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MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. 2]

OCTOBER, 1851.

[No. 10

Report of the Board of Superintendence of the Synod's Theological Seminary for 1850-51.

In presenting their annual statement of the affairs of the Seminary, the Board have to record with feelings of gratitude to the Great Head of the Church, that increased prosperity has attended the Institution. At the close of last Session, the number of Students was Twenty-one, of these, eight had completed their Logic and Moral Philosophy courses, and were certified to the Divinity Hall. Since the close of the Hall, they have been engaged in teaching.

As authorised, the Board appointed the Session to commence on the first Wednesday of March, instead of April, as heretofore. There were present upon that occasion the Rev. Messrs. Angus McGilvray, James Bayne, George Patterson, Wm. McCulloch, and Mr. Daniel Cameron of West River Congregation. After the usual introductory lecture by the Professor, the members of the Board severally addressed the Students and subsequently met with them in private.

At the opening of the Session, there were present Fourteen Students, whose names, residences, &c., will be entered in the Matriculation Book, which will be laid for inspection on the Synod's table. Subsequent to the commencement, there has been an addition to the number of Students, making in all, inclusive of those attending the Theological Department, twenty-four.

Regarding the progress made by the

Students, your board would observe, that, as far as they have had an opportunity of judging, it is creditable alike to the Professor and those under his charge. As an evidence of this it may be remarked, that during the year those attending the Theological Department have held meetings in different Congregations, with a view to awaken a more extensive missionary zeal, and have been heard with marked interest and attention.

Of those connected with the Seminary, eight are attending the Theological Department, tho' they have not as yet completed their course of Natural Philosophy. This the Board trust they will be enabled to do during the next Session.

Of the remainder of the Students, eleven are studying Moral Philosophy; three attend the Logic class, prosecuting at the same time their Classical and Mathematical studies; and two devote their time solely to the last mentioned branches.

By the mission of the Synod's Delegate to Scotland, an addition has been made to the Library, of about 695 vols., valued at £155,5,5½, and tho' adequate to present purposes, increase, as opportunity affords, is desirable. In connection with the above, it may be mentioned, that an order for about Fifteen Pounds worth of Books has been sent to Scotland, with a reference specially to the Department of Biblical Literature. Your Board have also to state, that besides the apparatus purchased by your Delegate, valued at £34,6,1½, they have been enabled to make such further purchases as will place the Natural

Philosophy Department in a tolerably efficient condition. Besides the sum of £41 entrusted to the Rev. Messrs. McCulloch and J. Ross for the above object, special contributions swelled their order to the extent of £86, making the total value, inclusive of a suitable chemical apparatus, £120, 6, 1½. The sum of ten pounds has been placed at the disposal of the Convener to complete an Electrical Apparatus, for the use of the Institution till otherwise provided.

From the Misses McCulloch the Board have received intimation of the gift of a quantity of Chemicals, &c., the property of their late Father, Dr. McCulloch.

From the above statement the Synod will perceive, and the Board have much pleasure in making the announcement that with the exception of a few articles, the necessity for which a more extensive course will indicate, the Seminary is well provided with means of illustrating the prelections on Natural Philosophy. A list of articles ordered will be laid on the table of Synod.

As the result of the Synod's Mission to Scotland it may be mentioned generally, that the amount realized in Books bought and collected, apparatus purchased, and funds in hand (exclusive of £30 received by your delegate since his return) is about £803, 4, 10½.

In the management of the Institution, difficulties deemed almost insurmountable are being rapidly removed, leaving the way clear for the concentration of the Church's energies upon a more extended and efficient system.

That the present state of the Institution is not what it ought to be, or what the Synod can make it, must be evident at a glance; but that by perseverance connected with the blessing which hitherto has so evidently been granted, it can be brought to a state adequate to the necessities of the times and the demands of the Church, your Board feel perfectly assured. That the Church is awaking to a just sense of the necessity and importance of the objects contemplated by the Synod, is evidenced by the increased liberality manifested in its behalf, and it only remains to give a healthy direction to sentiment and liberality, to draw forth without difficulty the means, not merely of permanency, but of efficiency and extension.

That such extension is desirable and ought to receive serious attention, must be apparent from the fact, that other things

being equal, division of labor always secures more abundant returns and of a higher quality. The labors of your Professor, the Board would remark, are too diversified and onerous, and tho' the Church may submit to this while absolute necessity prevents improvement, yet when it is otherwise, there is a right to claim more and to have the demand conceded.—That the best possible education within the power of the Synod should be conferred, none will doubt. That this is the case, your Board cannot affirm, and with this view they would urge upon the attention of Synod anticipative provision for an increase of Professors, as a step, that, at no distant day, must be entertained if the Church would keep pace with the times: To this important object, forcing itself upon the consideration of the Board, the energies and prayers of the Church, ought, without unnecessary delay, to be directed.

