

THE  
First Annual Report  
OF THE  
CHURCH OF SCOTLAND  
MISSIONARY ASSOCIATION,  
IN NOVA SCOTIA, FOR 1859.

WITH SUBSCRIPTION LISTS AND APPENDICES.

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HALIFAX, N. S.:  
WESLEYAN CONFERENCE STEAM PRESS.  
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THE  
CONFEDERATE  
MISSIONARY ASSOCIATION  
IN NOVA SCOTIA FOR 1888

I. The Officers of the Association shall be a President, a Vice President, a Secretary, and a Treasurer, who shall hold office for one year, and shall be elected at the annual meeting of the Association, and shall be eligible for re-election.

II. The Officers of the Association shall be elected by ballot, and shall be elected for one year, and shall be eligible for re-election.

III. The Officers of the Association shall be elected by ballot, and shall be elected for one year, and shall be eligible for re-election.

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## CONSTITUTION AND REGULATIONS.

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I. This Association shall be called "THE CHURCH OF SCOTLAND MISSIONARY ASSOCIATION IN NOVA SCOTIA."

II. The object of this Association shall be to contribute towards the support of Missionaries, and the supplementing of the Home Mission Fund, in order to render as much as possible the Church of Scotland in this Province self-sustaining.

III. Any person connected with the said Church who shall pay an annual subscription of Five Shillings, or upwards, shall be an ordinary member of the Association. All subscriptions shall be considered due on the first day of February in each year, and no subscriber shall be considered a member whose subscription is more than one year in arrears.

IV. Any person contributing five pounds at any one time shall become a Life Member.

V. The Office-bearers of the Association shall consist of a President, two Vice Presidents, Treasurer, Secretary, Assistant Secretary, and five other members, all of whom shall be elected annually by ballot or otherwise.

VI. The Office-bearers shall meet quarterly, on the first Monday of the months of February, May, August, and November, in each year, and a special meeting may be called at any time when the President, or, in his absence, the Vice-Presidents, shall consider it desirable. Five members to form a quorum.

VII. A general meeting of the members of the Association shall be held annually, on the first Monday in February, for the purpose of hearing reports of the year's proceedings, and for the election of Office-bearers for the current year. Notice of such meeting shall be given in the Churches on the Sunday previous to said meeting.

VIII. The Office-bearers shall immediately on their election appoint Collectors, with instructions to use every effort to advance the interests of the Association. All funds in the hands of the Collectors shall be paid to the Secretary previous to said meetings.

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IX. The Office-bearers shall have the charge and distribution of all monies collected, and the management of the general business of the Association, and shall prepare and transmit to the Synod at its Annual Meeting, a statement of the proceedings of the Association during the past year.

X. It shall be the duty of the President (or, in his absence one of the Vice Presidents) to preside at all meetings: to draw upon the Treasurer for all monies duly voted at a General Meeting, or by the Committee, and appropriate the same to such purposes as may have been directed; to give the casting vote on all matters and questions before the Association; to preserve order; and, upon a motion being made, seconded, and duly discussed, to put the same to the meeting in its plain sense and meaning, and shall decide by a majority of the votes present.

XI. It shall be the duty of the Secretary to keep the Minutes of the Association; to receive all dues and subscriptions, and pay the same over to the Treasurer, taking his receipt therefor; conduct all correspondence, issue notices, and perform such other duties as appertain to his department, and deliver up to his successor all books, papers, and other property, belonging to the Association.

XII. It shall be the duty of the Treasurer to receive all monies collected for the Association; to pay all orders drawn on him by the President, (or, in his absence by the presiding Vice President,) duly attested by the Secretary; to keep a correct account of all monies received and expended; to give a statement of the funds at each Quarterly Meeting, and to furnish the Association, at the General Annual Meeting, with a full report of the receipts and disbursements for the past year, and to deliver up when legally called upon, all monies, books, papers, &c., belonging to the Association, to his successor in office, or to whom the Association may specially appoint.

XIII. None of the foregoing rules shall be altered, suspended, set aside, or annulled, unless with the approbation of at least two-thirds of the members present at a general meeting called for the purpose.

## OFFICE BEARERS FOR THE YEAR 1860.

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### PATRONS.

HON. JAMES McNAB, M. L. C.  
" ALEXANDER KEITH, M. L. C.  
" WILLIAM YOUNG, M. P. P.  
JOHN ESSON, ESQUIRE, M. P. P.  
WILLIAM MURDOCH, ESQUIRE.  
ALEXR. McLEOD, "  
JOHN DUFFUS, "

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### COMMITTEE.

WILLIAM SUTHERLAND, ESQUIRE,	PRESIDENT.
JAMES THOMSON,	"
GEORGE P. MITCHELL,	"
JOHN DOULL,	"
WM. H. NEAL,	"
J. SCOTT MITCHELL,	"
JAMES BREMNER,	"
SAMUEL GRAY,	"
PHILIP THOMPSON,	"
WILLIAM A. HESSON,	"
WILLIAM KANDICK,	"
GEORGE McLEAN,	"
SAMUEL NOBLE,	"
WILLIAM G. PENDER,	"

} VICE PRESIDENTS.  
TREASURER.  
SECRETARY.  
ASSIST. SEC'TY.

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The acting Committee meets regularly on the first Monday of February, May, August, and November. Five members form a quorum.

## Proceedings

AT THE ANNUAL MEETING OF THE ASSOCIATION.

A Public Meeting of the members and friends of this Institution was held in the School-room of St. Matthew's Church on Wednesday evening, the 8th of February, 1860, to advocate the claims of the Association. Wm. Sutherland, Esquire, President, in the Chair.

The Meeting was opened with praise, the reading of the Scriptures, and an appropriate prayer by the Rev. John Scott. The Chairman then in a brief address stated the object and design of the Association—to aid the Parent Church in the support of Missionaries; enforced its strong claims on the liberality and active co-operation of the members of our Church in this City, and then called upon the Secretary, Mr. W. H. Neal, to read the Annual Report. It is unnecessary to make any further allusion to the Report at present, as it appears at full length in the subsequent pages of this pamphlet.

It was then moved by the Rev. Thomas Jardine, seconded by James Thomson, Esq., Vice President, and unanimously agreed to,

1. "That the Report now read be adopted and published, under the direction of the Committee."

The second resolution was moved, in a neat and forcible speech, by James MacDonald, Esq., M.P.P., Pictou, seconded by the Rev. George Boyd, and unanimously agreed to,

2. "That the extensive spiritual destitution more especially amongst the Presbyterian population in the new and remote settlements of this Province loudly demands the continued and extended exertions and liberality of this Association."

The President then called upon Alex. MacFarlane, Esq., M.P.P., Wallace, to move the third resolution, who, in very felicitous and affecting terms, described the urgent spiritual wants of the Presbyterian population in many of the remote settlements, and earnestly recommended this

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and other similar benevolent institutions to public favor. This Resolution was seconded by the Rev. John Martin, Superintendent of Missions, in his usual earnest and forcible style, and passed unanimously. It is to the following effect :

3. "That the disinterested and patriotic exertions of the Parent Church in sending out and supporting so many zealous and devoted Missionaries to this and other British Colonies, ought to stimulate us to co-operate with them in their endeavors to carry the glad tidings of salvation throughout the length and breadth of the land."

