

MISSIONARY REGISTER

OF THE

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ANNUAL REPORT

of the Student's Foreign Missionary Society.

The Students of Divinity having formed themselves into a Society, at the close of last Session of the Theological Hall, for the purpose of realizing funds in aid of the Foreign Missionary enterprise, now present to the public a report of their proceedings during the past year.

Agreeably to the spirit of this Society, its members, in the various sections of the Province in which they were located during the vacation, held meetings and solicited contributions in behalf of the great work which it is the object of their institution to promote. During the elapsed year eighteen meetings of this Society have been held, at each of which, addresses were delivered on the subject of Foreign Missions. We have much pleasure in reporting that wherever we have held meetings, a praiseworthy interest has invariably been manifested in this noble cause and also a readiness to contribute for its support, as will appear from the sums collected in the various places in which meetings have been held, viz:

At West River,	£1 10 7½
Folly Village,	1 5 0
Upper Stewiacke,	2 2 2½
Upper Musquodoboit,	1 2 0
Mill Brook, Pictou,	0 9 2
Salem Congregation,	2 0 6
Rogers Hill,	1 13 9
Dalhousie Mountain,	0 15 8
Great Village, Londonderry,	0 4 0
Caledonia, St. Marys,	0 8 0

Sherbrooke,	£ 0 15 0
Glencig,	1 9 2½
W. B., East River,	0 5 3
Springville,	0 8 0
Churchville,	1 2 9½
Fishpools,	0 13 3½
Truro,	3 15 6
Onslow,	1 13 0
Merigomish, by Mr. John	
Fraser,	2 0 0

Total, £23 13 8½

Cr.

By postage and light, 0 4 6

Balance, £23 9 2½

The Society tender their warmest thanks for the kindness which they have experienced, and for the liberality of the contributions from the various localities in which meetings have been held, and would look upon these as an earnest of an increasing interest in the cause of Foreign Missions. And let our fervent prayer be that the blessing of the Most High may rest upon all Missionary institutions and render them effectual in bringing about that glorious period, when "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

JOHN McL. McLEOD,

West River, Sept. 19th.

Secy.

Home Missions.

LETTER FROM THE REV. MR. WADDELL.

Continued.

Leaving Mabou and coming overland 40 miles, I spent my last Sabbath on the Island at the strait of Canso, preaching in the morning at Plaster Cove and at Ship Harbor in the afternoon. The audiences here were small. Most of the people near Plaster Cove prefer the Gaelic language, and, by some mistake or mismanagement, proper intimation of sermon at Ship Harbor had not been given.

Religious society in these places does not appear to be well organised. Several families were originally connected with our Church and are warmly attached to us still, but they usually harmonize with their Free Church neighbors and avail themselves of every opportunity to enjoy the ordinances of religion. * * *

* * * My intercourse with the people here was limited, but not uninteresting. The few individuals and families with whom I had opportunities to correspond, while watching for a passage to Pictou by water, received me kindly and seemed desirous of obtaining a larger share of religious ordinances than they at present possess, or have the prospect of soon enjoying. From James G. McKeen Esq. of Plaster Cove, I received much kind attention, and a contribution towards the expenses of my mission. He is the Gains of these regions, as is Mr. Murray of Mabou, and Mr. Blanchard of Port Hood.

During my mission, efforts were made in several quarters to stimulate the intellectual and moral as well as religious improvement of these places. I attended and addressed a special meeting of the Mabou Total Abstinence Society.

Several conferences on the subject of education were held, resulting in the projection of two Grammar Schools, with good prospects of their being carried into immediate operation; and, with the assistance of a donation from Hon. William Young, funds were raised and placed in my hands to procure three Sabbath School Libraries, of the invaluable publications

of the London Religious Tract Society. These I have the prospect of being able soon to supply on the most liberal terms. The Sabbath School at Mabou is in efficient operation. At Port Hood it has been for some time discontinued, but will likely be revived on the opening of their new Library.

The efforts which our people in these places are at present making for the maintenance of religious ordinances among themselves, and in support of the schemes of the Church, as well as their isolated and hampered situation, entitle them to the most favorable consideration of the Church. The congregation at Mabou is a part of our own communion. They are of us and strongly attached to us, and because their numbers are small and they are unfavorably situated, should they suffer the privation of any of the privileges which older and more extensive communities possess? Is it not high time that our Church should feel the body is one and that the interests of its members are common interests?—We recognise the authority which says, "Bear ye one another's burdens and so fulfil the law of Christ," do we comply with this injunction when, for one or two pounds a year we possess all the privileges of organised christian society and the regular and constant dispensation of divine ordinances, while others contribute in a two or three-fold proportion for occasional services of ministers who are but comparative strangers, and can ill adapt their ministrations to the peculiar circumstances of those with whom they correspond.

We recognise the standard of Christian effort to be, "as God hath prospered,"—and do we act upon this principle, when, because the lines have fallen to us in pleasant places, and we are associated with an extensive congregation, we do not contribute more than our proportion of the funds requisite to maintain the ordinances of religion among ourselves? Surely the fact of our being more favorably situated than others, should lead to greater efforts, and give others a strong claim to our fraternal cooperation. It is a hopeful sign of our Church that there are not a few among us who have begun to act upon these principles; and the more generally they are adopted into our plans for upholding and extending the kingdom of Christ, the more may we expect to enjoy the appro-

bation and favor of Him who has made it a part of our holy religion, to "Look not every man on his own things, but every man also on the things of others."—If I have not erred much more seriously than I am willing to suppose, I am warranted, from a survey of our financial and statistical returns to state, that if all our congregations were to contribute in proportion to their membership as the people of Mabou and Port Hood have done and are engaged to do for the current year for the purpose alone of Home Missions, (including supply for themselves) Foreign Mission, and annuity to their late Pastor, Rev. Mr. Miller, not only would the sal-

ary of all our ministers be fully paid, but we might double our expenditures in all the schemes of the Church and have a large surplus fund for stipend-supplementing in weak congregations, and for church building purposes in remote localities.—And yet these engagements do not exceed the sum of sixty pounds. If these people are not doing too much for the maintenance of religion, surely there must be very many in our Church, that are doing too little. Let their zeal provoke very many, and secure for them the sympathy and assistance of their brethren in the Church.

JAMES WADDELL.

Miscellaneous.

POLYNESIA.

The group called "Hervey Islands" lies about seven degrees south-west of Tahite. The missionaries of the London Society, in Raratonga, one of these islands, have long had their eye on a neighboring cluster of islands, the savage character of whose inhabitants, and other obstacles, for a time defied all attempts to get access to them.

