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THE MISSIONARY REGISTER, OF THE Presbyterian Church of Nova Scotia.

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THE LATE REV. THOMAS TROTTER.

We could only mention in our last the death of the Rev. Thomas Trotter of Antigonish. Although for the last four years he has been in some measure laid aside from public labor, yet the place which he occupied in our church, his superior talents, and the extent of his acquirements, render it due that he should not be allowed to pass from our midst, without some more lengthened tribute to his memory. He was a native of Berwickshire, born about the year 1781. Of his early years and youthful studies we know almost nothing. But we know that after passing through the usual course of study at the university of Edinburgh, he prosecuted for a time the study of medicine; but ultimately relinquished that pursuit for the work of the ministry, although the medical knowledge thus acquired was afterward useful to him in this country. Brought up in the Burgher branch of the Secession, he devoted himself to the work of the ministry, studied under Dr Lawson of Selkirk, and a Professor of Theology to that Synod. With most of those who studied under him, he retained through life a high veneration

for his preceptor, and also a fond recollection of the scenes at Selkirk, where the Hall met, and where at the time of his attendance, a number who have since occupied a prominent place in the church, Marshall of Kirkintilloch, Balmer of Berwick, Thompson of Coldstream and Brown of Edinburgh, were fellow students.

On his completing his Theological course, (or rather, if our memory serves us right, a year previous,) he was licensed by the Presbytery of Berwick, to preach the everlasting gospel, about the year 1805 or 6, so that his ministry extended over a period of well nigh fifty years. He was soon after settled at Johnshaven, on the sea coast of Fife, where he continued to labor till the year 1818. This congregation was always small, and by the universal stagnation of business, which followed the close of the last great continental war, was still more weakened. One of the means adopted to replenish their finances was the having a third sermon, at which a collection was taken, and at which a number of persons belonging to the Established Church attended, and by their contributions aided in swelling their funds. He found af-

ter a time that preaching three sermons was beyond his strength. These circumstances, we believe, with others, weighed on his mind to induce him to respond to the calls for additional ministerial labor on this side the Atlantic.* He accordingly arrived here in the spring of 1818, and was shortly after inducted as colleague and successor to the Rev. James Munroe of Antigonish, whose last appearance in the pulpit was at his successor's induction, and who only survived a short time.

At the time of Mr Trotter's induction, the congregation of Antigonish was weak, having only fifteen communicants. Like most of the congregations of our church originally, it was composed of very heterogeneous material, some of the original settlers being disbanded soldiers, and the rest mostly from the United States, few, if any, being properly acquainted with Presbyterian principles. As was too common, a large subscription was made for his support, when persons of all denominations, and perhaps we should add of all characters, appended their names, but which, when the time of payment came, proved sadly deficient. He informed us that after the first year it never yielded the one half of what it bore upon its face, and this with all manner of irregularity. Under these circumstances, he was necessitated, like many of our older ministers, to resort to secular employment for his support. Providence blessed him in this respect, and not being pressed in his worldly circumstances, he did not press his people, so that the subscription gradually fell away, and we regret to say that for some time the support which he received from his congregation was but

*Since writing the above a fact has been mentioned in connexion with his leaving which we believe well authenticated, which is interesting. At that time there was besides the Burgher congregation an Antiburgher congregation, also weak, and under the pastoral charge of Dr Cairns, afterwards of Belfast. In consequence of the union formed in this Province, a movement began in favor of it in Scotland, and at its commencement it was proposed to unite the two congregations, and it was thought this might be best accomplished by both ministers retiring, which was done.

nominal. This system is one which by withdrawing a minister's time from the duties of his office, must always tend to the injury of a congregation. But in his case it was originally a necessity. We will not say whether he might not have followed it too far—whether he did right in allowing his congregation to relinquish their exertions altogether—whether he should not have taught the people their duty, and leaned more upon them, and devoted himself more unreservedly to the duties of his office. These points have already caused some disagreeable discussion. We have reason, however, to believe that he became persuaded that in some measure he had been in error in the course he had pursued.

Besides Antigonish and Cape George, he for a number of years supplied both Guysborough and Lochaber. His own congregation gradually increased, so that it is now quite capable of giving an adequate support to a minister. During the greater part of his life he enjoyed robust health, but for some time, feeling the infirmity of increasing years, he was extremely anxious to have a brother associated with him in the pastoral charge of the congregation. A paralytic stroke while on his way to attend the meeting of Synod of 1851, laid him aside for a short time from public labor; but he was soon enabled partially to resume his public employments, and continued to preach once every Sabbath, until the induction of Mr Honeyman, as his colleague and successor, in Nov., 1853. The following winter he was enabled, in company with Mr Honeyman, to accomplish the pastoral visitation of the congregation, and preached occasionally all the autumn of last year. From this time he gradually sank, with little other complaint than an exhausted constitution, and in the full possession of his faculties, until the 20th of April last, when he fell asleep in Jesus, aged 73 years.

Mr Trotter was a man unquestionably of great mental power. But few men of greater talent have appeared in our Church. We can recollect in attending the meeting of Synod as a spectator a few years ago, the impression made upon our mind of the superiority of him and Dr McCulloch in mental endowments. It is to be regretted that

by so often differed in their views of the public interests of the church. But they each respected the other's powers, and their fellowship has now, we trust, been renewed, where there can be no jarring of sentiment, and much less alienation of affection. Our opinion of Mr Trotter's talents is, that they would have fitted him for attaining the highest position in any sphere.

Nor had he suffered his talents to lie dormant. This Province contained few men of more extensive information. He had read much, and on almost every branch of human knowledge. Possessing in early life a retentive memory, his information was thus both varied and minute. He sought to keep himself abreast of the age in science, and with history, as well as the various social institutions of mankind, the principles which govern the political well-being of nations, and the physical features and productions of the earth, he possessed an intimate familiarity. It was his reading mere undigested lore. He had not only read much, but he had thought much. He exercised a vigorous and independent judgement upon every subject of study, and his knowledge of facts was accompanied with enlarged views of general principles, and often with striking and original thoughts.

As a minister his studies were chiefly directed to the critical examination of the sacred volume. To those subjects connected with its elucidation, he began to devote his attention in the early part of his career, when Biblical criticism was not generally as much attended to among ministers, as it is commonly in the present day; and the zeal with which he prosecuted this branch of enquiry continued until the end of life. He had a natural taste for philology, and his children, who met him in his private hours, will remember how ready he was to bring his curious lore as to the history of words and their connexion in different languages. And though many of his opinions regarding the interpretation of Scripture might be disputed, yet all acknowledged the genuineness and the learning with which he supported them. His circumstances in the early part of his career enabled him to acquire a much better library than usually is to the lot of ministers in this country. With this advantage the fruit of his study appeared in his public instructions, as well as in the productions of his pen, which appeared in some of the British as well as the colonial periodicals.

