

THE
MISSIONARY REGISTER.
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

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**ABSTRACT OF THE NINTH ANNUAL REPORT
of the Board of Foreign Missions.**

In narrating the principal incidents which have occurred during the past year, the Board consider it quite unnecessary to dwell with that minuteness of detail, which would have been imperative had their correspondence not already been so extensively published. They will therefore endeavor to confine the attention of the Supreme Court to such facts as appear to call for special notice.

Following the order of date,—the first event of any great consequence, is the accession of the Rev. Mr Inglis, a missionary in connection with the Reformed Presbyterian Church of Scotland. In last year's Report, reference was made to this individual as having proposed a scheme for the permanent location of the New Hebrides, as a most desirable field for the united labors of missionaries from various evangelical bodies.—Mr Geddie says of him "he is my senior in years, and he brings with him to the work a well disciplined mind, a heart devoted to the interests of the Redeemer's cause, and much invaluable experience. I feel thankful to God that an Agent, so eminently suited to the present exigencies of the mission, has thus unexpectedly come to our aid in the work." The Rev. Dr. Bates, Secretary of the Committee of Missions, under whose superintendence Mr Inglis has devoted him-

self to missionary service, says, "In what concerns the cultivation of the language I would expect Mr Inglis to be after some time a valuable coadjutor. He is a good scholar, an acute observer, and has a literary taste. Were the mission strengthened, which I think it may be at no distant date, I think he has judgment and business habits of much value."

Testimony, not less favorable, may be adduced from Rev. A. McDonald, formerly of Saunca, but now of New Zealand where Mr Inglis was at first located, "You will find him to be every thing you could wish as a coworker in the great cause. I have known our brother now for more than twelve months, and the result of my experience is, the more I know him, the more I love and esteem him. In whatever aspect you view him, the man, the christian, or the minister, the result is the same."

Under any circumstances, your Board would have gladly hailed the accession of such an associate for their missionary, but under the peculiar difficulties which have so long baffled their efforts to supply the vacancy caused by the retirement of Mr Archibald—they felt themselves prepared, not only readily to acquiesce in the arrangement which had thus unexpectedly been effected, but to gratefully recognize the Hand of that God therein, who has been revealed to his

people in all ages as "Jehovah Jireh," as the "Repairer of Breaches." With this feeling they immediately entered into friendly and fraternal intercourse with the Reformed Presbyterian Church, and though no official reply has been received, their Foreign Mission Secretary has given every reasonable assurance that the tender which has been made for cooperation will be duly appreciated. The Synod will not fail to remark the singular providence which is so manifest in uniting the missionary efforts of two evangelical churches whose doctrines, government, membership, and even pecuniary resources, so closely resemble one another, that there can be no room for any other rivalry than such as may very honorably exist between congregations of the same denomination. Certainly there is nothing to hinder their missionaries to associate in council—nothing but the source of their support and control, to prevent them, like "kindred drops" from "melting into one."

FORMATION OF A CHURCH.

Among the many important events which have come to the knowledge of your Board since the date of their last Report, that which stands out with special prominence as the event of the year, is the organization of a Church in Aneiteum.

It is peculiarly gratifying to observe that Mr Geddie has not acted with undue precipitancy in adopting a step so serious in itself, and in its consequences. For a year previous to its actual adoption, he had a clear conviction that the time was come for it, but was unwilling to act in the matter on his own responsibility. He very prudently delayed till the *John Williams* arrived, in the hope that he might then meet with parties qualified to give advice. When the brethren of the Samoan mission, Messrs Murray and Sunderland did arrive they gave a willing concurrence to the proposal. The ordinance of Baptism was accordingly administered to 15 natives, 13 of whom were adults, and a church was duly constituted. The ordinance of the Lord's Supper was also dispensed. The services were conducted in the Aneiteum, Samoan and English languages.

The Church thus constituted enjoys the singular preeminence of being the first christian church that has been formed from any portion of the Oceanic Negro or Papuan race. In their report to the London Missionary Society, Messrs. Murray and Sunderland say, "It was not only the first time that the sacred ordinance had been administered to the natives of this island, but to the natives of Western Polynesia. Aneiteum and its little church and faithful missionary have thus the honor of leading the way in the observance of christian ordinances among these extensive and populous groups of islands. Viewed in this light, the events of that Sabbath appear invested with the deepest interest and importance, and in the future history of this great division of the Polynesian family, the transactions of the 16th May 1852, will occupy a memorable place, and be regarded with imperishable interest." How richly suggestive of fond anticipations is the established fact that the Synod have now under their inspection a congregation of Heathen Converts in the Southern Pacific. While we gladly hail every station in the Home field which rises into the standing of an organized body, with what delightful emotions are we called to contemplate such an accession to our congregations as that now presented. May we not, and that without presumption, indulge the hope, that before many years have come and gone we shall hear of the formation of a Presbytery, and see with our eyes, and hear with our ears (mingling with us as members of the Supreme Court) one or more Brethren from the Pby. of Aneiteum. The reappearance amongst us of our highly esteemed missionary, Mr Geddie, in such a capacity, along with an Elder, qualified according to the strictest rules of Presbyterian polity, to take his seat, deliberate, and vote on the general interests of our Church, is no Utopian dream. In these days of rapid and increasing communication, the ends of the earth are drawing near and a few years may serve to bring into close neighborhood the most distant parts of the Globe. That Mr Geddie will return is not at all improbable, that his return shall be such as has been

described, is quite possible. With what an accelerated impulse would the spiritual life of our church then circulate? The vital current would no sooner reach the heart, than it would be returned with renewed strength, freely imparting in its course, healthful energy to every movement of the body. The language of holy admiration would then be heard, *Who hath begotten these! These where had they been!*

FRIENDLY RECOGNITION AND COOPERATION.

Another very gratifying circumstance, worthy of record among the annals of the past year, is the extraordinary degree of interest which the Christian world has begun to evince in the progress which the Aneiteum mission has already made. In the forefront of these friendly hands the London Missionary Society, has incontestible ground of pre-eminence. From the first year of their official existence until now, your Board have felt themselves very deeply indebted to this truly christian Institution, and this substantial kindness has been greatly enhanced by the peculiar reference which their committee have thought proper to make in their last Annual Report to the state and prospects of the Aneiteum Mission. "The first white man who was allowed" say they "to remain for any lengthened period on the New Hebrides group, was the Rev. John Geddie sent out by the Presbyterial Church of Nova Scotia, and landed on Aneiteum in 1848."—Then follows a graphic account from the pen of Mr Powell, of the condition of the inhabitants when first visited, and afterwards copious extracts from the Journal of Messrs Murray and Sunderland, as to what is now, or was at the period of their recent visit, the actual condition of the same people.—The Board cannot omit the observation that the feeble efforts of a comparatively obscure Church, have, with God's blessing, grown to wonderful dimensions, when they are made to occupy the prominence of a *London May Meeting*.