At length, however, their prayers have been answered, and one of these islands (Manaiiki) has through the instrumentality of teachers from Raratonga, entirely renounced idolatry, and the people placed themselves under christian instruction. Mr. Pitman, under date Raratonga, 11th November last, notices the joy with which, after so many years' fruitless attempts to convey to this island the gospel of Christ, they had at length succeeded in landing two native teachers upon it. From one of these teachers he had a letter of date August 1850, stating that the natives had renounced idolatry, and burnt their gods; that at that time they were all under instruction, both adults and children, and had already made considerable progress. They had been committing a catechism to memory. A place of worship had been erected, and the Gospel preached to them, and the Sabbath regarded. From a scarcity of provisions which arose, he and the people had emigrated to another island, forty-five miles distant; the chiefs of which did not readily give up their gods, but at length yielded through the representations of those chiefs who had embraced Christianity. And now the standard of the cross

is erected there also, and the way of salvation through Christ made known.—There are still groups of islands beyond, yet unvisited by christian teachers, and the missionaries will not rest satisfied till they have reached them. Tairi, the native brother at Manaiiki, entreats the earnest prayers of the churches on their behalf, that the word of God may take deep root.

In reference to Raratonga itself, it may be noticed that the Rev. A. Buzacott, missionary from that island, who has been for some time in this country for his health, has just sailed by the John Williams on his return, bearing with him 5090 copies of the entire Scriptures in the Rarotongan language. In a letter to the committee of the British and Foreign Bible Society, he notices that it was only in 1822 that the island was discovered; its inhabitants being then fiercely savage, and canalabism prevailing among them to a fearful extent. Native teachers, who were then landed, succeeded, by the Divine blessing, in inducing the whole island to cast away their gods. The missionaries joined them in 1827. A written language was formed, and the first communication in it which passed between the missionaries, excited among the natives the greatest wonder; they would accompany the bearer of a note passing between one station and another, and during the reading of it, try with eagerness to discover what it said.—Now education is almost universal; a great number of the adults can read, and all the children, not laboring under any incapacity. The work of translating the Scriptures was begun with some of the books

of the New Testament; and though imperfect at first, yet they were highly prized by the natives, many of whom committed the greater part to memory. After the entire New Testament was completed, and 5000 copies printed, the Old Testament was proceeded with; and as the portions were completed, they were printed by the natives; the paper being supplied by the British and Foreign Bible Society. All, excepting the minor prophets, had been translated prior to Mr. Buzacott re-visiting this country. During his residence in England, he has, with the assistance of an intelligent native, and of his own daughter, born in the island, completed the version of the entire Scriptures, with the revisal of what remained to be revised.—He very modestly declines regarding the work as perfect, but believes it will be thankfully received by the poor people for whom it is intended.

CIRCULATION OF THE SCRIPTURES IN THE TURKISH EMPIRE.

The demand for the Scriptures throughout Turkey is growing steadily. In the large district surrounding Erzum, more copies of the Word of God were sold the last year, than the two or three previous years put together. On a recent visit to Arabkir, forty copies might have been sold at once, if they had been on hand. This desire for the Bible is not confined to the Protestants. The very enemies of the missionaries, in some instances, seek to obtain copies through the native Protestants. Delightful cases are occurring, which show how powerfully this leaven is working, in the communities in which it is disseminated. The wonderful work of God at Aintab commenced by reading of the Scriptures, and there was a Protestant community there before a missionary visited the place. "The people took hold at once of the Word of God, read it daily and almost hourly, at home and in public, by day and by night, examined it closely, tried every question by this touchstone, and abode by its decisions. And as they began so they abounded more and more."

Recently a youth who had never come near the missionaries, nor attended any of their meetings, left Erzum, taking with him a New Testament, which he read by the way. After reaching the place of destination he taught four families to read the Scriptures, and these have since sent to the missionaries for more books and for a teacher.

Four laborers in a pottery procured a New Testament, read it together, and soon began to speak openly of what they had read. They were now called before the Bishop, charged with Protestantism, and threatened with bastinado and imprisonment. But they declared they had never seen or heard a missionary, while however they freely confessed that they were reading the Word of God, and expressed their full determination to read it, come what might. They now attend the missionaries' service, and listen to the preached word.

At Constantinople, in only six months of the present year, more than two thousand copies of the Old Testament in pure Hebrew, and Hebrew with the Spanish translation, have been disposed of, in addition to the many copies which have been put into circulation by the Scotch missionaries. What is even more encouraging, seventy copies of the New Testament have been sold to the Spanish Jews within a very few months; whereas, heretofore, they would hardly accept a dozen copies a year, as gifts.

Besides, the Bulgarians who frequent Constantinople, and Salonica, purchase large numbers of the New Testament in their own language, and in this way many copies of the Old Testament in Arminian, and many Hebrew Bibles have gone into Russia.

In view of such facts, we may well "thank God and take courage." Men may die, but "the Word of God abideth forever." The number of places in which this leaven is "hid," will be multiplied, "till the whole is leavened." Yet while there is such occasion for rejoicing that these effectual doors are opened for the circulation of the Scriptures of truth, a two-fold obligation is laid on all "who love our Lord Jesus Christ." The first is, that our prayers ascend to God "without ceasing," that his Spirit may be present to enlighten and guide those into whose hands his Word may come. In many cases, they can have, at present, no other Teacher. And so wonderful is He in his teachings, that he can cause that the lack of another shall scarcely be felt. "He can guide them into all truth," so that when the missionary comes, he will find a people prepared for the Lord. The other obligation is, that the means be furnished for circulating the Bible to the utmost extent for which there is a demand for it.—The demand at this moment is great and

pressing. New and large editions are called for, in various languages. The time has also come or is just at hand, for other translations. "If," says the Armenian mission to the American Bible Society, "the American Board should be permitted to extend their operations in the East as they intend to do, and as we hope and pray that they may.—If the new stations we are about to propose to them should be occupied by American missionaries, or even by faithful helpers from the native churches,—it would be impossible for us to assign any other limit to the dissemination of the Word of God in these parts, save those which the inability or want of interest in our American churches would prescribe." Inability of the churches in this land to give the Bible to all that want it! Let it not be named among them, lest the rust of their gold and silver which they are treasuring up should eat their flesh as it were fire. Want of interest in these churches to furnish the Bible to all who will receive it! Why, the Bible is what has kindled up the light of their knowledge, and laid the foundation of their liberty, and brought them to the hope of eternal life. And shall they not have it, who are groping in darkness, and bound with fetters, and led captive down to death? The Bible is the bread of life; and shall we, who have been quickened and invigorated through it, feel no interest in saving them who have it not, from famishing? The Bible is God's gift of priceless worth to us, which we hold, in part, in trust for the good of others; and are we not moved to give it to them, when they are holding out their hands so eagerly, to receive it? Let the Bible Society then, through which it is that these calls are met, be provided with means for the circulation of the Scriptures to the full extent of its necessities.—*Journal of Missions.*

PROSPEROUS STATE OF THE KAREN MISSION.