As a preacher Mr Trotter was chiefly distinguished for simplicity and plainness, both in matter and manner. His great object was to be to state the truth, and state it

in the simplest manner. Anything like show he never attempted, and what might be regarded as claptrap he held in utter abomination. Those who went to hear him expecting to be amused with the arts of the rhetorician would be disappointed. His voice was weak, (although by slow and distinct enunciation, he was generally heard all over our churches,) and while speaking he stood almost perfectly still, with no action, except an occasional and slight raising of the right hand, so that to many his manner would be distasteful, as wanting animation. Yet by those who went to be *instructed* these were all forgotten in the weightiness of his matter, and the clearness and force of his language. It was our privilege to sit under his ministry for a short time, and frequently to hear him on other occasions, and we can say that we never listened to his preaching without gaining something—never without more enlarged views of the great subject of a minister's teaching, and their application to the great ends of human existence. A person too soon got interested in his manner. His fine, venerable appearance, and the plain matter of fact, conversational tone of his address irresistibly caught attention; and though in general his preaching could not be considered as *rousing*, yet his simple appeals at times rose to real eloquence, and were often fervent and impressive. His discourses consisted for the most part of expositions of Scripture. During the course of his ministry he had lectured through the greater portion of the world of God, it being his habit not to confine himself to a few verses, but to give a general view of a considerable portion of a chapter, or it might be the whole of it. In his sermons he scarcely ever adopted the practice of preaching from a few words, or making his text a mere motto. Very frequently he chose two, or it might be three verses, which he explained in their connexion, so that these partook of the nature of expositions. Whether in lecturing or sermoneizing his preaching was characterized by original and vigorous thought—clear arrangement—sound analysis of human nature—close observation of society—and the searching application of the truth to every variety of human character. These features of his discourses, united with the varied information brought to bear upon the illustration of Scripture scenes and Scripture incidents, made his preaching prized by the more intelligent class of minds; indeed often rendered it a real intellectual feast.

In the community in which he resided Mr Trotter was much respected. Though a large majority of the population were Roman Catholics, he not only lived in

peace with them, but by many of them was esteemed. He was a public-spirited citizen, and was forward in promoting any measures for the improvement of the community. He was resorted to by many for advice, not only in religious matters, but also as to their worldly affairs, which his extensive general information and practical sagacity well qualified him to render; and his worldly circumstances were such as to enable him to prove a succourer of many of the poor. The esteem in which he was held appeared in the number that attended his funeral, who were suitably addressed by the Rev. John Campbell of St. Mary's, in improvement of the solemn dispensation.

In the public business of our church Mr Trotter for many years took an active part. As to the services rendered in this department we do not intend to dwell at length, as it is well known on some important measures, he was in opposition to many of his brethren. These have been the subject of painful discussion, and may now be passed over in silence. We take the liberty, however, though not authorized to do so, to mention one fact, which we are certain will gratify many of our readers, and which redounds greatly to his credit, as illustrating his readiness to acknowledge his error. Two days before he died he sent for a sister of Mrs Geddie, and stated that he felt his error in so long opposing the Foreign Mission, and requested her to send his warmest love to Mr and Mrs Geddie, and also to Mr and Mrs Inglis, and to state that he had sent this message two days before he died. His death took place two days after. We may, however, particularly refer to his efforts for union among the different Presbyterian bodies in this Province. The proposal originated with him at a time, when party feeling ran so high in some parts, that speedy success was hopeless. This he knew himself, but his design was, by opening up negotiations and friendly intercourse, to prepare the way for such a union ultimately. In the midst of the negotiations the disruption of the Church of Scotland occurring, expectation was excited that union with the Free Church might be practicable at no distant day. With that body accordingly negotiations were

continued, but as all our readers know without success. As the Convener of the Committee of our Synod, the chief conduct of the negotiations on our part devolved on him; and we believe that they will be admitted on all hands, that they were managed by him with due forbearance towards our brethren of the Free Church, and with proper respect for the honor of the body which he represented. And though the measure has been unsuccessful for the present, yet our Church stands exonerated, we believe, in the eyes of both God and man, from all responsibility for its failure; and we believe his exertions have tended to produce upon the minds of members of both bodies a stronger feeling of the impropriety of our present state of separation, and the duty, nay, necessity, of an early incorporation; and thus to prepare the way for that event.

The death of Mr Trotter strikingly recalls the language of the prophet, "The fathers where are they; and the prophets do they live for ever." Of the fathers and founders of our church, scarcely any "remain until this present;" nearly all are "fallen asleep." Though Mr Trotter arrived in the country considerably later than they, yet in age and ministerial standing, he may be regarded as one of their number, and he is almost the last of them. In attending the meetings of our Synod for the last few years, we could not help being struck with the fact, that we had so few old men among us. In one view this promises well for the future of our Church, that so large a proportion of our ministers are in the prime of life; yet the absence of those once venerated forms conveys solemn lessons to survivors. Thankful should we be, that God has hitherto maintained a succession of "faithful men" in the ministry among us. But we who now hold office in the Church of Christ are warned, that we too shall "not be suffered to continue by reason of death." How diligent then should we be that we may be at last approved before him at his coming, and how earnestly should we labor and pray, that when we shall be called to put off our armor, others may seize the standard as it falls from our nerveless grasp, and bear it forward in the strength of Emanuel, to new victories over the powers of darkness.

Foreign Missions.

LATER INTELLIGENCE FROM ANEITEUM.

We are happy to announce that a letter to Board of Foreign Missions from Mr. die, dated the 8th Decr. 1854, being six weeks later than any letter previously received, has just come to hand. The whole is gratifying. We publish a portion in our present No. and hope to publish remainder in our next.

DEAR BRETHREN:—

I forwarded a communication to last week by H. M. S. *Herald* which had here on her way from the Pegees to the Solomon Islands. For all details of our missionary labors and progress, I refer you to that letter. It is probable that this may reach you as the *Herald* will not be in Sydney for two months.

PRINTING SCHOOL BOOKS.

In addition to my ordinary missionary work I am busy at present printing a school book. It has been prepared by Inglis and myself with some care. It contains the alphabet in various syllables—words—sentences as far as possible in the language of the natives—translated passages of the Gospels—the beatitudes from Mat., v, 1—10—and the Lord's prayer. All our school books savour of a religious character, and this I think is just as it should be. In a letter which I recently received from the Rev. R. Armstrong of the Sandwich Islands, when speaking on the subject of education he writes, "the books should be *all steeped in the gospel*; so that they can find their way everywhere in them." This is the principle on which we have always been compiling books for this mission.