This resolution was afterwards supported, in a long and eloquent speech, by the Visiting Missionary, the Rev. George W. Stewart, who gave a highly interesting and detailed narrative of his missionary services since his arrival in the Province, and called upon all the friends of the Church to rally around this Institution, and contribute of their substance for the support of its funds.

An anthem was then sung, with very pleasing effect, by the Choir, and a collection taken in aid of the funds.

The fourth resolution was moved by Mr. W. C. Menzies, of the Bank of British North America, seconded by Jas. F. Avery, Esq., M.D., and unanimously adopted :

4. "That the thanks of this meeting be given to the Committee for their exertions during the past year, and that the following gentlemen (see 5th page) be the Office-bearers for the year 1860."

After singing the two last verses of the fourth hymn, the Meeting was then dismissed by the Rev. John Scott with the Apostolic Benediction.



## REPORT.

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In presenting to our friends and to the public the first Annual Report of our proceedings in this Colony, it cannot be expected that we should have any very interesting or extended operations to record. Our existence has been brief, our labors limited and our exertions, we trust only preparatory to more enlarged and widely extended efforts. We are well aware that the adherents of our Church, and the contributors to the Association, are but very imperfectly acquainted with the field which ought to be occupied and possessed by our Missionaries. In this as in every other department of public usefulness, a practical training and discipline is essentially necessary. We know that our attached friends are willing to be taught; they are anxiously desirous of information, and it is certainly our duty to lay before them such intelligence as we from time to time can obtain, to stimulate their zeal and direct their exertions. It would occupy too much time and space, were we to introduce into this Report the varied and extended Educational and Missionary operations of the parent Church at home and abroad. Those who are desirous of obtaining such information ought to consult the accredited publications of the Church of Scotland, the Acts of Assembly, the exceedingly exciting and interesting reports of the different Committees, and the monthly Records of the Church. Our field is necessarily limited, to a certain extent isolated; but as immortal souls in all parts of the universe are inestimably precious, our labors, although on a limited scale, cannot be viewed with indifference. We are seeking to promote the spiritual and immortal welfare of a number of our fellow creatures, living in the same neighborhood, professing to belong to the same Church, and placing, as we trust, their hope and confidence in the same Saviour with ourselves. We have often been astonished that even true and sincere Christians should feel so little interest in the spirit-

ual welfare of their fellow men. It is not at all wonderful that the men of the world should seek their own, and not the things which are Jesus Christ's; but that true believers, who owe their all to the free and unmerited grace of God, should be selfish in their feelings, niggardly in their contributions, and should shut up their bowels of compassion towards their brethren, who are living without God, and without hope in the world, and perishing for lack of knowledge, is truly painful and astonishing. Your Committee are desirous to wipe off, according to their ability, this stigma from the Church to which they belong. Believing that the Church of Scotland is one of the most distinguished daughters of the Reformation, although they form but a small portion of that Church, and are living in a distant Colony, yet they would feel happy if they could offer only their humble tribute to her honour and renown. They have long enjoyed her invaluable assistance; many are the able and faithful Missionaries she has sent to this and other Colonies, and it would be exceedingly unkind and ungenerous should we see her struggling to do all the good she can within our borders, by her Missionaries and by her liberality, without coming to her aid. It is this feeling which has prompted us to organize ourselves into a regular Association, to solicit and obtain Missionary Funds, and to pledge ourselves to lend assistance to the Missionaries who may be sent out from Scotland to labor amongst us. It is true that with our small funds and limited influence, we can do but very little for the good of the Church at large; but such as it is, it is cordially and sincerely rendered. Our avowed object is to diminish the expenditure of the Colonial Committee in this Province, and hence our attention was immediately directed to the allowances which were made to the Missionaries within our own borders. In commencing our survey of the field in and around this city, your Committee found one Minister, the Rev. James Wilson, laboring with much diligence and fidelity in the Missionary districts assigned to him, supported chiefly or almost entirely by the funds of the Colonial Committee of the Church of Scotland. It was considered that his Mission had a strong claim upon your liberality; and on becoming acquainted with the facts, and desirous to relieve, according to their ability, the funds of the Parent Church, your Committee immediately and cheerfully voted the sum of £12 10s. to the Sackville Mission; £12 10s. to the Lake Thomas Mission; and £25 to the Little River and Meagher's Grant Missions—in all £50, which sums were paid to the Rev.

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James Wilson for one year before he left for Scotland. On his removal last summer the Committee felt themselves bound to do something for these and other Missionary Stations then left vacant. After mature deliberation they agreed to guarantee the sum of £50 a year, for three years, from their funds to the Missionary who should be appointed to succeed Mr. Wilson, and communicated their intention to the Presbytery of Halifax. The Presbytery, on receiving this guarantee, lost no time in applying to the Colonial Committee for another visiting Missionary. With a diligence deserving of the highest praise, the Colonial Committee immediately appointed the Rev. George W. Stewart to the vacant Mission, who arrived in Halifax in August last, in less than four months after the application had been sent home from this Presbytery. You can judge of the wisdom and success of the arrangement entered into by your Committee, from the statement transmitted by the Secretary of the Colonial Committee to one of our Ministers, that no appointment would have been made in present circumstances to Nova Scotia, had not the application been supported by the accompanying guarantee from your Association.

Your Committee are led to believe that the friends of our Church and the members of this Association will cordially approve of the steps which have been taken for promoting the interests of religion in our Missions. They are convinced that every person who has read Mr. Stewart's excellent report to the Presbytery, must feel satisfied that a more diligent and acceptable Missionary could not have been obtained for the situation which he occupies. He has entered upon his labors with a zeal and an energy worthy of the highest commendation; and only those who are intimately acquainted with the field in which he ministers can estimate the value of his exertions.

Although not directly connected with your Association, yet the Missions within the bounds have derived, and are still deriving much valuable assistance from the labors of the Rev. John Martin, the Superintendent of Missions, who devotes, as appears from his report to the Presbytery, a large portion of his time and ministrations to the Stations in the neighborhood of the city.

In regard to the state of the funds, the Committee are enabled to report, that through the liberality of their friends they are prepared to fulfil their present engagements, and in due time also extend their opera-

tions. A number of our adherents have subscribed very liberally to the funds of the Association; others no doubt will come forward and lend their assistance, when they become acquainted with the cause which we seek to advance. From the subjoined lists it will appear that during our brief existence, we have been not a little indebted to the exertions of several zealous and devoted ladies in our congregations, who are ready to engage in every good work.

