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THE MISSIONARY REGISTER,

OF THE

Presbyterian Church of Nova Scotia.

LORD, bless and pity us, shine on us with thy face,
That th' earth thy way, and nations all may know thy saving grace.—*Ps. lxxvii. 1, 2.*

Vol. 8.

OCTOBER, 1857.

No. 10.

CONTENTS:—

FOREIGN MISSIONS.	PAGE.		PAGE.
Letter from Rev. John Geddie to Rev. P. G. McGregor, . . .	465	Presbytery of P. E. Island, . . .	474
Letter from Mrs. Geddie to Mrs. Waddell, dated Oct. 10th. 1856, . . .	466	Presbytery of Truro, . . .	474
Letter from Rev. Mr Inglis—con- tinued from August No. . . .	467	Presbytery of Pictou, . . .	475
		Presbytery of Halifax, . . .	476
		FINANCE.	
NEWS OF THE CHURCH.		Treasurer's Accounts for 1856-7, . . .	477
The Seminary,	474	Notices, Acknowledgments, &c. . . .	479

Foreign Missions.

LETTER FROM REV. JOHN GEDDIE TO REV. P. G. MCGREGOR.

ANFITEUM, April 23rd, 1857.

MY DEAR BROTHER,—

As a vessel is about to leave this island for Sydney I avail myself of the opportunity of sending a few lines to you. I feel thankful to inform you that the Mission families are all well. The measure of health we now enjoy should fill our hearts with gratitude to God. May our lives be more than ever devoted to His service from whom all our mercies flow.

We long to hear from home and friends. Our letters last year were lost in a ship which was wrecked on her way from Sydney to this island. The disappointment, as you may suppose, was great to us; but we must acquiesce in the dispensations of Providence. In the absence of letters from home there are no persons on this island with whom the Mission families can associate. Our entire foreign population consists of two American and one English sailor, who reside on the island are married to native women, and a few sandel wood men.—These men appear to value our presence on account of the protection which christianity gives to their persons and property, but for other reasons we are obnoxious to most of them. I am glad to say that licentiousness is now entirely

suppressed on this island, and our chiefs are determined to exert their influence to prevent it.

You will be glad to learn from my letters to the Board of Foreign Missions that God seems to prosper his own work on this island. The gospel has indeed wrought a great change among the poor Aneiteumese. It would be difficult for you to form any just conception of the condition in which the gospel found these islanders. To the common crimes and abominations of heathenism they added infanticide, the strangulation of widows, human sacrifices to propitiate their nat-masses when they wished plentiful crops, and cannibalism in its worst forms. Not only were enemies taken in war eaten, but it was customary to kill human beings for food, especially women. Our poor natives are ashamed of these things now, and do not like to talk about their former customs. But I believe that many who have been guilty of all these crimes are now living monuments of divine grace, and they admire and praise that divine power and grace which has rescued them from the awful abyss of heathenism. The crown of our blessed Redeemer will, I doubt not, be adorned with gems gathered from among the degraded Aneiteumese.

We look anxiously for the return of the "John Williams." We rejoice to know that Mr Gordon is in her, but how sad to think that he comes alone. I

know not what is to become of these islands if missionaries cannot be induced to come and labor on them. Perhaps God may permit an enemy to enter and thus rebuke the indifference of those interested in their evangelization. These islands are by no means safe while there is a colony of French priests on New Caledonia.

We anticipate with delight the return of our dear girl Charlotte Ann. She has now been absent from us nearly eight years. She leaves the Mission school with high testimonials, and has given much satisfaction to her guardians and teachers. We must soon think of parting with our other children. It is quite probable that Elizabeth and John will go home when the "John Williams" returns. I think we will send them to Nova Scotia. These separations, my dear brother, are very trying, but the welfare of our dear children seems to require them.

My chief object in writing at present is to ask a favour of you. I see that the *Christian Instructor* and *Missionary Register* are now printed in Halifax and presume that you have some concern with them. Would you put me down as a subscriber for two copies—one to be sent by mail and the other to be bound up at the end of every year and sent in any boxes designed for this Mission. One No. only,* of May 1856, has reached this island. I must refer you to the Treasurer of the Foreign Mission Board for my subscription, &c.

There is another subject which I wish to mention to you. We have in view to build a large stone Church two or three years hence. Our present Church is a fine building, but the heat and humidity of the climate and the insects act so destructively on the wood that its downfall is merely a question of time. Mr Inglis also foresees the destruction of his Church. We have therefore resolved, as we can now command any amount of native labour, to commence new buildings. It will take one or two years to collect materials, as the stone must be all carried by the natives from a distance. But we cannot build without tools. I do not know where to apply for help in this way unless I apply to you. Perhaps you could find some member of your congregation interested enough in the object to

collect some tools for us, either new or second hand. What we want is masons' tools, consisting of stone hammers, trowels and lines, plaisterer's tools, and carpenter's tools of any kind. They might be put up in a box and sent to the Mission House, London, with instructions to be forwarded to Sydney *without delay*, or it would be still better if they could be sent direct to Sydney or Melbourne, but they should not be sent to the latter place unless under the charge of some trustworthy person who would inform the Agent of their arrival. The intercourse between Melbourne and Sydney is almost daily. I must now conclude. Mrs Geddie unites in kind remembrance and christian love to Mrs McGregor and yourself.

Ever yours, &c.,
JOHN GEDDIE.

LETTER FROM MRS. GEDDIE TO
MRS. WADELLE, DATED OCT.
10TH, 1856.

According to the old saying, "self-praise is no recommendation." Yet I cannot help thinking that my conduct (as our natives say) is very good to write you so often when you so seldom write me. But I must give you the benefit of a doubt, for perhaps there was a letter from you among our letters and papers which were lost a few weeks ago at the Isle of Pines. The vessel in which they were was bound for China, but had to call at the Isle of Pines and at this island to take in her cargo (of sandal wood).—In entering the harbor of the former place she was wrecked. We are very much disappointed I can assure you, for we have not heard from home for a long time. I expect that there were a great many letters, papers and magazines, and Dr Ross writes that they were in a box, and he only puts them up in a box when there are a great many. Mr and Mrs Inglis are also disappointed, but not so much as we are, for their friends write to them much more frequently than ours do to us. Our dear children write us monthly, and there would have been a great many letters from them, as we had not had any for a long time. When we last heard from them they were well and happy at school. I mentioned in my former letter that we had written to Charlotte to come out if she still wishes to come and assist in our work, but as our letters have been lost we do not know

* The *Christian Instructor* is regularly mailed to Mr Geddie.

whether she is coming in the "John Williams" or not.

