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MISSIONARY REGISTER

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I.]

AUGUST, 1850.

[No. 8

MEETING OF SYNOD.

The Synod of our Church met in Prince Street Church, Pictou, on Tuesday, 25th June, at 4 o'clock, P. M., after an appropriate sermon from the Rev. James Ross, of West River, retiring Moderator, from Daniel vi. 3, "An excellent spirit was found in him."

After the Synod was constituted, the Presbytery of Truro reported, that since last meeting, the Rev. George Christie had been loosed from the pastoral charge of the congregation of Gay's River, Shubenacadie, and lower Stewaickie, and inducted into the pastoral charge of the congregation of Yarmouth,—that the Rev. R. Sedgwick had been inducted into the pastoral charge of the congregation of Musquodoboit, and that Mr. Ebenezer E. Ross had been ordained over the congregation of upper Londonderry.

The Presbytery of Pictou reported that since last meeting of Synod, Mr. George Patterson had been ordained to the pastoral charge of the congregation of Salem Church, Greenhill.

At a subsequent sederunt the Presbytery of P. E. Island reported that Mr. Isaac Murray had been ordained to the pastoral charge of the congregation of Cavendish and New London.

The Rev. James Bayne was chosen Moderator, and having briefly addressed the Synod took the chair.

The greater part of the Sederunt was occupied in appointing Committees, and other routine business.

The Clerk read a letter from the Rev. John McCurdy of Miramichi explaining that in consequence of indisposition he had been unable to attend the pres at meeting

of Synod, and requesting ministerial assistance.

The evening sederunt was occupied with devotional exercises which were conducted by the Moderator, and the Rev. Messrs. Sedgwick, and Ebenezer E. Ross.

WEDNESDAY, June 26th.

After the opening of the Synod this morning, the Rev. James Ross, late Moderator, laid upon the table a paper received shortly after the close of the last meeting of Synod, from the Synod of the Free Church, addressed to the Moderator and members of the Synod; and also a letter addressed to him as Moderator of this Synod, signed by the Rev. Andrew King, Moderator of the Free Church Synod, covering the same. The farther consideration of these documents was deferred till the report of the committee on the union be brought up.

Mr. Ross also laid upon the table, a deeply interesting letter from the Rev. Messrs. Nisbet and Turner, from Upolu, Samoa, giving an account of the commencement of our Foreign Missionary operations at Apeitum, and of the co-operation of the brethren of the London Missionary Society. The Synod heard the letter with much interest, and referred it to the Board of Foreign Missions.

The Synod next received the reports of the Financial Secretaries of the Presbyteries of Truro and Pictou. They contained in a tabular form, answers to the questions regarding Financial affairs of congregations, agreed upon at last meeting of Synod. They were referred to a committee consisting of Rev. Messrs. Campbell, Watson and Mr. James McGrigor, with directions to examine them and to report to

Synod as soon as possible after receiving the returns from the Presbytery of P. E. Island, and make such suggestions as they may think necessary to carry out the object contemplated.

The Rev. Mr. Trotter reported verbally from the committee appointed to prepare a memorial to the Legislature on the injustice of Sectarian Insinuations supported by the State Government. He stated that the committee had drawn up a petition, copies of which had been forwarded to the several ministers, to be signed in their several congregations.

Some discussion took place as to the reason why so few petitions had been forwarded, from which it appeared that the copies of the petition were so late in reaching many members of Synod, that they had not been able to have them signed in time for the meeting of the Legislature.—The Report of the Committee was received and their diligence approved.

Mr. Trotter reported verbally from the Committee of the United Presbyterian Church, that they had applied to the Church in Scotland for another preacher, to which application no reply had yet been received. The diligence of the Committee was approved, and they were re-appointed with their former powers, and instructed to apply to the parent Church for two preachers.

The Committee appointed to prepare rules of procedure for the guidance of our church courts, gave in their report. It stated that the committee had examined several documents of the kind, and that in general they approved of the rules and forms of the United Presbyterian Church of Scotland, but that there were many points requiring consideration, and as the Synod of that body are publishing an amended set of rules, they recommended delay until this be received, when the object can be more easily and more successfully accomplished. The Synod received the report, approved of the suggestions it contained, and re-appointed the Committee, with the addition of the Rev. Mr. Roy, to carry these suggestions into effect.

At the afternoon sederunt the Rev. J. Waddell, Corresponding Secretary of the Board of Foreign Missions, read the report of the proceedings of the Board during the past year. The Synod entered upon the consideration of the report, which after a considerable discussion was received.

THURSDAY, June 27th.

The report of the Home Mission Committee was read, which was received and ordered to be revised and printed for circulation. A long discussion ensued respecting the expenditure of the Home Committee, at the termination of which the report was adopted. The Minutes of the Board of Home Missions were then read, and ordered to be countersigned by the Moderator.

At the afternoon sederunt the Board of Home Missions was re-appointed, and the Rev. James Allen added to the number.—Mr. James Dawson tendered his resignation as treasurer of the Board of Home Missions which was accepted, and Mr. James McGregor appointed to that office. The Board having enquired whether Missionary labour in P. E. Island, was to be paid in current money of the Island, or in Nova Scotia currency, it was ordered to be paid in N. S. currency.

The Synod resumed the consideration of the report of the Board of Foreign Missions. The minutes of the Board were read, so far as engrossed, and ordered to be countersigned by the Moderator. The Board was re-appointed, and authorised to procure the services of a competent Treasurer, and to report if they could before the Synod rises.

The Report of the Board of Education was then read, and the papers of the Board laid on the table.

SYNODICAL MISSIONARY MEETING.

This meeting was held in Prince Street Church on the evening of Thursday, at half past 7 o'clock, the Moderator, Rev. James Bayne in the Chair.

The Chairman then called upon the Rev. P. G. McGregor, Secretary pro tem of the Board of Home Missions, to read the Report of proceedings during the past year.

The Report of the Board of Foreign Missions was read by the Rev. James Waddell, assisted by the Rev. R. Sedgwick, who read the extracts from the letters of Missionaries. Both documents were deeply interesting.

The following Resolutions were then moved and seconded, with not only appropriate, but excellent speeches.

Moved by the Rev. R. Sedgwick, seconded by the Rev. James Allen,

“That the Reports now read be adopted.”

Moved by the Rev. John I. Baxter, seconded by the Rev. James Byers.

“That this meeting thankfully acknowledges the goodness of God in the success

which has attended our Missionary exertions during the past year."

Moved by Rev. John L. Murdoch, Seconded by Rev. Angus McGilvery.

"That the promise of God and the present state of the world encourage and require continued exertions."

A collection having been taken, the meeting closed by singing the Doxology, when the Apostolic Benediction was pronounced.

FRIDAY, June 28th.

After reading the minutes, it was unanimously agreed that the thanks of the Synod be conveyed to Mr. James Dawson, for his services as Treasurer to the Home Mission Board.

It was also agreed, that the valuable services of Mr. J. W. Dawson, as Secretary and for a short time as Acting Treasurer of the Foreign Mission Board, be thankfully acknowledged by the Synod.