#### APPEAL TO THE PUBLIC.

We have published our annual Report; and now make a solemn and deliberate appeal to our friends and supporters for their sympathy and liberality. We might no doubt safely leave our cause in their own hands, trusting confidently to their sincerity and generosity to meet our expectations, and increase our resources. We are, however, led to believe that our adherents throughout the colony would be much more liberal and disinterested were they fully aware of the long-continued assistance which the Parent Church has rendered to this and other British Provinces. For a period of more than thirty years she has been sending out and supporting able and devoted missionaries to a number of our destitute settlements, and fostering the interests of our Church with most affectionate tenderness and care. On referring to her Missionary Records for the last few years, we find that in the year 1855 a sum of not less than £538, sterling, was expended within the bounds of our Synod, in aid of our missions. In 1856 the annual expenditure amounted to £414, sterling. In the year 1857 the Colonial Committee sent out to our Synod nine ministers, and expended more than £1300, sterling, for passage money and annual salaries to their missionaries. The expenditure for 1858 amounted to more than £1000, sterling, and last year the Committee of the Parent Church expended more than £1000 within the bounds of the Synod,—£235 for the Presbytery of Halifax—£391 for the Presbytery of Pictou—£237 for the Presbytery of Prince Edward Island, and £150 for travelling expenses. This is certainly a very large sum to be spent annually in only one British Colony; and surely it is desirable that every effort should be made amongst ourselves to diminish if possible such a drain upon her missionary funds. We fondly hope that our friends in this city, and our brethren in Pictou and Prince Edward

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Island, will be enabled this year to meet a considerable portion of this outlay, and relieve the Parent Church of a burden which she has so long and so cheerfully borne. Our congregations are increasing both in numbers and wealth, and they ought to feel a laudable desire to become self-supporting as soon as possible. Other denominations in this Colony are fully alive to the interests of their respective Churches, and contributing large sums annually for missionary purposes. The Church of England has a Diocesan Society, with numerous local Committees, raising more than £1800 annually, and affording, besides its Endowment, Superannuation, and other Funds, assistance to nearly twenty Missionaries. The Methodists, with their accustomed zeal and liberality, are collecting Missionary funds in thousands every year in British America. The Free Church and the Presbyterian Church of Nova Scotia have each very efficient Home Mission Committees and a number of Missionaries, and the Baptist Associations in the Province collect and expend considerable sums yearly for Home Missions. If the example of others ought to have an influence upon the minds of the liberal and wealthy members of our Church, we might expect to receive large Missionary contributions. Through the bounty of Providence many of our people are in comfortable, and some of them in very affluent circumstances. Destitute of any endowment, and without permanent resources either from land or funded property, our Ministers in this Colony are cast entirely upon the friendship and good will of their people. They have never had cause to repent of the choice which they have made of the field for their ministerial labors, and they confidently trust that they and their brethren who may hereafter cast in their lot with us will be privileged to labor amongst an attached, disinterested, faithful, and pious people. There is great reason, however, to fear that our Church in Nova Scotia will remain stationary, if she does not speedily decline in prosperity, unless our Missions are more liberally sustained by resources voluntarily contributed among ourselves than they have hitherto been. We have now made a promising beginning, and we fervently hope that those who are expected to bear the burden and heat of the day will, ministers and people, in their united relations to each other, not become weary in well doing.

## APPENDIX.

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### COMMUNICATION FROM MUSQUODOBOIT.

*To the Colonial Committee of the General Assembly of the Church of Scotland.*

LITTLE RIVER, MUSQUODOBOIT, Sept. 27, 1858.

We, the subscribers, members, and friends of the Church of Scotland, residing at Little River and adjacent settlements of Musquodoboit, for ourselves and all who adhere to us, beg to offer our sincere and cordial thanks to your Committee for their distinguished liberality to our numerous destitute Brethren in this Colony, and more especially for the appointment of the Rev. JAMES WILSON as Missionary within the bounds of the Presbytery of Halifax, to supply, as far as circumstances would permit, our spiritual wants. For a period of nearly thirty years we have been occasionally visited by the Rev. JOHN MARTIN and other ministers from Halifax and Pictou, who have preached in our settlements, and dispensed the ordinances of religion to our families. During the Rev. GEORGE W. SPROTT'S mission to Nova Scotia arrangements were entered into for a more extended dispensation of religious ordinances than had been hitherto practicable; but we have never been so highly favored, or enjoyed such stated and frequent religious services, as we have of late under Mr. Wilson's excellent ministrations. For the last eighteen months he has spent a considerable portion of his time amongst us, preaching frequently in all our settlements, diligently visiting our families, and by his dignified and Christian deportment, has much endeared himself to all the inhabitants of the place. Through his active ministerial exertions we have also been enabled to have the sacrament of the Lord's Supper dispensed twice during the last two years amongst us, to a considerable number of communicants—between fifty and sixty persons, more than one-half of whom were new communicants, having taken their seats at the Lord's table. We regret that, from our limited circumstances and comparatively small numbers, and from our being without a suitable place of worship, and such other conveniences as might be desirable, we do not feel ourselves in

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a suitable position to invite any one of your ministers to become our permanent pastor; although we trust the day is not far distant when we and our large youthful families shall enjoy such an unspeakable blessing. In our present feeble and dependent condition, struggling for existence, and cherishing a warm and unshaken attachment to our beloved national Zion, we hope we shall not be forgotten or unbefriended by your excellent Committee, or by our more highly favored Brethren in this Province. We are thankful for the past and hopeful for the future. There can not be a doubt that our prospects in this place have been greatly brightened by the arrival of your Missionaries in this Colony, and should you continue to pursue the same enlightened and liberal course of proceeding, we may confidently hope that, under the Divine blessing, you may be instrumental in planting many a hopeful branch of the parent Church in the growing settlements of this Western world.

We have entrusted this communication to the Rev. John Martin, Superintendent of Missions, the Rev. Thomas Jardine, and Mr. Jas. Thomson, Elder, all members of the Presbytery of Halifax, who assisted at the dispensation of the Sacrament last Lord's day in this place, and are well qualified to give you any further information respecting the state and prospects of our congregation which you may require.

Imploring the presence and blessing of the Great Head of the Church upon all your deliberations and proceedings, and deeply impressed with a sense of gratitude for all your acts of kindness towards us,

We remain your most humble and devoted servants,

JAMES CRUICKSHANKS, &c., &c.

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### REV. G. W. STEWART'S REPORT

OF HIS MISSIONARY LABORS IN MUSQUODOBOIT AND TRURO, FROM AUGUST TO NOVEMBER, 1859.

In obtemperating the commands of the Presbytery, I commenced my duties by officiating at two diets of public worship, in the Little River School House, Musquodoboit, on Sabbath, 21st August, 1859. The day happened to be intensely hot, but beautifully fine. There was a numerous large audience, consisting principally of the resident inhabitants, some of our friends from Meagher's Grant and strangers from a great distance. The house was inconveniently crowded and many had to remain without and accommodate themselves with seats in waggons and on stumps of trees contiguous to the school room. There could not be less than 300 persons present. This large congregation was, during the entire services, most decorous in their conduct, and no less attentive in their

appearance, whilst listening to the tidings of salvation through a crucified but risen and exalted Saviour.

On Sabbath morning, 28th inst., I drove down to Meagher's Grant Settlement, a distance of about six miles, and preached in its little Church two discourses. The meeting was very good, and the people interested in the truths spoken. At the close, however, of the first discourse a number of families, such as adhere to the Wesleyans, went away to their respective homes, in order that they might attend Divine worship at 3 o'clock, when their clergyman was to officiate. Notwithstanding all this I was much pleased, both with the attendance and the attention of the congregation during the afternoon service. I learned during the course of my ministerial visitation, that in the meantime a number of the settlers adhere to the Wesleyans, those especially who reside in the lower district.

On 2nd Sept., I left Musquodoboit, on my route to do duty in Truro on Sabbath, 4th inst. Ere I could get to the Railway cars at the Shubenacadie, I had to drive over a distance of 20 miles, the greatest part of the road being very rough and dreary, during which I was more than four hours. On Sabbath I officiated in the Temperance Hall, in the morning at 11 o'clock, and at 3 o'clock, afternoon. The attendance at the morning's service was about 80 or 90 persons, consisting chiefly of young men and women, and a few heads of families. The attendance during the afternoon was considerably increased, there being over 100 persons assembled. During both diets, the audience gave every attention. At the close of both services I intimated that I would conduct public worship at the same hour next Sabbath, and that during the ensuing week I should feel great pleasure in visiting ministerially such of the members as desired it, and if they would leave their address at my lodgings, or with Mr. McKay, Truro Hotel, these would be punctually attended to.