PRINTING PRESS AND TYPES.

We have already been informed that friends in Scotland have purchased a printing press for the use of this mission. It has not yet reached us, but it is expected to arrive in Sydney, and we look for its first arrival from that place. The following extract from a letter written by Mr. Inglis, by the Rev Dr. Goold of Edinburgh, dated June 16th 1854, will acquaint you with its history. The letter should have been sent you

before this, but some friends in Glasgow employed me to purchase you a printing press, an article that is best to be got in our town. I delayed writing till I could write of it also, but the manufacturer kept me waiting, and then there were some difficulties in getting the matter arranged. Greig and Company were the manufacturers. It seemed a capital and handsome article. The Nelsons, who furnished the types, supplied also equipments for the press. There were directions how to put it up. Mrs Symington in Glasgow was the credit of raising the money for it. It is sent to the care of Dr Ross, Sydney. We were all greatly interested in the Gospel by Mark, in the language of Aneiteum. We hope you will be able to complete the work, and thus the natives of your island will soon be able to read in their vernacular tongue the wonderful works of God."

The Type referred to, as furnished by Mr Nelson, has reached us, it is a beautiful type and will be a valuable addition to our printing department, but is entirely too *small* for school books or the Scriptures. In the present stage of the mission, all books designed for general use ought to be printed in a large, clear type. The majority of our scholars are adults, and many of them advanced in years, and not a few use with difficulty the books we now possess. The eye sight also seems to fail here at a much earlier age than at home, probably from the fact that ophthalmia is one of the common diseases of the Island, and its frequent recurrence seems to weaken the sight. A good supply of large type is still required to complete the efficiency of the printing department, and Mr Inglis, who has succeeded so well in getting a good press, will write to Scotland for it. Would you on the receipt of this transmit to the Rev. Dr. Bates, what money has been collected in Nova Scotia for a press, and in the purchase of type, and urge him to send the type without delay. We are unwilling to print the Scriptures until we can do it in a form which the natives can read with comfort and advantage. In the mean time the press will not be idle, for we have a small calendar, chiefly designed for the use of the teachers, in manuscript,

and ready for the press, and also some hymns; and we must likewise print new editions of most of our school books.

MISSION TO TANNA AND FOTUNA.

You and our friends of the Reformed Presbyterian Church of Scotland have now a deep interest in the islands of Tanna and Fotuna. When our brethren, Rev. Messrs Hardie and Sunderland, of the Samoan Mission visited this island in October last, they expressed a wish that Mr Inglis and I would use our efforts to open up these islands, with a view to their ultimate occupation by Missionaries from our respective churches. The population of Tanna is 10,000, and that of Fotuna, 1,000, and Naia, or Immer, which lies between them, 500. Two teachers, natives of this island, Waihit and Josefa, and their wives, were placed on Fotuna, in October 1853, and two teachers, Talip and Yaufate, and their wives, also natives of this island, were left on Tanna, in October last. We sent a boat last month, to visit our teachers in both these islands, but I must refer you to my letter sent by the "Herald" for an account of this visit. The report of the visit is on the whole favorable, with one exception: Josefa, a young man whom we all esteemed, is no more. He left Fotuna about the beginning of last month, to come to this island for supplies, but has not since been heard of. He took passage in an old unseaworthy boat; and after the boat sailed, he and all on board no doubt perished. We appointed another teacher, Katiapa, his brother, to take his place, and he sailed this day week in H. M. S. Herald for his destination.

In order to the safety and success of teachers on the neighboring islands, we must have the means of intercourse with them. It is most undesirable that persons just emerged from a state of heathenism should be thrown entirely on their own resources in unevangelized islands. Under the direction of missionaries, native teachers are valuable auxiliaries in the work of evangelization; but when left to themselves, the cause of God will be scarcely advanced by their efforts. We send our teachers on the neighboring islands to feel, that they stand in a near relation to us, that they are not beyond the reach of our oversight, and that they may to some extent enjoy the advice and counsel of their missionaries. Such a position is comfortable to our native agents and advantageous to the cause.

[Remainder next month.]

MISSIONARY ACCEPTED.

The Presbytery of Halifax met at Milo River, on the 15th ult, when George N. Gerdon gave in the remainder of his trials of license, which were unanimously sustained, and he was licensed to preach the everlasting gospel. At the meeting of the Board on the 29d ult, Mr Gerdon presented his certificates, when it was unanimously agreed to accept his services for the Foreign Mission Field. Mr. Gerdon proceeded to P. E. Island, and will be employed in visiting the congregations of the Presbytery, till the meeting of Synod.

Home Department.

REPORT OF A MISSION TO CASCUMPEC, ETC.

St. Eleanor's, Feb. 6th, 1855.

According to the appointment of the Presbytery I proceeded to Cascumpeque by post, and arrived there on the 15th of December. On Sabbath the 17th of December I preached in the house of Mr James Forsyth, as they had not at that time put up the stoves in the church at Cascumpeque. The audience on this day was pretty numerous, considering the state of the travelling. As it was arranged that I should be two

Sabbaths at the West Point, it was deemed advisable that I should be there the two following Sabbaths, on my return from Cascumpeque there would be fit for preaching. I went accordingly to West Point and preached on Sabbath (the 24th of Dec) at the house of Mr Michael Mc... the church at West Point is not meet in during the winter season. There was a good audience, and they were attentive. Both discourses were... allish, and as there are a number of Highland families in that and

district, I intimated that I should preach in Gaelic on the Tuesday following. In accordance with this intimation I preached a Gaelic discourse in the house of Donald McPherson. The house was well filled, and they appeared to take a deep interest in the services. On Sabbath the 31st of Dec., I preached in the Campbellton school house at the east end of the district. This day being stormy, and the snow deep, the meeting was not large. I preached at the same place on the following Tuesday, when we had a very good meeting. On this end of the Lot there are but eight families in connexion with our church, and they have decided on building a meeting house for themselves, as they reside at a distance of about twelve miles from the West Point meeting house. On the west end of the Lot there are 17 Presbyterian families. Of these 15 are Highland, but some of them understand English as well as Gaelic, but they are very anxious that the minister who may be settled in the Cascumpeque congregation, and a fourth of whose time they expect to get, may be acquainted with the Gaelic. Though there are at present only twenty-five families professing adherence to the Presbyterian Church at the West Point, yet there are good prospects of their number increasing in the event of an active minister being settled among them.