I am happy to say that we are all well. I had rather a severe illness about three months ago, but a trip to Mare quite restored me to health and strength. We enjoyed our visit to our dear friends there very much. Mr Creagh and his dear little motherless boy returned with us and remained two months. I mentioned in a former letter that Mr Creagh lost his wife, a most amiable and devoted woman, only four months after they landed. He feels his loss most deeply. I trust his visit here has been of benefit to him; yet he dreaded very much going back to his desolate home. He is an excellent young man and devoted to his work. We felt very sorry to part with him and his sweet little boy. He is now two years old. He was quite an infant dear child when he lost his mother. Mr Jones and family were well and interested in their work. Mrs Jones looks very delicate, but she enjoys good health and goes through a great deal of work. We left every thing in charge of the natives while we were absent, and we found every thing safe when we returned.—The people from the different villages had made a nice new reed fence all round our premises. The girls had the garden and house in nice order. I said to Mr G. when we were in sight of home, "The girls will not know whether this is the 'Black Dog' (the name of the vessel in which we went to Mare) or not, and will not be prepared," but every thing was as well done as if I had been at home myself. Even the spare bed room was all in readiness for Mr Creagh, and there was a short-cake and nice fried fish for dinner, which were very welcome to us, who had been sea-sick. While we were absent the Bishop of New Zealand visited the island. We were very sorry we did not see him. He has been in England and brought out a nice missionary vessel. Mr Inglis came round while the Bishop was here. Mr Inglis staid all night at our house. The Bishop took tea with him on shore. Mary, my biggest girl, made pancakes, and Mr Inglis says made them very well. The Bishop said they were much better than those made by his steward. I merely mention these things that you may see that our poor natives are capable of being civilized. Indeed there is no intellectual defect about them, but we labor at a great disadvantage in not having school books for them. But we

must get on by degrees. I often wish they understood English, and then how easy it would be to teach them. We should not have to stop to make books. Yet I think the idea which some people entertain of teaching the natives English is absurd. For instance, if we had commenced teaching this people English our work would not have been yet begun.

I have had only eight girls in my Boarding School for sometime, but I intend to take in several very soon. One of the younger ones died about six weeks since. She was I think about nine years old.—We have every reason to hope that she has made a happy exchange. She was always a quiet, docile little thing, and a favourite with all. During her illness she gave us every reason to hope that she was a lamb of the Redeemer's fold. The first time that I mentioned to her my fears that she would not recover she said quite calmly, "Misi, it is just with God. If he thinks fit he will restore me, and if not it is just as he pleases." She said she knew that she was a sinner, but that Jesus died for sinners, and that she felt he died for her. I frequently conversed with her, when she always expressed her wish to die and go to Jesus. During her sleepless nights, for she was distressed with cough, she used to talk with Mary, who sat up almost constantly with her, and say she was not afraid to die, that Jesus died for her, that she wished to leave this world of sin and sorrow and be with Jesus. Her sickness was consumption.—Her mother died a week before her of the same disease. Poor, dear child, I felt much attached to her. She was so easily managed and so gentle. She was a very little thing when she came to live with me.

We received the long looked for boxes in April last, but you will learn from Mr G.'s letters how shamefully they were detained in Melbourne. Their contents were most acceptable, as our poor people were in great need of clothing. Please give my warmest thanks to our kind friends at River John for the clothing, &c., sent by them. My girls request me to express their gratitude to the Young Ladies' Sewing Society (am I right?) for the gingham they so kindly sent for them. They will also please accept my thanks, and I am sure, if they could only see how nice the girls look when all dressed in garments made of it, they would feel very much pleased, and I trust that they and other young friends to the cause

will continue to remember our poor people. Give my love to J—— and tell her I am very happy to know that she takes such an interest in our work. I think I must enlist her services, as she appears so active. I shall need a great many things for my school when I enlarge it, which I hope to do soon. We shall need clothing, needles, thread, thimbles, slates, pencils, pens, ink, paper and pictures (such as are used in infant schools if they can be got), maps, &c.

We shall have more frequent opportunities of sending letters home than formerly, as there is likely to be two sandal wood establishments on the island. One is already going on, and the parties have two vessels collecting wood, the other parties are expected daily, and they will have three or more vessels employed. There are already two white families living here, and there will soon be another. If these were all we would not so much fear for our poor natives, but there will be always a number of straggling foreigners about them, and these not of the best character; but we must do all in our power to protect our poor people from their evil influence. We have now as many young as we can accommodate on our premises, and still there are many more whom we would like to take in.— And we shall use every effort to get all the young girls, or rather as many as we have room for, under our own care. A great number of females have been taken off this island by foreigners.— There is already a very great disproportion between the sexes, owing to infanticide and the strangling of widows.

I must now bring this long letter to a close. I know it is not very interesting, but as usual I am writing in a great hurry and am exposed to constant interruptions. Our two dear children, Elizabeth and John, are well.— John is a healthy boy and has made quite a romp of Elizabeth, who has no other playfellow. * * *

I remain,
Yours affectionately,
CHARLOTTE L. GEDDIE.

LETTER FROM REV. MR INGLIS.

Continued from August Number.

I am extremely sorry to learn, both from your letters and through other channels, that there is so much backwardness to the missionary work among our

young men; that the love of home labor, rather than foreign, seems to predominate so much among them. Is it not surprising that, among Scotchmen, who are so proverbial for their enterprise, and who are found in such numbers in the warmest, the coldest, and the most remote regions of the globe, there should be so little of the *perfidium ingenium Scotorum*, so little of Scotch enthusiasm, as to shrink even from the New Hebrides? Is it not more surprising that thoroughly educated Scottish ministers, whose minds ought to be fully expanded to comprehend the condition and claims of the perishing heathen, should feel so little personal interest in missions, and be so averse to embark themselves in missionary enterprise? The Duke of Wellington's opinion on missions went the round of the papers a few years ago, and was said to be to this effect:—In a company in which the Duke was present, a young English clergyman, was imprudent enough to say that he thought that clergymen were under no obligation to go out as missionaries, the duke, in his usual laconic manner, said to him, "Look at your marching orders, young man, and see what they say: 'Go ye into all the world, and preach the gospel to every creature.'" The extent of the obligation imposed upon every licensed preacher of the gospel by the "great commission" put into his hands, under the authority of the Church's exalted and glorious head is, I am afraid, too little felt. It implies not merely a liberty to go and preach wherever they may choose, but involves, also, an obligation to go wherever they may be sent. But it is, perhaps, most surprising of all, that ministers and preachers of the Reformed Presbyterian Church of Scotland, who profess to be the only legitimate descendants and representatives of the Scottish martyrs, should seem to possess so little of the martyrlike spirit of self-denial. In these days, when this honour is keenly contested by other parties, deeds, and not words only are the proofs that must establish this claim. Public opinion, and a higher authority than public opinion, will award this honorable distinction, not to the Church that holds merely the soundest creed, but to the Church that manifests the greatest amount of martyrlike spirit in advancing the interests of our Redeemer's kingdom. Surely our martyred forefathers, who were immured in dungeons, driven into banishment,

carried off as slaves to the West Indies, whose heads rolled on the scaffold and rotted on the gibbet, and whose blood flowed like water throughout the length and breadth of their beloved Scotland,—surely these men would have set light by all the toils and privations of missionary life had the finger of providence been seen pointing steadily in that direction. Had the voice of divine providence been heard calling, “Whom shall I send, and who will go for us?” how many of these men would have answered, “Here am I, send me.”

In 1834 our brethren of the Reformed Presbyterian General Synod of America “pledged themselves to go on labouring to increase the number of labourers in the foreign field, until they equalled the number employed at home.” It is to be hoped that this pledge will be soon redeemed. The Americans are noted for “going a-head.” This is “going a-head” in the right direction, were I to be a member of our next Synod, I should certainly propose a similar resolution for our Church. Had we from *thirty to forty missionaries* in the New Hebrides, with the blessing of God, what an impression would such a band make on the mass of heathenism beyond us! What a stimulus would such an example prove to other churches! Our claims to be the genuine successors of the martyrs would hardly then be questioned! Our brethren in Nova Scotia would doubtless have an equal number in the field, and with the help that would flow from other quarters, heathenism would become nearly extinct in the New Hebrides as it is now in Aneiteum. I purposely speak of that number for this group; because I think it is much better, on many accounts for a small Church like ours to concentrate her missionary operations on one field, than to scatter them over many.