This recommendation may perhaps be deemed premature, not as, in itself, undesirable, but as beyond the power of the Church. But when your board revert to the brief history of the Institution, they cannot but feel that to an extent far surpassing the anticipations of the most sanguine it has been successful, and that as claims have arisen they have been so liberally met that notwithstanding the unprecedented outlay of the past year, the Board report with pleasure that after liquidating all demands there remains a balance of £82, 3, 6½ to be carried to account of the current year.

To the Great Head of the Church the deepest gratitude is due both for the past and the prospects of the future. But for the Synod's Seminary the Church would have become in a few years, a moral waste, from utter inability to supply its current wants; and even now many of its ministers are sustained, amid unprecedented demands upon their time and energies, by the consideration that when a brief period shall have elapsed, their labors will be lightened by accessions from those taught under their own inspection,—a circumstance indicating most clearly the wisdom of the Synod's procedure and the presence of the Divine blessing. The only ground of regret is, that in this matter Synodical action was so long delayed.

That the Sen inary is yet to accomplish much for the Redeemer's cause and for the general benefit of the Provinces, your Board would fondly hope, and as a trust

committed to them by the highest authority, they feel that neither individually nor as a Church can its interests be overlooked without the greatest possible risk of relapsing into that state in which the exclamation was so often heard, that all refuge seemed to have failed.

That there is propriety in limiting exertion or anticipating, under any circumstances, the abandonment of the Synod's plans, your Board cannot believe, nay, from enlarged views of the past and the prospects of the future, they are constrained to urge their conviction that the Church has adopted the only feasible plan and that *onward* should be her watchword till it can be safely said—what could be done has been done.

In order to maintain existing efficiency, the sum at the disposal of the Board, together with a contribution from each congregation, will suffice. But by carrying out the views suggested and enlarging the plan of operation, the Institution will ere long, take a position second to none in the country; apart from the fact which will give it a stronghold upon the affections of the Church, that being under Synodical inspection and control, it will give the amount and character of instruction on which dependence can be placed.

The Board would therefore beg respectfully to submit to the Synod, the state and claims of the Institution, hoping that unanimity and energy will characterize action thereon, and enable us to say, the Lord hath done great things for us whereof we are glad.

During the year the Board issued a circular, appealing to the Church at large, and they would recommend that each session be again requested to give to those under their charge an opportunity of contributing to the support of the Institution.

The Board as directed, have prepared a series of Bye Laws which they beg to submit to Synod, praying their adoption.

Since the return of your Delegate, the sum of £30,8 currency, has been received by him either from places where he labored in his mission, or as the result of pledges given. This the Board would mention as a subject of gratitude and as stimulating to activity among ourselves.

EXAMINATION OF THE SEMINARY AT WEST RIVER, AT THE CLOSE OF THE SESSION. 1851.

The Theological Seminary of the Presbyterian Church of Nova Scotia was exam-

ined by the Synodical Board of Superintendence on the 3d inst., which was the last day of the term. The Philosophical Classes were first brought under review. Notwithstanding the absence of several individuals from loss of health and other unavoidable causes, the attendance was very respectable, including three in the Logic and seven in the Moral Philosophy class. A careful inspection of the several Essays which had been prepared during the session, and a rigid course of interrogation on select portions of study, afforded abundant evidence of the skilful and efficient training which had been prosecuted. Each student had prepared on an average half a dozen essays, all of which were obviously the fruit of careful and well directed application. Only one of each series, however, was publicly read by its author, and that such as the examiners selected. In Logic Mr. John McKinnon read an essay on "the modern systems of philosophy"—Mr. William Fraser on "the different modes of reasoning," and Mr. Daniel McDonald on "sophisms." In Moral Philosophy, Mr. Alex. Cameron read an essay on "the immortality of the soul"—Mr. Allan Fraser on "the freedom of the will"—Mr. David Terhune on "the advantages of a liberal education"—Mr. George Roddick on "Political Economy"—Mr. John Currie on "the various theories of conscience"—Mr. John Hardie on "Autumn," and Mr. John Matheson on "the existence of Deity." The greater part of the day was thus occupied, and although the entire audience manifested unabated interest, it was deemed prudent to adjourn for an hour. In the meantime, however, all the members of the Board, and others present, took advantage of the opportunity afforded by the Convener, to express their sentiments on what they had already witnessed. This resulted in a unanimous and cordial testimony to the marked progress of the young men, and the high state of efficiency in which the Institution appeared. Appropriate and impressive addresses were also delivered to the students in prospect of their vacation, enjoining upon them the continuance of study, with a due regard to such relaxation as bodily health and mental vigour might require.