It was further agreed to with the same unanimity, that the cordial thanks of the Synod be communicated to Dr. John Waddell, who long and faithfully served the Church as Treasurer of the Board of Foreign Missions, which office he held up to the time of his departure from Nova Scotia.

The Synod proceeded to the consideration of the order of the day,—the Memorial from the Prince Street Church congregation, Pictou.

The Memorial complained of the step taken by the Synod in 1848, of establishing Philosophical Classes in connection with the Synod's Theological Seminary; and also complained of the Synod's having deputed Mr. McCulloch to Scotland to solicit aid for the maintenance of them.

Mr. J. W. Dawson and James Primrose Esq., being present in support of the Memorial, questions were put by several members of Synod, when another paper was given in and read, containing the record of the proceedings of the Meeting, at which the resolution to memorialise the Synod had been adopted. From this it appeared that the meeting had been notified on the Lord's Day previous—that it had been held on the Monday, and that of forty three persons present, twenty-seven voted for the first resolution, and sixteen against it, the others being carried by much larger majorities.

Mr. Dawson and Mr. Primrose then addressed the Synod in support of the views of the Memorial, after which the Synod entered upon the consideration of the ques-

tions raised in it. The discussion occupied the most of the day, and at the conclusion of it the following resolution, moved by the Rev. P. G. McGregor and seconded by the Rev. James Watson, was unanimously adopted.

"That the Synod having attentively considered the reasons urged by the Memorialists, and the commissioners of the congregation, against the establishment of Philosophical Classes at the West River, in connection with the Synod's Theological Seminary, see no reason at present to abandon a measure adopted after long and anxious deliberation, and forced upon the Synod by the pressing exigencies of its situation—but, on the contrary, find in the general sympathy which the measure has excited throughout the Church, the past success and present cheering prospects of the effort, and the increasing and urgent calls upon the Church for ministerial labour, more especially in the present unsettled state of the education of the Province, the strongest motives and encouragements to more vigorous efforts in providing the means of instruction to those looking forward to the office of the Holy Ministry.

In the evening the Rev. P. G. McGregor delivered an eloquent lecture on the Ruins of Nineviih.

MONDAY, July 1st.

The Synod met to day at 3 o'clock, pursuant to adjournment. Read the Report of the Educational Board. Agreed to the recommendation of the Board, that the sum of £7,00s. be granted to the Secretary for his services during the past year, and £5, exclusive of expenses, in future. Mr. James McGregor was appointed a member of the Board, in the room of Mr. Roderick McGregor resigned.

The Synod next called for the report of the Committee appointed to superintend the Classical and Philosophical department of the Synod's Theological Seminary.—The report was read, giving a very encouraging account of the number of Students, the state of the classes, and other particulars. The report was received and approved, and the Board directed to prepare and publish the accounts. The Committee was re-appointed, with the addition of the Rev. George Paterson.

A Memorial was read from the congregation of West River, expressing approbation of the measures adopted by the Synod for training a native ministry, and offering the sum of £200 for Buildings, should the Synod decide on making the West River

permanently, as it is at present provisionally, the site of the Seminary. Whereupon it was moved by the Rev. John Cameron, seconded by the Rev. Robert Blackwood, and agreed to, "That while the Synod feel grateful for the liberal offer of West River congregation, they do not deem it expedient to take any action in the matter at present." It was agreed that the arrangement made for the payment of the Professors last year be continued. After reasoning, it was agreed that there should be no Natural Philosophy Class during the ensuing session of the institution.

The Synod entered upon the consideration of the proposal for the Divinity Hall, and on motion it was agreed that the Divinity Hall be opened at the West River on the 14th of October, to continue for the space of six weeks.

At the evening Sederunt, the Synod resumed consideration of the Theological Seminary, when it was moved by the Rev. James Ross, and seconded by the Rev. John McKinlay, and unanimously agreed to, that the Rev. James Smith be appointed Professor of Biblical Literature. The Synod then proceeded to make arrangements for supplying the Pulpits of the Theological Professors.

The accounts of the committee appointed to manage the fund for the support of Ministers was then given in—the balance in hand at present is £3,5s. 3d. It was agreed that a committee be appointed to devise a comprehensive plan on the subject, and to report to next meeting of Synod, the existing scheme to be continued during the present year.

The Synod received the report of Sessions on Sabbath School Education given in through the respective Presbyteries.—These reports were all uniform as to the propriety of Sabbath Schools being under the inspection of Sessions; on nearly every other particular a difference of opinion existed, whereupon it was moved by the Rev. George Christie and seconded by the Rev. J. L. Murdoch, that inasmuch as the opinions of Sessions are so conflicting on the subject remitted to them for consideration, the matter be here allowed to drop. It was moved in amendment by the Rev. P. G. McGregor, and seconded by the Rev. James Allen, That the Synod having heard the reports of Sessions, agree to express their mind on the subject thus far:—1st. That it is the duty of the Sessions to take a special superintendence of the Sabbath School or Schools in the congrega-

tions under their charge,—a superintendence extending to the appointment, character and qualifications of the Teachers for imparting sound instruction to the youth of the Church. 2nd, That it is the duty of Presbyteries, in the visitation of congregations, to enquire into the number, state, management and Sessional superintendence of the Sabbath Schools of the congregations so visited. The question being taken, the amendment passed.

On motion, it was agreed that the Rev. Messrs. Murdoch and McGregor be appointed a Committee to prepare a form of bequest which may be used by persons willing to give money to any of the schemes of this Church, and report at next meeting of Synod.

TUESDAY, July 2nd.

The Synod called for the report of the Committee on Union with the Synod of the Free Presbyterian Church. The Convener stated that soon after the transference of the letter from this Synod to the Moderator and members of the Free Synod, the Committee was apprised that a letter in reply had been forwarded to, and received by the Moderator of this Synod, of such a character as prevented them from taking any further steps in the matter. It was agreed, on motion of the Rev. James Ross, That this Synod enter upon their minutes an expression of regret at the failure of their attempts to form a Union with the Synod of the Free Church, approve of the conduct of the Committee, and discharge them. It was then moved by the Rev. James Allen and seconded by the Rev. George Patterson, That it be remitted to a Committee to draw up an answer to the farewell letter of the Free Church in reference to Union. It was moved in amendment by the Rev. James Smith, and seconded by the Rev. George Christie,—That a Committee be appointed to prepare and publish a reply to the letter of the Free Church Synod on Union, with directions that both the letter and reply be published in an Appendix to the Synod's minutes. The question being taken the amendment passed. The following Committee were then appointed—Rev. Messrs Trotter, Roy, Patterson, James Ross, and Mr. James McGregor elder, Mr. Trotter convener. It was agreed that there be no delay in publishing the Synod minutes for such reply, which, if too late for the present year, may be published as an appendix next year.

On motion, it was agreed to re-consider

the decision come to at a previous Sederunt in reference to the time of opening the Divinity Hall—Agreed that the Hall be opened on the first Thursday of October.

