who has smiled upon our endeavors. Five years have passed since the meeting of synod, when it was finally resolved, that our brethren should go far hence unto the Gentiles. Since that time how many tokens of the divine favour have they enjoyed. As we trace their path, in the U. States, on the trackless deep, at the Sandwich Islands, among the Brethren at Samoa, and at last on their destined scene of labour, we see the fulfilment of his promise, who in giving the commission has said "Lo I am with you *alway*." They have now been three years on the

Island of Aneiteum, labouring with a zeal and devotion to their work, which should lead us to bless the God of all grace, who has so abundantly qualified them for his service. They have had many difficulties to encounter, but their perseverance has never flagged. They have had many trials and privations—of some of which we hear and others of which are not known to the church, only breathed in the ear of private friendship. Need I specify the rending of the parental heart, by being obliged to separate from beloved children.

Far from the land his boyhood trod  
She all his care beguiled  
In Superstition's dark abode  
His comfort was—his child.

Yet every difficulty they have met, every privation they have endured with cheerfulness, and God has blessed them. The amount of success attained may seem to some yet small, and the anticipated success may seem long in coming, but did we not at the outset warn you, that you were casting your bread upon the waters, in the expectation of finding it after *many days*. But in reality the amount accomplished during that time has been astonishing. As the result of three years labours, we see a language acquired and reduced to writing—and for a considerable time they have been able to preach to the natives in their own language. They have prepared elementary books and catechisms, which they have printed, to the number of many thousands of pages, so that the natives can now read the wonderful works of God in their own tongue. Schools have been established, in which numbers have been taught to read. And the results have been most gratifying. Many of the natives have been brought to adopt more civilised habits—many have forsaken the “dark customs” of Heathenism—the influence of false systems has been shaken—wars and bloodshed have been prevented—the strangling of widows and other cruelties of Heathenism have been prevented, and such practices are losing their hold over the minds of the natives. Were their no other good done, we have no reason to regret all the expenditure. But there are indications of still better things—numbers have enrolled themselves on the side of the “new religion”—are praying to God privately and in their families, and are evidently enquiring the way to Zion with their faces thitherward—and if they have not attained the new heart, they

have exhibited something very like its operation. Witness for example the spirit manifested, when about to be assailed by their bigoted countrymen—the meekness with which they bore “the cruel mockings” of the Heathen—and the saying of Waihit in the name of others “we are not afraid to die for the cause of God.” Is not this very like the spirit of him who “when he was reviled, reviled not again.” And even although we may not be able yet to number any hopeful conversions, yet let us remember for how much longer time labourers in other fields have spent their strength, without being able to do this—that Judson laboured in Burmah six years without baptizing a single convert, yet lived to see in that land a hundred churches with 70 or 80 members in each—that the first missionaries in the South Seas laboured for fifteen years before they saw any spiritual good resulting from their labours, and that they were considering the propriety of abandoning the work altogether, when the time to favor them came—the spirit of God was poured out from on high and the isles waited for Christ's law.

But we have not been without discouragement; and during the past year we have had to encounter the heaviest that we have yet met. I allude to the departure of Mr Archibald. This is indeed a painful event, and more painful that, as no satisfactory explanations have been given of the causes, unfavorable suspicions naturally arise. I do not envy those their feelings, who put the worst construction upon the event. Even were the worst true, that it arose from disagreement between our missionaries (which I do not believe), I would see in it nothing to shake my conviction, that in undertaking this mission, we were only following the leadings of providence. If any make this an objection to our mission, I would only remind them that the same thing has occurred in other missions—aye, in the most applauded. I would remind them that it was the same at the beginning of the diffusion of the gospel—that in one of the earliest missions to the heathen, there was between the two missionaries, Paul and Barnabas, a “contention so sharp that they parted asunder, the one from the other.” Good men are still imperfect, and their imperfections will appear in the missionary work, as well as in other departments of labor. But from the case of Paul and Barnabas, we may learn that God

overrules these imperfections. They separated: Paul took Silas; and thus a new laborer was gained; and taking different ways, their separation tended to the furtherance of the gospel.