After the interval, the classes in the Languages and Mathematics were severally examined, and gave token of the same unwearied diligence on the part of the Professor, and the same successful appli-

cation on the part of the students, which had been found to characterise the Philosophical Department. The attendance, moreover, was somewhat larger, affording thus the pleasing prospect that there will hereafter be no lack of supply for the continued demands which the Church may require of her seminary from year to year.

In conclusion, the convener in name of the committee, expressed unqualified approbation of all the exercises which had come under their observation, and the services of the day ended as they commenced and were carried on throughout, with prayer.

OPENING OF THE THEOLOGICAL HALL OF THE
PRESBYTERIAN CHURCH OF NOVA SCOTIA.
SESSION 1851.

On Thursday 4th inst at 11 a. m., the Theological classes of the Presbyterian Church of Nova Scotia were opened, agreeably to order of Synod, and in presence of the Com. of Superintendance. Several Clergymen in the neighborhood, and a large assembly of deeply interested auditors were also in attendance. There were eleven students present—eight of the second and three of the first year. An introductory Lecture was delivered by Prof. Smith, on that most important subject of Biblical Exegesis, 'dikaiosunē tou Theou,' 'Righteousness of God', and certainly this was no ordinary effort. It was most refreshing to witness the critical acumen, the clear and able statements, with which the 'good old way' of scripture doctrine on this most vital point of Chris-

tianity, was sought out and defended from the many ingenious counterfeits by which it has been debased in modern times, and that under the authority of the most influential names. Not less gratifying was it to note the close attention and deep interest which the students manifested, thus evincing their ability to appreciate such faithful and able tuition. Professor Keir followed with a brief Synopsis of the course to be pursued under his direction, as Professor of Systematic Theology. The several students were then called upon to deliver their Presbyterial certificates of conduct and proficiency during the past year; after which the committee met privately for the dispatch of business.

Thus ended another of those delightful and profitable seasons of ecclesiastical oversight which the Presbyterian Church of Nova Scotia has lately revived, after a long and painful pause in the rearing of her own clergy.

More than enough has already been elicited to satisfy any unprejudiced mind, that her recent movements have been richly crowned with the blessing of her alone King and head. Let but the prayers of those who have power with God be directed with frequency and fervency to the throne of heavenly grace, in behalf of her school of the prophets, and then, having shaken herself free from the dust of "state captivity," she will put on the beautiful garments of that righteousness and purity which alone befit the bride, the Lamb's wife.

Foreign Missions.

SEVENTH ANNUAL REPORT, OF THE BOARD OF FOREIGN MISSIONS.

Since the settlement of our missionaries on their adopted field of operation, little has remained for the Board to do in the recess of Synod, except to be the medium of communication between them and the church.

COMMUNICATION WITH MISSIONARIES.

Agreeably to the suggestion of last year's Report, the salary of both our missionaries was advanced to an equality with that of missionaries in the service of the London Missionary Society in the same or neighboring field. We had al-

ready, with the aid of our children's boat, accomodation provided, and we calculated that £90 stg. each in addition would make their income equal to that of their brethren there who have £100 and provide their own boats. In addition to this sum, they receive £5 for each of their children. One hundred Pounds of the boat fund has been forwarded to meet present outlay; and we have sought information from Mr Geddie relative to the best method of investing the whole sum. It does not appear likely that so large a boat will be needed by our missionaries as was at one time contemplated, as other agents have arisen to keep up communication with distant islands,

and the risk of our missionaries being driven off their grounds seems to be vastly and happily diminished.

Mr Geddie complains of not having received our letters; and many of our people seem to think the Board must have been remiss in their correspondence. While our missionaries were unsettled, no official correspondence was attempted with them. They left in possession of all the instructions which we could afford, and were referred for information to the London Missionaries respecting the particular field which they should ultimately occupy. So soon, however, as we learned that they were settled, we commenced a regular official correspondence, and we do not know how to account for the non arrival of our letters, especially as private communications mailed at the same time and in the same way have reached their destination. We have expected journals from our missionaries, which have not come to hand, probably from some defect in the mode of transmission, which, however, we may hope to see soon greatly improved.