Again, on the 11th inst, I preached two discourses. The attendance in the morning as well as the afternoon was greater than that of the 4th inst., and among those present at both diets, especially that in the afternoon, were many of the most respectable inhabitants of Truro. Such meetings were most gratifying to the preacher, and no less to the adherents of this infant Church. I intimated that a meeting of the members and others friendly to the erection of a place of worship, in connection with the Church of Scotland in Truro, would be held on Tuesday evening in Mr. Gunn's house. That meeting took place, at which a considerable sum of money was subscribed, labor and materials offered, besides a most eligible site, on the most reasonable terms, by Mr. McKay, one of the warmest supporters of the cause there; as not a few of the members of Presbytery can personally testify. I returned to Musquodoboit, and conducted a full service on Sabbath, 16th inst., in the Schoolroom, Little River. The day was very wet and windy; but yet the house was crowded to the door. The same eager attention and decorum were manifested on the part of the congregation to-day, as were evinced the last time I had the pleasure of preaching the Gospel to them.

At the bath, the Commission of the Intendant of announced to commence at 11.

On Saturday afternoon audience preaching from Martin, who Martin fence I gave a sermon preached in finished." large; the Although the broke out, assisted by as well as M conducted and order. and an inde was truly a the Lord." conducted; services a n to collect su committee o tors; the re Presbytery. communion adult class Divine wor Sabbaths, themselves. mind in lo my eye cou nicants that the meridia ministerial of the floe aged, thus enabled to long as I a to understa

At the conclusion of the service, I mentioned that (D.V.) next Sabbath, the Communion of the Lord's Supper would be dispensed by injunction of the Presbytery of Halifax; and that the Rev John Martin, Superintendent of Missions, was appointed to assist in its celebration. I also announced that public worship would be observed on Saturday, to commence at 11 o'clock, A. M.

On Saturday, 24th inst., I conducted Divine service to a very numerous audience. On Sabbath I opened the solemnities of the day by preaching from Heb. iii. 1. I was very ably assisted by the Rev. John Martin, whom the Presbytery appointed to aid me on this occasion. Mr. Martin fenced the tables and dispensed the Holy Communion; afterwards I gave a short directory address to the communicants; and Mr. Martin preached in the evening an able Gospel discourse from the words "It is finished." Seventy persons communicated. The attendance was very large; the house being inconveniently crowded, many had to stand without. Although the morning indicated a wet day, yet about midday, the sun broke out, and the afternoon was fair and bright. We also were greatly assisted by two elders from Meagher's Grant, Messrs. Bayers and Dilmann, as well as Mr. Shaw, who has now attained his 86th year. Everything was conducted during the entire service with the greatest outward propriety and order. And if the external appearance of the people be a criterion and an index of their minds, we might truly say they indeed felt that this was truly a "spiritual feast," "a time of refreshing from the presence of the Lord." On the Monday following we had another service, which I conducted; the attendance was respectable. At the conclusion of the services a meeting of the members took place, to form an active committee to collect subscriptions for the maintenance of religious services here. A committee of eight was chosen—a Secretary, a Treasurer, and six Collectors; the result of these labors will be shown by the Secretary's letter to the Presbytery. I may here observe that at the close of the services on the communion Sabbath, I intimated to the people my intention of forming an adult class for intending communicants, to be held an hour preceding Divine worship, on the Sabbath I officiated at Little River, and that on Sabbaths, the 16th and 30th October, I would enroll such as offered themselves. I was led to do so from a fact which so forcibly struck my mind in looking over the communicants seated at the Lord's table, that my eye could not rest on a young person of either sex—all the communicants that day consisted of the aged, heads of families, and others over the meridian of life. Feeling, then, that it was a most important part of ministerial duty that he who was thus instructed should feed the "Lambs of the flock," "give milk to the babes," as well as strong meat to the aged, thus was I led to undertake such a work. I hope I may be enabled to do my duty, and take a thorough oversight of the youth so long as I am connected with this prosperous congregation. I was made to understand by many members that this gave very great satisfaction to

all the people—that no Minister who ever came there mentioned that such a class was at all necessary : so that I anticipate a numerous class.

I left Musquodoboit on the 30th September to preach at Truro on the 2nd October. When I was here last I was requested by some of our members who came to Truro to worship, to preach and dispense the ordinance of Baptism where they reside, on the North River, about 8 miles out of the town, and then in the afternoon to conduct public worship in Truro, to this I cordially consented.

Such were our arrangements on the 11th September for Sabbath, the 2nd October, when, to my amazement, I was waited on late on Saturday evening by a member who informed me that to-morrow my services would not be required at the North River, as on that day the communion was to be dispensed at Earltown, to be conducted by ministers of our Church in the Presbytery of Pictou ; that the residents of North River had always been in the habit of joining the communion there. There was no alternative for me but as usual to preach twice, morning and afternoon, in Truro, and go next Sabbath to the North River. I anticipated, therefore, a very small meeting of our friends in the morning, but they had got information that I was to preach, and the attendance was better than I expected. At 3 o'clock I preached again, and the Hall was crowded to the door and passages, many standing without. I at no time in Truro conducted worship to a larger, more respectable, and attentive audience, than was assembled at this meeting. It was most exhilarating to my feelings, and gratifying to the members in anticipation of a prospect, however distant, of a congregation being formed here.

I went up to the North River on the morning of Sabbath the 9th inst., and preached in the little Church unitedly held by the Presbyterians and Wesleyans. I also dispensed the ordinance of baptism. The attendance fair. In returning to Truro we were caught in a deluge of rain, which continued for the whole afternoon. In the Hall, I officiated again to a large meeting ; a few had to go to the gallery, which this day was opened for their reception.

During this week I met the Rev. John Martin, on his return from a mission of preaching the Word to the people of Londonderry. He very kindly devoted with me a whole day to visitation. Mr. McKay gave us a horse and waggon to visit any of the members residing in the country, of which we gladly availed ourselves. All were glad of the prospect of forming a congregation in Truro. We were led to understand that members for a building Committee were nominated at a meeting held this week in Mr. Gunn's ; and that it was resolved that subscriptions should be canvassed for, and that a house 60 feet by 45 should be erected. We also learned that as many stones as will be necessary for the foundation, and lumber to cover the erection, have been offered by two persons. Before I left Truro I urged upon Mr. McKay to send a statement to the Presbytery of Halifax at its meeting on Wednesday, 2nd November.

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After my return from Truro, I went to preach at the Grant, I had a very large meeting, all very attentive and interested. After having been hospitably entertained by Mr. Dumbreck, one of our warmest and most liberal supporters there, I made my way toward the Little River. I got there about 3 o'clock, and, to my no small astonishment, with difficulty I got to the preaching desk—the place being crowded to the door. This is the first time that ever I preached here in an afternoon, and I imagined that our meeting would be small. As this day was named to enroll adult pupils, 24, of both sexes, presented themselves.

On Sabbath, the 23rd inst., I went and preached a full service in the Middle Settlement, Musquodoboit; assembled in its capacious Church was a large congregation. Every attention was given to both my services.