On Sabbath, the 7th of January, I preached at Cascumpeque in the new church. This is a fine commodious building, but not yet finished in the inside. They have, however, rendered it quite comfortable by temporary pews, and by well heating it. We had on this day a very respectable audience. It was agreed upon by the members of Session that I should be at Tignish on the following Sabbath,—and as there is no meeting house in Tignish I preached on Sabbath the 14th of January, in the house of Mr William Haywood to a considerable number. There is a new meeting house in the course of construction at Tignish, which is expected to be finished by next fall. It is built by Protestant families residing there (members of different denominations), as a free Protestant place of worship, Presbyterians, Methodists and Episcopalians having the first claim upon it.

On Sabbath, the 21st of January, I preached at Cascumpeque church to a large audience. On the following Tuesday they had a congregational meeting in the church, and I preached a sermon on that occasion. The period of my mission to Cascumpeque was at this time terminated. In consequence of having so many preaching stations in the congregation, and these so far apart, I was unable to visit so many families as I should have wished. I visited, however, as many as I was able to attend to, and I every where met with the kindest reception.

ALLAN FRASER.

[For the Register.]

MR. EDITOR:

"An Elder," who writes in your last No., appears to be one who, with a "liberal" heart, "deviseth liberal things." Recognizing the fact that teaching elders are the chief servants of God in advancing the interests of the Church, he strenuously urges a support for them corresponding with the greatly advanced prices of living. There can be no question that stinted salaries tend to produce a feeble ministry, and shrivelled, unfruitful congregations; and that those people who "withhold" from their minister "more than is meet," pursue a policy which, while it is unjust towards him, is most disastrous to themselves. Were all the elders to take up the subject in the spirited manner of your correspondent, the people at large would promptly respond to their call, and walk in their steps.

But I write now to notice two sentences in "An Elder's" communication, which I think he has not duly weighed. The first is: "It is proper that some one should advocate their cause, and relieve them (the ministers) from the humiliating duty." Now it will be seen that your correspondent acknowledges it to be the duty of ministers to advocate a higher standard of ministerial support: but he is in error, I think, when he styles it a *humiliating* duty. An adequate support of the ministry, is as plainly inculcated in Scripture, as any other Christian duty; and the ministry should never feel humbled in teaching what the Great Master commanded to be taught. It should be humbling to the flock that needs to be stimulated to

this duty by a straitened minister; but a minister may rather rise in dignity, than sink, under a sense of the wrong which he scripturally seeks to redress. Nor ought he to be "relieved" from enforcing this duty so long as the Church fails to fulfil its engagements. He may be aided, as "An Elder" has nobly done; but the minister's prerogative to "declare the whole counsel of God," must remain unimpaired. He is charged by the Great Head of the Church, to enforce a "ministering" by the people of "their carnal things;" and he must neither voluntarily renounce this obligation, nor must any stand in his place. Aaron and Hur held up the hands of Moses; but Moses had to remain at his post.

The second is, "you cannot expect that he (the minister) will be mean enough to strike for higher wages." When the laborer finds that his weekly receipts are inadequate to the support of himself and family, no meanness is imputed if he demands an increase of wages. When every article of subsistence has risen in the market, and the price of materials to be worked up has advanced, the mechanic is not accounted mean, if he seeks from his employer a higher compensation. When the merchant adds ten or twenty per cent to his goods, in order to meet a higher tariff, or the increased prices of the farmer and butcher who supply his table, there is nothing dishonorable in his mode of procedure. When the civil functionary finds his income unreasonably small, he applies without any dread of such a charge, to the government for an increase. Is it "mean" only, when the laborious minister of the gospel, pinched and embarrassed, prefers his just claims? Or would it be mean, if, after judicious remonstrances by the Presbytery, of which he is a member, with no hope of a remedy, he should actually "strike for higher wages?" which means, I believe, a refusal to

serve the same parties till his claims are acknowledged.

It seems generally agreed that ministers are deterred by a "false delicacy" from bringing their peculiar claims before their people. How does this "false delicacy," so called, arise? Is it not in the fact that they are under the impression, that their people view the support they give more in the light of charity than justice, and that the ministers, somehow, half think so too? Let ministers frankly and independently assert their just claims, and shrink not till their flocks are fully indoctrinated on this point. Then will justice be rendered here as in the other relations of life. Secret reproving, which prey like a canker upon the heart, will no more be felt. The work of the master will be cheerfully performed; and "he that giveth" will find that he "yet increaseth." A PASTOR.

["A Pastor" has taken up some of the expressions of our former correspondent, but in reality we do not consider that there is any material difference between them. It is certainly desirable that the members and elders of our congregations should do their part so as to render it unnecessary for the ministers to have to appeal to their people on these subjects. And as strikes are commonly understood, that is, refusing to work until higher wages are given, we confess we should be sorry to see such an idea connected with ministerial labor. Nor can we admit that this would be in accordance with the Scriptural rule. There the rule is that ministers, if their labors are not appreciated in one place, are to transfer them to another. If this rule were more frequently followed we think it would be attended with salutary effects. But this is a different idea from "striking." The difference, however, is not of such a moment as to render it worth while to fill our pages with controversy on the subject. We have however published "A Pastor's" communication, as we deem it fitted to promote the same good end.—Ed.]

Youth's Department.

TO THE CHILDREN AND YOUTH
OF THE PRESBYTERIAN CHURCH OF
NOVA SCOTIA.

In the February No. of the Register

appeared an appeal from your esteemed friend, Mr Baxter, to you, to raise money to buy a new printing press for the use of our mission to Aneiteum, and also to pro-

vide all sorts of printing material, such as paper, ink, &c. It was contemplated that a general effort should be made for these objects, through the church, as in the case of the boat fund. Just at the time that Mr Baxter's appeal was received, a letter was received from the Rev. Dr. Bates, Secretary to the Mission Board of the Reformed Presbyterian Church of Scotland, informing our Board that that church had provided a proper printing press, together with an adequate supply of type. The Board thought that the appeal, at least in the form contemplated, was not necessary, and directed that it be withheld. Accordingly we gave intimation to that effect, which was given in the March No.. Mr. Baxter was not pleased at this, and we do not wish to displease any person, more particularly so zealous a friend of the Foreign Mission cause as Mr. Baxter. The matter was again brought before the Board at its last meeting. At the same time a letter was read from the Rev. Mr. Geddie, part of which appears in our present No., stating that the type sent out had proved entirely too small, so that a new supply was necessary. Besides this, printing materials are still needed. The Board therefore directed us to bring this matter again before you, and to say that for these objects they will thankfully receive your contributions. A sum has already been contributed which will probably meet present demands, but other claims will be constantly occurring,

which will require funds, and which will afford a proper field for your liberality.