Now I wish it to be understood that this is not a mere rhetorical figure that I am using. It is a sober and earnest proposal which I am making to the Church, and which, should the Lord spare me to the age of some of my forefathers, I hope to see realised. I shall therefore without further preface show how, in my opinion this proposal may be easily accomplished. God does nothing *per saltum*, nothing by leaps. His works go all on so gradually that the process is scarcely perceptible, and nothing is thereby deranged or put out of order. Let us follow his plan, and look

for his blessing. I do not wish for these thirty or forty missionaries just now, or next year. I will allow you thirty years to make up this complement of missionaries, if you think such a length of time necessary. But begin next year and send us *one*. Let there be no longer any delay. You justly refer in your annual report to the critical position of your mission here, where all its interests, humanly speaking, are suspended on the brittle thread of a single life. By all means send us *one* next year. If not such a man as you could wish, at least the best man you can find. In pleading for a bishop for India, Dr Claudius Buchanan said, “Place the mitre on my head, never fear: it will do good among the Hindoos. A spiritual bishop will appear in due time.” And certainly the names of Heber and Wilson have justified his expectation. Make a beginning with *one*, and continue to send us at least *one* new missionary every year, till the number of missionaries abroad, equal the number of ministers at home. And even then we shall be far short of the Moravians. “At present, says Dr Hanna, in his life of Dr Chalmers, “the Moravian brethren in Europe and America amount to about 10,000, 230 of whom are missionaries, having under their care upwards of 50,000 converts from heathenism. Having given up one-fiftieth of their own number to the work of evangelising the nations, they have gathered in more than five times their own number from the vast field of heathenism.” Now in our Church, with its 6000 members, there cannot exist the shadow of a difficulty, to find *one* young man *every* year to go out as a missionary to the heathen. There may be found a want of *will*, but there cannot possibly be any want of *men*. And if ministers, elders, and parents would look carefully around them, and mark the indications of sanctified talents among the young, and encourage promising youths to devote themselves to the ministry, our hall might be crowded every year, and commerce and other secular pursuits would not engross all that is promising among our young men.

But, in the mean time, as missionaries cannot be extemporised—as time is required for anything like substantial acquisitions, might not the Synod invest the missionary committee, with the power of presenting calls to preachers and ministers. The missionary committee are the representatives of the heathen;

and it seems reasonable that they should be put upon a level with vacant congregations, and be allowed like them to give a public formal call to any minister or preacher whose services they might be anxious to secure. At present they can only advertise, invite, and deal privately with eligible candidates for mission labour. In the case of general or mixed societies who have no ecclesiastical constitution, this is perhaps the only course to be pursued; but when a mission is conducted by a church the case is different,—there ought, I think, to be no such restriction. However, because general societies can only advertise, and deal privately with young men, it seems to be generally expected that all who are able or willing to become missionaries, should always offer their services, and that all who do not come forward and offer themselves have no heart for this work. At all times there will be a few ardent minds, such as Mine, Carey, and Judson, who are so deeply imbued with a missionary spirit that no home attractions can allure them, and no foreign difficulties can deter them from following the inborn aspirations of their glowing hearts, or keep them from offering their services to go forth and plant the standard of the cross on the high places of heathenism; and in times of great excitement, when missions happen to be popular, many, with more vanity than missionary spirit, will be forward to offer themselves for the work. In the second voyage of the “Duff,” it is to be feared there were some of this character on board. As the great work of evangelising the heathen, however, must be carried on by ordinary men, these men must be obtained by ordinary means. Modest young men require to be drawn out, yea, sometimes, forced out. This seems almost implied in our Saviour’s exhortation, “Pray ye therefore the Lord of the harvest, that he would send (or rather *thrust*) forth labourers into his harvest” (Luke x. 2). This thrusting forth implies not merely that they should be impelled by the strong and efficacious influences of the Holy Ghost, as our Saviour was when it is said (Mark 1. 12), “And immediately the Spirit *driveth* (or *hurrieth*) him into the wilderness,” the word in both places being the same in the original; but evidently also, that they should be influenced by all lawful and suitable motives. The Holy Spirit usually worketh through the medium of ordinary means.

When a young man offers his services, there is always a chance of his being refused; and a refusal is more or less injurious to his reputation; but if a committee give a call, and fail in obtaining the person called, they suffer nothing in public estimation. Besides nothing tends so much to silence fears of supposed incompetency, or apparent difficulties and dangers, and, to give courage to meet the opposition of kind-hearted but perhaps injudicious friends, as a clear call in divine providence to engage in this work. And although *vox populi* is not always *vox Dei*, and no human call can be regarded as infallibly a divine call; still a public formal call from the missionary committee, sustained by the Presbytery of the Synod, would present the subject before the minds of most men in a much more impressive and solemn light than the mere private expositions of some friend or member of committee; and it would not supersede these. I am strongly persuaded that there are many men who would cheerfully accept of such a call, and feel their way thus made clear to become missionaries, who would not think of offering their services.

Some two or three years ago, the United Presbyterian Synod passed some excellent resolutions on the subject of missions, declaring, if I recollect aright, that the Church ought to be regarded as a great missionary institute for the evangelisation of the world; and authorising and instructing their professors to give prominence to this subject in their prelections, and to bring it formally and authoritatively before the minds of the students; and giving full liberty to their missionary committee not only to advertise for missionaries, but to make direct application to students or preachers whose services they wished to obtain. Our American brethren of the General Synod have a mode of recommending by the committee, and of nominating by the Synod, which they consider as equivalent to a call. I should like our Synod to go a step farther, and authorise the missionary committee always, when necessary, to bring out a call for the missionary, on the same principle that a vacant congregation brings out a call for a minister. Unless this power is given them, the committee will always be carrying on their operations under great disadvantages. As a general rule, our most promising young men will be picked up by our vacancies, and our mission-

nary committee left to seek their agents among our second-rate preachers; and thus the mission-field which ought to have at least a fair share of the most competent men, will continue to be supplied with an inferior ministry. When a young man of high promise is licensed, and the vacancies are contending for his services, bring out calls on his behalf, and these calls supported by petitions and commissioners, and public and private influences all brought to bear upon the young man's mind, as to the prospects of greater usefulness in this or that congregation, unless a rival call be presented to him from the missionary committee, the claims of the heathen are not likely to be brought before his mind with anything like the same prominence as the claims of congregations at home; and however strong his previous inclinations for missionary labour may have been, these are almost certain to be overlaid by the efforts to retain his services for some congregation at home, and exactly in proportion as his preaching is acceptable, will home-attracting influences be brought to bear upon him. I am slow to think that there is any special lack of missionary spirit among our preachers and students. They must be greatly deteriorated—fallen greatly behind the preachers and students with whom I was acquainted—if their missionary spirit is not greatly above the average missionary spirit throughout the Church. But preachers are men and not angels—men of like passions with others, and influenced by the same motives that influence other men; and with one, two, or three public positive calls to labour at home, and with nothing but general exhortations and private applications to go abroad, our young preachers cannot be severely blamed for want of missionary spirit, if they accept of such calls and settle down at home. If when calls equally urgent are presented to them from both the home and foreign field, it shall be found that they almost always decline the call from abroad, and cling to the call from some congregation at home, then let them be censured freely for lack of missionary spirit, and want of compassion for the perishing heathen; but till such be the case, let that charity that thinketh no evil protect them from all such imputations.