I preached again at the Little River, twice on Sabbath, 30th inst., and had at both services a large attendance, though the day was cold and raw yet it is most remarkable how much the people desire Divine service. To-day, at 10 o'clock, A. M., I held the first meeting of my adult class, when 30 more pupils were enrolled. I find a number are too young, and therefore I shall make two classes—one for intending communicants, and the other for the explanation of the Shorter Catechism, devoting to each one half hour's instruction.

In presenting this report of my labors in Musquodoboit and Truro, though it is hastily thrown together, yet I hope it will show that I have fulfilled all the Presbytery's appointments, with what success time will show.

GEORGE W. STEWART.

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## REPORT OF THE REV. JOHN MARTIN,

SUPERINTENDENT OF MISSIONS TO THE PRESBYTERY OF HALIFAX, FOR THE YEAR 1859.

As a large portion of my ministerial services for the past year have been performed within the bounds of the Presbytery of Halifax, and as it is desirable that its members should be intimately acquainted with all the congregations and missions under their ecclesiastical inspection, I have felt it to be my duty to furnish you with such information, respecting the state of religion as I have been able to collect in the different districts I have visited. I preached last year, fifty-eight times, in seventeen different places. On three occasions I have officiated in Halifax—nine times at Laurencetown—seven times at Sackville—eleven times at the Hall Settlement and Elmsdale—seven times at Lake Thomas—nine times at the Little River and Meagher's Grant Settlements, Musquodoboit—once at

Stewiacke and Preston and five times at Truro,—all within the bounds of this Presbytery. I have also performed during the year Divine service at Kentville, Cornwallis, Londonderry, and Saltsprings, Pietou. When it is known that Sackville is ten miles, Lake Thomas eleven miles, Lawrencetown thirteen miles, and the Hall Settlement twenty-five miles distant from Halifax—that the Musquodoboit settlements are about forty miles, and Truro more than sixty miles from this city, and that the other stations are still more remote—it will be seen at a glance that I have travelled many hundreds of miles, besides preaching and visiting in the discharge of my duty. I have been much encouraged and comforted by the protecting care of Providence, and the attachment of the people when ministering to their spiritual necessities, even under various disadvantageous circumstances, arising from the state of the roads, the inclemency of the weather, and sometimes the want of suitable accommodation for public worship. The kindness and hospitality of our people in these and other settlements, more especially to clergymen, are well known to all who have visited them. The attendance at public worship on the Lord's day, although affected by the state of the roads and weather, amongst a widely-dispersed population is highly encouraging, and the thirst for religious knowledge amongst all classes, especially among the young, is evidently increasing. Sabbath Schools are taught, Bible classes formed, and prayer meetings held in several of the places of worship in which I officiate; and there can be no doubt that much more good would be accomplished in all the districts by the presence and exertions of a resident clergyman.

You have already received most satisfactory reports from your zealous and most efficient Missionary, Mr. Stewart, respecting his ministerial labors in Truro and Musquodoboit, and therefore it is unnecessary that I should add any further intelligence at present from either of these congregations, except to confirm from personal knowledge and to the fullest extent, all the statements he has made. None of the other missions are in such an advanced state as Musquodoboit and Truro, although they are all making more or less progress in their attendance upon religious ordinances and in their efforts to support the Gospel.

Lawrencetown, which has received a large share of my services, is one of the oldest stations within the bounds of the Presbytery—the Church in which we assemble for public worship was erected about thirty years ago—the ordinances of religion were dispensed in it for more than eleven years, by the Rev. James Morrison, one of the first Missionaries from the Glasgow Colonial Society in the year 1827, and a flourishing congregation formed in that place. Although a division has since unhappily taken place, yet the attendance is very encouraging. We have still a number of attached friends, who are exceedingly desirous that public worship should be maintained in the place where they and their fathers have worshipped for so many years.

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times oftener, by Mr. Wilson and myself, in the School-house, at Sackville during the year. Although the population belong to different religious denominations, yet they all cordially join together in the services of the sanctuary—the attendance upon our ministrations is always good, and had Mr. Wilson remained in the Province, it is highly probable that a place of worship would have been erected and a congregation formed in this rising village. Should our services unfortunately be discontinued in this promising station our friends, who are amongst the warmest and most liberal supporters of the Church there, would be greatly disappointed and our cause sustain serious injury.

Passing on to the eastward six or seven miles from Sackville, we reach the school house at Lake Thomas, where public worship has been performed once a month for several years, by our ministers. There are a considerable number of Presbyterian families resident in this district, who esteem it as a great privilege to have an opportunity of attending upon the ordinances of religion in that place. The attendance varies, as in other places, but in fine weather a great number, more especially of young persons, assemble to hear the Word of God. A Sabbath School has been lately opened under the direction of some zealous heads of families, and it is hoped that the united services of the church and school will produce a salutary religious impression upon the minds of many of the inhabitants. There is an excellent road between Sackville and Lake Thomas—the distance between the two places is only about six or seven miles, and an active zealous clergyman could easily officiate in both places on the same Lord's day, and extend the sphere of our operations within the bounds of this mission.

The only remaining district which I have regularly visited during the past year is the Hall Settlement, on the line of the railroad to Truro. This, although an old, has not hitherto been a flourishing settlement, being left for many years, almost entirely destitute of elementary or religious instruction. Of late a school has been taught in the settlement, and for the last two or three years, I have visited it as often as I could find opportunity, the population being nearly all Presbyterians, and desirous to wait upon our public instructions. Here, our prospects are becoming every year more and more encouraging, as in addition to the resident population, several brick-yards have been opened, where a number of mechanics and laborers find employment. Of these, the majority are Presbyterians, who attend regularly at our place of worship and contribute cheerfully to the support of the gospel.

Such is a brief view of the field of my ministerial services. I have only small congregations, it is true, at each station, compared with the large assemblages in the city, but united together, they would form a very respectable congregation, amounting to several hundred persons. My time amongst them at present on the Lord's day is fully occupied; and unless these stations receive assistance from other ministers, our mis-

sionary operations will be necessarily impeded in a widely extended section of the Province. Should Mr. Stewart be fixed in a pastoral charge it would be impossible for us even to occupy, far less extend, our present field without an additional missionary.

The Presbytery will be happy to learn that in the districts in which I officiate, there is an anxious desire to see and to hear other members of the Presbytery, and I think it would be highly conducive to the prosperity of our missions should public meetings be occasionally held in each district, under the auspices of the Presbytery, as amongst other denominations, for diffusing missionary and religious intelligence amongst our Presbyterian population.

I have much pleasure in stating in the conclusion of this report, that our people in all the districts recognise the duty of supporting the ordinances of religion. Subscription lists have been opened and filled up in each station; and besides defraying the current expenses, considerable sums have been raised for missionary purposes, which I have recommended them to pay over to the Treasurer of the Home Mission Association.

JOHN MARTIN.

## HOME MISSION SCHEME IN CANADA.

CIRCULAR FROM THE SYNOD,

*To the members of the Presbyterian Church in Canada in connection with the Church of Scotland.*

BRETHREN :

We have it in charge from the Synod to call your attention to the present circumstances of the Church, and to make a special claim on your Christian liberality.