I repeat, however, that I do not believe that this is the true explanation of Mr A's procedure. Is there any thing unnatural in supposing that he, a young man without having long thought of the subject, carried away by the "romance of missions," and the excitement of the moment, might have hastily decided on giving himself to the work, and on going out there, might have found his expectations disappointed; might have discovered that "his distance lends enchantment to the view," and become discouraged in his work. Should this be the true view of the case, which seems to me the most likely, I would ask if there is any thing in this to discourage us. I would just remind you, that in one of the earliest foreign missions, there was a young man employed, who faltered. John, whose surname was Mark, who had accompanied Paul and Barnabas from Jerusalem to Perga in Pamphylia, became disgusted with the toil and returned to Jerusalem—Acts xiii. 13. I would remark, that the subsequent narrative shows that Mark repented of his youthful indecision, and became a useful laborer. Paul, during his second imprisonment in Rome, directs Timothy to bring Mark with him (2 Tim. iv. 11); Peter calls him his son (1 epistle v. 13); and Paul commends him to one of the early churches in favorable terms (Col. iv. 10). So I have little doubt that we will yet see Mr Archibald a useful laborer in the Lord's vineyard—if not in the South Seas in some other sphere. But looking at matters as they now stand, I would say, we have no reason to be discouraged.—Every mission has had to complain of the failure of the agents. Look at the first mission to the South Seas. Of those who were left upon the Friendly Islands, eleven, seeing the danger which surrounded them, and discouraged by their difficulties, left at one time;—that at a later period, two who were married felt it their duty to remove themselves and their families—leaving only four of the original number to prosecute the work. And that of those left on the Tonga Island, three were murdered by the natives; and worse than all this, it is recorded, that one of them falling from his steadfastness, "mingled with the heathen and learned their

works." With these facts before us in the history of missions, we would be unworthy of the work in which we are engaged, did such a trial discourage us. Trials we must expect in the missionary work, as well as in every other department of labor. They are necessary to teach us our dependance upon God; to draw us off from all leaning upon human instrumentality—that no flesh may glory in his presence. They are necessary to try our faith in the promises and truth of God. Instead, then, of being discouraged by them we should bear them as the crosses which the great Head of the Church has appointed us, and regard them as the evidences of his approval; for it is true of churches as of individuals, "As many as I love I rebuke and chasten."

Still our discouragements are small compared with our encouragements.—There is one movement begun during the past year, which I cannot but regard as particularly cheering. I allude to the movement in New South Wales to commence a mission to the New Hebrides. This movement, if carried out, will greatly strengthen the hands of our missionaries. It is particularly encouraging to us, that we have been the means of stimulating colonies at the utmost extremity of the earth to engage in this work. And taking a wider view, it opens up a prospect of the diffusion of the gospel, by means of British colonization, most cheering to the christian observer. Why is it that so many of the fairest countries of the earth have been placed under the control of Britain?—that she has now 52 colonies, in every quarter of the earth, inhabited by so many millions of men of different races?—that our beloved Queen reigns over an empire, of which it is more emphatically true, than even of Spain in her greatest glory, that "upon it the sun never sets." Why is it that British commerce is extending British influence into every corner of the globe; and that the British flag waves o'er every sea?—why is it that there are poured into her coffers the riches of every shore, and that "her merchants and princes and her traffickers, are the honorable of the earth?" I believe it is because God has chosen her as his instrument for diffusing his word; and that all this power is given to her because the influence she has been exerting is in a good degree a Christian influence. I forget not in this that she has often been unfaithful to her high destiny—that her

commerce has often diffused an influence the reverse of christian. But when we compare her influence with that of the other nations of Europe, we will find decidedly that on the whole, it has been influence on the side of Christ. Woe to her if her character changes: then will she become weak as other nations. And he to whom belongs the gold and the silver has rewarded her. As he rewarded the king of Babylon and his army, who, with many years of labor, had executed his judgments upon Tyre, by giving them Egypt as their spoil (Ezek. xxix. 18, 19), so I regard all the wealth of Britain as God's rewarding her for doing his work, altho' in doing that work her rulers and her people, like the king of Babylon, often "meant not so, neither did their heart think so," but were engaged only in their schemes of ambition and self aggrandizement. When we consider the remarkable manner in which several of her colonies have come under her sway, we must be blind observers, if we cannot see, that he "who rules in the kingdom of men, to give it to whomsoever he will," has extended British sway, in order that the lands she rules, might be brought under the influence of her christianity. Why, for example, has India, a country embracing one fourth of the population of the globe, been given to Britain. The first English expedition that thither did not seek to acquire territory—nay, they were forbidden to seek more ground, than was necessary for the erection of trading stations. Yet by the force of circumstances they were led to acquire one territory after another, till the whole of India has come under British Dominion. At one time we would have rather expected that either France or Portugal would have been the governing power of India. But their power has vanished; why? Because they could not give India the gospel. And now there are in that country the indications, that she cannot continue under her former superstitions. Supposing her brought to embrace christianity, what a breach will be made in the empire of Satan; and what a reinforcement will be gained to the army of the cross!