The Board have also directed us to bring before you another claim upon your liberality. You are aware that Mr. Geddie's eldest daughter has been receiving her education in England, the expense of which has hitherto been borne by special contribution, chiefly from you. For the last six months there was considerable deficiency in the contributions, so that the amount had to be made up out of the general fund. In addition to this, Mr. Geddie's second daughter is coming to England in the John Williams, and the two sisters will be one year together at the Walthamstow Institution. Mr. Geddie offers to bear the expense for that year of his second daughter's education. But the Board think it extremely desirable that he should not be under this necessity. Of late, Mr. Geddie's expenses have largely increased, owing to the great rise in price of every article he needs at Sydney, from which his supplies are principally received. In the year after the first discovery of the gold diggings, his expenditure considerably exceeded his income. And though prices have now fallen, yet the Board think that if possible he should be relieved of the additional expense of his daughter's education in England. They therefore appeal to the youth of the church to furnish them with the means for this purpose, and they trust that they will not be disappointed.

Miscellaneous.

MISSIONARY SUMMARY.

(From the English Presb'n Messenger.)

A backward season presents some strange appearances to the eye of an observer. The buds that are already formed seem not to grow. They live, but somehow their life is not active. While we are looking for increasing bulk and beauty, they remain each one wrapt up in its own scales so closely, or opening so slowly that we fear there is not energy in the heart to bring it to perfection. Such a backward season has been the bygone period of the Christian Church. It has now passed the middle of its nineteenth century, yet its spring-time is not completed. Everywhere we see there is life,

but it is not very powerful. The buds of promise are formed, yet there seems a want of power to expand them into the fulness of beauty. In every quarter the watchers are kept waiting with anxious hope for that glad day when nations shall put on the garments of righteousness. It ever seems near at hand, yet the vision carries. Can it be that there is weakness at the heart of the bud? Is the Church failing to draw strength from the Root of David? Reader, are your prayers going up constantly, fervently, for the salvation of our sin-laden earth?

CHINA.—The news from China continues to be of a highly interesting nature. We rejoice to think that, by the blessing of God, our little mission,

ary band at Amoy will have made up its numbers ere many weeks, by the arrival of Messrs Burns and Douglass. It is not necessary to repeat the pleasing intelligence from Mr Johnston, conveyed to our readers on other pages, and we subjoin some extracts from the proceedings of other Societies.

The Church Missionary Society reports that, for three years past, it has had "a sum of £10,000, reserved against the time when it should please God to throw open the Chinese Empire to its missionaries." "We have now," it says, "the means to send out twenty additional missionaries to China. But where are the men? As yet the Society has not more than five or six missionaries connected with the China Mission. These are all who represent the Church of England. More than sixty other Protestant missionaries, representing ten Missionary Societies, are in China, at the five ports, waiting for the signal to advance. Never was there a more urgent need of prayer for the gift of God's Spirit on those who are sent out."

In June the Bishop of Victoria proceeded to Sanghae, accompanied by his native catechists, Chun and Lo. He tried to send a message through them to the insurgent camp, but the catechists were not allowed to reach their destination. After waiting at Shanghai for five months, the Bishop returned to Hong-Kong.

The American missionaries at Amoy continue to enjoy the Divine blessing on their labors. Ten converts were baptized in March last year. Yet they have met with a severe trial. Their "evangelist went to Chiang-Chiu last May, in the hope of commencing an out station in that important city; but in consequence of a sudden revolutionary movement, he was seized and beheaded."

At Ningpo, Dr. Macgowan, the agent of the Medical Missionary Society, has kept open daily a dispensary, in a crowded part of the city. The number of patients last year was 11,000, and crowds have every day heard of the Great Physician who can heal both soul and body.

A Wesleyan missionary gives the following striking account of a scene he witnessed from some hills about thirty

miles west of Canton, "A wide plain stretched away on every hand as far as the eye could reach; the noble river flowed deeply and rapidly along; the highest cultivation was carried out. A range of villages encircled the hills, and thousands of people live in them. Beyond the river lay another range, and throughout the whole extent that lay before us, villages, hamlets, and townships rose up in apparently unceasing clusters."

These multitudes are perishing for lack of knowledge. When shall the arm of the Lord be revealed unto them!

From the News of the Churches.

CHINA.

A new view has been started of the nature and objects of the diplomatic attempts, on the part of the British and French Governments, to cultivate friendly relations with the Mantechoo, or reigning Emperor of China, in opposition to the Tae-pingwang or insurgent party, notice of such length in our last number. And, strangely enough, the Russian fortress in Petropolowski, in Kamtschatka, is brought upon the scene, and Russian intrigue is supposed to be busy in efforts to "annex" the outlying empires of Asia, as well as those of Europe, to the overgrown territories of the Czar.

In an article in the *Patriot* of the 12th inst., various extracts occur, from papers published in India and China, bearing upon this subject. The fortress of Petropolowski, when recently attacked by an Anglo-French squadron, was found to be stronger, by a great deal, than had formerly been supposed. Six powerful ships of war, mounting 200 guns, were found insufficient to reduce it. Situated on the southern extremity of the peninsula of Kamtschatka, Petropolowski is, in fact, the Sebastopol of the Sea of Ochotsk. That sea washes the northern shores of the Chinese empire, and stands to that empire in a relation corresponding to that of the Black Sea to Turkey. It is surmised that the Russian Government, alive to the immense importance which the control of that sea would give to any attempt to obtain a standing in China, has built the powerful citadel of Petropolowski, with a view, among other things, to the ultimate possession of

the Chinese Empire.

Further, it is reported that the Mantchoo emperor has retired into a region of his empire, where, through their right of navigation on the Amour river, the Russians have troops already stationed; and it is conjectured that he may be able to obtain the aid of Russian forces for the recovery of his throne. If the report should prove true, and if the supposition should be verified, the Russians would in all probability, become masters of China. Such are the premises on which it is argued that the recent negotiations, on the part of the English and French Governments, with that of the Chinese emperor, were undertaken with a view to withdraw him from a Russian alliance, and unite him with the western powers. But even though the supposition should prove correct, it no longer justifies the preference shown for the idolatrous Mantchoo dynasty, to the far more liberal and Christianly disposed Taoping party. It leaves us still compelled to believe, that commercial interests are suffered by Sir John Bowring, and the British Government at large, to override the interests of morality and Christianity. The opium traffic is a fearful snare; and if it be true, as we believe it is, that that trade would be swept away by the triumph of the Taoping party, we fear that commercial cupidity must be held to be the main-spring of the recent mission of Sir John Bowring to Peking, and the endeavor to form an alliance with the Mantchoo Government. It is now said that in that mission Sir John Bowring has wholly failed, that he has returned without even obtaining an audience, and that the idea of intervention in the internal affairs of China is now abandoned.