The report of the Deputation to Noel was then read, and after reasoning, it was agreed, That although the object for which the deputation was appointed has not been accomplished, yet the deputation has used all due diligence in the matter. Moved by the Rev. James Ross, seconded by Rev. John McKinlay and agreed, That the whole matter be referred to Truro Presbytery to be disposed of according to the laws of the Church, and that the deputation of last year be re-appointed to co-operate with the Truro Presbytery in endeavouring to bring the matter to a final adjustment.

At the afternoon sederunt, called for the report of the Rev Mr M Culloch's mission to Scotland, (Mr M C. having arrived during the previous sederunt, and having been cordially welcomed by the Moderator and members of Synod.) Mr M Culloch then gave a detailed account of the manner in which he prosecuted his mission, the reception which he met with, and the amount of money and books received; from which it appeared that £780 Nova Scotia currency had already been received, and other sums promised, that 749 vols. of Books had been received, together with some valuable apparatus;—from all which it appeared that the whole result of the mission cannot be estimated at a less sum than £1000. The following resolution was then unanimously adopted, in reference both to Mr M Culloch's diligence, and the liberality of the church in Scotland,—“That the Synod have heard with delight the cheering account which the Rev Mr M Culloch has given of the success of his mission to Scotland, agreed that the thanks of the Synod be conveyed to Mr M Culloch, for the zeal with which he has prosecuted the object of the mission; and also agreed to return the cordial thanks of this Synod to the Synod of the United Presbyterian Church in Scotland, and those connected with them, for the timely aid which they have given us.—Agreed, also, that the thanks of the Synod be conveyed to Dr King, and J. H. Young, for valuable gifts of books, which they have forwarded by Mr M Culloch.

A letter was read from the Rev John M Curdy, praying for ministerial aid, also requesting the Synod to furnish him with testimonials which might be of use to him

should the state of his health render it necessary for him to go to a land of strangers. It was agreed that the Rev. F. E. Ross be appointed to preach for Mr Mc Curdy three Sabbaths—the Presbyteries of Pictou and Truro to provide each one day for Upper Londonderry in Mr Ross' absence. The Presbytery of Pictou to furnish Mr M Curdy with testimonials.

The next subject which came before the Synod was a letter forwarded by the Committee on Bills and Overtures, and signed by A. P. Ross, as Chairman of the Board of Trustees of the Pictou Academy. Rev. Mr M Culloch protested against the reading of the document as irregular. It was moved by the Rev Mr Christie, and seconded by the Rev. Mr McGillveray, That the Committee on Bills and overtures be directed to reconsider said letter, and examine whether it can be transmitted in consistency with the rules of the Church. After reasoning, this motion was withdrawn. It was then moved by the Rev James Watson and seconded by the Rev John Cameron, That the Synod decline reading the letter signed A. P. Ross, on account of its informality. It was moved in amendment, by the Rev George Patterson, and seconded by the Rev James Allan, That the letter, having been transmitted by the Committee on Bills and Overtures, be read. The question being taken and the votes marked, there appeared for the motion 11, against it 7. So the motion passed.

At the evening Sederunt, the Report of the Committee appointed to examine Presbytery Minutes was read, and the diligence of the Committee was approved.

The Committee appointed to audit the accounts of the different treasurers gave in their report, from which it appeared that there is in the

Synod Fund	£75 15 5
Domestic Missions,	61 3 2½
Foreign Missions,	275 9 10½

The Synod adopted the overture from the Presbytery of Pictou anent Sabbath Desecration, and appointed the Rev Messrs Waddell, Roy, and Walker, and Mr James McGregor, elders, a Committee to watch over the subject, and act as circumstances may demand. Rev Messrs Waddell and Christie were appointed to lecture to the Synod at its next meeting.

The next meeting of Synod was appointed to be held in Pictou on the fourth Thursday of June, 1851.

Home Missions.

REPORT

OF THE BOARD OF HOME MISSIONS FOR
1849—50.

The Board feel thankful that they are again permitted in the arrangements of Divine Providence, to lay before the Synod an account of their proceedings during the past year. More especially would they express their gratitude to God, that during the first portion of the last synodical year, they were enabled to be instrumental, to some extent, in directing and supporting several missionaries, and in supplying the spiritual destitution of many persons who were desirous of access to the wells of salvation, and thirsting to drink of living water, while at no portion of the year have they been without a preacher at their disposal. And if they have, of late, been comparatively inactive, on account of the settlement in fixed charges of nearly all their missionaries, their sorrow that some congregations should be almost wholly destitute, is mingled with joy that others who recently wept that their temple doors remained so long closed, are now rejoicing that their eyes have seen their teachers, and that from Sabbath to Sabbath their ears hear all the words of this life.

Nor is it the smallest source of gratification which the Board enjoy, that the men now added to our number are thoroughly acquainted with the wants of our population, and will bring into our presbyteries and Synod an increase of missionary zeal and activity. We feel assured that they will not be backward to give such portions of their time as can be spared from their pastoral labors, to bring the Home Mission field to a much higher state of cultivation.

The Rev Mr Sedgewick and Messrs Grant, Patterson, Ross and Murray were all under appointments, when this Board was last year commissioned by Synod to continue the superintendance of its missionaries. This duty was carefully performed by the Board, until four of them were in quick succession withdrawn from its jurisdiction, and withdrawn, it is presumed, in a way most satisfactory to all concerned.

The Rev Mr Sedgewick remained but a short time under the direction of the Board. After supplying Halifax congregation for two Sabbaths, in the absence of

Mr McGregor; in Yarmouth and Truro for three Sabbaths; after Mr McCulloch had left Nova Scotia by appointment of Synod, he proceeded, at the urgent request of the people of Musquodoboit and by appointment of presbytery to that place, where he labored until his induction, which took place on the 4th day of September.

It was since our last appointment that Mr Grant returned from his first visit to Cape Breton, made in June of 1849, during which month he labored with great diligence and acceptance in that island. A few extracts from his Report will show *where* and *how* he was employed. Arriving at Mabou on Saturday evening, June 9th, he on the following Sabbath assisted the Rev. Mr. Miller at the dispensation of the Sacrament of the Lord's Supper; he preached also on Monday:—

“Wednesday, June 13th: I preached in Gaelic and English at Broadcove, to an audience of about 150. The settlement of Broadcove is about 8 miles distant from Mabou. Here there is a numerous congregation in connection with the Free Church, and to the Rev Mr Gunn, pastor of that congregation, I am much indebted for the friendship shown to myself personally, as well as for the liberality and cordiality with which he both originated and enforced various measures of usefulness, irrespective of denominational considerations. By his recommendation I preached at Whycogomah, on Wednesday June 20th, both in Gaelic and English, to an audience of about 300. At the conclusion of the services on this occasion, not a few of my hearers gathered round me at the church door, and with an enquiring look asked me if I could not remain and preach for them on the ensuing Sabbath? Not being able to comply, I promised not to forget their destitute condition, should I be again sent in this direction.

On Friday, June 22nd, I preached at the S. E. River of Mabou, to a Gaelic audience of about 30. The smallness of the attendance arose from the want of timely notice.

On Saturday, June 24th; I preached at Port Hood, forenoon and afternoon, the attendance at least 100. On Monday evng. I preached at the Straits of Manso, in the Gaelic language, to an audience of about 60.