But another question will naturally be started. Suppose the men can be not; suppose we could find men, to send out

at least *one* new missionary every year, how are these men to be supported? How are thirty or forty missionaries to be supported by our small Church, when it is with difficulty they can support that number of ministers? This I apprehend need excite no anxiety. There are various grounds on which I think we may safely infer that the church's liberality is yet far from being exhausted, and that her liberality will not be withheld if a fair case be presented for its exercise. If thirty or forty missionaries were to come upon the Church's funds next year, serious difficulties would no doubt be felt; but a scarcely perceptible advance in her liberality year by year presents no such formidable aspect.

We are told by some of the ancients, that Milo, the celebrated athlete of Crotona, carried on his shoulders an ox four years old, and that the way he was able to perform such a marvelous feat of strength, was by continuing to lift the animal daily from the time it was calf. The grace of liberality, like every other grace, increases in strength and vigour by being brought into frequent and regular exercise. In 1830, when our Synod resolved to commence missionary operations as a Church, the support of one missionary seemed to be all that they thought practicable; and in one of their resolutions, they very modestly say, "although the resources of this Church are limited, and the present is a season of difficulty, yet there is reason to believe, that if the members of the Church shall enter into this measure, in a dutiful and cordial manner, sufficient means may be obtained for supporting at least *one* missionary, sent out by this Synod to proclaim the glad tidings of salvation, in some destitute region, where the gospel is not at present published." The Synod have at present *three* missionaries; and one of the best informed authorities in the Church assures me, that he thinks the church is now quite able to support other two. In 1856 the support of *five* missionaries appears far less doubtful, than did she support of *one* in 1830. It is to be hoped that by 1886 the support of *forty* missionaries will be looked upon as easy as the support of *five* at the present time. The liberality of our Church is steadily and rapidly increasing. The contributions during the past year for all your schemes shew clearly what our people are able and willing to do when fairly and fully appealed to.

You asked them for L.150 to meet my share of the "John Knox," and with the most pleasing promptitude they poured L.370 into your treasury.

There are also some large and prolific wastes of expenditure in ours as well as other Churches, that might, *ar.d*, I trust, will, be extensively, if not completely, reclaimed for the benefit of missions. I shall refer to only two of them, viz *tobacco* and *alcohol*. Even in our own small Church with so much that is praise worthy and commendable, these are useless and pernicious indulgences. Tobacco, like moth and rust silently and imperceptibly eat away hundreds; and alcohol, like a daring and desperate thief, breaks through and steals thousands of pounds, that might probably find their way into the treasury of the Lord's temple.

I am however extremely delighted to observe that the temperance question appears to be engrossing much more of the attention of our Church than it did some years ago. Since the formation of the Temperance Society in 1829 down to the present time our Church has stood prominently forward in this reform. A larger proportion, I believe, both of our ministers and people have been members both of the temperance and total abstinence societies than of any Church in Scotland; and could the entire membership of our Church be brought to abandon the use of intoxicating drinks, and devote the savings thereby effected to missions, the thirty or forty missionaries would be easily maintained. But admitting a much smaller advance than this, we can hardly doubt but that before another quarter of a century elapse, the temperance reform will exert a most favorable influence upon our mission funds.

But the most important question to ask is this—Are our people, with all their liberality, contributing up to that proportion of their substance which God requires of them? The Scriptures nowhere, either by precept or example, seem to indicate that less than a tenth of our income should be devoted to the service of God. It is of course only an approximation that can be made to the solution of that question. Still in these days, when the science of statistics is so carefully studied, and when such important lessons are gathered from its teachings, very close approximations can be made on such points. I am glad that the Sy-

nod is paying so much attention to the statistics of our body. You have counted your members, and you annually register all their contributions; and could you estimate their annual incomes the matter would be easy, but here a rude approximation is all that can be attained. Dr Hanna, in his life of Dr Chalmers, assumes the average income of the families in connection with the Free Church to be L.50 per annum. If our Church has a less proportion of wealth, she has also a less proportion of poverty in her membership, so that as a whole we may perhaps safely affirm that the average income of the families in our Church is fully equal to the average income in the families of the Free Church. Dr Hanna further states that "the revenue of the Free Church, at the time of her greatest pecuniary efforts, did not exceed three per cent upon the income of her members" or L. 1, 10s. for each family. I am uncertain how many members each family is supposed on an average to contain; but if we say two, this will be fifteen shillings each per annum. I am not certain of the exact amount of the annual contributions of our Church but if we say L. 6000, I believe we shall not be far from the truth; quite near enough for my present purpose. The membership of our Church, is about 6000. This will give L.1 each per annum, as the average contributions of our members; and assuming the other statistics to be correct, will be L 4 per cent on the total income of our entire membership. This is considered a high rate of contribution for religious objects; indeed by some it is looked upon as quite a model state of things in a Church. But if our statistics are correct, and our interpretation of Scripture sound, our people are not yet half up to the millennial or scriptural condition of the Church as regards the grace of liberality. They are still 6 per cent below the requirements of Scripture in their annual contributions to the service of God. And is there no likelihood that the average liberality of our Church can be raised to something approaching the Scriptural standard? I think there certainly is. Our Church is small, and hence her financial concerns can be easily superintended, and efficiently wrought out. Our membership is much more select than in the larger Presbyterian Churches; and hence there is a greater amount of scriptural knowledge and Chris-

tian principle on which to operate I am afraid this is too much overlooked in estimating the doings of our Church. If a small Church with a select membership does not do greatly more, in proportion to its members, than a large Church with a lower standard of membership, the question, What do ye more than others? should be frequently and distinctly asked. For to be equal, when you ought to be superior, is really to be "inferior."

In shewing how thirty or forty missionaries may by-and-by be supported by our Church, I have not taken into account what support the native converts may render before that number of missionaries can be sent out. Of L.72,000, the annual income of the London Missionary Society in 1853, the sum of L.13,000, more than one-sixth of the whole, was contributed at the mission-stations. I have not the means of knowing the whole amount of missionary contributions over the whole of Samoa, but the Rev. A. W. Murray writes me as follows under date of 21st June last:—"At this station (Apia) the contributions amounted to L.94 10s.; at Malua. L.64; at another station to the west of Malua L.54 and so on." No doubt the greatest part of that L.13,000 was contributed by English residents at the various mission stations; still the contributions in Samoa, where they are raised entirely by the natives, show that the liberality of native converts may be safely relied on. There are fertile islands around us, exports will be created, and the natives evince a grateful and generous disposition. They have as yet no money, and but very little property; but the amount of labour which they have performed on this island, in the erection of school-houses, churches, and mission-premises, is very great. I may safely say that they have met with a pound's worth of labour, every pound of money that has been expended on their behalf.

The comparatively small expense with which missions can be carried on in these islands must not be overlooked. The London Missionary Society allow L.150 a-year to cover the ordinary expenses of each of their missionaries in Polynesia, L.100 for salary, and L.50 for all ordinary incidental expenses, and so far

as our experience goes, the same sum may be set down as sufficient for this group. L.150 is 6000 sixpences. The support of a missionary requires our 6000 members to contribute sixpence a piece annually. Certainly no formidable undertaking! and you may send out one new missionary every year for forty years to come, before their present amount of contributions will be doubled; and even then it will be only 8 per cent per annum on their income; still 2 per cent. below the requirements of the Scripture standard.