It is well known to you all that the public provision for the support of the Church was withdrawn some years ago by an Act of the Provincial Legislature; and that the amount received by Ministers in commutation of the annual stipend secured to them for life was by them, under certain conditions, made over to the Church to form a Fund for the permanent support of the Ministry. There is just reason to acknowledge their liberality in so doing; and just reason to rejoice that so large a sum was secured for that good end. But we are bound to represent to you that it comes far short of what the necessities of the Church require. The whole of the interest of the sum invested is already required for the payment of Ministers, although to the twenty-six ministers last admitted on the Roll of the Synod there has only been given an allowance of £50 pounds a year;

and no means therefore remains for giving aid to new Congregations in the support of their Ministers, or for giving to the Ministers themselves that independent position which is so desirable for the right discharge of the duties of their office that they should have, which in ordinary circumstances can only be secured by a moderate endowment. It was from the first foreseen that, if the Church were to increase with the increasing population of the Province, the Fund must prove inadequate for these ends; and the Synod recorded a resolution to call upon the laity to contribute according to their ability to the increase of it; nothing doubting their readiness to follow the example set before them, or their zeal to extend the Church and provide for the reasonable support of its Ministers. And it has only been in hopes of more favorable times for a great and united effort that the call has been delayed.

It is our privilege to belong to a Church Scriptural in its doctrine, and constituted in accordance with the simplicity of primitive and Apostolic order. The blessings which during a long series of years it has conferred upon the land of our forefathers are the best pledge of what it will accomplish, if placed in favorable circumstances here. To extend it, and especially among the scattered Presbyterian population of the Province, is a debt of gratitude due to that gracious Providence which has placed us within its pale, and preserved us in the enjoyment of the ordinances which it dispenses; and it is a work of Christian charity, than which none can be more important in itself, or on which the blessing of God may more surely be expected. For to establish the Gospel Ministry in any neighborhood, and to make such provisions as shall, under Providence, secure its permanent continuance, is to sow the seed from which a harvest of good, temporal and spiritual, will not cease to be reaped through successive generations. Nor can we better show our affiance to Him whom we all acknowledge as King and Head of the Church, or our regard for the immortal souls whom He died to save, than by taking measures which shall have this result, not in one locality only but throughout the length and breadth of the land.

The members of the Church have just reason for devout thankfulness that, notwithstanding many difficulties and discouragements, and one grievous division, which, it is to be hoped, will yet be healed, so much has been already and within no long period of time accomplished in the establishment within this Province of our branch of the Church. We now number over 100 congregations. We have a University for General and Theological education, conducted by 11 able and well qualified professors. We have a Fund, well supported, for the Widows and Orphans of our Ministers. We are training young men for the Ministry in Queen's College, and receiving Missionaries from Scotland. We have entered upon the field of Foreign Missions. We have many able and zealous Laymen taking a deep interest in the efficiency and extension of the Church, and lending a helping hand in the management of its business.

We have a large body of Teachers in our Sunday Schools, actively and affectionately engaged in the religious instruction of the young. And we have, from the liberality of the Clergy, the nucleus of what may become an ample Endowment Fund, not intended to make Ministers independent altogether of the Congregations in which they labor, but to place them above that entire dependence which is injurious to both, and to secure for Ministers that modest provision which their social position requires, and which their preparatory studies and professional labors justly deserve. What has been done should encourage and stimulate renewed exertion. Is it too much to expect that every individual connected with the Church should do something towards the effort which is now to be made for its extension, and for the permanent dispensation of religious ordinances among its people; or that those whom God has blessed with wealth and prosperity, counting themselves, as indeed they are, only stewards of His good gifts, should act with prompt and generous liberality? There is abundant wealth among the members of our Church to accomplish all that is desired or needed, if there be only the willing mind; and that, we trust, will not be wanting in so good and holy a cause. Our duty, however, is only to explain and plead that cause; not to dictate to individuals the manner or amount of their benefactions,—“Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.” Yet let every one remember, “He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.”

THOMAS PATON, *Montreal, Chairman.*  
 ALEX. MATHIESON, D. D., *Montreal,*  
 JOHN COOK, D. D., *Quebec,*  
 JOHN YOUNG, *Hamilton,*  
 JOHN THOMSON, *Quebec,*  
 HUGH ALLAN, *Montreal,*  
 JOHN CAMERON, *Toronto,*  
 HUGH URQUHART, D. D., *Cornwall,*  
 JOHN BARCLAY, D. D., *Toronto,*  
 WILLIAM SNODGRASS, *Montreal,*  
 JOHN GREENSHIELDS, “  
 ALEXANDER MORRIS, “

Members of the Board for the management of the Temporalities of the Presbyterian Church of Canada in connexion with the Church of Scotland.

*Montreal, 1st Dec., 1859.*

## ORGANIZATION, AS A LEVER OF THE CHURCH.

Our first scheme, and the one which in our opinion ought to be paramount to all others, is a fit and honorable support of the Gospel ministry in each congregation. There could, perhaps, be no stronger proof of want of organization in a church, than the irregular or inadequate payment of its minister. Nothing has so depressing an effect upon vital religion, so deadening an effect upon a congregation, or so depressing and altogether crushing an effect upon a minister. Nothing is more common, yet few things are more cruel, than the miserable support extended generally in this country to a gospel ministry. Yet this sad state of matters is brought about by no want of proper feeling on the part of the people, but simply from a want of that disciplined knowledge which teaches them what to give and when to give. In every case, with the proper means, it is just as easy, and far more satisfactory, to pay regularly than otherwise. It is indeed infinitely better for the people, and we need not say also for the clergyman, nay, so much better for the latter that we believe there are few ministers who would not prefer £120 paid regularly on quarter day, to £150 doled out in driblets at uncertain intervals. Every one is ready to acknowledge that it is a shame that the servant of the altar should be so scantily provided for; and the acknowledgment is something, inasmuch as it indicates a willingness to see a remedy applied. If we could only agree as to the extent of the remedy, and make up our minds to do our parts in each case, we would be astonished at the ease, the certainty, and the inexpensiveness of the means. We hold that every minister ought to be in a position to lay past something, say £50 every year. In this country, where there is no state provision for the clergy, no widows' fund, he owes it to society and to his family to strain every nerve in this direction. Alas! in almost every case it is not a difficulty, but an absolute impossibility. He suffers, his family suffers, and indirectly but most of all the congregation is liable to suffer in its most important—its spiritual interests. Is it not of the greatest consequence to avoid this, more especially when we know that a little trouble, a little tact, some zeal, judgment mixed with a measure of firmness, may effect all that we wish, often, indeed almost always with slight pecuniary sacrifice? Organization, in this, as in other things, is the OPEN SESAME. How many anxious homes does the want of this often occasion, of what point and force does it deprive many a sermon, what elasticity of spirit does it crush out, and how often is the minister blamed for the fault which rests upon his congregation? We rejoice, however, that an improvement is visible in this matter, and we trust that elders, managers and people, for their own sake, for the prosperity of the Church, for the best interests of religion, will each and together hasten on the good work. It is an old saying that love begets love. Let us give this practical proof of the affection we bear our Church, by showing that we have

common interests and common feelings, and the fruit will be, with but a few exceptions, a zealous and affectionate pastor, an harmonious and attached people, an expanding Church, a vital Christianity, a beautiful and as perfect a realization as we can have of the Church on earth.