There are now among the Karens forty-four churches, and forty-eight native preachers. Besides these churches there are many little clusters of christians in various places, not yet organized as churches. These churches all have worship regularly on the Sabbath, have succeeded to some extent in establishing Sabbath Schools among themselves, and have done so much for the support of their pastors, that only twenty-six out of the number

have been aided this year by the mission, and of these none have received more than twenty rupees. More than six hundred were baptized the last year; while so fearful have been the ravages of cholera among this poor people, that not less than four hundred church members have died, many of them in the triumphs of faith.

At the annual meeting of the Karen pastors in December, three native preachers were ordained. The following extract from Mr. Abbott's account of the ordination, will show with what feelings the missionary regards such an event, when he sees in those who are set apart to the work of God, the fruits of his own labors.

Another interesting feature of the exercises was the address of Tway Poh, the more interesting to me, perhaps, from the emotions evinced by reminiscences of the past which it awakened. There was a large congregation present, who were evidently deeply affected. In the midst of them stood up the three men who had been thus recognized as ambassadors of Christ. Before them, a few feet distant, stood Tway Poh facing them, leaning gently with his right arm against one of the large pillars that support the roof of chapel. The personal appearance of Tway Poh is prepossessing, his manners dignified and ministerial; he is mild in his address, mild but effective, quietly forcible; of few words, but those well chosen and adapted to touch the heart. He opened his mouth and gave to his ordained brethren a few words of admonition, to the effect that they fulfil with fidelity the ministry they had received of the Lord Jesus. There they stood before us, Karen charging his brother Karens to magnify their office as the messengers of Heaven to a wicked world, and enforcing the admonition by words of wisdom and truth. As I looked upon the scene and listened, one of those moments was experienced which sometimes happen to us all, when the recollections of past years, their mingled emotions, hopes and fears, come rushing in upon the mind in an overwhelming torrent, and gushing tears relieve the agitated heart.

What a translation was that, when those men before me passed over from the demon-darkness of heathenism into the kingdom of God's dear Son! What a transformation of character was there,—the ignorant, degraded, devil-worshipping Karen, now the sanctified minister of

righteousness, standing up in the great congregation of God's people, Karens like himself, pouring forth from an enlightened heart those truths which were to be the guide of his brother ministers in discharging the fearfully solemn responsibilities which their ordination had imposed, truths which he had so recently learned and made the guide of his own life! It was a joyful sight, not only as a historical fact, as indicative of the triumphs of the gospel and the sanction of God, but by the bright promise of the future which it inspired.—The thought arose in my mind,—would that all the friends of missions were there to witness the scene. But perhaps it would have been necessary that they first share in my experience, in order that they might be able to sympathize also with my sensibilities. We commended those beloved men to God and to the word of his grace, and sent them forth on their career in the name of the Lord. We shall watch their course with unabating anxiety, and with prayers to the great Head of the Church that he may keep his own to the end.—Glory be to his holy name forever!—*Ibid.*

THE FIVE FREE PORTS OF CHINA.

As the five free ports of China are the places where, for the present, the principal effort is making to give the gospel to the Chinese, the following account of them from the London Missionary Chronicle, will be acceptable to the readers of the Journal.

Canton partakes of the usual appearance of oriental cities; and once seen, furnishes a good specimen of Chinese cities in general. The surrounding country exhibits one large plain of well cultivated fields, with a bold range of hills in the distance to the north-east. The city itself, *i. e.*, the part contained within the walls, is of comparatively moderate extent, the whole circuit of walls probably not exceeding six miles. A wall running from east to west, divides what is called the Old City, in which the Tartar population and garrison reside, from the New City, which is not more than a third of the size of the former, and lies on the south. At either extremity of this, a wall is carried to the river, at one or two hundred yards distance. The suburbs are very extensive and exceed in extent the city itself.

Though there are probably no fewer than 200,000, whose hereditary domains consist of small boats upon the Canton river, yet harmony and good feeling are

conspicuous in the accommodating manner with which they make way for each other.

Amoy, or, as it is called by the natives, the city of Hea-Mun, is situated in lat. N 24 deg. 32 min., and in lon. 118 deg. 6 min. E. The commercial enterprise of the people is to be seen in the fact, that though possessing a population of only 150,000, Amoy has three times as large a number of trading junks as the important capital of the province itself. The people emigrate in large numbers to Borneo, Siam, Singapore, Malacca, Batavia, Samarang, and other places in Java, to which parts they resort in the hope of realizing fortunes by commerce, and returning to enjoy the fruits of their industry in their native land. A considerable trade exists between Amoy and the island of Formosa, from which junks arrive with cargoes of rice, sugar, oil, and ground-nuts. From Shang-hai and Ningpo, there is an import trade of cotton, vermicelli, furs, and felt caps. From Fou-chau the coasting junks bring spars and oranges. Canton supplies cloth, camlet, shoes, and fine manufactures. From the Straits of Malacca, there is a large importation of grain, Brazil wood, and a kind of hard wood for making masts, and anchors. In return for these articles, the people of Amoy export large quantities of tea, bricks, shoes, umbrellas, earthenware, iron utensils, and lastly, *idols*.

Fuh Chau.—The city of Fuh Chau, called, in the local dialect, Hok Choo, is situated in 26 deg. 7 min. N. lat., and in 119 deg. 15 min. E. lon. The amount of its population, in the absence of all authentic statistics, can only be a subject of conjecture; but when it is borne in mind that the walls of the city are eight miles and a half in circuit, and that nearly the whole of the space enclosed by them is occupied by buildings, 600,000 will not be considered an excessive number. The diminution of its inland trade appears to be mainly attributable to the restraints which are imposed on legitimate commerce and native industry by the annual drain of Sycee silver from the country, in payment for opium smuggled along the coast. Two millions of dollars' worth of the drug are said to be annually imported into the city, a considerable portion of which finds its way to places in the interior. From four to eight chests are also daily retailed in the city.

One half of the population are supposed to be addicted to this indulgence; and even

the lowest coolies and beggars often deny themselves a portion of the necessaries of life, in order to enjoy the fatal luxury.—Upwards of one hundred smoking houses, with the exterior of private houses, but having the interior fitted up with all the conveniences and apparatus for smoking, are spread over the city.

Ningpo is situated in north lat. 29 deg. 55 min., and in east lon. 121 deg. 22 min. The character of the inhabitants is a favorable specimen of the Chinese population. In their interchange with foreigners, they generally evince a respectful and friendly manner. It is, however, evident to the most cursory observer, that fear is the principal feeling which influences them in their demeanor to the western strangers.

Ningpo has the name of being the finest city on the coast of China, open to foreigners. Nor does it enjoy an inconsiderable celebrity among the Chinese themselves, who regard it as one of the most literary cities in the empire, and inferior only to Suh-Chau and Hang-Chow in the refinement and taste of the people.