In addition to this summary of my labours, it may be proper for me to state that I visited a number of afflicted persons, and endeavored to impart consolation or instruction according as circumstances and a sense of duty seemed to require."

During these three weeks Mr Grant preached fourteen times. By the Pietou Presbytery he was subsequently sent on a mission of longer duration in the same direction, and having preached at Port Hood, Mabou, Whycogomah, River Dennis, New Canada, Mull River, and Ship Harbor, returned in the end of August.

Mr Patterson was employed during the month of July in supplying Guysboro' with the exception of one Sabbath, on which by Presbyterial appointment he assisted in dispensing the Sacrament of the Lord's Supper at St. Mary's. He also spent several weeks at Canso, respecting which locality he reports as follows:

"During my stay I visited as much as possible among the people, by which I gained more information regarding the place and the state of the people. In some respects my first impressions were confirmed, and in others corrected. The steady population collected here within a distance of about three miles is said to be 500, but in summer and autumn there is a large additional transient population. Thirty years ago there were but thirty souls. And there is every reason to expect henceforth a rapid increase, as the trade of the Bay is becoming more and more concentrated at this point. There are besides many settlements round where the inhabitants are entirely destitute of religious instruction.

Altogether there is here great need of a regular dispensation of gospel ordinances. During summer they are visited by itinerant preachers of various denominations, but they have no regular preaching from any.

Having fulfilled the preceding mission, Mr Patterson was transferred to the Truro Presbytery, and employed for some time in Truro, after which he undertook a mission to Parrsboro' and Maccan, an account of which has already appeared in the columns of the Register. Immediately after this he was settled in his present charge.

Respecting the labors of Messrs Ross and Murray in Prince Edward Island, the Board have, since Synod met, received a report from that Presbytery. They can

therefore say nothing more at present than that they were constantly usefully employed, and their services highly appreciated by the people. Mr Ross was recalled from the Island in the end of August, and while preparing his trials for ordination, supplied the congregation of Truro.

Mr Murray was recalled in September, and placed under the Pietou Presbytery, with the view of being sent east, at the request of the people of Canso. Mr Murray proceeded to Canso, preaching at Guysboro' one Sabbath on his way thither, and one on his return. He also preached twice to small audiences at Crow Harbor on his return. His report respecting the way in which God's holy day is observed, or rather desecrated, on the shores of Manchester Bay, furnishes one argument against abandoning the supply of places in that neighborhood, even though the mission should not be self-sustained. But we will let Mr Murray speak for himself:

"Upon the shore from Guysboro' to Canso, the Sabbath is fearfully desecrated. Even some professors of religion not only catch fish on Sabbath, but encourage others to do so, by assuring them that the Sabbath is not now to be observed so strictly as under the Mosaic dispensation. Such is the doctrine and such the practice of many who call themselves leaders of the people, and are esteemed as such! When the blind lead the blind they both fall into the ditch.

"At Canso the people received me kindly. Baptists, of whom there is a considerable number here, and Congregationalists, regularly attended my preaching. This made my audiences very respectable.

"The missions to Canso this summer have done much to remove most extravagant notions entertained by persons there regarding Presbyterians, notions which were anything but flattering to them as an orthodox body."

The Board think it highly proper to add, that no small amount of home missionary labor has been cheerfully performed by the pastors of congregations.—The members of the Pietou Presbytery have with few exceptions been absent one, and some a greater number of Sabbaths on these labors of love, while two of their number have but recently returned from a lengthened tour, through the eastern part of the province and Cape Breton. All the members of the Truro Presbytery within

a reasonable distance have been similarly engaged for two, and a number for three Sabbaths during the past year; and the Board feel assured that a number of the P. E. Island Presbytery have not been behind their brethren in missionary zeal and performances.

The Board would be destitute of all sensibility, did they not feel deep regret that at present we have but one preacher to supply the wants of these presbyteries. Mr Grant having been all winter in P. E. Island, there has not been even one for months at the disposal of either of the Presbyteries in Nova Scotia. At the same time it must be remarked with plainness, that the laborers are not more limited than the funds at the disposal of the Board. Few disbursements were made during the past year, except at the request of one or other of the three Presbyteries. Nearly every vote has thus passed two investigations. The Board are now prepared to answer to the Synod for every item of the expenditure. If it be said that the objects to which the funds have been applied are not such as the constitution of the Society warrants, this Board are of opinion that this is the time and the place both for correcting the errors of the past, and for pointing out the proper course for the future; and the Board, knowing the decisions of this Synod, will adhere to them carefully, uninfluenced by the views and representations of individuals who may judge and criminate them, when they are not present to explain the grounds of their procedure.

There are a few points to which they would beg leave to call the attention of this Synod and of the office-bearers and members of the church generally. The first is the duty of prosecuting our missionary operations in those provinces with much greater energy. Our commission to preach the gospel to every creature gives us more than a hint as to where we are to begin.

Increased exertion at home is not only consistent with, but highly favorable to augmented activity and expenditure in the foreign field. Home and foreign missions are different departments of the same work, and God appears to be granting His blessing upon both, and furnishing us all with the strongest motives to increasing diligence in instructing ourselves and our families, our churches and our neighborhoods, still widening our circle of influence and operation. Both departments

are necessary, and by cordially supporting both we shall do more for the evangelization of the world, than by devoting exclusive attention to either. "These ought ye to have done, and not to leave the other undone."

That all may feel the necessity of increased exertion in this work, the Board would take the liberty of referring to the example of the British churches. These have their foreign missions, which they pursue with an ardour worthy of our imitation in that department. But do they relinquish or relax their domestic operations? On the contrary, they are without an exception increasing their efforts to remove the practical heathenism which abounds even in their highly favored land. If such exertions are necessary in a country in which the gospel has been so long, so extensively, and so faithfully proclaimed, can they be less required in these provinces, where society is becoming moulded and taking its cast, to a great extent, from the character of the public teaching to which the young have access. Do we believe—do we love the principles for which our forefathers struggled, and for which some of them bled? and shall we sleep while tares are being sown in the field which we have undertaken to cultivate?

Besides, the churches in Britain have in connexion with their home missionary operations, and as constituting part of them, a system of means and agencies for supplementing the salaries of pastors, when these are known to be insufficient for their support. The Board of Missions for the U. P. Church, under the head of Home Missions, reports that *ninety-two* congregations have thus received assistance, and that twenty-one congregations and stations have had grants voted to them, making in all one hundred and thirteen congregations and stations, dependant to a certain degree upon the home mission fund; and the sum expended upon these home operations is upwards of £3,600. Now, the duty of aiding preaching stations and congregations struggling, yet scarcely able to give adequate support to a settled pastor, devolves on this Board.—And they are happy to state, they have, on applications from the Presbyteries of Truro and Pictou, granted £25 to the former, and £15 to the latter, for the benefit of congregations so situated, while Parrsboro,' Gaysboro,' Canso, Mabou, and Port Hood have all been fostered and

aided to some extent. But are these the only places which might be fostered? Are the congregations assisted the only two, where a small grant would have a stimulating and reviving effect? Unquestionably there are others where the necessity is nearly, if not quite as great. Why, then, it may be asked, does not the Board adopt at once a comprehensive scheme for meeting all these cases? They would respectfully submit to the Synod, that the main, if not the only cause, is want of funds. They are convinced that these might easily be raised, were every minister in the body, after consultation with his session respecting the best plan of procedure, to bring the subject distinctly before his congregation, and show its importance.