When we have perfected organization for paying our minister, and begun to feel that our task is not only an easy, but also a pleasing and useful one, as a Church of Christ we feel that we ought to do more. We will begin to look around us and enquire what others are doing in this important field, and be anxious to share in this honorable labor. We have overcome one difficulty, and found the difficulty to result in a pleasure. May there not be a pleasure higher and purer, because more disinterested, though not so immediate and imperative? Are there none of our brethren in poor and scattered settlements, too few to support a minister themselves, yet anxious to have the bread of life broken among them? The staff of our ministry must be recruited; we have young men in our midst, with zeal, talent and piety, ready and anxious to devote themselves to the noble work. We have no great seminary of education, but by a little united exertion we can send them to one of the great seats of learning in dear old Scotland, from which so much that is good and great has already come. We cannot shut our hands when so noble a scheme is presented to us. We feel that we ought and we willingly and cheerfully do our share.

“Go preach the Gospel to all nations,” said our Saviour. An active organized church will not bear these sacred words, without an earnest and immediate response. Why? Because she has found that giving does not impoverish,—that the amount, when given regularly and given by all is small to insignificance to individuals, but in the aggregate a great and noble sum. Let us illustrate our idea by an example. The adherents of the Church of Scotland in this Synod are about 15,000, or say 3,000 families. Some are rich, not a few are poor, but the great mass are in what may be called comfortable circumstances. If each family, by means of organization, could be brought to contribute, say two dollars a year, to religious objects, exclusive of supporting a minister, what a world of good might be effected by this large sum! Break it down among the schemes, and let us see what it might do. With it we could support three active missionaries at home, at £150 each. We could keep at least six students at College, giving each £40 pounds a year. We could send two missionaries abroad, to preach the Gospel in foreign lands. We could give assistance to the extent of £300 a year to weak congregations. We could pay £200 a year into a widow and orphans’ fund, and have something over for contingencies. What a result, and how comparatively insignificant the individual effort!

Ten shillings a year to a family—and if it consists, as we believe is pretty nearly the average, of five individuals, it will be to each person one-half penny a week. There is not one so mean, none so poor, as to

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feel or grudge the moiety. We believe it would be given gladly, proudly, were it only asked for, at short and regular intervals; and the glorious objects to which it is to be applied, explained and understood. When we look at the immensity of good that might be effected at so small a price, it ought to awaken both clergy and laity from their lethargy. We know the thing can be done, because it has been done over and over again. By such an organization Dr. Chalmers built over 300 churches; by such an organization the Free Church raise, we are almost afraid to say how large a sum, every year; by such an organization the Diocesan Society is every year strengthening and extending the Church of England. We might multiply examples, but they are not necessary; we have said enough both to indicate what ought to be done, and how easily it might be successfully grappled with. The only ingredients wanting are earnestness of purpose, unity among the brethren, mutual forbearance, that bond of union which provoketh to good works, and without which our loudest professions are but as sounding brass and a tinkling cymbal. We have represented the work as easy; but it can only be so, by a general harmony in all its parts, by the hearty co-operation of all the members. Let the minister be up and doing; let him make known, instruct, explain at every convenient season; and let the intelligent and influential layman lend his aid, his time, his energy. Let there only be an identity of interest, an identity of purpose, a sinking of self, brotherly feeling and prayerful earnestness, and our Church will assume its proper proportions, be a blessing to ourselves and the land in which our lot is cast.—*Monthly Record for March.*

[From the Home and Foreign Missionary Record.]

### LETTER FROM REV. J. SINCLAIR.

The following letter has been received from the Rev. John Sinclair, recently sent out to Nova Scotia as a Gaelic-speaking missionary:—

PICTOU, 3rd, October, 1859.

MY DEAR SIR,—Having now once gone over the whole mission-field prescribed to me in this county, I can communicate a few facts to you regarding it. Being the only missionary here in connexion with the Church of Scotland, my beat is very extensive, embracing St. Mary's at the one extremity, and Earltown at the other, a distance of at least eighty miles, and containing eight vacant congregations. I have preached to them all both on Sabbath and week-days, and have been much gratified with the country and the people. At some places hundreds, at other

places thousands, assembled to hear the Word of God preached in their native tongue.

By the union of two adjoining congregations, in each case there might easily be formed four parochial districts, each capable, with the exception of one, I am convinced, of supporting a minister in competence and comfort. And as to their willingness, I may mention a fact that came under my observation the other day. On the Monday after the dispensation of the Sacrament of the Lord's Supper at Earltown, a congregational meeting was called, for the purpose of taking steps to secure the services of a young man lately licensed in Canada, and at that time on an incidental visit among his friends. In a short time a stipend of L. 180 per annum was subscribed and guaranteed; but unfortunately he had made up his mind to labour, in preference, in Canada. They implored him to change his resolution. They appealed to him on the principles of duty and relationship, but in vain. The disappointment of old and young was very sad: expressed, as it was, in tears. The young man had accepted of a call from Canada, and could not, it seems, withdraw.

The more elderly portion of the community can be reached only through the medium of the Gaelic language, which renders it necessary to continue the administration of divine ordinances in that language for some years to come; but the rising generation, being for the most part well educated, can do very well without it.

Another Gaelic missionary would be of great use in this extensive field; but qualifications of a high order are necessary, especially a vigorous constitution—not so much to stand the climate as to stand the work—an ability to preach equally well in both languages, and, above all, a thorough and familiar acquaintance with the Holy Scriptures. It is reported, on the best authority, that a considerable number in Cape Breton are still attached to the Church of Scotland. An opportunity only is wanted to ensure the return of many to the Church of their Fathers, which they only left from dire necessity. A wish has lately been expressed by some in that island that a deputation from the Presbytery should visit them; but it is exceedingly difficult for the Presbytery to do so. Were another Gaelic missionary here it could be done with less inconvenience. Occasional visits could then be made, so as to open up the ground and organize congregations there. This wished-for accession to our numbers it may be too much to expect, until the young men from this province now studying in Scotland return.

I shall only add, that the most cordial reception is given me everywhere, and that the kindly feeling evinced by the people in regard to comfort exceeds my anticipations, and stimulates me, I trust, to greater exertions in trying to promote their spiritual good.

In my next letter I hope to be able to give a more minute account of the state of the Church in this County.

I am, &c.,

JOHN SINCLAIR.

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## SUBSCRIPTION LISTS.

### HALIFAX.

Mitchell, G. & A.....	£6	0	0
Duffus, John.....	5	0	0
Noble, R.....	5	0	0
Stewart, James.....	5	0	0
Doull & Miller.....	5	0	0
Robinson, Joseph.....	5	0	0
Fairbanks, W. B.....	5	0	0
Murdoch, Wm.....	5	0	0
McNab, Hon. James.....	5	0	0
Vass, N.....	3	0	0
Murdoch, Charles.....	3	0	0
Kandick, John.....	3	0	0
Hesson, W. A.....	3	0	0
Hosterman, Thomas.....	3	0	0
McLeod, Alexander.....	3	0	0
Fraser, D.....	3	0	0
Donaldson, James.....	3	0	0
Esson, George.....	2	0	0
Gray, Samuel.....	2	0	0
Keith, Hon. Alexander.....	2	0	0
Thomson, James.....	2	0	0
Gibson, John.....	2	0	0
Williamson, John.....	2	0	0
Esson, John.....	2	0	0
Thomson, Jas. (additional)..	1	0	0
Thompson, Philip.....	1	0	0
Brenner, Jas.....	1	0	0
Greenwood, James.....	1	0	0
Murray, Donald.....	1	0	0
Doull, A. K.....	1	0	0
Doull, John.....	1	0	0
Neal, Wm. H.....	1	0	0
Duffus, James B.....	1	5	0
Rhind, James.....	1	0	0
Stewart, Hon. Alexander....	1	0	0
Chisholm, William.....	1	0	0
Morton, L.....	10	0	0
Menzies, W. S.....	7	6	
Fletcher, Charles.....	5	0	
Parker, Miss.....	5	0	
Storey, Mrs. S.....	5	0	
Thomson, Mrs. James.....	5	0	
Robinson, Mrs.....	5	0	
Mitchell, J. S.....	5	0	