If the statement which was once made by the present Taoutai be correct, that in Ningpo there are 100,000 houses and shops assessed in taxes to the government, even a moderate calculation must raise the number of the population to nearly 400,000 persons. This, however, will be considered a very large estimate, when the extent of ground actually covered with buildings is considered. The city is surrounded by a wall of about five miles in circuit, through which there are six gates, opening into the suburbs or upon the river. The character of the people is such as their ignorance of the principles and precepts of the Bible would lead us to expect. There is a general disregard of truth and honesty in all cases in which the means of concealment exist. They are however, kind, peaceable, and friendly,

Shang Hai.—The city itself is surrounded by a wall about three miles in circuit, through which six gates open into the surrounding suburbs. Four of these open into the vicinity of the river, where most of the mercantile houses are situated. The situation is good, the air salubrious, and the locality convenient for the shipping. Shang-hai is situated in lat. 31 deg. 24 min. N., and in lon. 121 deg. 32 min. E., on the bank of the Woosung river, at the point of its confluence with the Hwang-poo, and is distant about twelve

miles from the Yang-tze-Keang. The population may be estimated at 200,000. The commercial importance of Shang-hai can hardly be overrated.

It cannot but be highly gratifying to the Christian friends of China to know, that through the labors of our own and other kindred institutions, effective missions have now, for some years, been in full and extensive operation at each of these five great commercial ports—that places of worship, hospitals, and printing establishments have been set up—that the pure Gospel of Christ is faithfully proclaimed—that the education of the youth has been provided for; and, in addition to these great preliminary measures, it must be gratefully recorded, that not a few individual natives have, through the labors of the missionaries, been brought out of the darkness of heathenism into the glorious light and liberty of the Gospel. May these little scattered bands of believers prove the first fruits of an abundant harvest of immortal souls, to be gathered in at a future day from the 'land of Sinim!'—*Ibid.*

CHANGES IN WESTERN INDIA.

The following communication from the Dnyanodaya, (*Rise of Knowledge*.) a semi-monthly paper published at the American Mission Press, Bombay, furnishes a highly encouraging impression of the changes in progress throughout India.

To the Editor of the Dnyanodaya.

Sir,—Recently an old man of my acquaintance, who, according to the old standard of judging, is a person of much learning, came from the country to Bombay. After fully seeing and hearing about the state of things here, he expressed himself in the most extraordinary manner regarding the changes now in progress.—The following is a specimen of his remarks, which I have carefully written down, that you may know how great is the ignorance which still prevails among Hindus of the old orthodox school. One day, after considerable conversation on the state of the country between several persons who were present, the old man broke out as follows:

"Alas! everything is going to ruin in this degenerate age. Nothing is now heard of but roads, steamboats, and such like things. Look where you will, you find European cloths, and China goods.—Doctors and dispensaries, wonderful ma-

chines, post offices, and printing establishments are to be met with on all sides.— Each one has a book in his hand, and thinks he must set the part of a scholar. The other day I went to visit a friend, and found him reading the *Pradhakar*, which is published every week, by a man void of all religion, either for the sake of making money, or else for the purpose of disseminating his pestiferous errors on every side. I asked my friend what he had been reading, and he replied that there was one long letter in favor of the re-marriage of Brahmin widows, another on the advantages of female education, besides something about a certain railroad, &c. And now only think of a man calling himself a Brahmin, and yet advocating the re-marriage of widows! Truly, I am sick of these new fangled notions which have been learned by intercourse with the *Mlechhas*. One evening I was invited to dine with several persons of respectability, and I expected that it would be a pleasant visit. But to my astonishment and disgust, almost the whole time was spent in conversing about a certain paper called the *Dnyanodaya*, which they said declares that there is no such thing as Mount Meru, nor the seven seas of milk, honor, &c.; that people should all live as brethren, regardless of caste distinctions; that all the Hindoo gods should be rejected, and that the unseen eternal Creator should alone be worshipped; that all our atonements, pilgrimages, &c. can never remove sin; and that renouncing all confidence in our merits, we should trust in Jesus Christ, who it is said, became incarnate in another part of the world! At last I asked who could publish such a paper as this, and the reply was, 'A certain Saheb,' and others added, 'it is published by the *Padris*.' Never did I expect to see such a state of things. But this is the *Kali Yug*, and the world will doubtless soon be destroyed on account of its wickedness."

By this time the old man seemed quite exhausted by the strength of his feelings. He ceased his remarks, and occasionally muttering an incoherent expression to himself, appeared as if unconscious of the presence of others. After a time however, he awoke from his reverie and resumed his former topic:

"Listen to me now," said he, "and I will show you the effect of these vile innovations. Consider first how many poor boatmen have been deprived of employ-

ment by means of steamboats! The post office has brought all on to the same level, as for two annas rich and poor alike may send a letter to Kashi! Formerly there was nothing of this; a rich man sent his letters by persons employed on purpose, and thus hundreds of rupees came into the hands of the poor. But now there is an end of this, and no wonder then that the poor people from beyond the ghats, find it difficult to fill their bellies. In the face of steamboats, what can boatman do? One railroad car will do the work of many ordinary carts, and in far less time; but it furnishes employment neither for men nor bullocks. Of course the people will be left to starvation. These evil consequences are putting their feet on the bellies of the whole population. When a dispensary is at hand, who will consult the poor native practitioner? And think of the thousands of writers who are left without employment since this device of printing was introduced. People through overmuch learning have all become infidelized and no longer give to the *Bhikshuks* so that even the Brahmins are left to die of hunger. Alas! alas! since the introduction of English rule, there are innumerable contrivances for depriving the poor of all employment. Things were very different in the times of the Peshwa.— Then the rich expended their money to some purpose. All found plenty to do, and each man reaped the reward of his own efforts. Now when one goes to Kashi he does not even employ a guide to show him the way; the road itself is equal to a hundred guides. In like manner one printing press is equal to a thousand writers, and one dispensary to a hundred physicians. The post office does the work of a million of persons, and in the dockyard what would require two men a whole day to accomplish, is done in an instant by machinery. It is plain then that there is no longer hope for our country. Our religion and all pertaining to it is gone. The daily ceremonies are observed no longer. Impiety triumphs. Where once thousands learned to recite the Vedas, now nothing is thought of but learning English. The feasts of the Brahmins are ended, and the English feast in their places. And all these evils are rapidly increasing; henceforth there is no hope for the country. All is destined to ruin."

In this way the old man often lamented over the state of our people, and pressed his views on all about him with much zeal.

and energy. Many agreed with him in opinion. Most of the older people, particularly the *Bhats*, regarded him as an oracle, and declared that all he said, and much more, was true. But the younger people, especially those educated in English schools, only laughed in his face, and told him he was behind the spirit of the age. Pray insert the preceding, and oblige

Yours, &c.,

A REFORMED NATIVE.