A writer in the *Friend of India*, who corroborates these views, gives some striking extracts from the last manifesto of the insurgent party, from which it would appear that, in a religious point of view, the recent movement is more hopeful than has lately been supposed. "At one blow," he says, "Tao-ping-wang abolishes the idolatrous and other superstitious rites observed at births and marriages; directs young people to attend daily services at church; commands the Sabbath

to be kept, requiring the presence alike of old and young to that holy day; orders an appointed officer to conduct the religious service, and preach a sermon; and authoritatively appoints, as by imperial command, that the Word of God, the 'holy books of the Old and New Testaments' (the identical Protestant version of the Bible, commonly known and styled Gutzlaff's version, and towards printing which, in former times, the British and Foreign Bible Society contributed pecuniary aid), be made the text-book for instructing the Chinese youth in the whole empire."

In any case, the diplomatic proceedings of our Government in China deserve to be closely watched, and we greatly desiderate more information regarding them. Deputations have lately waited on the Earl of Clarendon, with a view to secure, in any treaties with China, a more ample liberty for Christian missionaries. But the whole subject should be more in the public eyes, and the friends of Protestantism should give it their constant attention. They may be very sure that no intrigue or effort will be spared by the Church of Rome to frustrate a movement which has hitherto been so decidedly hostile to Romish idolatry. For centuries, the Chinese empire has been a pet establishment for Romish missions, and, most certainly, Rome will not be found very willing to be driven from the field. We have before us the Romish Missionary Record, *Annals of the Propagation of the Faith*, for January last, and of the whole fifty four pages of intelligence, forty-two are occupied with letters from Tong-King and China. Thus the Vicar-Apostolic of Western Tong-King claims 140,000 Christians as belonging to his vicariate, with a large staff of missionaries, native priests or curates, teachers, &c. &c., the mission maintaining 1500 persons, and defraying a large part of its own expense by cultivating a few fields. Besides this vicariate, there are several other Romish missions in the country: Central Tong-King, claiming 150,000 Christians, Eastern Tong-King, 50,000, and Southern Tong-King, 48,000. In Cochin-China, there are four vicariates, claiming from 80 to 90,000 Christians. We do not possess full statistics of the Romish missions in China itself; we

find, however, a writer from Shanghai claiming 73,000 as connected with the mission there, and that is but one of several. Of course we need not explain to our readers what is the moral value of the thousands thus claimed as Christians, especially when we find in one of them the lists of "sacraments administered,"—"Of the children of pagans in danger of death, 1832"! We refer to the subject to show how large a stake Rome has in China, and how great a cause she has to discourage any movement that would be likely to be disastrous to the cause of the Romish idolatry.

Another number of the *Annals* contains a letter from M. Mouly, Administrator Apostolic of Peking. The letter confirms the theory of the correspondent of the *New York Observer*, that the French Government in China charge themselves with the interests of the Romish missions.

"The letter," says the *Catholic Standard*, "dated Peking, August 1, 1824, states that a happy reaction has been produced in the conduct of the Chinese government towards Christians. A course which the prelate calls extraordinary, and which he attributes to the force of circumstances, appears rather to be consequent upon the courage and devotion of his Christian conduct, and that of his people, as facts attest. It is evident that the Chinese government sees the necessity of dealing kindly by Christians, especially if France makes the least demonstration in their favor. The time fixed for the departure of M. Mouly was September, but our correspondents at Hong Kong (writes the *Univers*) informs us that the prelate had not arrived at Shanghai at the end of December. This long delay surprises, and leads to the supposition that the emperor, not to displease the French, has permitted M. the Administrator Apostolic of Peking to remain amongst the Christians."

MAURITIUS.

Moral Condition—Advantages as a Mission Field.—I must condense my remarks. There are upwards of 120,000 Indians here. There is a large importation every year; and, while some return, others remain. These have families; and for the education, religious or otherwise, of their children, nothing almost has been done. The parents, in many cases, can read and

write in their native language,—their children can do neither. They are growing up as young savages, in a far worse condition than their heathen parents. I have repeatedly memorialised the government on the subject; they will do absolutely nothing. Their great object is to keep the treasury chest shut to every demand. From them I expect nothing; but might not you, gentlemen, do something?—Two things might be done,—a missionary, acquainted with the native dialects, might be employed among the adults, and schools opened for the children. In short Mauritius is, in some respects, a better missionary field than India. There are more Indian heathen in Mauritius than Christian converts in India. They have little or no caste. The moment they leave India they lose caste, and men and women of different castes are often found living together. There are no difficulties arising from family connections. A son would not be disowned or disinherited if he professed christianity. There are few inducements to remain in idolatry. There are only two small heathen temples, one of which is not finished. There are only four or five Brahmins in Mauritius, and they have lost much of their influence among their adherents. The Roman Catholic priests have done nothing in this field. Romanism, as you know, is more a social caste than a positive religion among the Indians. From recent circumstances here, I know that they read the Word of God, and listen to it with the same avidity as the heathen. The reason of this neglect on the part of the priests is very simple. The Indian knows the value of money, and grudges the payment of priestly services; the African will give all his to the priest if he ask it. Hence the difference; the Indian Romanist is Romanist only in name; the African is Romanist, soul and body, and pays dearly for the privilege. But the worst feature that the picture of Mauritius Indian life presents is the melancholy fact, that there are in the colony about 100 Protestant converts, in different employments, who are living without, and, in fact, beyond the reach of all religious ordinances. These men are thirsting for the Word of God and the water of life, but there is no one here to dip his finger in the

water to cool their parched tongues, and so they are perishing by the way. That much good may be done by a missionary is fully proven by the fact, that the Sunday services in Tamil by a catechist from Madras have brought an average attendance of thirty-five adults, and that since his arrival upwards of 1000 copies of the Scriptures in the Indian dialects have been sold and distributed.—*Missionary Record of Church of Scotland.*

FOREIGN MISSIONS OF THE FREE CHURCH.