But again look at the British North American Colonies. At one time we might have expected that these would all have belonged to France, and would thus be under the spiritual despotism of the Man of sin. That power then possessed on the North, Canada and Acadia, embracing

then New Brunswick, Nova Scotia and P. E. Island—on the South she possessed Louisiana and had extended a chain of forts up the Mississippi, till they united with a similar chain extending up the St. Lawrence. But by a series of unexampled successes on the part of Britain, that power built up by so much effort and skill has been completely overthrown. Why was British prowess so successful—why was it that Louisburgh, fortified with every appliance of military science, yielded to the assault of a few ploughmen and fishermen of Massachusetts Bay—why did the citadel of Quebec, vainly deemed impregnable, yield to the victorious arms of the chivalrous Wolf. I believe it is because God in his mercy, designed to rescue these lands from the ruthless grasp of the man of sin, that they might enjoy the spiritual freedom of sound Protestant Christianity.

But in the movement to which I allude we see one step farther gained, viz. that these colonies are not only becoming Christianized themselves, but are now sending the gospel to other lands. I rejoice that to the land of my birth has been given the honor of being the first British Colony which has sent out Missionaries into Heathen lands. Other Colonies are now following our example. New Zealand, Van Diemens Land and New South Wales have commenced in the good work and the other colonies will follow. And is there not a bright prospect opening to the church, when the British colonies, shall be not only leavened with the gospel, but shall come forth to the help of the Lord against the Mighty—and take their places in the Christian army going forth to the conquest of the world.

Let us then who have begun in this work not slacken our exertions. Let it never be said of us, "Ye did run well; who did hinder you?" Let there never be fulfilled of us the saying—"the first shall be last." But in order to this we must not rest in present attainments, but "onward" must be still our watchword. If we content ourselves with striking a few feeble blows in the conflict, and then return to enjoy our ease, we will be unworthy of the crown, for *that* is the portion of him that *endureth to the end*. And the effect will recoil upon ourselves. We will be like the army of Hannibal, which, when inured to the toils of war, was successful, even over the power of Rome.—But staying in its course to enjoy the ease

of winter quarters, became encrusted by sloth and indulgence so as in spring to present but a feeble front to the enemy. Let us then not listen to the voice of those who may with the spies say, "We are not able to go up against the people, for they are stronger than we;" but rather, in the faith of Caleb and Joshua let us say, "Let us go up at once and possess it; for we are well able to overcome it. The Lord is with us; fear them not." Take encouragement from the gracious dealings of God with us in the past, to attempt still greater things, in the hope that the same goodness still attend us, saying, "the Lord hath been mindful of us, and he will bless us."

The Rev. James Watson then delivered the following address

I have been requested by the Board of Home Missions to speak to the following topics alluded to in their report. "The Building Scheme, in connexion with the propagation of the gospel in our own province." It is evident this subject opens up for illustration a very limited field, compared with many others, which might have been selected. But if it be limited, it is decidedly important and practical. It comes into immediate contact with the principles of the people; it tests their liberality; it calls for work; it demands extended and undivided co-operation. It is necessary, however that this meeting have clear and definite views of the object before the Board, in presenting the scheme. The object has already been well described in their report now read; but as I wish to have it placed vividly before your minds, allow me in a sentence or two, to retrace the more prominent and striking lineaments of the scheme. It is not a *charity* scheme; it is not the purpose of the Board to build meeting houses for the people *gratis*. This they cannot do; but they place themselves in the attitude of *auxiliaries*. They proffer to aid, but not to endow. Wherever they meet with Presbyterian families, that wish to hold fast their principles, whether in the backwoods or amid crowds of other denominations, but too poor or too few to build a meeting house for themselves, to such the Board say—"Go forward, commence the work, endeavour to finish it and we will give so much to assist you." In short, it is their object to gather, through out the various localities of the province the scattered and isolated units of Presbyterianism into small congregations or missionary stations, and then to aid them in

building meeting houses for themselves. Such, Sir, is the scheme of the Board and this is the scheme in behalf of which I have now to speak.

There are three topics to which I am anxious to direct the attention of this meeting: First, the call made upon us to establish this scheme: Second, the plan the board propose to pursue: and Third, the advantages which result from it. Allow me to make a few remarks on each of these.