But while the circumstances of the Church require increased activity, the Board are of opinion that they also call for serious reflection. At present there is but one preacher at the disposal of the Board. During the winter and spring there has not been one at the disposal of either of the Presbyteries in Nova Scotia. The work cannot be carried on without Evangelists. Are we not reminded of criminal neglect of duty, when we idly waited in expectation of laborers coming forward and entering the Lord's vineyard, whereas we ought to have invited them in the name of the Lord, and encouraged them to go forward. The experience of other churches, in other lands, is showing that to this subject special attention must be directed. The Annual Report of the Board of Education of the American Presbyterian Church for 1849, under the head of ministerial education has for its motto, "The harvest truly is great but the labourers are few, pray ye therefore the Lord of the harvest that he will send forth labourers into the harvest." It points out a manifest falling off in the number of candidates for the ministry, notwithstanding the gradual increase of communicants. The number reported was less than the average of the five preceding years, while during the same period, the number of communicants had increased by more than 25,000, the number of Churches by 303, the population of the Union by 5,000,000, and the domestic field enlarged by the addition of Texas, New Mexico, Oregon and California. Nor was this state of things confined to this Body. During the same five years there was a falling off in the six institutions connected with the Congregational and the New School Presbyterian Churches. Their

numbers, which in 1841 amounted to an aggregate of 501, have sunk from year to year and now they have upon their catalogues only 298.

Another year has gone and what are its disclosures? They are not less alarming. The number of pious young men in the Colleges preparing for the ministry is still less than in former years, and of those entering, a much larger proportion are turning to other professions, than to the ministry. If the decrease of candidates should continue much longer, the effect will be most disastrous to the cause of Foreign Missions, if not to the cause of Christ throughout the land. If any Church would successfully hold forth the word of life from generation to generation, by "committing the things which they have received, to faithful men who shall be able to teach others also," it appears to be an indispensable condition, that we should seek out, encourage and watch over the youth who manifest promising indications of piety and talent. As the Board would wish success to our operations at home and to our missions abroad, to our Sabbath Schools and preaching stations, ("And the Lord God of our Fathers make them all, a thousand times so many more, and bless them as he hath promised") they would record their convictions, that the friends of the Saviour among us, should make our Students, our Theological Tutors and the School of the Prophets, the subjects of frequent prayer in the family and in the sanctuary. We should pray for the success of our missionaries in these Provinces, while we earnestly seek the Divine presence to be with those who have gone far hence to the Gentiles. And while we pray for our Missionaries, let us seek that the Spirit of God may descend on many who hear their message, that they may be brought to know and to feel that Christ is precious. While we aid with our money congregations weak in their pecuniary means, let us seek that on all Pastors and people connected with the Synod, the dew of Heaven may descend, and a renewed interest be manifested in all that concerns the glory of the Lord Jesus and the salvation of men.— Thus they will be strong in the Lord, and rich in all the graces of the Holy Spirit.

The Board, in conclusion, would record their gratitude to the Head of the Church, that during the past year so many vacant congregations have been supplied, in some of which hope deferred had well nigh made the heart sick. To the members of

this Church they would say, "The lines have fallen unto you in pleasant places." You are highly favoured of the Lord. Are there not parents among you who might devote a son, or sons to the work of the Lord. Ought you not to observe with care the development of those powers, which would mark them out as likely to be useful in serving God in a public situation, and educate them for his service? God required the first born among the Israelites, and when the Levites were taken, they were numbered and exchanged man for man and the remnant redeemed. From you he calls for the most pious, the most talented, "to come up to the help of the Lord, to the help of the Lord against the mighty."

DOMESTIC MISSIONARY SOCIETY IN ACCOUNT
WITH JAMES DAWSON, TREASURER.

1849.	<i>Received.</i>	
July 1	By Balance in Treasurer's hands	£ 42 3 10½
Sept. 9	" Coll. from Prince Street Congregation.	4 10 6
"	" Ladies Pennyweek Society N. Glasgow,	3 0 0
Nov. 24	From Guysboro con.	1 10 0
1850.		
March 7	A friend to D. Miss.	5 0 0
April 8	Halifax Cong.,	18 0 0
"	Donation from Miss. A. Smith, Truro, per Rev. J. I. Baxter	10 0
June 26	Money returned by Truro Presbytery	6 0 0
		£ 80 14 4½

	£ 80 14 4½
" From Hx. congr.	8 0 0
" Lower Londonderry	6 0 0
" Nine Mile River	3 2 6
" Windsor & Newport	16 15 6½
" Stewiacke	6 12 0
" Yarmouth	3 0 0
" Shelburne	2 0 0
" Economy	2 4 10½
	£ 128 9 3½

1849	<i>Expended.</i>	
Sept. 20	To paid Mr Sedgwick, supply to Truro	£ 1 10 0
"	do. to Halifax	2 0 0
"	Rev G Patterson (Truro)	1 10 0
"	Rev P G M'Gregor travelling expenses of self and Mr Byers to Yarmouth	3 0 0
Oct. 4	Paid for printing report	3 0 0
22	Grant to Parrsboro to assist in building church	10 0 0
Nov 30	Paid Mr R. Grant, for missionary service.	8 9 6
Dec 3	Rev G Patterson do.	10 7 2
1850		
Feb 14	Rev. I. Murray do.	5 14 9½
March 9	Grant to River John congregation	15 0 0
April—	To the Clerk for postage & advertising	10 0
"	Postage 1s, 6½d. for- warding reports 3s. 1½	4 8
June 27	Loaned to Truro Pby.	6 0 0
28	Bal. in T's hands	61 3 2
	do in Secy's hands	3 4 10½
		£ 128 9 3½

Foreign Mission.

We gave in our last the latest intelligence from our Missionaries. No journals were received, so that the letters already published put our readers in possession of the latest information with which the Board has been furnished, relative to the proceedings of our Missionaries, and the progress of their work. We deem any remarks upon them unnecessary, as they tell their own tale of trial and encouragement, opposition and progress. We give below extracts from letters of an older date, parts

of which had been superseded by the letters published in our July No.

Extracts of Letter from Rev. John Geddie to Board of Foreign Missions, dated 20th September 1850.

VISIT OF THE JOHN WILLIAMS—NO LETTERS FROM HOME.

The John Williams arrived here on the 7th inst. and is absent at present on a visit to the neighbouring islands. The Rev. Messrs. Murray and Hardie, two endeared brethren of the Samoan mission are on board of her, as a deputation to visit the islands. She will call here again in the

course of two or three weeks, after she has accomplished her visits, and then she takes her departure for England, calling at Samoa, Karatonga and Tahiti, by the way.