INTERIOR OF AFRICA.

Evidence is rapidly multiplying that Africa is a widely different country from what it has been supposed to be. A missionary to Liberia thus speaks of what he saw on a tour to the interior of 253 miles:

Such a country as we passed through in that missionary tour, I have not seen surpassed in either of the West India Islands which I have visited, from Trinidad to Torcola and the Virgin Islands. It is an elevated, mountainous country. Ranges of mountains running most generally parallel with the line of coast—from north-west to south-east—rise up before the delighted eye of the traveller, convincing him that he is no longer in the land of burning sands and deleterious swamps, such as are encountered in proximity with the shores, but in quite another region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture. There are few, if any, very steep acclivities—nothing like the bold, precipitous mountains of our eastern States. Beautiful and extensive valleys lie at the base of these mountains, which gently slope down to the level country lying between them.

It is a well watered country. During the eight hours travel which we were frequently obliged to perform in a day, we never walked more than two hours, or two and a half at one time, without coming to some beautiful stream of cool and very pure water. Within the Goulah country especially, any number of the most eligible situations may be found, where, at any time during the year, good water power may be obtained, for any of the purposes which an enterprising community, agriculturists and mechanics, may require. My journey was performed in the very middle of the dry season, and yet we found plenty of water in the different streams.

It is a well-timbered land. I measured several trees, and my journal, kept at the time with scrupulous exactness, record

23, 24, 25 feet as the circumference of many of them within six feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and indeed all along the borders and around the settlement of Liberia, from Grand Cape Mount to Cape Palmas, or Maryland, cannot be excelled any where within the torrid zone. From a species of poplar, soft and adapted to all the purposes for which the white pine is used in America, the teak, a variety of mahogany, a beautiful species of hickory very abundant at Cape Palmas, the iron wood, the brimstone, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

It is an exceedingly fertile soil. The immense undergrowth of shrub and vine interwoven around the giants of the forest so thick, so impenetrable without much effort, and through which a foot-path only conducts the traveller, is the best proof of this. But the grains, roots, fruits, vines of the tropics, all concentrate here, and may be raised with a degree of comparative ease, a rapidity of growth and an abundance that is almost incredible.—I have stood erect under the branches of a cotton tree in a Goulah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken down by their own weight, and found, on measuring, that the tree covered a space of ten feet in diameter. On examining the staple as the ripened bolls burst into maturity, it was found as good and equal in the fineness of its fibre, to the cotton of any country.

But the region in the vicinity of Liberia is one of great mineral wealth. And such is the purity of the iron ore obtained by the natives of Africa immediately in the vicinity of Liberia, which they describe as being abundant, that they have no furnaces; they need none. All their rude agricultural and warlike instruments are made by them of ore so pure, that, when heated, it becomes at once sufficiently malleable to admit of being wrought into any shape or form. They make knives, bill-hooks, war-cutlasses, axes, spears, hoes, &c., out of this ore, without the process of smelting.—[Liberia.

MICMAC MISSIONARY MEETING.

Pursuant to public notice previously given, the annual meeting of the Mic-mac Missionary Society took place at the New Temperance Hall on Monday evening last. The large room of the Hall usually devoted to the public meetings was well filled above and below; and the proceedings throughout were listened to by the audience with deepest attention.

The meeting was opened by prayer and praise, and after the reading by the secretary of the annual Report, addresses were delivered by reverend and other gentlemen whom we saw on the platform. The principal speakers were the Revd. Alexr. Forrester, the Rev. T. S. Rand (agent of the society), the Rev. Dr Twining, P. C. Hill, Esq., of New Brunswick.

Mr Rand entertained the audience with a very interesting and instructive detail of the progress and success of the mission; his mode of enlisting the attention and exciting the sympathies of the poor Indian by frequent address and friendly conversations with them; and his exertions in procuring a translation of different portions of scripture into the Micmac tongue. Mr Perley also, who has been engaged under the government of New Brunswick for some years past as Commissioner in Indian affairs, communicated valuable facts and information in reference to the Micmacs of that Province. His speech, which was one of much clearness and force, was well calculated to encourage the missionary efforts on behalf of these neglected people. The testimony borne by this gentleman to Mr Rand's attainments in the Micmac language, and to his particular fitness and qualifications for his discharge of the important duties connected with such a mission must have been truly gratifying both to the Committee and the audience.

We cannot but ascribe to the immediate overruling of Providence the fact of Mr Rand's having undertaken this mission, so well calculated is he in every respect for the prosecution of the work. The interest already created amongst the Indian population themselves, where they have been visited by Mr Rand, has been very remarkable, and cannot fail if legitimately followed up, to be attended with the most successful results. It only remains for the christian people of Nova Scotia to put forth their strength in this matter, and by pecuniary aid or otherwise to exert their energy and influence in promoting the moral and spiritual well-being of the abo-

iginal Indians who have been obliged to surrender even their possessions and temporal comforts in order to make way for their more civilized brethren.

We have seldom witnessed a more interesting meeting, or listened with deeper attention to the proceedings of any society than to those of Tuesday evening last. And whether we consider the present position and future prospects of the mission itself as set forth by Mr Rand, or the unanimity which prevails amongst the different members of the Committee, or the truly Catholic spirit which characterized the report read and the speeches delivered on the occasion, we must pronounce the meeting to have been one of highly evangelical character, and will doubtless, under the Divine blessing, prove eminently instrumental in advancing the cause of Christ.

A collection was made during the proceedings in aid of the funds of the mission.—[Halifax Witness.

ITEMS.

Missions of the Moravians, or United Brethren.—The Moravians commenced their first mission in Surinam in 1733. It is a remarkable fact, that in the one hundred and eighteen years which have since intervened, only sixteen of the many hundred missionaries who have been sent to all parts of the world, have been lost at sea. The United Brethren have now 68 stations, 231 missionaries, including 7 assistants, 66,657 converts and persons under instruction, of whom 20,372 are communicants. Of these, 3,295 are Greenlanders and Esquimaux, 450 Indians, 55,948 Negroes and persons of color, and 6,874 Hottentots and other natives of South Africa.

The Tract Society an Exhibitor at the World's Fair.—In the Glass Palace is a case containing publications of the Religious Tract Society in fifty-four languages and dialects.

Efforts for the Jews.—The London Jews Society has eighty-four laborers employed for the Jews in different parts of Europe, Asia, and Africa; and thirty thousand copies of the Hebrew New Testament have been put into circulation. In Berlin alone, a thousand Jewish converts have been admitted into the church of Christ within a few years.

The ends of the Earth drawing together.—A paper was recently received at Hong-

kong in thirty days from Honolulu. Says a missionary, "Distance will be almost annihilated when steamers ply between Shanghai and San Francisco, and we shall hardly be surprised to receive calls from fathers and brothers in a few years, on tours for pleasure or health."