The Church in Canada continues to evince a growing disposition, to patronise, to some extent, the labors of our missionary. Not only have contributions been received from former friends, but in the correspondence

laid upon the table of this Synod, it will be found that special mention is made of the proposal which your committee ventured to suggest as to cooperation in the Aneiteum Mission. The reply speaks in very laudatory terms of the spirit displayed by the church in Nova Scotia, and while regretting that limited resources and dependence as a church to some considerable extent, upon the United Presbyterian Church for both men and money, preclude them from accepting the proffered cooperation as a church, they nevertheless plainly assert that there is a strong probability of immediate increase in the amount of substantial sympathy which may be expected from some of their congregations, and that ultimately all the cooperation desired may be attained.

The American Board of Commissioners of Foreign Missions have requested and received from your Board an interchange of publications. This very unequal exchange of commodities they continue with punctuality; while the Register, whose limited and unpretending columns contrast so unfavorably with their voluminous and valuable periodicals, finds its way with like regularity to the office of this powerful missionary organization.

The British and Foreign Bible Society have cordially responded to the request made to them for assistance to Mr Geddie in his efforts to print the Gospel of Matthew in the language of Aneiteum. This indeed they had done previously, in answer to an application to that effect made by Mr Inglis, but they state their readiness to repeat and enlarge the grant if required.

The only remaining Body whose recognition may be at present referred to, is the Reformed Presbyterian Church in Scotland. The very friendly and courteous communication of their Secretary has already been noticed, and though not an official document, strictly so called, there is little room to doubt that every sentiment which it contains will be endorsed by the Committee whom Dr Bates represents. Your Board have, agreeably to his request, forwarded all the printed documents in their possession, calculated to enlist the sympathies of this

church in the evangelization of the New Hebrides. Farther correspondence, it is confidently hoped, will serve to unite the increasing energies of both churches in the same field of missionary labor.

NECESSITY OF MISSIONARY REINFORCEMENT

However gratifying to your Board the accession of Mr Inglis may have proved, they do not consider themselves nor the church, thereby released from the obligation to strengthen the hands of their missionary, by sending out an efficient agent or agents to labor with him in a field which has proved to be so productive notwithstanding the limited labor which has been bestowed upon it.— With the characteristic ardor of a Williams whose missionary zeal could not be confined within the narrow limits of a single reef, Mr Geddie pants for a wider field of usefulness and holds himself in readiness to enter upon the island of Tanna, from which comes a loud call for help. This island lies to the north west of Aneiteum, about 35 miles distant, and contains a population of 10,000 souls. Very fertile, much resorted to by whalers and Sandal wood vessels, and much more healthy than Aneiteum. The missionary prospects there, are more encouraging than they were at Aneiteum four years ago. Mr Geddie details the advantages of a second station or island under the care of the same church, and offers himself as ready to undertake the labor of a new mission in that or any of the neighboring islands, whenever Providence seems to indicate that such a measure is desirable. The Board would still cling, and with increasing tenacity to the opinion expressed in last year's Report, that it is exceedingly desirable that the Presbyterian Church of Nova Scotia should three ordained missionaries in the South Seas. Experience has proved that the reflex influence of foreign missionary effort has been powerfully felt by all the schemes of the church. Let any individual at all sceptical on this point, contrast the financial state of the church in 1843, with 1853, and then consider what has led to this unwonted liberality. It is when the church has carried forward the Ark of the Lord into heathen lands amid the fervent ejaculations of her godly hosts "arise Lord let thine enemies be scattered, let them that hate thee flee before thee," that

she can cast her upward look with confidence, and utter in an acceptable time, the prevailing prayer, "Return O Lord to the many thousands of Israel."

From the first movement in her foreign enterprise to the present, there never has been any lack of funds, Nor will there be. Shew our people the necessity, and their liberality will proportionably increase.

The only complaint which the Board have ever had occasion to reiterate in vain has been, Who will go for us? It cannot be said that they have ever yet had occasion to utter the complaint,— we have missionaries and cannot support them! The deficiency has been in men, not in money. Long and severely however has this deficiency been felt. What a deplorable event would the death or removal of our present indefatigable and eminently successful missionary have proved while he was alone, or even now, with one coadjutor! And yet, has not his life again and again been seriously imperilled by the hand of the savage, and by the insidious inroads of disease, as well as by the tear and wear of incessant toil. In his brief, but eventful missionary life, he may justly take up the language of an inspired Apostle, of whose spirit he seems to largely participate,— "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen." We ought not to rest satisfied until we procure and maintain a sufficient number of ordained missionaries, of our own denomination, to constitute a Presbytery. However desirable and beneficial the sympathy and co-operation of other churches and societies may prove, these should operate only as a stimulus to enlarged effort on our own part.

PROSPECT OF ANOTHER MISSIONARY.

With such views as these, as to the necessity of a speedy reinforcement of the mission, and the means of its support, your Board feel peculiar pleasure in referring to the application now before them, from a young candidate for the high places of the field, who having ardently and successfully prosecuted for some time, Home missionary labors, now offers his services to the Church under whose ministry he has been brought up. The Board regret that they cannot yet speak in positive terms of their acceptance of those proffered

services. Desiring to act with all prudence in a matter which effects so immediately the future prosperity of the mission, they have deferred their decision until the fullest opportunity can be enjoyed for personal intercourse with the applicant, and until the united counsels of all the brethren can be obtained in Synod.

STATE OF THE FUNDS.

The Treasurer's accounts up to date, July 6th 1853, exhibit a balance in fund of £525 13 10^d. From this sum will fall to be deducted the year's salary, for Mr Geddie, the native teachers, and such contingencies as may be reported since last remittance. The contingencies will most probably be of much greater amount than for the former year. These with the outfit, passage and year's salary of another missionary would exhaust the entire sum now on hand. The friends of the mission should therefore not relax their pecuniary contributions, from any flattering estimate of present ability. The probability is, that before another year elapse, that overplus which is now considered by many *more than enough* for the foreign mission, will have entirely disappeared, unless the liberality of the church at large be quickened by the increased demand.

CONCLUSION.

In conclusion, your Board would seek to impress upon the Synod, the anxious efforts which have been employed to secure and provide for the comforts of the mission family. All their requests have been promptly complied with, so far as these were within the power of the Board. Steps have been taken to conform to the Rules of the London Missionary Society in their aid towards the education of their missionaries children, and though this was not done as soon as it might have been, it is very satisfactory to know, that the provision actually made for the education of Miss G. A. Geddie, has rather exceeded what the present system will secure.