I was surprised and grieved, and I may almost add discouraged and dispirited, that she brought no letters from you. Three years have nearly elapsed since I left home, and during that long period I have received but a solitary communication from your corresponding secretary about six months ago. Do I stand in need of no word of advice, counsel, sympathy, encouragement, caution or even rebuke! As I cannot presume that your infant mission is either forgotten or forsaken by you, I must conclude for the present, that your communications, if ever written have been lost by the way. In the absence of intercourse on your part, we have received several kind letters from the brethren of the Samoan Mission, and above all I think that we have enjoyed some measure of His presence who says, "Lo I am with you always," and these things have made us to feel less keenly your unaccountable silence.

VISIT OF THE PROTESTANT BISHOP OF NEW ZEALAND—HIS CHRISTIAN KINDNESS.

The Protestant Bishop of New Zealand paid us a visit during the last month. He came in a small yacht, about 20 tons burthen. He called here on his way to the New Caledonia group, where he contemplates the establishment of a mission. The Native Teachers settled on Lifu and Mare by the brethren of the London Miss. Society, have been transferred to him. It is uncertain when he will be able to occupy that interesting group with European agency, but his piety, zeal and energy are, to all who know him, a sufficient guarantee that no needless delay will occur.—His Lordship spent two weeks at this island. We were much delighted and cheered with his visit, and I trust profited too. As he was anxious to see and know as much of natives and native character as possible, I accompanied him round a considerable part of the island on foot. He was much pleased with the natives, and notwithstanding their ignorance, degradation and barbarity, he is decidedly of opinion, that they are capable of a high degree of intellectual and moral improvement.

Previous to the Bishop's departure, he sent me a kind letter, from which I make the following extracts. "In the event of any member of the New Hebrides mission being sick, the Bishop hopes that the effect of a summer in New Zealand may be tried

at St. John's College. There is generally a vacant cottage or two where a mission family could be received; and it would give the Bishop and Mrs. Selwyn great pleasure to be of any assistance. From the middle of Nov. to the end of March, is the best season in New Zealand."

ARRIVAL OF THE ROMAN CATHOLIC BISHOP.

I have also to record, but with less satisfaction, the arrival of another Bishop and five Priests. They arrived here on the same day as the John Williams, in the Sultane, a French war vessel. Their destination is New Caledonia also, and they have just taken their departure for that group. The commander of the vessel, in company with the Bishop, paid us a visit some days ago. It is yet uncertain, I believe, which part of New Caledonia they will occupy. A survey of the island will first be made and then the most eligible spot will be occupied. The efforts of the Roman Catholics to extend Popery through out the Pacific islands, and other parts of the heathen world, ought certainly to stimulate Protestants to strive together for the faith of the gospel.

DEPARTURE OF MR. POWELL.

The Rev. Mr. Powell is about to leave this mission and return to Samoa. It was with considerable reluctance that this brother landed on Aneiteum, and during his residence here he has suffered much from bodily affliction. Having expressed a strong desire to return in the John Williams, the deputation have assented to his wish. I feel deeply at the prospect of Mr Powell's departure, but at the same time I must acknowledge with gratitude the aid which he has lent to the mission.

NATIVE TEACHERS.

Some changes have likewise been made with regard to the Native Teachers.—Three have been removed from the island and replaced by three others. Their names and stations are as follows. Pita, Samoan, assists at this station; Amosa, Samoan, at Epeke; Munumunu, Samoan, at Aneiteo; Pelcasala, Rarotongan, at Annauntchai; Kuku, Rarotongan, at Umetch; Annause vacant. A little map of the island which I have prepared and send along with this, will give you some idea of the manner in which our instrumentalities has been disposed of. We have opened stations in the several divisions in the island, and all the principal chiefs have engaged to receive and sustain our Teachers. The Teachers are all at this station in the

mean time, and they will be allowed to remain until the departure of the John Williams, as they are busily engaged in preparing letters; but as soon as the vessel leaves, each Teacher will be conducted to his own station. The deputation have given to all the Teachers a liberal supply of clothes and articles of barter, but as the island will not be visited again until the return of the John Williams from England, which will be nearly two years hence, additional supplies must be furnished to them. I have lately received a box of clothing from Nova Scotia, contributed I believe by the congregations of Princetown, P. E. Island, and West and Middle River Pictou. This seasonable donation will enable me to meet the wants of the Teachers to a considerable extent, but should any sickness break out among them during the unhealthy season, they must be assisted with food as well as clothing. It is desirable therefore that you should, on the receipt of this, appropriate and forward £15 or £20 to the Treasurer of the London Miss. Society, for the benefit of the Teachers, in order to meet any bills which I may be obliged to incur on their behalf.

PROPOSAL TO TRAIN NATIVES.

I have for some months past been contemplating the idea of taking a few native lads under my own charge, in order to educate them gratuitously, in the hope that at some future day they may become assistants in the missionary work. I have received one already, and two others, young men of promise, will come as soon as I can receive them. It is my wish to commence with 5 or 6. This however is a scheme which cannot be carried out without some expense. We are entirely dependant for our own support and that of the natives whom we keep around us, on foreign food, purchased at prices which would be considered disadvantageous in Nova Scotia. I should regard my school as the nucleus of an institution, which by the divine blessing, may become a powerful engine for the diffusion of saving light and truth to regions beyond. Bishop Selwyn, during his visit, gave me a donation of £2,10s. for this object. Would any kind friend or friends at home assist me by their contributions? Any donation for the above mentioned object, will be most thankfully received.

Miscellaneous.

THE SABBATH AND THE POST OFFICE.

Encouraged by the strong general opinions expressed in petitions from all parts of the country, against **SABBATH-labor** (the contradiction in the terms has a meaning), Lord Ashley, on the 30th May, moved the House of Commons to adopt an address to the Crown, praying that measures be adopted to stop, throughout the United Kingdom, the collection and delivery of letters by the post-office, and, as far as compatible with the public service, to stop the transmission of mails on the Lord's day. After a debate, in which only a faint opposition was offered by Government, the motion was carried by a majority of 93 to 68. The attempt is made to nullify the effect of this decision, by ascribing it to the thin attendance of members on the occasion; but seven eighths of the business of the nation is transacted by the Commons with an attendance as limited, and as there was no attempt to take the house by surprise, it is to be concluded that members absent, after fair warning was given, had no

decided hostility to the measure. By her Majesty and her Government, the matter was regarded as expressing the real opinion of the Commons; and on July 10th, her Majesty's answer to the address conveyed the announcement that "directions had been given in conformity with the request of the House," the prime minister explaining, in reply to questions by certain puzzled and indignant members, who had been in the minority, that the intention is to carry into effect the wishes expressed by the House. In farther explanation, Lord Minto states in the upper house, that letters are not to be delivered to persons calling for them on Sabbath, but are to be locked up in the box.

The friends of the Sabbath must be prepared for misrepresentation and abuse, as the wages of their success in this measure. With Judaical bigotry, and pharisaical intolerance, we wish to have no sympathy; but in the relaxation of post-office labor, we see an extension of the principle of toleration. On the Sabbath,

as in other matters, we would invade no man's conscience; but equally we would have no man to invade ours. The vote of the House of Commons, on Lord Ashley's motion, we regard as a vindication of the rights of conscience, and as such we thank God for it.—*U. P. Mag.*

FREE CHURCH GENERAL ASSEMBLY.