First. *The call made upon us to establish this scheme.* When this scheme was first proposed, it met with considerable opposition. This opposition discovered itself sometimes in the form of argument, and occasionally in the less comely shape, of withholding contributions to the funds of the Home Mission. This opposition has gradually declined and a nobler spirit is beginning to take its place. Still it lurks not only in some individuals, but in some of our congregations, and therefore, it may be profitable shortly to review the arguments, with which they think they can fortify themselves. The church, say one class, is *multiplying* her schemes too much; she will either weaken those already in existence, or fail to support those which she has newly established. But to this we have ever replied—as the necessities of the church multiply, so must our efforts increase to meet these necessities. We have the world's history and the world's testimony for it, that in proportion as a church has put forth her energies in the cause of Christ, and in occupying new fields of usefulness, in the same proportion has she prospered both in temporals and spirituals. Presbyterians are scattered through every county of this province; in many places they have no meeting-house within reach: the church has now discovered this, and she proclaims aloud to her sons and daughters, help then to build meeting-houses as a first step, and afterwards we shall send them preachers; and otherwise they must be swallowed up by other denominations or what is worse sink into religious apathy if not, into iron hearted infidelity. It is necessity, therefore, calls upon us to establish and prosecute this scheme. You are but taking up part of the ground occupied by Baptists and Methodists, say another class; many of them preach the gospel as well as you: why then, take up a field occupied by Christian pastors already! They differ from you only in ecclesiastical government and who will say this is essen-

tial to salvation? We answer—So far as Baptist pastors and Methodist ministers preach the gospel faithfully to perishing souls, cordially do we bid them God speed. But, is government nothing in the church? Does the King of Zion look upon it as trivial? Then certainly those who act most according to his word, may best expect the blessing. But some arguments can tell in two ways and this is one of them. If it be unlawful or unchristian for Presbyterians to enter into fields for the most part Baptist or Methodist, where is the lawfulness, where is the Christianity of Baptists and Methodists entering into fields that are purely Presbyterian? And are there not many of my brethren around me who can testify that such practices are pursued even now and not in a corner.—On the principles of self protection and self defence we are called upon to establish and prosecute this scheme.

But casting aside all these arguments—supposing that we do resolve to enter upon none of those fields already occupied by other denominations, still there is before us and around us a vast moral wilderness, which has not yet been broken in upon. How many places are there, not favoured with the stated ordinances of the gospel. How many settlements have no meeting house, no resident minister, not even a Sablath School! If it be correct—as I have seen asserted in a semi official document—that there are upwards of 360 settlements in Nova Scotia with more than 200 inhabitants in each of them—I would ask you to take and add in our list all the evangelical ministers of Christ in the Province, and then tell me, how many of these must necessarily be destitute of a scriptural, efficient ministry? This great moral wilderness sends forth a voice from it calling upon us to establish and prosecute such a scheme. But this is not all. If in these fields we saw no wheat grow, the spectacle to any Christian mind would be sad enough indeed; but when in addition to this, we witness the agents of iniquity going forth in multitudes and scattering broad cast into these fields, not good seed but tares, the spectacle becomes a thousand times more melancholy. And is this not the case? Is not “the man of sin” putting forth strong energies among us? It cannot be denied that the number of Roman Catholics is wonderfully increasing. According to a statement contained in a letter communicated a few months ago to one of our leading journals and written

apparently by one well acquainted with the workings of Popery in Nova Scotia, the number of Catholics at present in the province is 90,000. About the year 1840 or 41 the number was considered to be only 40,000. Thus in 10 or 11 years, if this be correct, the increase has been 50,000. The number has not only increased greatly, but it has been doubled with 10,000 more. Who does not see that in these statements there is contained a loud call to employ our every effort to arrest the progress of this “system of iniquity.” And what means could be better employed, than planting mission stations in the midst of their colonies and preaching salvation through a crucified Saviour to their deluded votaries. Such, then, is a most legitimate part of the scheme established by the board. I am not an alarmist, I have no fear that Popery will ever master the world, as it has mastered it. With our bibles and our pulpits, and our press, it never can do so. I know that many of the children of Zion are trembling lest such may be the case; and I also know that it is this feeling which has caused the cry—“No Popery”—Down with the man of Sin”—to resound from continent to continent in Europe and to be wafted of late across the broad waters of the Atlantic. But still I have no fear, if we faithfully use the means given us.—We have God’s word for it that the system “must be consumed;” and I look upon all these efforts and mighty and untiring exertions, as the last and expiring struggles of a most potent and giant foe.