The complaints as to non-arrival of goods and supplies, and the alleged unnecessary detention of the mission property at Sydney, New South Wales, has been brought to the notice of the London Committee, and will no doubt soon be rectified. An Official letter is despatched every three months, instead of once a year, as formerly, and there is

good reason to hope that the outward conveyance of letters and goods will soon be quite as regular as the homeward conveyance has been.

Having thus cursorily adverted to the principal points of interest connected with the transactions of the past year, confessedly the most eventful in the history of the mission, your Board would now conclude with a few observations suggested by the foregoing report.

As in the history of individuals, so in the history of societies, it has ever been found to be an exceedingly interesting and instructive employment to retrace the way by which they have been led under the good providence of God. It was a direct command to Ancient Israel that they should remember all the way by which the Lord their God had led them; and this command your Board have endeavored to fulfil, not less from a sense of gratitude than of duty.

Ten years have elapsed since the attention of the church was first effectually turned to the propriety of establishing a Foreign Mission. An overture was introduced into Synod by Dr Keir in 1843, recommending immediate action in the missionary movements which had happily begun to characterise various sections of the Christian Church, and especially the parent Church in Scotland. This overture was referred to the several Presbyteries, and the memorial presented by the Presbytery of P. E. Island, at the next annual meeting, was adopted, and a Board appointed to carry out, as far as practicable, its recommendations. In the First Annual Report the Board had to say,—at every step in the incipient enterprise prejudice and opposition have been found to give way, and everywhere have they had occasion to erect their Ebenezer and say “Hitherto the Lord hath helped us.” In the selection of a field of labor, and suitable agents to occupy that field, in awakening the active co-operation of the several congregations in connection with the Synod, and in the kindly and christian aid which has all along been received from other sources, the Board would now, at the close of the Ninth Annual Report, as at the close of the first, gladly recognise the good hand of their God, and set up yet another stone of remembrance. The fears of the desponding have been re-

buked most effectually, and the hopes of the enthusiastic have been wonderfully realized. There is but one feeling apparently in the church, and that summons us to not only continue but abound in the cultivation of a field from which already "he who went forth weeping bearing precious seed, may return,

bringing his sheaves with him. The mower hath filled his hand and he that bindeth sheaves his bosom; while they that go by do say *the blessing of the Lord be upon you, we bless you in the name of the Lord.*"

By order of the Board,
JAMES BAYNE, Sec.

Foreign Missions.

EXTRACTS

From Mr Geddie's Journal during a missionary voyage on board the John Williams, among the New Hebrides and the Loyalty Groups,

May 18th, 1852. At day break this morning the signal to embark was hoisted on board of the "John Williams," commending my family to the guardianship of God, I bade them adieu. I had concealed as much as possible my intended voyage from the natives, knowing that it would occasion an excitement among them, which however grateful to my feelings, I had no desire to witness. The word however had spread, and a large number were collected on the shore to see me off. They were not altogether reconciled to the idea of my leaving the island, even for a short time, and they feared that during the voyage I might make up my mind to settle on some other island more inviting than theirs. "What will become of us, *misi*, if you will leave us," they said, "for there will be no missionary to teach us the word of God in this dark land." I assured them that the state of my health was the only consideration which induced me to leave them for a time, and reminded them that I left behind me my dear wife and children, a sure pledge that if my life was spared, I would return to them. After bidding them an affectionate farewell I jumped into the boat which was waiting for me, and we put off amidst the friendly salutations of the natives, many of whom were weeping, and in ten minutes more we were on board of the "John Williams" ready for sea.

Leaving the harbor we sailed for the north side of the island. I had sent on a messenger yesterday to give the notice of our intended visit, and requested the

natives to assemble at the meeting house at 3 o'clock, P. M. There is not any safe harbor on this side of the island, so the ship lay off and on while we landed in a boat. The natives were assembled according to appointment, and Capt. Morgan and Messrs Murray and Sunderland met with a grateful reception from them. The house was too small to contain those who had come together on the occasion, and a great many were obliged to remain outside. I addressed the natives at the request of the visiting brethren, stating the object of their visit—contrasted their present with their former condition, 11 years ago, when the missionary ship first touched at the island—traced the change which had taken place to its true source—the word and grace of God;—and admonished them to prize and improve their privileges.

After service we went and examined the graves of the native teachers and their wives who have died on this island. They have, with one exception, been buried at the same place. The graves are covered with white coral, and enclosed by neat little fences made of the reed. The spot is secluded in the midst of a grove of cocoa-nut trees, with here and there a castor oil plant growing with tropical luxuriance.

About sunset we bade adieu to the natives, and made the best of our way to the ship, which was lying to, a few miles from the land. The visit of this day was interesting, especially to Capt. Morgan and Mr. Murray. Eleven years has now elapsed since these devoted servants of Christ made the first attempt to land teachers on Aneiteum at, the station which we have just left. At that time the people were sunk into the very depths of barbarism and degradation—naked, painted and armed savag-

es. To-day the natives were clean, more or less decently covered, and their books were the only weapons seen in their hands. The satisfaction enjoyed by these brethren from what they have seen on this island is to them a present reward at least, for those first efforts to introduce the gospel, which were made in fear and trembling as to the result. O that the word of God may spread from village to village until its transforming influence is felt throughout the length and breadth of the land.

May 20th. We have been becalmed since we left Aneiteum until this morning, but a favorable breeze springing up soon brought us to *Fotuna*. This island lies a little to the east of north from Aneiteum, distant about 30 miles. Our approach to this island recalled very melancholy associations—it has been deeply stained with martyr blood. At one time a mission was established on *Fotuna*; but the whole party connected with it, consisting of two men, two women, and one girl, all Samoans, were cruelly massacred by the natives, under the belief that they were the cause of an epidemic which prevailed on the island at the time. Thus fell those agents in the work of God by the hands of a mistaken adversary. It is said that their bodies were cooked and thrown into the sea, probably to propitiate their deities—the house in which they lived was destroyed, and every memorial of the mission was obliterated as much as possible. The island has not been visited by the missionary ship since the said tragedy occurred. The ship was first brought to, on the east side of the island, opposite the place where the teachers resided, in the hope that natives would come off to us, but none made their appearance. As it did not appear expedient to attempt a landing at this place in a boat, we shaped our course for the opposite side of the island, and here to as near the land as we could safely venture. We saw several natives fishing in their canoes close in to the land, but they appeared to take little notice of us. Our signal failed to induce them to come off to the ship. We observed some persons on shore waving green branches as a signal for us to land. A boat was lowered, and I was permitted to form one of the party in it. We pulled in towards the canoes, but most of them disappeared on our ap-