We select the following from the annual statement of the committee:—

“In appealing to the friends of missions on the present occasion, the Assembly’s Committee on Foreign Missions would briefly ask attention to the following points:—

“I. We may now be said to have entered on the reaping time of our missions. Hitherto, though there have been conversions not a few, they have been in no degree adequate to the longings and aspirations of the Church and her missionaries. Now, however, there are many legible proofs, that, both in India and Africa, men’s hearts are touched, men’s conscience stirred, and the delusions of long ages surely breaking up. Last year the committee could announce that eleven baptisms had taken place at Calcutta, fifteen at Madras, and several at Bombay. This year they have similar intelligence to impart. At Puna, at Surat, at Bombay, at Nigpore, at Madras and its stations, at Calcutta, at Chinshura—indeed, wherever we have agents laboring, the Spirit of God has blessed the Word, as far as we can judge. Souls have been born of God and added to the Church, not only by an outward ordinance, but, it is hoped, by an inward change. And from Africa, as well as India, we were cheered by similar intelligence.

“II. At some of the stations these effects are produced in very close connection with the preaching of the truth by the native ministers and preachers. At Bombay and Surat, at Madras and its branch stations, and at Calcutta, with its branches, such results have been quite remarkable. Even Mohammedans begin to yield to ‘the sword of the Spirit, which is the word

of God;’ and not merely to yield to it, but, moreover, to wield it for the extension of Christ’s kingdom. Nothing appears to the committee to be more encouraging than this feature of our missions. At Calcutta and its neighborhood there are now, or will speedily be, three ordained native ministers, holding forth the Word of Life, besides several native preachers and students of divinity. At Madras there are three ordained native ministers, four native preachers, and several students of divinity. At Bombay, or connected with it, there are also three ordained native ministers, while at Puna there is one native preacher. Slowly, therefore, the Free Church is accomplishing one of the objects of her missions—namely, to train up a native ministry for India. One missionary, Mr Anderson, writes to say that, every Sabbath, as many as from 1,500 to 2,000 heathens are now addressed by the native ministers in their native tongues.

“III. The committee cannot but advert to the marked success with which the Lord has crowned the endeavors made to bring females in India to the Saviour of the lost.—That result is regarded by all the missionaries as promising great things for the future of that land. At Bombay, Calcutta, and Madras, this branch of work has been carried on, mainly by funds raised by the Scottish Ladies’ Society for Female Education in India. These efforts are to be hailed as imparting blessings manifold to India, and assuredly are not second to any efforts now made on behalf of the heathen.”—*Free Ch. Record.*

AUSTRALIA—GOVERNMENT SUPPORT OF RELIGION.

The Free Church Synod of Victoria, at its last meeting, adopted, by a very small majority, resolutions to the effect that its ministers apply for pecuniary aid from Government. In the Melbourne Age of December 15th, a long report is given of a meeting of the John Knox Free Church, Melbourne, called to consider this decision in the Synod. The meeting, it is said, was numerously attended, and seemed to be imbued with a strong feeling against the recent decision of Synod. The Rev William Miller, who occupied the chair, “la-

mented extremely that at this period of the Free Church's history they were obliged to meet on such a subject as that which had brought them together. He believed that the Disruption time, both in Scotland and Victoria, had been a blessed season to all interested in it, because, among other reasons, the church, in becoming free, had got quit of money connections, both of a civil and ecclesiastical kind, and to go back to any of these now would be most disastrous. Although the Free Church of Scotland held what is generally called the 'Establishment principle,' she had never said that in all circumstances the magistrate was bound to endow, and the church to accept such aid; and the whole history of these Royal gifts, as they were called, showed that they had a most secularizing effect." The same feeling was strongly brought out by the speakers who moved and seconded the various resolutions adopted by the meeting. W. M. Bell, Esq., after referring to the previous position of the Free Church in Victoria as protesting against all aid from a Government supporting truth and error alike, observed, "These protests objected alike to grants of Government land and Government aid in money. Now, by recent decisions of the Synod, these protests had been set aside, and the distinctive character of the Free Presbyterian Church of Victoria completely destroyed. It is worthy of remark, that when the resolution passed the Synod authorizing application for grants for building sites to be made the majority in the Synod was only four, and these four were recently arrived from Scotland, and had only been admitted members of the Synod on the morning of the day on which such resolution was passed. In his opinion, it would have shown more respect for the judgment of those who had been in the colony, to have at least so far respected their opinions as to have delayed reversing their solemn decisions until their own longer residence had given them a better opportunity of forming a matured judgment of what the peculiar position of the Church in the colony required to be done. The resolutions of last Synod, by which Government aid may be applied for, in support of ministers belonging to this Church have completely set aside all distinctions between us and that establishment from which we found it necessary to depart eight years ago, and having at that time, when neither our own numbers, nor our own means were

at all equal to what they now are, voluntarily undertaken to support the ordinances of religion without aid, and having actually up to this moment done so, it is right that we should approach the Synod and request that resolutions so obnoxious to us may be reconsidered and rescinded. From what he heard from very many members of this church, he was quite convinced, that if aid be taken from Government, there would be such a falling off in the voluntary contributions of the people, as would much more than counterbalance any aid which might be received, and as he sincerely believed that it was wrong to accept such aid, so he sincerely wished that it might be so if the Synod persisted in their present course." Mr. Middleton remarked, that the resolution which had just been proposed pledged the congregation to practical voluntarism, so long as Government equally supported truth and error. This was tantamount to a declaration against State aid altogether; for no one, he believed, would be sanguine enough to anticipate that truth alone would be supported by a Government, some or other of the members of which might believe error to be truth. Truth, alone, would receive support when the Government was truly Christian; that would only be when it represented a truly Christian people; and when such was the case, the Gospel would require no State support. He feared that the platform view of the duty of Government in this matter differed from the popular view. Mr. Murry said that "if the Synod had been unanimous on this subject, he would not have been so much surprised but he did feel surprised that any member of Synod should have felt at liberty to reverse the whole practice of the church, by a vote carried by a bare majority of one. It was a matter of deep regret that here in the richest colony of Britain, we should be the first "Free Church" that applied for State aid; and he feared it would separate us from the church in New South Wales and Tasmania." Mr. James Smith quoted the authority of Dr. Chalmers as bearing on this case; Dr. Chalmers had stated that four years experience of Voluntaryism in the Free Church had not brightened his hopes of its efficiency, but adds, "This is no reason why we should seek an alliance with the State by a compromise of the church's spiritual independence, and still less with a Government which, on the question of endowments, disclaims all cognizance of

the merits of that religion on which it confers support, and makes no distinction between the true and the false between the scriptural and the unscriptural.