The General Assembly of the Free Church met at Edinburgh on Thursday, 23rd May, and following days.—Dr Paterson of Glasgow was chosen moderator. Highly encouraging reports were given as to the progress of the church during the past year—the purely missionary funds showing an increase of £3000; and the total for all purposes, an increase of more than £30,000. The money raised for the various missionary schemes amounted to £52,334, 13s. 6d. The amount collected for the sustentation fund had reached nearly £90,000—showing an increase of more than £2,000—and yielding a stipend of nearly £116 to each minister, exclusive of his rate to the widow and orphan's fund. The sum available for payment of stipend, viz., £78,973, 19s. 6d., fell to be distributed as follows:—

- | | |
|---|-------------|
| 1. To the 44 ministers settled under act 1844, | £3863 6 1 |
| 2. To 15 ministers ordained to old charges during 1849-50 for proportion of year's stipend, | 775 0 0 |
| 3. To the remaining 677 ministers of old charges, | 74,315 13 5 |

In connexion with the business of the foreign missions, the proceedings of the Assembly were animating and cheering in a high degree. The sum raised in this department during the year was £12,321. 2s. 4d.: and the presence of various missionaries from distant fields gave peculiar interest to the meeting at which the report was received. Dr Duff and Judge Hawkins from Calcutta, Mr Nesbit of Bombay, Mr Anderson of Madras, and Rajagopaul, a Christian Hindoo, one of the first fruits of the Madras mission, addressed the assembly in fervid and inspiring orations, the effects of which will not soon pass away. From the report of the home mission committee, it appeared that, out of 46 stations reported to last Assembly, 8 had been sanctioned as permanent charges; and, in the course of this year, 7 new stations had been received, making the entire number about the same as last year.

The gross sum contributed by these stations had been £1211, 18s. 9d.; the grants paid to them, £1370, 2s. 6d.—*Ibid.*

ESTABLISHED CHURCH GENERAL ASSEMBLY.

The General Assembly of the Established Church commenced its sittings on the 23rd May. On this occasion, as if to be in harmony with the altered fortunes of the Kirk, there was a slight abatement of the pomp attending the movements of her Majesty's representative at the Assembly,—certain repairs going on at Holyrood precluding the occupancy of the palace by the Royal Commissioner. We observe, it is proposed, in the Town Council of Edinburgh, to follow up this *prestige* of decadence by the abolition of the useless and expensive display of pinchbeck royalty; and as it is not easy to see why the wiser friends of the Establishment should seek to make an unnecessary parade of the badge of their subjection, we would fain persuade ourselves, that the proposal will not meet with any serious objection on their part. Dr Graham of Killearn was elected moderator; and, in this instance, the election was unanimous. The sum collected for Jewish missions was reported £2,748, 18s. At the Assembly's schools, 179 in number (distinct from the parish schools, and placed more directly under the superintendance of the church), the children in attendance amount to 14,000, of whom 13,030 are regular daily pupils, the rest Sabbath scholars. The funds collected during the year for educational purposes, amounted to £7,144, 2s. 9½d; the expenditure, £6433, 9s. For the colonial missions, the sum collected was, £2579; for the foreign missions £2639, 5s. 6d; for the home mission £3000. For raising *quoad sacra* churches, by means of an endowment, to the rank of parish churches, a capital of £50,000 had been subscribed since the scheme was instituted. The amount of foreign missions, it was stated, fell short of the previous year's contribution by £54, and 309 parishes had given in no return. The Rev. R. K. Hamilton, from Madras, and Dr Brown, from Buenos Ayres, addressed the Assembly, in behalf of the missions they severally represented. Pastor Vallette, and the Rev. Philip Boucher,—a deputation from the Protestant Central Society of France,—and Dr Barth, from Germany, delivered addresses in connection with the business of the committee on correspondence with foreign churches.—*Ibid.*

ITEMS.

FRENCH FOREIGN MISSIONARY SOCIETY.—This Society has been relieved from its temporary embarrassments. Two years since the committee were under the necessity of abandoning three stations in South Africa, to stop building the seminary at Carmel, and to close the Institute at Paris. Now the three stations are resumed, the works at Carmel nearly completed, and the opening of the seminary determined on, while preparations are making to send out new missionaries. There are 144,000 francs on hand, a large portion of which was received from foreign countries. The Sandwich Islands sent 2,724 francs.

ZEAL IN RELIGION.—It was a striking remark of a converted Indian, when he heard some strictures on too great earnestness in religion. "Surely it is better that the pot should boil over than not boil at all."

ALL ONE IN CHRIST JESUS.—At a recent

celebration of the Lord's supper in the first Lutheran church in Baltimore, there were among the communicants, who were regular members, natives of Norway, Holland, England, Ireland, Germany and America, and the son of an Italian. The last Swede who was a member of that church, died some time ago. How interesting such a collection of believers.

RELIGIOUS TRACT SOCIETY OF GREAT BRITAIN.—This Society has from the commencement of its operations until now published books and tracts in 410 different languages and dialects, and distributed 500,000,000 copies.

RELIGION IN RUSSIA.—It is officially stated that there are in the Russian dominions 2,770,000 Romanists, 2,400,000 Mohammedans; 1,200,000 Jews; 1,750,000 Lutherans; and 11,360 of the Reformed or Calvinistic denomination. The number of the Greek Clergy is 35,944; and the churches of the denomination, 11,380.

Youths Department.

THE LOST TREASURE FOUND.

A good missionary in Borneo, called Becker, writes:

At the close of the last year we received from Germany, a number of school-books in the Dyack language, and nothing could exceed the joy which the boys showed when I took them to the school, and gave to each a copy. It is a pleasure to us to see how they value this gift, and how carefully they try to preserve their books from injury. Without our recommendation, nearly every one of them has made a little basket or bag, in which to keep his treasure safely, in coming to or going from school. Some of the boys have to cross a river to their homes. Lately four of them sprang into a boat which was so small, that before they could reach the opposite bank, it filled with water. Three of them, when they got to the shore, shook their jackets and long wet hair, and then laughed heartily, for the had saved their spelling books and slates. But the other, who was a new comer, and had no basket for his book, remained by the water as still as a post, not joining in the mirth of his companions, for his book and slate had as he feared, sunk to the bottom. But happily he was mistaken, for, looking a-

round him after a moment's thought, he saw his book a little way off, floating upon the top of the stream, and instantly he plunged in after it. He seized it, and holding it up above the water, brought it joyfully to land. Now, however, he thought of his slate, and his joy was checked. The boat was full of water, but it had not sunk. "Perhaps," he said to himself, "the slate may still be at the bottom of the boat;" so he swam to it, and searching the bottom, found his lost treasure. But how can I describe the joy of the poor boy, as he shouted, laughed, and shoving away the shattered boat, leaped to the shore! I could scarcely help laughing myself; but a tear of pleasure stole down my cheek as I thought what good these boys might one day do to their country. May the grace of our Saviour be given to them! Pray, young people, that so hopeful a beginning may end in their conversion to Christ, and that they may become faithful servants to his truth, in this dark country.—*Juv. Miss. Magazine.*

THE WORLD SHUT OUT AND CHRIST WITHIN

Mr. Moffit, some time since, sent home an interesting account of a visit he paid to Borigelong, one of his out stations. On

the Sabbath that he was there, one hundred and fifteen native converts joined with him in partaking of the Lord's Supper. It happened, that at the very same time, certain heathen ceremonies were being observed by the heathen at Borjelong. Outside the little chapel, there was shouting and dancing, croaking and grunting, and all kinds of wild noises. Inside, a band of christians were quietly and solemnly seated round the table, on which stood the bread and wine, showing forth the broken body and poured out blood of their Saviour, and the sweet hymn rose upon their blended voices.