proach. One old man at last came near us on some strips of red worsted binding being exhibited. A bit was thrown to him as a present, but he took up a fish and threw it into our boat in return. Some fish hooks were then given to him but he paid for them in like manner.—He now pulled his canoe ahead of the boat and made signals for us to follow him on shore, but we thought it safe to remain where we were, at the distance of a gun shot from the land. The native seemed very much disappointed when we declined to follow. A large number of natives had collected on the rocks along shore and were armed with spears and bows. We had no reason to believe that their intentions towards us were hostile, but we would have had more confidence in them had we seen women. While we lay on our oars waiting until some of the natives should swim off to us, a quarrel took place among the parties on shore. They insensibly separated into two bodies, and spears, coconuts, and missile of various kinds, passed from one side to the other, until the weaker party retired.—The skirmish was soon ended, and then numbers came off to the boat, either swimming or in canoes. A trade was soon commenced, and we purchased from them yams, sweet potatoes, fowls and fish. Some of those who came off recognised me for they had been in my house on Aneiteum, and they told the others not to be afraid of us, that we were missionaries and would not hurt them. We persuaded two of them to come to the ship and spend the night on board; and, what is of more importance, they both happen to be men of influence on the island. They are now on board and seem to have every confidence in us. They are conversant with the particulars of the murder of the Samoan families, but they say the deed was perpetrated by the people of another district. They were asked to allow two young men to go to *Sarua*, with a promise that they would be brought back next year,—but they were scarcely prepared for this yet. We are much pleased with the men on board, and they appear as well pleased with us.

May 21st. The two natives were landed this morning. Previous to leaving the ship, presents were given to each of them with which they were much pleased.—Though nothing effective has been done for *Fotuna*, yet we hope that a good in-

pression has been made. Let us cherish a hope that the day is not far distant when a door shall be opened for the entrance of the truth into this dark and blood stained island. The vessel now heads for Erromango, which island we hope to reach to-morrow.

Fotuna is a small and romantic looking island. Its circumference cannot exceed 8 or 9 miles. At a distance it has the appearance of a mountain which has abruptly risen out of the sea, but as you approach, a small ridge of table land rises to view and encompasses the island on all sides, except the east where the mountain rises perpendicular to the height of between 2 and 3000 feet. The island has a fertile appearance and the cocoanut tree, which seems to flourish only on the sea shore of other islands, may be seen here on the precipitous sides of the mountain, at the height of several hundred feet above the level of the sea. The island is healthy, and fever and ague are unknown on it.—The population is about 1000 souls.

The natives are much more prepossessing in their appearance, than their neighbors the Aneiteumese. They bear a stronger resemblance to the natives of the Eastern islands than any whom I have

seen in this group. They are smaller in stature and have darker skins than the Samoans; but this has no doubt been occasioned by a slight amalgamation with the Negro or Malanesian race. Their language is of Malayan origin, and a Samoan or Rarotongan could almost converse with a native of Fotuna. They trace their origin to a small group of islands which lie to the westward of Samoa, and are laid down on the chart as *Horns' Islands*, the native name of which is also Fotuna. If intelligence is not depicted in the countenance of the natives, they have at least a good natured appearance. They do not tattoo here as on the islands which gave birth to their progenitors, but they smear their faces with black and red substances. The hair is worn long and is twisted up in the same manner as in Aneiteum and Tanna. The men may be said to go naked, but the women, I believe, wear a girdle made of dried leaves. The religious superstitions of the people are similar to those of Aneiteum. The immolation of widows is not practised on this island.—The dead are not buried, but are carried to the top of the mountain and there left uncovered to become a feast for dogs and birds of prey. *To be Continued*

Home Department.

REPORT OF THE COMMITTEE OF COLPORTAGE.

In presenting their First Annual Report, the Committee of Colportage embrace the opportunity of referring to the origin of the business intrusted to them, which is already assuming some importance amongst the schemes of our church. In comparing our various schemes with those of other and greater churches, in Great Britain and the United States, we seem to be following in their wake almost unconsciously, and at a respectful distance. They have their Bible Societies, so have we: they have their Foreign Missions, so have we: they have their Domestic Missions, so have we: they have their Boards of Education, so have we: but they have also their Boards of Publication, and here the parallel ceases. We have nothing to correspond with this fruitful source of information for ministers, elders and people. This deficiency was painfully felt, more especially, when other de-

nominations were beginning to supply our lack of service, and light literature and even infidel productions were coming in upon us like a flood, by private speculation. In reviewing our resources of men and means to supply this deficiency, they seemed inadequate to the work; yet the necessity was urgent and seemed to require that in this department we should take advantage of other men's labors in more extensive fields. An overture was therefore introduced into the Session of Onslow, which was duly forwarded to the Synod of Truro, and through them laid before the Synod last year, proposing a plan for raising a fund for the above purpose. In the mean time a correspondence was opened with various offices of Publication, to ascertain on what terms we could be supplied with books. Several liberal offers were made, but those from the Board of Publication of the General Assembly of the Presbyterian Church, United States, were the most liberal; and their principles

and practice being also most congenial and similar to our own, they were cordially accepted. Of their several offers, viz: a liberal discount for cash down, or a moderate discount with 6 month's credit, or a permanent supply and pay all expenses, if a Committee of Synod became responsible and managed local arrangements. The last was accepted as requiring no funds, and your Committee were appointed to carry it into effect.

Thus authorised, we immediately constituted and proceeded to business. After duly advertising for colporteurs and receiving several offers, Mr Wm Dickie, of Pully village, was duly appointed and was the first to enter upon this field. He commenced in the beginning of September, within the bounds of the Presbytery of Pictou, but was subsequently withdrawn to the western section of the Province, within the bounds of the Presbyteries of Truro and Halifax. Mr Wm McLeod, a native of Pictou, having the Gaelic language, was appointed to the eastward section. Before the winter set in, Mr Allan Fraser, a native of P. E. Island, and one of our students of divinity, was appointed to that section of our church, and a good supply of books forwarded to keep him employed till the opening of navigation. These three have been laboring diligently ever since they have commenced, excepting a short period when our supply in Nova Scotia was exhausted, and our orders unexpectedly delayed. Mr. Fraser, we believe, has been in every Presbyterian congregation, and indeed in every Protestant settlement in the Island, from East Point to Cape North. Mr. McLeod has been through all the congregations in the eastern section, excepting Antigonish, Guysboro and Mabou; and Mr Dickie has been through all the western section, excepting Shelburne and Yarmouth, which though distant, must not be overlooked. Their visits in the several congregations we may say have been, universally, well received, and their success in distributing, books and tracts, has not disappointed our sanguine expectations. The number of volumes put into circulation, or on hand for that purpose, is about 8000. A portion of which has been given to the poor, besides probably an equal number of tracts, of which are kept no special account. The prime cost of these at catalogue prices as charged to us, was about \$3000; and so liberal were our employers that they advanced over one half of this amount, or

\$1600 worth, before we were able to make any return. This was chiefly in order to get a good supply before the winter. This liability was reduced on the first of January to \$1200, and on the first of April to about 1000, and is now probably not much over \$800, which we think is near the minimum; as we find it will require about that amount either in hand, or under way, to keep the colporteurs constantly employed.