The following resolutions, after being severally proposed and discussed, were unanimously adopted by the meeting :

I. That the ordinances of religion have always been maintained in this congregation by the free-will offerings of the people, and they resolve to continue to do this so long as the present Government system is in power, by which truth and error are equally supported.

II. That this congregation have seen, with deep regret, the decision of the Synod at last meeting, to apply for Government aid for the support of the ministry, because it is inconsistent with the practice of the Free Church in these colonies, and is calculated to weaken, if not destroy, the effect of the protest she is bound to maintain against the present practice of the Government.

III. That it is contrary to the mind of this congregation, and it is believed, so the mind of the majority of the members of the Free Church, to enter into any connection with a Government that does not distinguish between truth and error, and that it must, therefore, alienate the affections of the people and tend to diminish the sums received from voluntary contributions by a greater amount than that which will be received from Government.

IV. That for the extension of the Church and the support of ministers in the poorer districts without the aid of Government, this congregation pledges itself to contribute liberally to the present "Pastoral Aid Fund," or any other fund which the Synod may institute for a similar object.

V. That a petition embodying these resolutions be forwarded to the next meeting of Synod, and that the chairman and Messrs Law, Murray, and Smith, be appointed a committee for the purpose of drawing it up.

Notices.

The Rev. John Jennings, Toronto, will in future act as Treasurer in Canada, for any contributions to our Foreign Mission.

The Presbytery of Pictou, met for Presbyterial visitation at Tatamagouche, on Tuesday 8th May. The examination of the affairs of the congregation was most satisfactory to the Presbytery. Since the last visitation an elegant church has been erected, and a great part paid for; the salary promised to the pastor has been fully paid, and an increase is contemplated as soon as the difficulties arising from church building and the depression of trade are over. The spiritual affairs of the congregation also seemed in a satisfactory state.

The Presbytery met at New Annan on the following day for the same purpose. Elders and managers were present however only from one section of the congregation. The examination into the affairs of that section exhibited in some features improvement, and elicited commendation; in others the result was not so favorable.

The Presbytery, after these visitations met for business, when a report of missionary labor by the Rev. Daniel McCurdy in Cape Breton, was read and approved, and his account ordered to be paid. Mr McKay having been recalled from the Presbytery in consequence of accepting a call in the Truro Presbytery. Mr William Keir was appointed to supply the stations in Cape Breton in his place. The Rev. John McCurdy obtained

leave of absence and a certificate, with a view of visiting Canada and the United States. Mr J. W. Matheson, student of Theology, delivered a discourse, which was approved. An Overture to Synod by the Rev. George Patterson on Periodical Publications was unanimously adopted, and ordered to be transmitted.

Account of Monies received by Treasurer, from 20th April to 20th May 1855.

FOREIGN MISSION.

May 7. From Mr Jas. Dawson,		
Pictou,	£1	0 0
20. Wm. Matheson, Esq., G. Hill,	5	0 0
Collection taken Prince Street		
Church, Pictou,	20	7 5½
Three individuals lot No. 3 P. E.		
I., for translating Scriptures at		
Ancientun per Mr R. Gordon, £1		
14s 6d. P. E. I. cur.,	1	8 9½
Ditto for do in aid Seminary at		
do., £1 7s 5½ do.,	1	2 4

HOME MISSION.

20. From Wm. Matheson Esq., to be		
at the disposal of Pictou Psby.	5	0 0
Mr. Grant, Collector at Cheverie,	2	19 0
From Thos. Malcom, do.	0	12 6
From Collector at Petite,	1	19 9½
Sundry subscriptions at do.	1	17 5
Mr McCully, from Anapolis,	5	16 3
Do. do Digby,	0	10 2½
REGISTER.		
From Agent,	9	0 0

J. & J. Yorston acknowledge the receipt of the following for the Foreign Mission, viz.: a web of cloth 30 yds., value £3 7s. 6d., from the Ladies of Fox Brook East River, per Daniel McDonald; 4 yards Flannel, from Mrs Elizabeth Faulkner, Noel, Hants County.

Collected in Merigomishe, for pens, ink, slates and pencils, by Miss Charlotte Copeland, £1 7s. 6d.; Do. do. Nancy Copeland, 10s. A parcel valued £2 7s. 4d., and a Dress and Sundries value 21s.—in all £3 8s. 4d. per D. McG. Johnson, from the Ladies of cross Roads, Upper Stewiacke.

Cash 5s. from Mrs. Finlay Campbell, Pictou Island.

The Synod of the Presbyterian Church of Nova Scotia will meet at Poplar Grove Church Halifax, on Wednesday 27th inst., at 7 o'clock p. m., and will be opened with sermon by the Rev. Angus McGillivray, mod.

RECEIPTS FOR REGISTER.

Rev. R. Sedgwick, £3; R. B. Boggs, Joggins, 6s. Harvey Settlement, £2 5s. And 1s. 6d. each from James Elliot, James McConnell, George McConnell, William Ives, George Ives, Alex. McPherson, Thomas Malcolm, John Morris, Mrs James Burgess, Miss Catherine Grant, David Fraser.

FORMS OF BEQUESTS.

Persons desirous of bequeathing property real or personal, for the advancement of Education generally, in connection with the Presbyterian Church of Nova Scotia, are requested to leave it to the "Educational Board of the Presbyterian Church of Nova Scotia," this being the Synod's Incorporated body, for holding all funds intrusted to its management, for all Educational purposes, Classical, Philosophical, and Theological.

"I devise and bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of— [If in land, describe it,—if in money, name the time when it is to be paid.]

If persons wish to state their object more definitely, they may do so thus:—

"I bequeath to The Educational Board of the Presbyterian Church of Nova Scotia, the sum of—to be applied for the support of the Synod's Theological Seminary, (or) in aid of young men studying for the ministry, as the Synod may direct, (or) for the Theological Professorship Fund.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

I hereby bequeath the sum of—Pounds to my Executor [or to some other persons in whom Testator has confidence] to be applied in aid of the funds of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia, (or) in aid of the funds of the Board of Home Missions, (or) to assist the congregation of—in erecting a place of worship.

In this way the bequest may be varied or divided to meet the wishes of the Testator.

The Committee on Bills and Overtures will meet at New Glasgow on Tuesday 12th inst., at 11 a. m. All papers intended to be laid before the ensuing meeting of Synod must be forwarded before this date, unless special reasons can be assigned satisfactory to the Com.

JAS. BAYNE, Sec.

FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of Two Missionaries to labor in the South Seas, are now prepared to receive applications for that service, from ministers and Licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev. James Bayne, Secretary of the Board, Pictou.

BOARDS AND COMMITTEES.

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