If we take into account the small expenditure required for this mission, the gradual and almost imperceptible increase of contributions requisite for carrying out this proposal, the useless waste of money on tobacco and alcohol likely to be more or less reclaimed for mission purposes, the comparatively low scale of our present contributions, the select character of our members, the requirements of Scripture, the steadily advancing liberality of our congregations, and the help in various forms that may be expected from native converts; if we take these things into account, to say nothing of other things that could be mentioned, I may simply ask, could any proposal be more simple, more feasible, more practicable, than the one I have submitted, That the Synod pledge itself to send at least one new missionary every year till its foreign missionaries are equal in number to its ministers at home? This proposal requires only to be heartily taken up in order to secure its complete success. And as surely as God the Father has given the heathen to Christ for his inheritance and the uttermost parts of the earth for his possession, so surely as the isles shall wait for his law, and all the isles of the heathen worship him, so surely will such an undertaking prove a source of strength, comfort, and honour to the Church—so surely will it be followed with a fulfilment of the prediction, "Lengthen thy cords and strengthen thy stakes"—so surely will she break forth on the right hand and on the left, and rejoice with joy and gladness. Arise, therefore, and let us be doing, and the Lord will be with us.—I remain, Rev. and Dear Sir, yours very truly,

JOHN INGLIS.

News of the Church.

THE SEMINARY.—In consequence of the illness of Professor Ross, the Philosophical classes of the Synod's Seminary were closed a few weeks before the usual time. We feel it due to the church to allay anxiety on the subject by stating that Mr Ross has in a great measure recovered, and that there is every prospect of his being able to resume his duties when the seminary classes again open. The Hall was opened on the 3rd. September, by a lecture from Professor Smith. The subject of his lecture was Isa. 52. 13—15, 53. 1—12. The lecture contained an exposition of the closing verses of the 52 chapter, and a defence of the Evangelical view of the 53rd against the Rationalistic view. We regret to say that the number of students of theology is this year very small, there being only five in attendance.

PRESBYTERY OF P. E. ISLAND—The Presbytery of Prince Edwards Island, in connexion with the Presbyterian Church of Nova Scotia, met in Cove Head Church on the 11th inst., especially for the purpose of hearing Mr James Murray's trials for license. The Presbytery having been constituted by the Moderator, Mr Murray gave in the following exercises, viz., a Homily on John 1 29, "Behold the Lamb of God" &c., a Lecture on Rom. viii. 3, "For what the law could not do," &c., a popular Sermon on Heb. iv. 15, "For we have not an high priest," &c., and an Exercise and Additions on Gal. iv. 4 and 5, "But when the fulness of time," &c. Mr Murray was then examined in Church History, in Hebrew and in the Greek Testament *ad aperturam libri*. All the above exercises were performed in a highly creditable manner, and were cordially sustained by the Presbytery. Having assented to the formula of questions Mr Murray was duly licensed to preach the everlasting gospel, and afterwards suitably addressed by the Moderator.

The Presbytery then proceeded to the consideration of routine business, and *inter alia* agreed to purchase another lot adjoining the one already secured as a site for a Church in Charlottetown in connexion with the Presbyterian Church of Nova Scotia. A Building Committee was also appointed to provide a plan and specifications for a Church 45x65

feet, with instructions to advertise for tenders for the erection and completion of said Church. The frame to be raised in May, 1858, and the whole building to be completed in May, 1859.

The Rev Mr Crawford was appointed for six weeks to visit the congregations in Nova Scotia to solicit farther contributions in aid of the building fund.

The above came too late for our last number.

PRESBYTERY OF TRURO.—The Presbytery of Truro met at Maitland on Tuesday, August 11th. The day was principally occupied in hearing the trials for ordination of Mr John Currie, under call to the 2nd congregation, Maitland, and various exercises from Mr Samuel F. Johnson, Student of Theology. Having in all these satisfied the Presbytery Mr J. had trials for license assigned to him. He intends having completed his various preparations, to join the little band of devoted labourers in the South Sea Mission.

Mr Currie in all his appointed trials acquitted himself to the entire satisfaction of the Court. All the members who spoke agreed in thinking that he gave full evidence of high talent and ripe scholarship. He gave every indication that, with the Divine blessing he will be an able minister of the New Testament.

The Presbytery having appointed, met on the following day at 11 o'clock in the Church for the ordination services. Long before the hour for public worship the different roads leading to the House of prayer were crowded by multitudes, many of whom appeared to have the impression that a solemn work was about to be performed. The solemnities of the occasion were commenced by the Rev J. McG. M'Kay of Parshoro', who preached an appropriate and impressive sermon. Mr M'Kay also offered up the ordination prayer. Throughout the whole services of the day the large assembly seemed much interested and deeply impressed. Wednesday, the 12th of August, 1857, will no doubt be remembered by many during life as a day to be thought of and mentioned with feelings of reverence and delight. The most touching of the whole appeared to be the part taken in the ordination by the Rev Thomas S. Crow, of Maitland

and Noel. He had been sole Presbyterian minister of the place for 42 years — When it was proposed to form a new congregation Mr Crow strongly opposed the movement. Still, when Mr Currie was located at Maitland Mr Crow from the first showed him every mark of fatherly kindness. Yet it was feared by some that, when the ordination came on he would at least either absent himself or look on with cold indifference. He, was, however, present on Tuesday with cheerful countenance taking part in the examination. On Wednesday he took his place with the other brethren on the platform, and in the act of ordination was the first to put his hand on the head of the young brother. He then led the devotions in the concluding prayer, inquiring the Divine guidance for the young pastor, and the Divine blessing upon the people of his charge.

From what appeared in public, and from what we heard in private, we are persuaded that Mr Crow will endeavour to be to Mr Currie as a father to a son, and we doubt not but that Mr Currie will be to him as a son to a father. May the experience of the aged be profitable to the young man, and may the youthful pastor be the solace of the revered father's declining years.

The Presbytery is appointed to meet at Brookfield on Tuesday, September 15th, at 11 o'clock, forenoon, to hear the trials of Mr A. Cameron with the view of meeting on the following days at Middle Stewiacke for his ordination.—
Com

PRESBYTERY OF PICTOU.—The Presbytery of Pictou met at New Annapolis for the Presbyterial visitation of the Congregation on Tuesday 25th August. The Rev Jas. Bayne preached on the occasion, from Mal. 3. 27.

Owing to indisposition, the pastor, the Rev. R. Blackwood had under medical advice left home for a time. The Presbytery sustained his reason of absence and expressed their sympathy with him in his affliction.

Notwithstanding the absence of the pastor, the Presbytery resolved to proceed with that part of the visitation in their power. The questions of the formula were put to the Elders and managers. The Presbytery regretted to find considerable arrears and some deficiency in the Subscription List, and urged strongly and affectionately on all con-

cerned diligence in having these matters set right.

The Presbytery met the same evening in Sharon Church also for Presbyterial visitation. The Rev David Roy preached from Luke 12. 13—21. The questions of the formula were put to the Minister, Elders and managers, and elicited in general satisfactory replies. The Presbytery were gratified to find the spiritual machinery especially Sabbath School instruction in efficient operation, and that the stipend was fully and regularly paid,* and the congregation evidently in a thriving condition.

The Synod met on the following day at Willow Church, but from the absence of office hearers could not proceed to the Presbyterial visitation of this section of Mr Blackwood's congregation.