In managing their business efficiently, considerable labor and expense have been incurred, which have fallen chiefly upon the convener, who has acted as general Agent of the Synod's Committee, and has kept the records and accounts with the Board of Publication in Philadelphia, and with the Colporteurs within our own bounds, made out all the orders and remitters, kept the depositary and conducted an extensive correspondence. For this there was no provision made at the commencement, but it was subsequently met by small profits from bibles and catechisms, &c. which the Colporteurs were allowed to carry with them, and now by an allowance of \$100 per annum direct from the Board of Publication. Should the Synod approve of our labour and continue our appointment, we have it in view to continue, and even increase and extend our efforts, till the influence of these religious publications be felt in the remotest bounds of our church in Nova Scotia and P. E. Island, and even Cape Breton and New Brunswick. The amount of good that would be effected by the blessing of God upon our labor in putting into circulation thousands and tens of thousands of such works as those of Alexander, Boston, Bunyan, Baxter, Calvin, Flavel, Edwards, Alleme, Millar, and a host of others, who being dead yet speak and aid the living messenger, we leave it to the Synod to contemplate. Surely this would be fulfilling the prediction "Many shall run to and fro, and knowledge shall be increased." This would be scattering the leaves of the tree of knowledge, which are for the healing of the nations. Again, the benefit to the clergy must be considerable, when the discount allowed there during the past year is about \$40. This shows that they have purchased to about five times that amount. Finally, the benefit to the poor must be considerable, when the discount for libraries and gratis circulation has already amounted to about \$100. Now it cannot be supposed that all these advan-

tages can be enjoyed by us without expense somewhere, and we find it is at the expense of the free contributions of the church in general, which supports the Board of Publication. They have allowed us the same privileges allowed to their own church; but these privileges to the church in general, and to the clergy, to libraries and the poor in particular, they could not allow even to their own church, were it not for the free contributions of the same church, to the support of the Board. If, therefore, we are allowed the same privileges of the church which supports the Board of Publication, it is but just and fair that we should in manner contribute our quota to the same object. Our attention is turned to this subject, by a letter from the Secretary of the Board, (Dr. Musgrave,) from which the following is an extract. "The profits derived from the sale of the books is very far from being sufficient to meet the expense of Colportage. We are, therefore, obliged to depend in a great measure upon the contributions of the benevolent. If the circulation of our Publications amongst your people is deemed useful and beneficial, they will, we suppose, cordially aid us by their voluntary contributions. If this matter was fairly brought to the notice of the pastors and other officers of the churches, we think they would approve of it as reasonable and just."

All which is respectfully submitted.

JOHN I. BAXTER, Con.

For the Register.

MR EDITOR.—I am requested—not by the ladies—but by a few individuals who take an interest in our missionary proceedings, to forward the following notice for publication in the Register.

On July 13th, the Annual meeting of the Ladies' Penny-a-week Society was held in the Session House. The sum collected for the year was found to be £10, which was appropriated as follows:

To the Seminary,	£5 0
Home mission,	3 10
Foreign mission,	1 10

This is the largest amount collected by the Society in its present state. The greatest sum collected at any former period was £14, but at that time the Ladies of Green Hill, Salem Church, and the Ladies of Rogers Hill were members. Since then, the Ladies of Salem Church have formed themselves into a separate Society, and so likewise have the Ladies of Rogers Hill. The present Society may, therefore be considered only the third part of the Society which contributed the £14. We have reason to believe that the two sections who have separated from the West River Society are also doing well. The lesson taught is,—that divisions when made for convenience and in a friendly spirit, sometimes do more good than evil.

Yours, &c,

JAMES WATSON.

Miscellaneous.

LETTERS TO CHURCH MEMBERS.

LETTER II.

The duty of cultivating Devotion of Heart

Brethren, our profession as church members requires of us, not a partial, but an entire devotion of heart and life, and that for ever. The extent of our heart devotion, will uniformly be the measure of the devotion of our life. It is because there is a want of the former, that we see so little of the latter, in the case of many who bear the Christian name. This arises very likely, in many instances, from a deficient apprehension of what the religion of Jesus requires, at least its requirements are but partially responded to. But, from whatever cause arising, it is obvious that a lack

of heart devotion, will result in a lack of the devotion of the life, and, consequently, if the former were secured, the latter would necessarily follow. Then would the christian be, not only as the good tree, bringing forth good fruit, but as this tree "planted by the rivers of water, bringing forth his fruit" in all abundance.

It is to the duty and importance of cultivating heart devotion, I now wish to secure your attention. It is not necessary here to go about the proof of the transcendent importance of those things, which the word of life reveals, or the inestimable good of the blessings which the Gospel of Christ confers, and to urge that, therefore, they justly claim

our most anxious thoughts, and the best affections of our hearts. The importance of these things you acknowledge, brethren; and of these blessings you profess to be participants. You have chosen the Lord to be your God, and in public covenant have called yourselves by the name of Christ. But amid the pressure of the cares and business of the world, how ready are we to neglect the cultivation of the heart, to let it be drawn away from the entireness of its devotion to God, and to give that to the passing concerns of time, which the Saviour righteously claims as his! Suffer, then, a word of exhortation on this important matter, the entire and perpetual consecration of the heart. Your comfort and usefulness in the present life, and the measure of your bliss in the better world, will depend on this devotedness.

A life of leisure and seclusion, is not requisite in order to maintain this devotion of heart. That some may allege they have no leisure for this purpose, proves nothing but their want of earnestness in religion. The same allegation is adduced by many as an excuse for their not attending to religion at all, and if valid in the one case, it is equally valid in the other. It is a plea we may well be ashamed of, for it is an acknowledgment of heartlessness in our profession. When all things are as they ought to be, sanctified to God; when in our daily callings, whatever these may be, we are found doing God service, performing all as duty to Him, and thus seeking his glory in our every act, then shall we, in the midst of these, and even by these, be cultivating the devotion of the heart. God in requiring of us the consecration of the heart to Him, has called us at the same time to these daily employments; not to the seclusion of monasticism, nor, in most cases, to retirement and leisure, but to the active engagements of life. In these employments, then, let us seek to serve God as truly as when engaged in the sacred acts of his worship; and in doing so, we shall find grace advancing in our souls, and our hearts becoming more and more devoted in its every motion, to our God and Saviour.