£98 12 6

### *Collected by the Misses Hosterman.*

Hosterman, Mrs. & Misses...£1	0	0
Murdoch, Mrs. Charles.....	10	0
Murdoch, Miss.....	10	0
Martin, Rev. John.....	10	0
Muirhead, Misses.....	8	1½
Brown, Miss.....	7	6
Scott, Mrs. Alexander.....	7	6
Archibald, Mrs.....	6	3
Williamson, Mrs.....	6	3
Mitchell, Mrs. A.....	6	3
Mitchell, Mrs. G.....	6	3
Thompson, Mrs.....	5	0
Young, Mrs.....	5	0
Gray, Mrs. Samuel.....	5	0
Hosterman, Mrs. John E....	5	0
Hosterman, Mrs. C.....	5	0
Esson, Mrs. John.....	5	0
Faulkner, Mrs. D.....	5	0
O'Brien, Mrs.....	5	0
Strachan, Misses.....	5	0
Holmes, Miss.....	3	1
Wells, Miss.....	1	3

£7 6 6

### *Collected by the Misses Wiswell.*

Williamson, John.....£0	10	0
Wiswell, C. E.....	10	0
Wiswell, W.....	5	0
Lawson, Edward.....	5	0
Hesson, W. A.....	5	0
Sinclair, Mrs. John.....	5	0
Doull, Mrs. John.....	5	0
Frith, Mrs.....	5	0
Wiswell, Mrs. Charles E....	5	0
Bauer, Mrs.....	5	0
Archibald, Mrs.....	5	0
Sinclair, A.....	2	6
McLean, Mrs.....	2	6
Riddell, Mrs.....	2	6
Anderson, Mrs.....	2	6

£3 15 0

*Collected by Miss C. B. Thomson.*

Thomson, James.....	£0	10	0
Martin, Rev. John.....		10	0
A Friend.....		10	0
McEachran, Mr.....		5	0
Burns, A.....		5	0
McLean, Mrs.....		5	0
McDonald, James.....		5	0
McCulloch, Mrs.....		5	0
Pender, Mr.....		3	1½
Kandick, Mrs.....		3	1½
Glen, Misses.....		2	6
Reeves, Miss.....		2	6
Robinson, Mrs.....		2	6
Proudfoot, Mr.....		2	6
Malcom, Miss.....		2	6
Malcom, Miss J.....		2	6
Thomson, Miss E. S.....		2	6
A Friend.....		1	3
Urquhart, Mrs.....		2	6
Mitchell, Miss.....		2	6
Baillie, Mrs.....		2	6
	£4	7	6

**SACKVILLE.***Collected by Mr. James Archibald.*

Archibald, James.....	£2	10	0	
Kissock, Alexr.....		1	10	0
Reid, Adam.....		1	10	0
Wilson, Mrs.....		1	0	0
Kissock, Wm.....		10	0	
Kissock, Alexander.....		10	0	
Moser, Jacob.....		10	0	
Hefler, Andrew.....		7	6	
Tolson, William.....		5	0	
Eastwood, Henry.....		5	0	
Tucker, Edward.....		5	0	
McPhail, Mrs.....		5	0	
	£9	2	6	

*Collected by Miss Mary Kissock.*

Kissock, A. & family.....	£0	10	0
Johnston, David.....		5	0
Archibald, James.....		5	0
Archibald, William.....		5	0
Hefler, Mrs. A.....		2	6
Hamilton, Miss.....		2	6
Goff, Thomas.....		2	6
	£1	10	0

*Collected by Mr. Wm. Reid.*

Harvey, Mr.....	£0	2	6
Mitchell, Mr.....		2	6
Tolson, Mr.....		5	0
Eastwood, Mr.....		5	0
Ward, J.....		3	1
Ward, R.....		2	6½
Reid, W.....		5	0
Wilson, Mrs.....		5	0
Ward, Mrs. R.....		1	3
	£1	11	10½

**LAWRENCETOWN.***Collected by Mr. John Robertson.*

Robertson, J. & J., Cole Har...	£2	10	0	
Crook, W., Salmon River....		2	0	0
Robinson, A., Lawrencet'n...		1	0	0
M'Donald, D. ".....		1	10	0
Graham, Wm., Three Fathom Harbor.....		1	0	0
Lloy, W., Lake Porter.....		10	0	
Shaw, Alexr., Lawrencetown		10	0	
Conrad, J. K., ".....		10	0	
Leslie, James ".....		10	0	
Lloy, John, Lake Porter....		5	0	
Wiseman, John, Lawrencet'n.		5	0	
	£11	0	0	
Contrib. to the Association..		6	10	0
Expenses of the Mission....		4	10	0
Total amount.....	£11	0	0	

**LAKE THOMAS.**

Several sums have been contributed by Messrs. Stewart, Rutherford, Taylor, by the late Mr. G. Gunn, Mr. Pollock, and others, for the support of the mission at this station, but no subscription list or free contribution has been received by the Association from this district.



*The Church of Scotland Missionary Association in Nova Scotia in account with JOHN DOULL, Esq., Treasurer.*

Dr.		Cr.	
1859.	July 18, To Cash pd Rev. J. Wilson, Missionary, £50	0	0
1860.	Feb. 2, " " Rev. G. W. Stewart, " 25	0	0
	" 11, " " sundries, as per receipt from W. H. Neal, Secretary, 6	15	3
	" " " " cash memo..... 1	14	8
	" " Balance..... 54	14	11
		<u>£136</u>	<u>11 10</u>
1859.	March 25, By cash from W. H. Neal, Secretary, £94	15	0
	May 4, " " " " " 7	7	6
	August 3, " " " " " 3	10	0
	Sept. —, " " " " " 1	10	0
	" —, " " " " " 1	11	10
1860.	Feb. 11, Do, Lawrence town..... 6	10	0
	March 9, " " " " Meeting..... 3	10	0
		<u>£136</u>	<u>11 10</u>
	By balance.....	£136	11 10

JOHN DOULL, Treasurer.

*The Church of Scotland Missionary Association in Nova Scotia in account with W. H. NEAL, Esq., Secretary.*

Dr.		Cr.	
1859.	March 25, To cash pd. John Doull, Treas., per rec't, £94	15	0
	May 4, " " " " " 7	7	6
	August 3, " " " " " 3	10	0
	Sept. —, " " " " " 1	10	0
	" —, " " " " " 1	11	10
1860.	Feb. 11, " " " " " 6	13	2
	March 9, " " " " " 0	14	15
		<u>£136</u>	<u>11 10</u>
1859.	March 2, By amount of subscriptions received in Halifax.....	£114	2 6
	Do, Sackville.....	12	9 4
1860.	Sept. —, Do, Lawrence town.....	6	10 0
	March —, Do, Amount of collection taken at Annual Meeting.....	3	10 0
	Feb. 11, " " " " " 0		
		<u>£136</u>	<u>11 10</u>

W. H. NEAL, Secretary.