Mr Daniel Fraser, Student of Theology delivered a sermon on 1. John 3. 2 last clause, "It doth not yet appear &c. which after remarks was sustained.

The Presbytery met for business the same afternoon at River John. Mr Fraser was examined on the Epistle to the Phillippians in Greek, the first five Psalms in Hebrew, the Reformation in Switzerland in Ecclesiastical History, and the clerk was instructed to furnish him with a certificate of his standing that he may attend the next Session of the Theological Seminary at Princetown. The Clerk was also instructed to furnish Mr John D. McGillivray with a certificate to attend the next meeting of the Hall.

A letter was read from the Rev D. B. Blair, Clerk of the Free Presbytery of Pictou, enclosing Extract minute of said Presbytery setting forth that they had received a petition for preaching at River John, and that they had resolved to allow it to lie on the table in the meantime,

* It is due to the congregation to correct a mistake in the Synod's published statistics. There it is set down as £10 in arrears to its minister. This mistake was made by the Synod's Committee, and arose from the following circumstances. Up till January last the Stipend promised was only £100, since that date it is £120. When, therefore, asked what is the stipend promised, the managers answered £120: when asked, what is the amount paid *last year*, they answer £110, viz, £50 for the half year to January last, and £60 for the half year to June. The Committee of Synod, therefore, thought the congregation £10 in arrears, and stated it so in the Table.

and had appointed a Committee to confer with this Presbytery on the subject. The Presbytery expressed their sense of the courtesy shown by this communication, and cheerfully acceded to the request for a conference. The Clerk was instructed to inform Mr Blair of the time and place of our next meeting.

The Rev James Byers was appointed to supply Charlotte Town on the 3rd and 4th Sabbaths of September, to be followed by the Rev George Patterson in the month of October. The Rev James Watson was appointed to supply Mabou and Baddeck during the months of September and October, and dispense the Sacrament of the Supper at both places, if desired by the people. Supply of preaching was also appointed to the congregations of West River and West Branch. Central Congregation, West River, obtained liberty to make their own arrangements for supply till next meeting of Presbytery.

A report of Mr George Roddick's labors within the bounds of the Presbytery was read and approved.

The Presbytery met at River John on the following day for Presbyterial visitation. The questions of the formula were then put and answered by the various office-bearers. In those answers the Presbytery found much that was pleasing, but regretted to find its pecuniary affairs not in so satisfactory a condition as could be desired.

The Presbytery again met on the 22d inst, when a Commissioner appeared from the congregation of West River applying for a member of Presbytery to moderate in a call to one to be their pastor. The Commissioner stated that he was authorised to promise in the name of the congregation the sum of £150 per annum payable quarterly in advance. The petition was granted and the Rev George Patterson appointed to preside on the occasion, the moderation to take place on Tuesday 6th October.

The Rev D. B. Blair of the Free Presbytery of Pictou being invited to correspond took his seat as a consultative member; and afterwards as one of the Committee of said Presbytery to confer with this Presbytery on an application for supply of preaching from River John, stated the reasons of said Presbytery for adopting this course. It appeared that the applicants were few in number, all Free Churchmen, and principally desirous of having some Gaelic preaching.

After conference it appeared probable that the object of all parties might be gained by an interchange of pulpits between Mr Waddell and the members of the Free Church Presbytery. It was therefore remitted to the Session of River John to make arrangements with them for that purpose.

The Rev Robert Blackwood being laid aside from preaching by indisposition, supply was appointed for his pulpit till after next meeting of Presbytery.

PRESBYTERY OF HALIFAX.—The Presbytery of Halifax in connection with the Presbyterian Church of Nova Scotia met at Windsor and at Newport on the 22nd and 23rd instant. It was found on inquiry that both congregations had been making preparation for a dissolution of the connection between them which has now existed for many years. The arrangements necessary for accomplishing this object being completed, the Presbytery declared them separate congregations from October 1st. The Windsor congregation having expressed their desire to retain the services of their present pastor, and he being willing to remain, the Presbytery proceeded to provide supply for Newport. Rev James Thomson was appointed to preach there on the 2nd, 3rd and 4th Sabbaths of October; supply by members of Presbytery was provided for the 1st and 3rd Sabbaths of November; and Mr James Ruddick, preacher, appointed for the month of December. We fondly anticipate, under the blessing of the Great Shepherd, increased spiritual and temporal prosperity to both congregations.—They are both provided with very superior Churches, which are free from debt, and occupy central and commanding positions; and each may and we trust will aid and strengthen the other. May they be of one mind and live in peace enjoying much of the gracious presence of the God of love and peace!

A Report of Missionary Services performed by Rev J. Thomson at Rawdon, Kempt, Bridgetown and Annapolis, and also at some places at and near the Railway line, was read. Also of similar services performed by Mr R. Grant at Rawdon for one Sabbath and for six weeks at Cape Sable Island. Rev Mr Cameron gave a verbal statement of a mission fulfilled by Rev Mr McLean and himself to the different sections of the congregation of

Shelburne, at the request of the Pastor, and by the appointment of Presbytery, extending over two weeks, during which they had preached, and as a deputation held a Presbyterian visitation, at Locke's Island, Shelburne and Clyde River, and conducted divine service at Jordan River, Barrington and Cape Sable Island. Rev Mr Sedgewick gave a statement of the fulfilment of his appointment for two weeks to Sheet Harbour and adjacent localities, during which he had repeatedly preached the Gospel to interesting Congregations. The Sheet Harbour Congregation is regularly visited every month by Rev. John Sprott, who has long proved a spiritual father to the Presby-

terians on the Shore. The object of the Presbytery is, as opportunity offers, to furnish during the intervals, such additional religious services, as they can, consistently with the other demands made upon them.

Rev Messrs. Sedgewick and Thomson were appointed to supply Professor Smith's pulpit on the last Sabbath of September and 1st of October.

Rev J. L. Murdoch was appointed to preach at Bridgetown and Annapolis on the 2nd and 3rd Sabbaths of October, and to be followed by Mr Ruddick on the last Sabbath of October and during the month of Nov., Mr Ruddick to preach at Windsor on the 3rd Sabbath of Oct.

FINANCE.

TREASURER'S ACCOUNTS FOR 1856-7.

The Board of For. Missions P.C. of N.S. in Acc. with ABR. PATTERSON, Treasurer.
1856.