We have said that your comfort will depend on your attaining and maintaining entire devotion of heart. Who are the happiest Christians? Those who are

most with God. Those who, having their citizenship in heaven, are ever diligent in keeping up their intercourse with it, and are found day by day adding to the treasures which they store up for their coming eternity. Such enjoy a lively foretaste of "the things which God hath prepared for those that love Him," and amid the chilling pestiferous atmosphere of earth, they breathe the air of "Immanuel's land." On the other hand, when we are indolent in cultivating heart religion, we lose this enjoyment. We go through the drudgery of our daily toils, as the men of the world go through theirs. Not being consecrated to God, these toils are not ennobled, and we are not ennobled in them. We feel them in all their burden, and discharge our daily routine, labouring under our load. The pulses of our heart beat responsive to the interests of the world, they are excited by its joys and cares, are quickened by its feverish anxiety, or palsied by its stunning disappointment. And when the Sabbath comes with its holy rest and heavenly exercises, our soul is out of tune. We feel not in the sacred day, that pleasure which we might and ought to feel, and our presence in the sanctuary does not bring us the happiness we should enjoy there. We take part in the worship in a perfunctory manner; and our heart, little relishing it, and little impressed by it, is ready to be given again to the world, on the conclusion of the sacred hours. Surely this is no very happy state of things; nor is it one in which any professing Christian should be found; yet it is a state too common. Brethren, let it not be yours; it is not comfortable, it is not safe; but walk worthy of your calling, in cultivating heart religion.

And when adversity, which comes to all, comes to those who neglect this important duty, they are found unprepared. When calamity overtakes them, when sickness prostrates them, when death enters their home, or approaches themselves, and claims them as his prey; how much then, when most needed, will they find the want of that comfort which they might have possessed? They may not fail, the root of the matter being in them, but where is that spirit of religion which inspired the song of Habakkuk, which made Paul glory in tribulation, and

which enabled him to go forward to a bloody death, exulting in the prospect of that to which it introduced him? This spirit might have been theirs, for oh, there is that in our faith, brethren, which gives a superiority over all the ills of life, in all their severity, and in all their multitude,—a superiority not attainable by proud philosophy; there is that which converts even the consequences of sin into a blessing, and makes our present afflictions work out for us “a far more exceeding, even an eternal weight of glory.” Why should we not possess ourselves of this? Why should we not derive all that happiness from our religion here, which it is capable of imparting?

We have also said, that our usefulness depends on our cultivation of heart devotion; and it is this point we chiefly desire to be considered. God wishes no idlers in his vineyard. He calls us to be active in serving our day, in the promotion of his use. To this we have pledged ourselves, and from this we cannot withdraw, save by withdrawing from our profession of Christianity, and forfeiting all claim to the blessings of salvation. We must surely then be wishful to make our efforts as successful as possible, to see the greatest possible amount of good resulting from them; for while the amount of our success is neither the warrant nor the measure of our duty, it is for fruit we labour, and not merely for the sake of exerting ourselves. And the important purpose for which we labour, the winning of lost souls to Christ, should make us ever anxious that our labours be not in vain. We see the men of the world unceasingly expending their mental and bodily energies, in their endeavours to secure the perishing things of earth. They give laborious days and anxious nights, that they may gain the desired end; but what is the worth of that for which they labour, compared with that which we seek to secure? It is as the momentary passing thrill of pleasure or pain, to the bliss of a never-ending heaven, and the woe of a never-ending hell. Should, then, our anxieties be less than theirs? Should we not ardently and perpetually cherish the desire of success? Nay, rather let our anxieties be increased and our desires enlarged in

proportion to the tremendous importance of their object.

We wish, then, that fruit should result from our labours—the greatest amount of fruit. In order to this, brethren, above all things cultivate devotion of heart. Without such devotion, we shall lack earnestness, and without earnestness, it is impossible to succeed in anything. If we are not deeply interested ourselves, how can we hope to excite interest in others? But our interest in eternal things will wane before the interest of the present world, speaking to us as it does through our every sense, if we keep not these things ever present to our mind. Clamorous as the matters of this passing life are for attention, and unremittingly besieging our heart, it is only by keeping in lively exercise that faith which gives the victory over the world, that we can hope to escape being made captive to them ourselves, or reasonably expect to deliver others from their bondage. And think how strong this bondage! Under its power how great the apathy of the mind to the invisible realities of eternity; nay, how deeply rooted the aversion of the carnal man to the truth as it is in Jesus! Surely it is by no listless effort, by no feeble endeavour, that such a mind can be excited to throw off its chains, or awakened to an interest in the things which belong to its peace! Sin, Satan, and the world, are opponents not to be despised. Their power is great, and they are expert in the use of it; nor will they yield their lordship over the souls of men, on the mere show of opposition. Satan tried his strength even with the Saviour himself, and drew forth all the resources of his subtlety, in order to defeat the great design of the Redeemer's mission. It is folly, utter folly, to hope for success against such enemies by any languid, desultory efforts—as foolish as it would be to send forth a troop of children with their mimic warfare to the conquest of an empire. It is true, that the truth with which we endeavour to impress the mind of those who are without God in the world, is all-important, and that the blessings of salvation to which we seek to win them, are infinitely precious; but this importance they do not apprehend, and this preciousness they do not perceive; and how can we hope to teach them these, unless we ourselves are fa-

miliar with them, and deeply feel them? and how can we have this familiarity and feeling, unless we keep them ever before our minds, and cultivate devotion of heart?

"If you would draw forth my tears, you must weep yourself," is a time hallowed canon of criticism. And it has something more than antiquity to recommend it; there is philosophy in the saying,—the philosophy of human nature. Heart answereth to heart. There is a sympathy between souls; and that which comes forth from the depths of feeling in one will generally reach another, and call forth corresponding feeling. Let the preacher of the Gospel descend as eloquently as he may on the great truth, it is his office to proclaim, let him discourse of his mighty theme with all the art of the rhetorician, and embellish it with all the graces of oratory, if HEART is wanting, there is a something which betrays the sad lack, and all his eloquence is in vain. His graceful periods, whatever admiration they may excite, fall on the ears of his auditors as the flower scattered on the grave: they touch not the heart; they awaken not to live. Hence it is no untroubling thing to see men of commanding talent frequently unsuccessful in their labours, the conversion of souls being considered as the only adequate result of these; while others, who, it may be, scarcely reached their mental stature, HEART was in the work, and every thing about them showed this. They laboured, like the prophet of the ancient dispensation, under the burden of his message. They were in earnest, deeply in earnest, and therefore they succeeded.