In forming an estimate of our own moral character, it is sometimes a good method to ascertain what we are, and contrast it with what we might be. The same rule may be applied to the standing of a church in a province or country; let us make the attempt in reference to our own church. What is its present standing in this province. In Nova Scotia and Cape Breton there are 17 counties: in 7 of these there is not a church in connexion with us: in each of 3 there is only 1 congregation: in the remaining 7 only our church occupies a commanding position. But are we to suppose that in these 7 counties, there are no Presbyterians? Have we not evidence and unquestionable evidence to the contrary? But they have no meeting-houses and in all probability, from their scattered condition cannot erect them, why, then, should we not encourage them to build mission station houses as starting points, around which to rally

those isolated sons and daughters of our church! And why should we not determine to have three such meeting-houses in every county, that the elements of a Presbytery in each county may be laid down? By contrasting what our numbers would then be, with what they now are, we would thus ascertain what our present position is, with what it should be.

Experience is often one of the best instructors; and the experience of other denominations in this field of labour is not to be unwillingly cast aside. On this topic other churches read us some very useful and impressive lessons. In the report of the Board, reference is made to the practice of the American Presbyterian Church; but as I am not familiar with the operations of that church, I shall not dwell upon them. There is one church, however, with the operations of which I am somewhat familiar, and whose experience on this point is quite instructive—I allude to the Free Church of Scotland. And what was one of the first steps which she took immediately after leaving the establishment? Was it not to provide accommodations everywhere for her adherents? And did not 500 places of worship rise up as if by magic influence, all reared by her munificence and acknowledging to the world her reasonable liberality? The principle on which she acted is similar to that on which this Board desires to act; and the example which she upholds is saying to us and to all churches—"Go and do likewise."

There is but one other topic to which I would allude before leaving this part of the subject; and perhaps in even alluding to it I ought to crave your indulgence.—Nova Scotia is as yet but in her infancy. She may be said to be almost totally ignorant of the extent of her resources and local position. Her fine and numerous harbors have been the subject of praise to all who have even given her a transient visit. These tell to every reflecting mind that she must have been destined by providence for a busy active and commercial country. Even now she is in a transition state. Improvements are about to be made internally as well as along her seaboard. In all probability the Railway is soon to push its way over her mountains and through her valleys; and the solemn death like stillness of her woods and forests, is to be broken by the hissing of the steam-engine and the rattling of cars.—Ere all this, however, can be accomplished, hordes of labourers and immigrants

will be poured in upon her. Every where stations will be fixed and villages if not towns will arise. The wilderness must give place to the busy mart and crowded warehouses. Indications of all these changes are everywhere seen around us. But what bearing has all this upon the propagation of the gospel in this colony? It has a most important and legitimate bearing upon it. Every one knows that wherever such works are executing, hosts of men congregate from the ends of the earth. Multitudes of these are illiterate and unprincipled; and since they care little about religion they will make no efforts to provide church accommodation for themselves or support gospel ordinances. We must, therefore, do what in us lies to furnish them with such accommodation; we must do so or others will have the honor of doing it in preference to us; we must do it for the sake of their own souls; and above all we must do it to prevent the spread of that plague of ignorance, and ungodliness, which they carry with them, lest it should burst out and contaminate our whole population. Once more, therefore, necessity calls upon us to establish and prosecute this scheme.

The second topic is, *the plan which the Board propose to adopt and pursue.* In the Report allusion is made to this plan, and two things are referred to. The first is, that the funds of the Board should be considered a common fund, and that out of this common fund, should be granted in aid of missionary stations according to the discretion of the Board, as heretofore; and the second is, that a special fund should be raised for this purpose and placed at the disposal of the Board. I would adopt the second of these plans, but I would carry it out one step farther. I would fix upon a particular sum—I would name £150—and then I would say to the Board take all the means under your control to raise this sum, and let the time of its collection be within the next twelve months and not longer. If such a sum could be raised and applied just as soon as possible, no contributor, I am convinced, would ever regret his contribution, when he would see the good necessarily resulting from it. Let our ministers do their duty; let elders and other office bearers be active; let the young be enlisted in this good and glorious cause; let church extension circle as the watchword through every rank and class and family of our congregations, and assuredly our object must be and shall be

gained. On this topic it is unnecessary to say more at present.