Church members in New York and in the Sandwich Islands.—In the city of New York, with a population of 500,000, there 50,000 members of evangelical churches; while in the Sandwich Islands, with a population of 84,000, there are 17,000; one in ten in New York, and one in five at the islands.

Support of Schools at the Sandwich Islands.—Wherever fifteen scholars can be collected at the Sandwich Islands, a school is authorised and sustained by the government.

Progress of the Gospel among the Choctaws.—Thirty years ago, when Mr Byington first went among the Choctaws, he found but one pious man; now there are 1,200, and they last year contributed \$881 to benevolent objects, subscribed \$100 to send their elders out to preach, and forwarded \$27 to the Bible Society. The nation appropriates \$24,000 yearly to different missionary boards for the support of schools.

Superstition of Africans.—Those who continue in their heathenism in South Africa, are at their wits end to know how professed Christians do not turn back to their old ways. Their most prevalent mode of accounting for the fact is, that books have a power of enchantment, and are used by the white men to induce the blacks to adopt a new set of customs.—Hence many, on sending their children to work for the missionaries, charge them by no means to touch a book.

Jews in the interior of China.—About eight years ago it was made known to British Christians that there is a remnant of the seed of Jacob in the interior of China. They have recently been visited, and were found greatly reduced in number and circumstances. According to their own tradition, they have resided there since about the time of our Saviour. Their Synagogue is said to have been built A. D. 1190. The Jesuits discovered them 150 years. Now they are about 200 in number, and have not had a rabbi for 50 years. The rolls of the law still exist among them, twelve in number, each about thirty feet in length by two or three in breadth,

written on white sheep-skins in small character. These Jews cannot read a word of their sacred language; they have discontinued circumcision; and had they not been discovered, would probably have soon been merged with the Chinese, many of whose customs they had adopted.

Likeness of Popery to Buddhism.—A French Catholic missionary, who has recently travelled through the territory of the Grand Llama of Thibet, found the symbols of heathen worship so like what are used in the Romish worship, that he confesses he went to a shop and bought for himself the objects of worship which are usually sold as objects of heathen adoration. The resemblance between the system of Buddhism and the system of the Roman Catholics was so striking, that he was utterly at a loss to account for it, except by supposing that Buddhism, after all, is but a faint shadow and reflection of Christianity, spread by some unknown means over the remotest regions of Asia.

Dr Kalley a Missionary.—Dr Kalley, whose unostentatious but devoted labors were so successful among the Portuguese of Madeira, is now laboring as a missionary at Beirut.

Moravian Missions.—The Moravian Church has 282 missionaries, male and female, in the field. They number more members in their mission churches than in the churches at home; an evidence both of the whole-heartedness with which they have labored in the work of missions, and of the fullness with which God has blessed their labors.

Inadequate number of Missionaries in India.—In the Myson territory alone are 33,000 villages and towns, of which four only have a missionary of the cross.

Increase of converts in Bengal.—In the first ten years of missionary effort in Bengal, there were 26 hopeful conversions; in the second 161; in the third 403; and in the fourth 675; in the fifth 1,045; and in the present ten years the conversions are going on at the rate of between 2,000 and 3,000. These are strictly among the natives, not including the European and East Indian residents.

Jewish Superstition.—A Jew, a fellow traveller of Mr Parsons in Macedonia, was boiling an egg in his dish, when by some accident it became cracked. He now could not eat it; it had been in contact with water in a Gentile's dish, and was now defiled.

Gleaner.

SCENES IN THE DESERT.

Nothing can be more dreary or desolate than parts of the country over which the missionaries in South Africa sometimes travel, when, like Jesus, they are 'going about doing good.' Often, as far as the eye can reach, no signs of living man can be seen. Not a town, nor a village, nor a hut appears through the wide-spread prospect. There are no gardens, no fields, no cultivation. Farms and orchards, parks and pleasure grounds, such as we see in our own happy land, are not to be found there. No inns, no hedges, no guide-posts, no roads, are met with in these desert lands. How then, do the missionaries find their way through such wild solitudes? Often, with great difficulty, and with nothing better to guide them than the ruts of some wagon which may have formerly passed over the country, and a few faint traces of which still remain in the ground. It was so with Messrs Arbouset and Daumas. Having gone a long way in order to find a road, they came at last to the ruts of a wagon; and they had not followed it very long when night came on, darkness was all around them, and they could no longer see the marks of the wheels; yet it was necessary that they should continue their journey. But how *could* they? I'll tell you. They sent a native before them upon his hands and knees, to *feel* for the right way. 'The sun had set,' writes Mr Arbouset, 'leaving behind him darkness and gloomy thoughts. I felt only fear. The desert, hunger, and danger of every kind, were present before me, to make me afraid. Silence surrounded me, which was broken only by some ferocious howl—by the yelping of jackals, or the hollow flapping of the wings of some bird which crossed our path as if to increase our fears.' In the midst of this darkness, their guide repeatedly cried out that they had lost their way; and then they were forced to stop, that he might grope about again with his hands for the ruts of the wagon. Soon after sunset, a large dark thunder cloud gathered over their heads, and heavy drops began to fall. They tried to light a fire; but the wind and rain soon put it out. Nothing now could be done, but to cover themselves as well as they were able, with their cloaks, and then to crouch close together under the noses of the horses, which they

held by the bridle all night, in case the lions should attack them. But at length that night of danger passed, and the welcome morning dawned; it was the morning of the Sabbath. But what a contrast was it from the Sabbath which we enjoy! Having raised their thoughts and prayers to Heaven, they were forced to pursue their journey. Wet and weary, therefore, they went on their way, until they came to the ruins of a deserted village, where the ground was strewn with the skulls of its former inhabitants, who had been destroyed and probably devoured by the fierce people, more fierce and cruel than the wild beasts around them; people, who can prowl about in these dark places of the earth, to plunder and murder their fellow men.

But, at the close of the Sabbath, a stranger came to this Golgotha, to invite the travellers to a town called Malibaning. They accepted the invitation; and, on the following morning, they went to the place. But, though God gave them favor with the chief, their stay was short. They then travelled to the west; but at night were forced again to stop and sleep in the desert surrounded by wild beasts, which drove away all their cattle to a distance from their little encampment. Two days after this, they came to another native town; but the people fled from them. At length the chief, Sebuka, and his counsellor, were brought to the wagon, when one of the Bechuanas accompanying the missionaries addressed them; and, as this address, delivered by a man who, a few years before, had been as wild and wicked as Sebuka, will show the change produced by missionary labors; some parts of it will be given.

'These whites,' said he, pointing to the missionaries, 'have a father and a mother, brothers and friends. They have left all there. They have come from beyond a country of water (the sea).—They love people. Their parents have sent them to us.'

'Of cattle you have none. They covet neither your millet, nor your maize, nor your pumpkins.'