And whence this earnestness? It resulted from devotion of heart. This they cultivated unremittingly and sedulously. They were ever conversant with the realities of eternity; they cherished the faith which realises things unseen; they walked with God, and thus they possessed the unction of his Spirit, which gave weight to all that they uttered, and united their hearts in sympathy with those whom they sought to impress with the truth. This is characteristic of all who have met with much success in winning souls to Christ. Eminent in their success, they were also eminent in their heartfelt devotion. Few have now such triumphs in the Gospel's cause, as the Apostle Paul

had in his mission among the Gentiles; but few have been so devoted in heart to Him who had shown in him the riches of grace. "For me to live is Christ," said he. And truly his whole soul was ruled by the love of Christ. But it may be judged by some inapposite to adduce the case of the apostle, as he had a special mission and special grace for its performance. So have we each his mission in the world, and each qualifications for the discharge of it. God sendeth none of us a warfare at his own charges. And glance over the history of Christianity since the apostolic age, in every country where it has obtained a place, and among every class which has received it, and we are sure that the truth on which we are insisting will be most evident,—that those who have won most success, whether occupying the office of the ministry or filling the place of private members of the church, have been men most eminent for heart devotion. It could not be extensive or profound learning, or distinguished mental endowments, which gave them their power, for many of them were also wanting in these,—it was because their whole soul was consecrated to God. This made them more faithful and earnest; this made them put their heart in the work; and hence the happy results.

Such are the natural consequences of devotion of heart, the fruit which it uniformly produces, and produces in the degree in which it is cultivated. But, apart from this, brethren, it is one of the sure sayings of God, "them that honor Me, I will honour." Our utmost efforts are but means, which, without the Divine blessing, will be inoperative. It is not a human power, nor a power less than divine, which can breathe the spirit of life into dead soul and re-animate those destroyed by sin. As God created man at first in his own image, so it belongs to Him to re-create the sinner in Christ Jesus. He must give birth to the new creature in the heart of man, or it cannot have being at all, and quicken those dead in sin by that life which disease cannot impair nor death destroy. Paul may plow, Apollos may water: it is God who giveth the increase. And we see, in conformity to these words, that this increase is given to the labours of those who are most faithful to Him. How, then, can we prove our faithfulness? As we have al-

ready seen, God demands of us, and we profess to give Him, the full devotion of the heart. He is not to be satisfied with any amount of bodily homage. All this may be paid while our hearts are far from Him. He claims the unreserved consecration of the soul in all its powers, and the warm love of the heart; and it is when we cheerfully yield these claims that we prove our faithfulness, and most honour Him. God is a jealous God. He will not permit us to devote to the world or to any object but himself, those affections which are so justly his. He will not permit us to divide our homage. It was his complaint of his professed people of old, that their hearts were divided; and we see from the warning to the Laedicean church how loathsome to God is a lukewarm heart; nay, He threatens the infliction of his severe judgement upon the church of Ephesus, because she had left her first love. From all this it is evident, that in consecrating our whole soul to God, in cultivating the devotion of the heart, we most honour Him. It is not by scaling the height of heaven, or fathoming the profundity of the abyss; it is not by the achievement of some great enterprise which few have the opportunity of performing; no, it is by a humble, fervent, devoted heart. "To obey is better than sacrifice, and to hearken than the fat of rams."

In cultivating devotion of heart, we not only employ the means most naturally suited to promote the cause of our great Master, but by thus honouring God, we make sure of being honoured by Him in his blessings crowning our exertions. We have referred to the history of those most eminent for success, as showing that their devotion of heart naturally produced this; and we might with equal propriety refer to their case as manifesting, that it was in consequence of his devotion they were so highly honoured of God. Those whom God has employed to do great things for Him have been eminently men of God, and therefore God bore testimony to them as his, and to the word of his grace through them. That your efforts, then, be not in vain, that you may secure the Divine blessing to make them abundantly successful, above all things, brethren, cultivate devotion of heart.

A few words, before concluding, on prayer and meditation as principal means of cultivating this devotion. In

prayer we are more immediately conversant with God. We directly address Him through the mediation of our Great High-Priest. Thus brought into immediate intercourse with the Father of our spirits, and with our glorified Redeemer, we are made to feel our own unworthiness. Drawing near to the presence of the Eternal One, how we appear as nothing, as "less than nothing!" And approaching the thrice Holy One, who cannot look upon sin, how unworthy we feel of his favour—how worthy only of his curse! We see God exalted in his excellency, infinitely worthy of the prostrate devotion of the heart. We feel that our highest powers tasked to the utmost, are an offering altogether inadequate to his claims, and esteem ourselves highly honoured in that He permits our homage. And as the God of our mercies, we see Him conferring benefits on us sinners,—benefits without number, and of inestimable value. And in these we also recognise, and rejoice in acknowledging, his claim to our heart. Prayer, as the principal means of mainaining such views and feelings, is of vital importance to the cultivation of heart devotion. Moreover, it is through prayer that we receive the gifts and graces of the Spirit, on which our advance in piety depends, the institution of Christ being, "Ask, and ye shall receive." The power of the prayer of faith is frequently, in the sacred oracles, brought before us for our excitement. It is mighty with God, and prevails. Everything is promised in answer to it, and nothing is promised apart from it. How important, then, brethren, that you be frequent and fervent in your use of this means of grace! Thereby will you find yourselves increasing in strength and activity, and able to do much for God. Why is it that there are so many pigmy Christians in the church, so much dwarfish Christianity? It is because this all-important means of spiritual growth is much neglected. As Elijah, when refreshed beside the juniper bush, in the strength of the sustenance then furnished to him, pursued his journey through the wilderness to the mount of God, so many Christians appear to think the exercises of their soul when they were first brought to Christ, and the grace which they then received, sufficient for the rest of their pilgrimage, or seek to renew them only at occasional seasons, as, for instance, on

the observance of the sacrament of the Supper. This is not wise, nor is it dutiful. As the body requires daily supplies of nutriment so does the soul; and as our natural existence would be impaired and enfeebled by denying this to the body, so is it with the spirit. How do we make progress towards heaven? Not by adding to our years, and step by step approaching the grave. Alas, many are thus, day by day, drawing near to the house appointed for all living, who are at the same time approaching a far different termination of their journey. It is by growing in grace, it is by advancing in spiritual attainment, that we can measure our progress heavenward. Therefore, brethren, "pray without ceasing."

Meditation makes us more immediately conversant with Divine truth. The concerns of the present life press so urgently upon our attention, that we find it difficult to give them no more than their due share of it, and to maintain our character as citizens of the better country. Meditation thus greatly assists us in our warfare with the world, and enables us to live as strangers and pilgrims amidst all the importunate bustle of its affairs. It keeps eternity before us with its awful realities. It brightens hope and strengthens faith, and enables us to endure as seeing Him who is invisible. When the pilgrims were about to bid farewell to the Shepherds of the Delectable Mountains, their kind entertainers furnished them with a "perspective glass" to give them

a view of the celestial city. Meditation, as the handmaid of faith, supplies this glass; and as the telescope of the astronomer makes us aware of numberless worlds, too remote to be seen by the unassisted eye, so meditation makes us ever aware of the realities of an eternal state which are altogether invisible to the eye destitute of spiritual vision. We are thus enabled to dwell apart from the men among spiritual existences, the assembly of worshippers before the throne of God and the Lamb.