A word or two on our third general topic and then we have done—the *advantages flowing from this scheme*. Among many other advantages the following may be enumerated. It will form a nucleus in every locality selected for a new congregation. It will test the principles of those who profess to be Presbyterians and at present do not support any gospel ministry. No man will put his hand into his pocket and give his substance to erect a meeting house, unless he be sincere. It will afford accommodation for Sabbath schools in places where at present they are much wanted. Proof of this has already been given. In one of the stations which has received aid from the Board, an excellent Sabbath School has been established with 30 or 40 pupils and superintended by 3 or 4 teachers. How delightful is it to think that these children can spend the sabbath now not only pleasingly but profitably—many of whom, we are afraid spend it in an unchristian way—visiting from house to house or strolling the woods. In conclusion, it will, increase our means of usefulness and enable us to extend our field of missionary operation.—Stations will become organised churches, and these churches will in time learn to cast into the treasury of the Lord a portion of that substance wherewith this providence has favored them.

Such, sir, is the call made upon us to establish and pursue this scheme; such is the plan proposed; and such are a few of the advantages resulting from it. The scheme is now before this meeting and before the Presbyterian public at large.—May the Lord open the hearts of his people, and point out unto them “the good way” in which they should walk.

The Rev. P. G. McGRÆGOR addressed the meeting as follows.

MR. CHAIRMAN.—In speaking this evening on Missions, I feel happy that a department of the subject has been selected for me, because otherwise I should have been at a loss whether to rise as the advocate of Home or Foreign Missions. For, I feel so thoroughly convinced of the divine authority for prosecuting *both*, of the obligation resting on us to prosecute both with all our might, and of the most blessed results to the individual and to the church from this cause, that I should feel inclined to urge them in union. This in point of fact I shall do, and if I speak only

of one, it is because the other has been ably advocated already; and on speaking on the one I would say “This ought ye to do and not to leave the other undone.”

My subject is “The claims of the country on the church.” I presume it means the claims of *this country*, our *native soil* upon the church represented by this Synod. In these circumstances I might very lawfully appeal to your patriotism, but prefer addressing a few plain statements to your christian sense. Well then the people of this land have a right to look to every member of this church for something. They cannot claim money, but their debtors we are in something more valuable. They have a right to our love “Cwe no man anything, but to love ore another.” The church should have the spirit of her master, she ought to go and beseech men to come in. The world has a right to expect to hear the bride echo her Husbands voice, saying in persuasive accents “come.” Behold for your imitation the woman of Samaria, delighted that she had found the Saviour, in the exuberance of her joy, forgetting the water-pot at the well, and running to call her neighbours and exclaiming “come see a man that told me all things that ever I did. Is not this the Christ?” This was not extravagance—it was treating subjects according to their intrinsic value.

Fervent piety and zeal in the membership are the sources of missionary effort. The want of this is the grand defect. As a people, we are not fervent in spirit (as our thinly attended prayer meetings testify) for the conversion of man, and as Dr. Alexander has remarked “This is a work which it were mockery to attempt in cold blood.” Gospel missions he has truly remarked are the overflowings of a full cup, of which the irrepressible contents burst over the brim. With more piety, there would be more prayer, and more effectual prayer, more work and more success in the work.

To the Synod this country looks I believe for more systematic and efficient home missionary operations. And we will not fulfil the expectations of the more intelligent portion of our people, unless we give them this. We should never be without several missionaries, and they should be if possible of good attainments, rather above than below mediocrity. It should be deeply grieved were I to reflect upon the usefulness or qualifications of our probationers. But there is no reflection

in saying that they act at a disadvantage in many cases, from not administering sealing ordinances; and they are prevented from doing all that they could do, in vacancies and stations, by the necessity which they feel of avoiding even the appearance of courting a call. Ought we not also to have, therefore, one or more ordained missionaries of good talents and skilful in management continually in motion?

For the wisdom of such a course we have scripture example, and the experience of the Church. See Paul setting out with Barnabas, and when he lost his company, taking Silas, and traversing the greater part of Asia Minor, and thence with Luke passing into Europe. See him how he thus acted once and again, and I think we must feel convinced that we have got too much into a stationary or an anti-missionary habit; as if the minister was the property of the congregation and supported for congregational ends, rather than for the extension of the Kingdom of Christ.