'If you find them lean, it is because they are travellers. At Kokuatse, when a traveller arrives, what is done! I suppose that they gather around him. Every

one wishes to see him—to hear him.—Every one desires to sit on the skirts of his mantle, to inquire of him the news. *Thou, Sabuka, you, his chiefs, what are you about to day? I assure you—I, your own brother—that these whites are indeed the bearers of good news. They have come to make you acquainted with their God. Do you know who he is?* ‘Yes,’ answered one of them eagerly; ‘it is the sun.’ But many others cried, ‘No! it is the Creator of the sun.’

‘*Their God,*’ continued the Bechuana, ‘has made the sun. He hath created the high heaven, and the earth, and the waters great and small. He hath also given his only Son. He hath given him for us. It is chiefly about him that these people speak to us; and what is his name? His name is Jesus, the Saviour.’

‘Do not sheep often wander? Yes. And what do shepherds do then? They throw off their kaross and run to seek them, in spite of hunger and fatigue. If they find the sheep, they bring them back with joy. Jesus is the shepherd of men—their good shepherd. His sheep have all gone to feed on cursed pasture lands, the grass and waters of which cause death. He has seen it. He has come to seek them. He leads them back to blessed pasturage.’—[Juv. Miss. Mag.

KAJARNACK'S CONVERSION.

One day while John Beck, one of the missionaries to Greenland, was sitting in his house finishing the translation of the Gospels, a party of savage Greenlanders came round it, under the guidance of a wicked leader called Kajarnack. I believe their purpose was simply that of plunder.

Several of them, and among them Kajarnack, entered the house, and seeing the missionary writing, asked him what he was doing. ‘Writing,’ was his answer. ‘Writing! and what is that?’ asked Kajarnack. The missionary tried to explain it, but Kajarnack did not understand him; so he told him to sit down, and he would read what was written. The Greenlanders all looked on with some amazement, expecting the writing to talk, or something of the sort, and the missionary began to read. He read all about Christ's agony in the garden, and about his being dressed in the purple robe or crowned with thorns, and crucified on Calvary; all, in short, about his sufferings and death. As he went on, Kajarnack got deeply inter-

ested, and stopping the missionary, asked, ‘But why did they treat the man in that cruel way? What had the man done?’ Beck saw the way open to preach the gospel, and replied, ‘This man did nothing amiss. He was holy, harmless and kind. But Kajarnack did; Kajarnack murdered his wife; Kajarnack injured his neighbors; Kajarnack filled the land with wickedness, for which Kajarnack deserved to go to hell; and this man was bearing Kajarnack's punishment, and Kajarnack's sin!’ And then he opened up the gospel, and told him of all that Christ had done. Kajarnack paid deep attention, and by and by the big tear was seen to roll down his cheek. His whole frame was agitated, and rising from his seat he came forward to the missionary, saying, with great earnestness and feeling, ‘Oh! tell me it all over again, for I would like to be saved too!’ and then burst into tears. The missionary wept too. His prayers were answered. The Greenlanders' heart seemed thawed, and how could he help his tears? The savages stood round in wonder; and as soon as Beck could calm himself to speak, he told them all again the story of a Saviour's love. Kajarnack was converted, and became a preacher to his nation. A great work was now commenced. Other Greenlanders were converted, and in a little time Kajarnack, his wife, and son, and daughter, were all baptized. A school was now established for the children, and the people began to give close attention to all the missionaries taught. The missionaries' village now became a scene of constant joy.—[Edinburgh Miss. Annual.

TRANSFORMING GRACE.

It was a beautiful commentary which a poor African woman, newly awakened to seek after the Savior, gave upon the words of the prophet Isaiah, in the eleventh chapter from the 6th to the 9th verse. She belonged to a tribe of the Bechuanas, and was one of the first thirty disciples of our blessed Lord in that once dark and barren wilderness.

She came to the missionary the morning after one of the missionary prayer meetings, and said, ‘I have somewhat to say.’ Her teacher encouraged her to do so. She hesitated—her modest diffidence needed more encouragement, and she received it. She said ‘I was going to talk to you about the Word of God—I could not understand you last night. I never

heard the Word of God as I did last night." "I asked," said the missionary, "what struck her particularly." "Oh," she replied, "I could not understand it; it was not what I had heard before."—The eleventh chapter of Isaiah was altogether new to her. She said, "I have been thinking about it all night. I could not sleep." "I asked," he continues, "whether it was that portion which I had expounded, or that I had only read?" She replied, "What you unfolded, I understood; I could not go wrong, because you put words into my ears. It was that which you did not expound." He had only expounded the five first verses of the chapter. He asked: "What was it?" A good memory enabled her to repeat nearly the very words she had heard. "The wolf shall lie down with the lamb." I do not know," she said "what kind of wolves they are in your country, but I know our wolves will not lie down with the lambs till they have devoured them all. 'The leopard shall lie down with the kid.' I do not know what leopards they are in your country, but ours will not lie down with the kids, till they have eaten them up. Again, 'The calf and the young lion and the fatling together, and a little child shall lead them.' Now that is like bearing the point of one needle on another—it cannot stand there; this is puzzling a person, and I know God does not intend to puzzle us. It makes things altogether in confusion; it makes darkness; I cannot understand it. 'And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox.' This is surprising! I do not know what kind of lions you have, but I know that our lions will not eat straw till they have first eaten the ox. But what makes me wonder most, is this, 'The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.'" The missionary had translated the cockatrice by the word *shueshuane*, a little deadly biting serpent.—"The idea," she said, "of a man or woman, or a child putting their hand into the hole of the *shueshuane* and living, how can these things be? This is puzzling, I cannot understand it!" He begged her to tell him what she had been thinking about, for he saw she had been thinking. He wished her to state the exercises of her mind, and the conclusions to which she had come. "You will only smile at me," she replied. He said, "I will not smile."

"How can you ask me?" she added. "The light shines upon you from this side, and that side, and behind and before—you are surrounded with light; but as for me, it is only the rays of the sun, just rising, which light on me. Ah! you would only smile at my simplicity!" "No, I will not smile. Tell me what were your thoughts." After some hesitation, she said: "Do the leopard, and the lion, and the *shueshuane*, mean men and women of such and such a character; men, like lions, who have been changed into the nature of lambs, and put into the Church of Christ?" Pressing her hand to her bosom, the tears trickling over her cheeks, she said, "Was not I like a wolf; did I not possess the very nature of the lion, and the poison of the *shueshuane*, till the gospel changed this heart of mine?"—*Juv. Miss. Herald.*

AN EXAMPLE WORTH IMITATING.

A shoemaker is mentioned in an Episcopal periodical at Burlington, New Jersey, whose benevolence was known to be large for one of his circumstances. Being asked how he contrived to give so much, he replied that it was easily done by obeying St Paul's precept in 1 Cor. xvi. 2, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." "I earn," said he, "on an average, about one dollar a day, and I can, without any inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week.