Nay more, the truth of God is the food of the soul, the nutriment of the new creature, and meditation is the process of digestion. It is not, however, like the natural function, involuntary. We must study to carry it on; and without this process, the truth we read or hear will profit us but little. As you would wish then to be strong, healthy, vigorous Christians, give yourselves to meditation. As a mental exercise, it is attended with some difficulty, and our natural proneness to indolence induces many to neglect it; but this neglect is to the damage of their own souls, and to the marring of their Christian efforts. If you would be devoted to the truth, you must become conversant with it by frequent meditation.

By every means, then, Christian brethren, cultivate this devotion of heart. Without it, ye cannot perform your part as Christians either comfortably or successfully. With it, ye shall be both blessed and made a blessing. FRATER.

Notices.

We have received a deeply interesting letter from the Rev. J. Inglis, Mr Geddie's associate. It is addressed to the Synod Clerk and forwarded by him for publication. It contains ample confirmation of the good tidings already published, and a powerful appeal to our young men preparing for the ministry, with a view to their adoption of Ancients as a scene of missionary labor. It is proper to observe, that the Synod ordered the advertisement for candidates to supply the vacancy in the Foreign Mission to be continued, and there is good reason to suppose that the Mr Gordon's proffered services be accepted, another candidate would, if found suitable, be readily received.

An account of a recent mission to Mabou, and Port Hood has come to hand but must rest in our drawer for another month.

The memoir of the Rev. Andrew Kerr has

been deferred, but will appear in our next No.

The Synod Accounts which appeared last month, were, neither in point of arrangement nor general accuracy, creditable to our pages. Anxiety to present them entire, in our first number after Synod, the absence of the Treasurer from home, limited space and the want of experience, must be our apology to our financial readers; and more especially, to the auditors of those accounts, who have so faithfully performed their important duty. A separate sheet of ample dimensions ought to have been prepared under the eye of the auditors, and issued along with the usual amount of reading matter in our columns.

☞ The donation of \$4, from "One who wishes prosperity to Zion," has been received and allocated agreeably to the desire of the donor.

J. & J. YORSTON acknowledge the receipt of the following articles for the Foreign Mission.

From Ladies' Society, East of Moriah, in connection with the Rev. A. P. Miller's congregation, 2 Parcels Dry Goods, value £1 16s 6d. Cash, £2 6 7½.

From Ladies of Churchville, forwarded by Mr. R. McGregor, N. Glasgow, 55 yds. homespun flannel.

From Ladies of Eastville Branch of Upper Stewiacke Mission Society, per Jas. Archibald, 25 yds. homespun flannel, £1 11s 3d. 25 yds. red and black homespun, £2 3s 9d. 2 pieces printed cotton, 13s. Bulls, needles, and thimbles, 7½d.

From Ladies, Back Settlement, Rogers Hill, per Mr. Charles McKay, 18 yds. druggat.

ROBERT SMITH, Truro, acknowledges the following:

	SEMINARY	
James M. Crowe, Old Barns,	£1 0 0	
For the Seminary Library, from Old Barns' Prayer Meeting, 14s 3d.		

	FOREIGN MISSION.	
Lower Village miss. prayer meeting	0 12 9	
James Graham, Five Islands,	0 10 0	
Daniel Hingley, Salmon River,	0 5 2½	
Omitted last receipt—web of cloth from Ladies of Lower Village, per Miss Kent, for the Foreign mission, value £1 15.		

The following acknowledgments should have appeared in the August Register:

	SEMINARY.	
Alexander Kent Esq.	£0 5 2½	
Alexander Christie,	0 5 2½	
A friend 20s., A little Boy, 7½d,	1 0 7½	
A thank offering,	0 5 0	
Sundry contributions,	£0 18 0½	
Robert H. Smith,	0 4 0	
A friend,	1 0 0	
Bible Class, Truro Village,	3 0 0	
For Theological Library, from a few friends,	£0 11 3	
Salmon River Bible Class missionary Society,	1 4 0	

	FOREIGN MISSION.	
Harmony Section, Truro cong.	£0 17 5	
Miss Marg. Frame,	0 2 6	
Prayer Meeting, Truro Village,	1 18 1	
Robert Johnson, Lower Village,	0 3 1½	

	HOME MISSION	
Truro Village Ladies' Religious & Benevolent Society—Building fund—Wallace,	£2 0 0	
Building fund—Annapolis,	2 10 0	
Prayer meeting, Truro Village,	1 18 1	

	SYNOD FUND.	
From Truro Session,	5 0 0	

The Cloth acknowledged in a former Register from Rev A. Wylie's congregation, 40s should have been 4 pounds,

MONIES RECEIVED BY TREASURER, from July 23 to August 25,

	HOME MISSION.	
Contribution from West Chester mountain, per Mr S. McCully,	£2 7 5	
A friend to the prosperity of Zion,	0 5 0	
Evangelical Society of Fish Pools,	1 0 0	

FOREIGN MISSION.

A friend to the prosperity of Zion,	0 5 0
REGISTER,	
From the Agent,	11 16 3

MICMAC MISSION.

A friend to the prosperity of Zion,	0 5 0
SEMINARY.	

Green Hill Ladies' Penny-a-week So.	2 6 2
Members of Salem Church additional for last year,	4 16 0

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 and Licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev. James Bayne, Secretary of the Board, Pictou.

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds McCulloch, Watson, E. Ross, Honeyman, and Wylie, with the Presbytery Elders of Truro, Upper & Lower Londonderry, three to form a quorum. Rev. Wm. McCulloch, Secretary.

Board of FOREIGN MISSIONS—The Rev'ds Baxter, Keir, Roy, Walker, Bayne, Waddell, Watson, G. Patterson, and Ebenezer McLeod, & Daniel Cameron, West River; Alexander Fraser, Esq., New Glasgow; John Yorston & J. W. Dawson, Pictou. Rev. J. Bayne, Sec.

Educational Board—The Rev'ds Smith, McGregor, Campbell, Ross, Bayne, and Messrs Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carmichael, and J. D. McDonald. Ex-Officio members, the Moderator and Clerk of Synod for the time being. Rev. J. Bayne, Sec.

Seminary Board—The Professors ex-officio, Rev'ds McCulloch, Bayne, Christie, McGilvray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Sec.

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