And what says experience? Did not Whitefield do more good by his incessant activity, his journeys and voyages, than he would, or could have done, in any one locality? But as the man and his times were both extraordinary, I would refer you to the predecessors of the present Picton Presbytery, more especially to the practice of the three missionary brethren by whom it was constituted, about half a century ago. Their diligence in ministering to the destitute is well worthy of our imitation; and we will be honored indeed if we should have a moiety of their success. They were men of superior attainments, superior in piety, in talents and in acquirements. But while they had personal piety and ministerial capability, they had also a fine missionary spirit. And they did missionary work, and the Lord established the work of their hands, and made it to prosper. And is it not a fact, that as ministers contract the habit of remaining at home, that the missionary spirit declines? I believe that all ministers require to go from home, to see the destitution around them, especially in a country like this, in which in our spiritual as in our natural scenery there is so much more of waste than of cultivated soil. It was when Paul was at Athens and saw the city wholly given to idolatry that his spirit was stirred within him and he could no longer be silent, but preached Jesus and the Resurrection.

The missionary efforts of the Parent Church constitute the chief glory of her history. It was when she was most earnest in these labours of love, spreading the gospel as far as she could throughout Scotland, and at the same time, sending her missionaries to New York, to Pennsylvania and to Nova Scotia, that the Lord blessed her most abundantly. The pages which record these events are the brightest and most luminous in her history.

There are others over which we must drop a tear. Even conscientious contentings for the faith, were mingled with acrimonious recriminations, in some instances at least, which will render the reminiscences painful. But what the Lord has honoured her to do for the extension of his kingdom, we shall tell to our children, charging them to make it known to the generation which is to come.

It is so with ourselves. Sometimes to our shame be it spoken, hours have been wasted in useless debate, the recollection of which brings no happiness. But the days spent in earnest efforts to devise wise projects and to achieve great things for the Redeemer's Kingdom, will be long remembered with joy. Our South Sea Mission will be regarded as a bright page, and if all could be aroused to greater efforts to evangelize this land the cheering effects would soon be visible.

I urge it upon my brethren, because the character of this young country is in process of formation. Who does not know that in the life of every youth, there is a critical period, a time which may be turned to excellent account, and the neglect of which will lead to sad results? There is such a time in the history of every country. It is such a time now in your country. Allow your present opportunities to pass, and you will look for them in vain, a quarter of a century hence. We hear of a tide in the affairs of men which must be taken at the flood to lead to fortune. It is certain that in religious operations too, there are times highly favourable for action. Woe to the church which neglects them; she will repent at leisure, when the time for action is past. If you neglect to improve the present, your children will look back in amazement, and point out this as the favourable time for progress, which was lost through apathy. I am convinced that unless we bestir ourselves, and act with vigour in extending and strengthening our Provincial operations, the present generation of ministers will be remember-

ed as a race unfit to succeed their fathers, and incapable of discerning the times, to know what Israel ought to do.

A tide of emigration will soon flow over Nova Scotia. Railroad or no railroad, the character of her waste lands will ensure this. On all sides the impression evidently rests, that she is about to enter on a new stage of progress. Well if there is to be a large increase of population, is it not important to the cause of truth and of Saviour, to seize upon and garrison every station of influence. *I care not whether it be East or West occupy it.* You may have a fierce conflict with Popery yet; and those who will do nothing now to seize and fortify the strongholds in their own land, may live to rue the day, when they allowed themselves to be indifferent to the cause of truth and of their master.

Another department of usefulness and of duty is the bringing under the notice of young men of piety and promising talents, the claims of perishing souls upon their compassion, the claims of the Saviour to their services. *I care not by what Board it is done or whether it is done by individuals, only let it not be neglected.*—Have we not scripture example for this? How did Timothy enter the ministry?—Was it not at the suggestion and urgent solicitation of Paul? On a missionary tour through Asia Minor the latter fell in with young Timothy about Derbe, and we are told “*Him would Paul have to go with him,*” he would take no denial. The work was to be done and men must be found to do it, and Timothy must go and do his share, and he went.

“The supply will always be equal to the

demand!” No it will not. For years we have experienced the reverse, and so have other churches. In Scotland where the ministerial office is held in such high estimation, and where there is such a deep and wide current of cottage piety, and parents feel it a privilege and an honour to educate a son for the ministry, the difficulty has not been felt to the same extent. But even there the churches have to seek for and encourage students. More especially in the United States Dr. Miller’s testimony is decided, they must take active measures, and keep them up, or be continually cramped in all their Home and Foreign Missionary schemes. The most intelligent and pious of our people expect the ministry to look carefully to this matter.

Mr. McG. also advocated the giving of help to weak congregations, shewing that the financial returns now gave us all the information necessary, and maintaining that the time was come for taking up and fostering at least one in each Presbytery for a commencement. Were all the Congregations to give to the Home Missionary fund, our affairs would soon wear an improved aspect. I am sure that if we were more fervent and resolute in these projects, more ingenious in devising and more unwearied in executing them, the dews of Heaven would descend more copiously upon us. Happy day when we shall all work hand in hand, and heart to heart. “Then shall thy light break forth as the morning and thy health spring forth speedily, and thy righteousness shall go before thee and the glory of the Lord shall be thy rearward.”