"My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children, each of them earn a shilling or two, and are glad to contribute their penny; so that altogether, we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sabbath morning, in a box, kept for that purpose, and reserved for future use. Thus by these small earnings we have learned that it is more blessed to give than to receive. The yearly amount saved in this way is about *twenty-five dollars*, and I distribute this among the various benevolent societies, according to the best of my judgement.—[Exchange.

Notices.

☞ The Rev'ds. George Walker, and George Patterson, appointed a deputation of Synod to visit Prince Edward Island have returned home, having spent three weeks during the month of September in visiting, in company with the brethren of that Pby., the various congregations and stations of our Church in the Island.—During that time they preached, including Sabbath day services, the one sixteen and the other thirteen times, delivered addresses on Temperance, Congregational management, &c., held eleven Congregational meetings, and each travelled over 300 miles. A more detailed statement of their labors may be inserted in a future No.

☞ On Friday evening the 12th ult, the Students' Foreign Missionary Society met in the Temperance Hall at West River, when, for various reasons, it was concluded that under existing circumstances the interests of religion can be more successfully promoted by including as the objects of the Society, not only the Foreign Missionary enterprise, but also all the other schemes of the Church,—it was therefore agreed, that the society be denominated "The Student's Missionary Society."

The following persons were then elected as office bearers for the following year.

President, James McG. McKay.
Secretary, Allan Fraser.
Treasurer, Henry Crawford.

ACKNOWLEDGEMENT.

The undersigned acknowledges his obligations to his young friends in Onslow who commenced, and others who assisted, in providing and presenting him with a handsome set of harness. He receives it as a token of their appreciation of his feeble efforts for their welfare and as a stimulant to further exertions for the same object.

JOHN I. BAXTER.

The above was omitted in last month's Register owing to the absence of the Rev G. Patterson in P. E. Island.

☞ The Presbytery of Halifax will meet for Presbyterial visitation at Windsor, on the 1st Tuesday of November. Sermon by the Rev David Honeyman.

P. G. MCGREGOR.

Pby. Clerk.

Synod of the Presbyterian Church of Nova Scotia, in Account with the Treasurer.

RECEIVED.

	£	s	d
1850.			
July 4. By balance on hand,	5	0	5
Aug. 31—Cash from Princetown,	1	16	9
from Salem Church,	0	11	9
Sept. 10. from St. Peters P.E.I.	0	15	6
1851.			
June 15. Prince St. Church,	7	5	0
25. Poplar Grove Ch.	5	6	3
St. Marys,	2	12	0
U. Set. East River,	3	10	3½
Truro, per S. Arch'd,	4	10	0
Musquodoboit,	2	0	0
Upper Londonderry,	1	6	3
River John,	1	0	0
Salem Church,	1	11	0
Miramichi, less postage	1	15	4
Stewiacke,	6	0	0
Princetown,	1	15	2½
New Glasgow,	2	0	0
Windsor & Newport,	3	18	2
July 1. James Church, E. R.	3	3	4½
Onslow, Old Barns &c.	2	10	0
Shelburne,	1	15	0
	£60	2	0½

PAID.

	£	s	d
1850.			
Aug. 5. To paid F. Secretary,	0	7	6
Clerk for Extra copies			
Minutes,	0	7	6
Rev. Mr. Allan, Ex-	2	5	6
pense to Noel,			
Rev P. G. McGregor,			
Printing Statistical			
Table for 1850, 30s.			
Postage, 3s. 8d.	1	13	8
1851			
July 2. Rev John Keir,	20	0	0
Rev James Smith,	20	0	0
The Synod Clerk,	5	0	0
The Keeper of Prince			
St. Church,	1	0	0
Balance in hand,	9	7	10½
	£60	2	0½

☞ Received from Mr Israel Stiles, Scotch Hill, 6½ yards Flannel; and from Mr John Collie, Middle River, 7 yards do. for Foreign Missions.

The Rev. George Patterson, Convener of the Synod's Committee of Foreign correspondence, acknowledges the receipt of Four pounds for the Union of Evangelical Churches in France, from the Missionary Society of Poplar Grove Church, Halifax. Any contributions to this object will be received by the Committee, but must be forwarded at an early day.

A meeting of the Board of Foreign Missions will be held at New Glasgow, on Tuesday Nov. 11th, at 1 o'clock.

DAVID ROY, Convener.

The Rev. Mr Smith has much pleasure in acknowledging the following sums in aid of the Theological Library, viz:

From C. Blanchard, Esq.,	
Truro,	£ 0 10 0
Rev. David Roy,	1 0 0
Rev J. Murdoch, Windsor	1 0 0
Rev. Mr Walker,	3 0 0

Of the last sum there were received from the New Glasgow Ladies' Penny-a-week Society, £2 6s., and from the Fish Pools' Ladies' Society, &c., 14s.

BOARDS, AND COMMITTEES

Board of Home Missions.—Rev Messrs Murdoch, Smith, McCulloch, Christie, McGregor, Cameron, Watson, Allan, Sedgewick, E. Ross, with the Presbytery Elder of their respective Sessions. *Secretary*—Rev. Mr. McCulloch.

Board of Foreign Missions.—Rev Messrs Baxter, Keir, Roy, Walker, Bayne, Waddell, G. Patterson, and Messrs Ebenezer McLeod and Daniel Cameron, of West River; A. Fraser of New Glasgow, and John Yorston of Pictou. *Cor. Secretary*, Rev J. Waddell.

Seminary Board.—The Professors, ex officio—Rev Messrs McCulloch, Bayne, Christie, McGilvery, Watson, G. Patterson, and Messrs Daniel Cameron and J. McGregor. Mr McCulloch, *Convener*.—Mr. Bayne, *Secretary*.

Committee of Bills and Overtures.—Rev Messrs Bayne, Roy, and McGilvery, and Mr J. McGregor. Mr Bayne *Convener*.

Committee of Correspondence with Evangelical Churches.—Rev Messrs Patterson, Walker, and Bayne. Mr Patterson, *Convener*.

General Treasurer for all Synodical Funds.—Abram Patterson, Esq., Pictou.

Receivers of Foreign Mission Contributions.—James McCallum, Esq., P. E. Is. and Mr Robert Smith, Merchant, Truro

The Pby. of Pictou have appointed Thursday 13th Nov. to be observed by all the congregations under their inspection as a day of Thanksgiving for the late abundant harvest.—Pby. will meet at N. Glasgow on Tuesday Nov. 11, at 10 o'clk.

FOREIGN MISSIONARY WANTED

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of another Missionary to labor in the South Seas, are now prepared to receive applications for that service from ministers or 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, Pictou, the Secretary of the Board.

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.*

Be careful to use the proper designation of the Board, as above. 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.