		RECEIPTS.	
July 2.	By balance of accounts at date	£495	6 4
19.	" Ladies' Penny-a-week Society, Primitive Church, N. G.	4	0 0
	" A Friend, Roger's Hill, 10s.; cong'n. River John, 100s.	5	10 0
22.	" Juvenile Missionary Society, James' Church, N. G.	6	0 0
	" Ladies' Religious and Benevolent Society, do	6	0 0
	" Evangelical Society, do	5	0 0
	" Collection at a Missionary Meeting	4	12 0
Aug. 8.	" Jacob Olding, Esq., Pine Tree		5 2½
26.	" A Friend at Cape George		10 0
Sep. 10.	" John Annand, Esq., Gay's River		10 0
17.	" Hon. John Robertson, St Andrew's Church, St John's, addl.	1	0 0
18.	" Rev G. Tweedie, C. W., being contributions by his congregation, as follows:—Verulam, £5 15s. 9d.; Lindsay, £2 0s. 10½d.; Mariposa, £1 11s. 5½d.	9	8 1
19.	" Rev H. Crawford, £17 17s. 9d. P. E. I. c'y.	14	18 1½
	" Miss McKowen, Campbell Town, P. E. Island		12 6
20.	" William Turnbull, Railway Contractor	1	5 0
Oct. 26.	" Student's Missionary Society, P. E. Island	1	14 4½
	" Mr Benjamin Tupper, Upper Stewiacke	1	0 0
Nov. 8.	" Mr James Dawson, for Mr Geddie 20s., Mr Gordon 20s., Mr Matheson 20s.	3	0 0
13.	" Mrs Captain Foote		5 0
15.	" A Friend to Missions, Forks, Middle River		10 0
28.	" Rev J. Bayne, Treasurer to Education Mission Fund	14	17 9
1857.			
Jan. 2.	" Thankoffering dropt in Collecting Box Prince-st. Church		5 0
16.	" Collection taken in Primitive Church, New Glasgow	24	0 9
18.	" A Friend to Missions, by Rev George Walker	2	0 0
	" do do from Piedmont Valley by do		5 0
20.	" Religious and Benev. Society, St John's Church, Chatham	3	0 0
22.	" A Young Female Friend, £8; A Friend to Missions, £4	12	0 0
27.	" Mr John Arther, M. River, per Rev D. Roy	1	0 0
Feb. 7.	" Congregation Salem Church, Green Hill	6	12 4½
8.	" Ladies' Missionary Society, Tatamagouche	8	0 0
	" Mrs James McDonald, Barney's River		5 0

	14.	" Mr Robert Smith, Truro	11	2	6
		" do do for Rev G. N. Gordon	1	0	0
	22.	" Hugh McDonald, Esq., S. R. Antigonishe	2	0	0
Mar.	5.	" Professor Dawson, McGill's College, Montreal	1	5	0
	21.	" U. P. Church, Bay-st., Toronto, C.W., per Rev J. Jennings	15	8	6
		" Sabbath School at do, 20s.; Mr J. Lester, do, 50s.	3	10	0
		" Masters Maxwell, George, and Charles Strange, 3 children	10	6	
		" Mr Andrew Henderson, do	1	5	0
		" Claimount congregation, C. W.	4	5	6
	24.	" Mr Edward Logan, Stewiacke		6	8
		" Mr John Archibald, 25s.; Mrs Lydia Dunlap, do, 5s.	1	10	0
		" Mrs W. Jeffers, 1s. 10½d.; 27th, Mr John Hughan, M.T., 10s.	11	10	½
Apl.	4.	" Missionary Society Noel, per Miss N. O'Brien	3	0	0
	14.	" Mr Wm. Ross, New Glasgow		1	3
May	1.	" Evangelical Society, Fish Pools	3	0	0
	5.	" Bequest of the late Mrs Archibald Fraser, Fisher's Grant	1	0	0
		" Juvenile Missionary Society, James' Church, N. Glasgow	7	0	0
		" Miss Mary Begg, Middle River	2	0	0
	20.	" Mrs R. McNaughton, 7s. 6d.; Joseph McNaughton, 2s. 6d.	10	0	
		" Isaac McNaughton, 2s. 6d.; Samuel McNaughton, 2s. 6d.		5	0
	18.	" James McCallum, Esq., Cove Head, P. E. Island	17	12	6
		" Prince Street Church, Pictou	17	9	3
June	15.	" Mr James Dawson, for Messrs. Geddie, Gordon and Matheson, 20s. each	3	0	0
		" Roger's Hill Young People's Rel. and Benevolent Society	1	0	0
		" A Friend		2	6
	20.	" Mr R. Smith, Truro, half year	37	17	5½
	30.	" Congregation Poplar Grove Church, Halifax	9	10	0
		" do Parrsboro' and Maccan	1	6	8
		" do River John	6	0	0
		" do Chatham, Miramichi	2	15	10
		" C. Loyd, Esq., do	1	0	0
		" Cong'n. N. Mile River, £10; P. Peebles, Esq., Quebec, 20s.	11	0	0
		" do Shelburne Town, 51s. 4½d.; Jordan, 10s. 7½d.	3	2	0
		" do Ohio, 23s. 3½d.; Clyde, 55s. 7½d.	3	18	11
		" do St Mary's, Sherbrooke, 200s.; Glenelg, 200s.	20	0	0
		" do Caledonia, 210s.	10	10	0
		" do St Peter's and Bay Fortune, P. E. I., £19 2s. 1d.	15	18	5
		" Mrs W. McGill, Salem Church, 20s.; Truro B. Class, 24s. 5d.	2	4	5
		" Half of collection Missionary Meeting	1	11	2
		" L. S. Smith, Mabou, 5s. 2½d.; John Murray, Esq., do, 50s.	2	15	2½
		" Thos. McKean, Baddeck, 25s.; Mrs Adam McKean, do, 5s.	1	10	0
		" A Friend at Baddeck, 5s.; Cong'n. Yarmouth, £1 13s. 3d.	1	18	3
		" Cong'n. Windsor, £11; Newport, £3 0s. 3½d.	14	0	3½
		" do Stewiacke, £12 3s.; Middle Stewiacke, 50s.	14	13	0
		" Miss Patterson, 5s.; Cong'n. Prince Town, £27 10s. P.E.I. c'y	23	3	4
		" Inhabitants of Fisher's Grant	1	15	5
		" U. P. Church, Erramosa, C.W., per Rev Mr Barrie	3	0	0
		" Ladies' Penny a week Society, Roger's Hill	1	0	0
July	1.	" Amount received for London Missionary Society	12	0	0
		" Monies received for Missionary Schooner "John Knox"	157	4	10½
		" Bank Interest on £300—one year at 3 and 4 per cent.	10	10	0
			1102	13	9½

1856.

P Y M E N T S.

Aug.	27.	To paid Rev J. Bayne, postages, &c.	£1	0	0
Oct.	24.	" Mr James Murray, £20; S. F. Johnston, £25	45	0	0
Nov.	13.	" Rev J. W. Matheson, one quarter's salary	25	0	0
	15.	" Sterling Bill to remit Dr Tidman £135 stg.	169	10	0
		" Mrs James Johnston, from Rev J. Geddie's salary	6	5	0

Dec. 31.	"	2-3ds of advances for <i>Register</i> and <i>Instructor</i>	31	6	1
1857.					
Jan. 22.	"	Mr James Murray	10	0	0
	"	Rev J. W. Matheson, one quarter's salary	25	0	0
27.	"	Rev J. Bayne, sundry items, carriage of box, postage, &c.	2	10	6
Feb. 8.	"	S. F. Johnston, missionary student, balance	5	0	0
Mar. 16.	"	Rev J. Bayne part of Rev G. N. Gordon's next year's sal.	5	0	0
	"	do postages, &c.		15	0
May. 1.	"	do freight of box, 35s; postages, &c., to do, 5s	2	0	0
	"	Rev J. W. Matheson a quarter's salary	25	0	0
June 30.	"	Rev J. Bayne for S. F. Johnston	10	0	0
	"	Commission on £439 at 1 1-4 per cent.	5	9	9

368 16 4

July 1. By balance of accounts at date

733 17 5½

Examined and found correct.

GEORGE WALKER,
RODERICK MCGREGOR, } *Auditing*
ALEX. FRASER, } *Committee.*

Notices, Acknowledgments, &c

TO AGENTS AND SUBSCRIBERS.—We are reluctant to trouble our readers with duns, but religious magazines more than others cannot be published without money, and we must therefore press upon our agents and subscribers who are in arrears to forward the amounts due. We regret that there is still the sum of about £20 due for 1856, and a considerably larger sum for 1857. Were these sums forwarded our periodical this year would about support itself. But in order to meet the monthly payments, we require also *prompt* payments. Will agents be so good as to use diligence to collect what is not yet paid, and if they have not collected from all subscribers in their quarters, will they forward what they have received.