## Foreign Missions.

### MR. GEDDIE’S LETTER.

(Concluded.)

#### REFORMED PRESBYTERIAN MISSIONARIES.

In a former letter I wrote to you about two ministers of the “Reformed Presbyterian Church” of Scotland, resident in New Zealand. These brethren were sent out by that church to labour among the heathen, but on coming to New Zealand, they found the ground preoccupied by Church of England and Wesleyan Missionaries. On my arrival at Samoa, I found that some of the Samoan Missionaries had been in correspondence with them,

and by the advice of these brethren I wrote to them inviting their co-operation in the missionary work on these Islands. The substance of that correspondence was transmitted by them to their mission committee in Scotland, of which the Rev. Dr. Bates, Glasgow, is Secretary. The result has been that the committee have authorised Rev. Mr. Inglis one of the brethren on New Zealand to visit these Islands at the expense, and if he finds an eligible field of labour to occupy it. We had a visit from Mr. Inglis about six weeks ago. He came here in H. M. S. “Havannah.”

Through the kindness of Sir George Grey, governor of New Zealand and Capt. Erskine he was favoured with a passage. I gave Mr. Inglis all the information that I could about the island. It is yet doubtful if he will come to settle on these islands himself, as the health of Mrs. Inglis has been in a precarious state for some time past, and he has feared that it would suffer by a removal to a tropical climate.— Should a gracious providence remove or lessen this difficulty, we will expect Mr. Inglis here in April next at the close of our unhealthy season. He will remain with me until the arrival of the "John Williams" most probably in June. We shall then know what aid to expect for these islands from Nova Scotia or elsewhere and we shall also have the benefit of the counsel of one or two of the Samoan Missionaries, as to his future location.— The Rev. Mr. Duncan his associate will remain in New Zealand.

#### EXPLORING THE ISLANDS.

The visit of the "Havannah" was an agreeable relief to our solitude. We were glad to have it in our power, to converse with persons of our own colour, kindred and tongue. The class of individuals whom we usually meet on these islands are men to whom missionaries are very obnoxious.— As this is the only island in the group, where a white man can enter into the interior with safety, Capt. Erskine expressed a desire to explore it. I accompanied him and several of the gentlemen from the ship on a journey across the island. The journey is very fatiguing and the path dangerous in some places, but the rugged and romantic scenery, together with the luxuriant and endless variety of foliage in a great measure relieve it. In this party there was a Botanist, who had come for the express purpose of examining the productions of these islands. He was in raptures during the whole of our excursion and pronounced Aneiteum to be the richest botanical field, that he had ever seen. Our native guides were almost loaded with an almost endless variety of specimens.

#### CONCLUSION.

I must now conclude my letter already too long. I entreat you to consider the very peculiar circumstances of your infant mission, and send help without delay. If you consider the trials, the responsibilities and the anxieties of a mission like your own; and also the disadvantages under which we labour arising from a tropical and unhealthy climate, I am sure you will

see the impropriety of leaving me for any length of time alone. We will count the very days until the "John Williams" return from Britain, and sad indeed will be our disappointment, if there is no missionary from you in her. Now that you have embarked in the cause of missions it is your duty to follow it up with a vigour and faith which so important a work merits and absolutely commands.

You will be able from my letter to judge of the state of the work yourselves.— Though these islands present a sphere of labour somewhat uninviting and arduous; yet I think we have much encouragement and a reasonable prospect of success at no distant period. You are aware that the chain of islands stretching onwards from this to the Indian Archipelago are chiefly inhabited by the Papuan or Oriental negro race. I am not aware that efforts have ever been made for the evangelizing of this people. It would be an interesting event if the first soul of a new branch of the human family were saved through the instrumentality of our own beloved church. And for an such object we may, and ought even with a hallowed ambition aspire.

I Remain, Dear Brethren  
Sincerely Yours &c.

JOHN GEDDIE.

Acknowledgements of money and other notices are crowded out of this No. by the length of the Report of the Synod's Missionary Meeting.

Miss Isabel Robson acknowledges the receipt of Two Pounds, from the Ladies of Prince St Church Religious and Benevolent Society, in aid of the funds for the relief of the French Protestants.

### CATALOGUE

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