Why was I made to hear thy voice,
And enter while there's room;
While thousands make a wretched choice
And rather starve than come?

Here and there, the tear was seen rolling down the dark cheek; and here and there the sigh of gratitude and love, or of pity was heard, as they who sat within that happy Christian fold, listened to the uproar of the wicked idolators without, and thought to themselves, "And such were we! but we are washed, but we are sanctified, but we are justified, in the name of the Lord Jesus, and by the Spirit of our God." After the service was over, Motale said, "These poor sinners thought to disturb us with their dance and song, and thus to do us evil; but they have really done us good." "How so, Motale?" asked Mr. Moffit. He replied, "It made me thankful; and we all feel alike, for we were all once as foolish as those poor blind heathen."—*Miss. Repository.*

GIVE IT TO THE HEATHEN.—THE MISSIONARY BEQUESTS OF TWO CHILDREN.

The truly affecting letter inserted below was lately received from a respected minister, dated December 5th, 1849, with the money to which the letter refers. It can hardly be read, even by strangers, without tears. To the deeply afflicted parents, however, there must be a pure consolation, in remembering the piety of their departed children. We trust thousands of children in our congregations will learn a lesson of early benevolence from this example.

DEAR BROTHER.—I had two little daughters, "Addie" and "Maggie," the one seven, the other five years old. They were all I had. I commenced early to teach them the importance of denying themselves for the purpose of doing good to others. This they were perfectly

willing and anxious to do, but were at a loss for a while, as their wants and desires were few and simple, to know of what to deny themselves in order to make money. They finally concluded, however, to give up the use of butter, of which they were very fond, as an article of food, for which I agreed to pay them a picayune (half dime) each, for every two weeks' abstinence. They adhered rigidly to this course of self-denial, for which I paid them punctually, whenever it was due, each a little shining five cent piece. In the course of months they accumulated a little purse, out of which, nevertheless, they had made several appropriations: one to the Bible Society, one to the Sabbath School, and one to assist a brother in paying for breaking a neighbor's window, which, in order to make him careful in the use of his hall, I told him he must pay out of his own purse, accumulated in the same way.

During the ravages of the dreadful pestilence last summer, they both died in the same week, each after a few hours' illness, and both gave the most cheering and undoubted evidence of the faithfulness of a covenant keeping God. They had no fears of death, but had clear and full apprehension of the blessedness of going and being with Jesus.

Little "Maggie" died first, and whilst struggling in the agonies of death, she was asked what should be done with the money? she whispered, "Give it to the heathen;" but, fearing that she was not distinctly heard, she summoned all her strength and spoke aloud, "Give it to the heathen." Little "Addie," also, in her dying moments, was asked the same question, and gave the same answer, "Give it to the heathen."

In obedience, therefore, to their dying bequests, I send you their little purses, containing fifteen half dimes each. It has cost us pain and even tears to part with these little memorials, which their own darling fingers have handled, and so often counted over, and we have been tempted to retain them and send other money in their place. But this we cannot consent to do; since it cost them self-denial to obtain them, so in like manner we will also endure self-denial in parting with them. May the Lord bless the offerings—and in heaven may it be seen that they have accomplished good. Had I known that my little darlings would have been taken from me so soon, I should have

rewarded their self-denial more liberally.
I remain your brother in the gospel,
sincerely and truly.—*Foreign Missy.*

THE SEED IS THE WORD OF GOD.

[Selected]

Oh! are we not thankful for Bibles to read,
The seed of the kingdom unperishing seed?
And shall we not seek that good seed to
send forth

To the East, and the West, and the South,
and the North?

Oh! yes where the cold snow of Greenland
descends,—

Where the slave 'neath a western sun wear-
ily bends,—

Where China's vast wall rises dark to the
view,

Or the Southern Isles gleam 'mid the waters
so blue;—

Wherever a dear little baby hath smiled,
Or the heart of a mother hath yearned o'er
her child;

Wherever mankind have a home or a name,
The Savior of sinners we long to proclaim!

We would send forth the seed and ask God
to impart

His blessing to make it spring up in the
heart;

But oh! we would seek while we scatter it
round,

That in our own garden some fruit may be
found

Dear Savior! thy smile is like sunshine,
which brings

Life, gladness, and light to earth's beautiful
things;—

Oh! let it to every heart's garden be given,
And fit us to dwell with our father in Hea-
ven.

Notices, &c.

ERRATUM.—On the fifth page of our
present No., second column, near the foot,
in the account of balance on hand for
Foreign Missions—for £275 read £425.

PAYMENTS MADE TO SYNOD FUND FROM 26TH JUNE TO 29TH JULY 1850.

New Glasgow Congregation,	£2	0	0
Cash returned by Committee on Noel,		2	15 0
St Mary's Congregation,		2	0 0
Musquodoboit		2	0 0
Nine Mile River		2	0 0
Upper Londonderry		1	2 3½
Lower do.		2	0 0
Stewiacke		4	0 0
Upper Set. E. River		2	0 0
Economy		2	0 0
Halifax		4	0 0
Onslow		2	0 0
Pictou		6	0 0
West River		2	11 5
Windsor and Newport		2	4 0
Bedeque		1	8 1½
Salem Church		2	10 0
Truro		2	10 0
Shelburne		1	15 0
James' Church, E. R.		2	13 3

MONEYS RECEIVED.

FOR FOREIGN MISSIONS.

West River Congr., for boat fund, viz.,			
Upper End,	£0	13	5
Master A. Clarke,	0	2	4½
Greenhill,	0	10	2
Mount Thom,	0	5	0
			£1 10 11½

Economy and Five Islands, for do., viz., Feny.	£1	3	1
Five Islands,	1	10	4

	£2	13	5
Passboro' for do.,	0	8	4

£4 12 8½

FOR HOME MISSIONS

From P. Grove Church, Hx.,	8	0	0
" Lower Londonderry,	6	0	0
" Nine Mile River,	2	6	
" Windsor & Newport,	16	15	6½
" Stewiacke,	8	12	0
" Yarmouth,	3	0	0
" Shelburne,	2	0	0
" Economy,	2	4	10½
" Ladies' Penny-a-week Society, Green Hill,	3	0	0

£50 14 11