The Board of Home Missions will meet in the vestry of Prince Street Church, Pictou, on Tuesday, 13th October, at 4 o'clock, P. M. **GEORGE PATTERSON, Sec'y.**

The Presbytery of Pictou will meet in Primitive Church, New Glasgow, on Tuesday, 20th October, at 11 o'clock, A. M.

Monies received by the Treasurer to 19th Sept., 1857:—

1857.	<i>Foreign Mission.</i>		
Sept 10—	A Friend to Missions	£7	10 0
14—	David L. Geddes, Upper Musquodoboit	7	6
	Miss Huesties Queensbury, New Brunswick	2	0
	Sub's. taken at Ch'town on account of Rev J. W. Matheson's visit there	4	9 2

Robert Smith, Truro, acknowledges the receipt of the following for the

Foreign Mission.
Onslow Benevolent Soc., per J B

Dickie, Esq. (received 15th July)	5	0	0
A Friend, per Mr J. D. Christie,	10	2½	
Ladies of Nine Mile River, 32 yards Cloth, value	3	12	0
Mrs Charles Corbet, Stewiacke, 5 yards Flannel, value	6	3	
Mrs James D. Johnston, Truro, 3 yards Cloth, value	5	0	
Mrs Martha Dunlap, Stewiacke, 3 pair Stockings, value	3	9	
<i>Home Mission.</i>			
Onslow Benevolent Soc'y, per J B			
Dickie, Esq. (received 15th July)	2	0	0
<i>Seminary.</i>			
Onslow Benevolent Soc'y, per J B			
Dickie, Esq. (received 15th July)	4	10	0
A Friend, per Rev W. McCulloch	1	0	0
James N. Crow, Lower Village	1	0	0

Messrs J. & J. Yorston acknowledge receipt of the following:

From Ladies of Salem Church, viz:—one package from Arthur Settlement and Tanner Hill, containing 7 yards printed cotton, 7 yards striped shiring, 9 yards grey cotton, ½ dozen cotton handkerchiefs, ½ dozen white cotton reels, 2 ounces white brown thread, 9 dozen shirt-buttons, 1 dozen thimbles, 6 papers needles 3 ounces pins, 4 pair scissors, 3 cotton dresses, 1 gross hooks and eyes—value £2 0s. 6d. Green Hill: Box containing 12 yards ribbon, 6 neck handkerchiefs, 6 slates, 1 paper slate pencils, 1 dozen lead pencils, 6 quires paper, 1 dozen steel pen holders, 1 box steel pens, 8 dozen buttons, ¼ pound linen thread, ½ pound cotton balls, 1 ball tape, 3 cotton dresses—value £1 12s. 9d.

1 pair of socks for Mr Geddie, and 1 pair stockings for Mrs Geddie, from an invalid. 1 package magazines and pamphlets, and one package religious newspapers, and 1 copy of Scott's Commentary in 3 volumes for Mr Geddie from Rev George Patterson.

Rev A. Fraser acknowledges the receipt (lately) of the following sums towards the Church at Cascumpee:—

From Kemble Coffin, Esq St Peters	£2 0 0
From Rev Henry Crawford, (a collection taken in his Church)	4 0 0
From James Dawson, Esq. Pictou	1 4 0
From Ladies of Poplar Grove Church, Halifax	6 0 0
From Mr William Craswell, Min- nesota, US	3 0 0

The Agent acknowledges receipt of the following sums for *Christian Instructor* and *Missionary Register* for the current year:—

Rev Mr Baxter, 1856.	£1 3 9
Rev S. Johnston, 1856,	5 0
Rev J L. Murdoch, 1856.	3 10 0
Rev James Waddell, 1856,	2 1 3
Rev Mr McGillivray,	3 16 3
Rev George Patterson,	12 6 6
Rev H. Crawford, 1856,	15 0
William McNeill,	2 15 0
Rev J J. Baxter,	5 0 0
Thomas Herbert,	1 17 6
Rev S. Johnston.	5 0
Edward Logan,	1 0 0
Mrs Monaghan,	1 6
George W. Archibald,	2 4 6

POSTSCRIPT.

Since the matter for this number was prepared we have seen a letter from Mr Geddie to the Board of Foreign Missions, dated April 22nd, 1857, nearly six months later than those formerly received. The Mission families were at that date well, but the season had been unhealful and there had been a large amount of sickness among the natives. There had been a severe hurricane in January last, which destroyed the houses and plantations of the natives in exposed places, and slightly injured the Church at Mr Geddie's station. The Mission work continues to advance. The Sabbath previous had been the communion. About 1400 persons were present. The number of Church members at Mr Geddie's station was 100, exclusive of those who have gone to other islands as teachers. The number of Church members in Mr Inglis' district was between 70 and 80. The Educational Institution had been completed. It is an imposing house, 70 feet long by 21 wide, and contains a spacious and well fitted up class room with other suitable apartments. The Institution was to be opened in a few weeks. In a remote district a case of strangulation, the first for four years, had occurred, a mother having

been put to death in this manner by her two sons on the death of a child of one of them. It produced much excitement on the island, and the chiefs inflicted sundry punishments on the guilty. The people in that quarter have since consented to receive a teacher, and thus this event has been the means of breaking up the last stronghold of heathenism on the island. The work is making progress on Tana, and every thing is in readiness for Mr Gordon's occupying that island. Both Mr Geddie and Mr Inglis intend to accompany him, and they have a good house all in readiness for him. One of the best of the teachers proposed to be sent with him had been unfortunately drowned the day before Mr Geddie wrote.

Boards, Standing Committees, &c.

Board of Home Missions.—Rev Professor Ross, Rev Messrs Patterson, McGillivray and Walker, together with Messrs John McKenzie, Roderick McGregor and Samuel Cameron, Ruling Elders. Rev George Patterson, Secretary.

Board of Foreign Missions.—Rev Messrs Baxter, Kier, Roy, Walker, Bayne, Watson, and Waddell, and Messrs Jasper Crow, Kenneth Forbes, R. McGregor, M. Archibald, John Adamson and E. Langille, Ruling Elders. Secretary, Rev J. Bayne.

Seminary Board.—The Professors, ex officio. Rev Messrs McCulloch, Baxter, E. Ross, Wyllie, Cameron and McKay, and Messrs Robert Smith, David McCurdy, Isaac Fleming, William McKim, Fleming Blanchard, John Currie, and Adam Dickie. Mr McCulloch, Convener; Rev E. Ross, Secretary.

Terms of the Instructor and Register.

INSTRUCTOR and REGISTER, single copies, 5s each. Any person ordering six copies, and becoming responsible for six copies, will receive one free. For *Register*, single copies, 1s 6d each. Six copies to one address at 1s 3d each. One additional sent for every twelve copies ordered. Where parties wish them addressed singly, 1s 6d will be charged.

Communications to be addressed to the Rev George Patterson, Alma Way Office, West River, and must be forwarded before the 10th of the month preceding publication. Small notices may be sent to him or the Rev P. G. McGregor, Halifax, up till the 22nd.

Orders and remittances to be forwarded to Mr James Barnes. Remittances may also be sent to the Synod Treasurer.