Our annual letter of instructions, which has been forwarded, contains a general expression of approbation of the labors of the missionaries and convey the sympathies and encouragement of the church.

Supplies of clothes and clothing and other contributions furnished by friends in various parts of the church, have been transmitted to be forwarded as far as possible by the John Williams, still in England. These, with the exception of a very valuable box from the congregations of Truro and Onslow have been acknowledged in the Register, and are here noticed with the thanks of the Board on the part of the church. Several boxes previously sent had reached Sydney at our last advices, and were daily expected to reach their destination. Mrs Geddie was looking eagerly for their arrival, and they would to some considerable extent supply the articles for which she appeals so affectingly to her friends. It is pleasing to learn that clothing is beginning to be valued so as to command a price in the market, and that by their contributions not only will the naked be clothed, but the industry and civilization of the natives be stimulated, and the mission directly aided in the erection of buildings for schools for both sexes. Labour for building purposes, Mrs G. informs us, would easily be obtained in return for such supplies as our Boxes contain. Surely those who

have contributed to supply them will be amply rewarded by this anticipation, and those who have not will be inclined to come to our help.

COMMUNICATIONS WITH THE CHURCH.

In order to carry out the instructions of the Synod last year, in relation to the publication of the Miss. Register, and to make it as far as possible self-sustaining, the Board agreed to issue it for the year 1851, at the small charge of one shilling, sterling per copy; to obtain as many subscribers as possible throughout the church, and proportionably to reduce the gratis distribution.

The subscription list extends to 1400 copies, and the gratis circulation, including copies still on hand, 350 copies, making the whole issue 1750 copies. A very general interest is taken in this publication throughout the church, and the Board are endeavoring to obtain for it a wide and regular circulation. Disappointments, arising from irregularity of issue and transmission, they hope to have entirely avoided in future. The Treasurer's account will indicate the state of the funds: it shows our obligations to steady friends, and records donations from sources from which aid was not expected. We notice particularly the contributions from the the missionary congregation of Molokai, Sandwich Islands, under the pastoral care of Rev. M. Hitchcock; from Eranosa, Canada, under Rev. Mr Barrie; and from Charlottetown, P. E. Island, under Rev. Mr McNair. These contributions have been duly and gratefully acknowledged by the board, and are recorded here that the church at large may participate in our feeling, of gratitude to contributors, and of praise to God, to whom the gold and silver belong.

But while new names occupy a place in our financial report, are there not wanting some of those that once were enrolled on our lists, and on whose constant support we confidently calculated? Will not these blanks be yet filled, and shall not the treasury of the Lord be abundantly supplied. The impression has in some instances been entertained that our funds did not need to be replenished; but it is a sad mistake. With difficulty did we last year meet the current expenses of the mission; and on every hand it opens up avenues through which the beneficence of the church might flow with great advantage to the cause of our common Lord, as well as

of the comfort and usefulness of our missionaries, and benefit of the heathen, among whom they labor.

TRIALS OF MISSIONARIES AND MISSION.

The diseases of the climate have been severely felt by some of our missionaries; Mr and Mrs Archibald have been most sorely afflicted, and none of them have entirely escaped. Mrs G. seems to have suffered least, but she tells us she looks ten years older than when she left home, and Mr G. too, she reports, is greatly altered. The debilitating effects of the heat, even in ordinary weather, are hard to bear, and sometimes our dear brethren have suffered from the difficulty of obtaining the ordinary comforts of life.— Their supplies come from far, are often inferior in quality, and have to be purchased often at a very high price.

Mr and Mrs Archibald narrowly escaped from an attack of a native of a neighboring island, whom they had hospitably entertained. He murdered a native boy, set fire to the house, and then rushed on Mr and Mrs A. in bed. Mr A. was maimed but not dangerously wounded, before he was secured. The murderer was demanded by the natives, and executed according to their 'dark customs.' The parting with her child Mrs G. reckons among her severest trials. They were feeling her absence very keenly, but rejoicing in the privilege of having her admitted into the mission school in England. But the severest trial of the mission is the withdrawal of Mr Archibald from the work. We did hope that he had returned to his labors with a prospect of continued and increasing usefulness, but he shrinks from its responsibilities as a burden too heavy for him to bear. We would that it had been the will of God that he should continue at his post till we could make provision to fill his place; but we must learn to say, the will of the Lord be done, and to believe that it is well. This reduction of our little band is, however, a sad disappointment, and the supplying of Mr Archibald's place with an ordained missionary comes to be an important desideratum. All the information we have in reference to Mr Archibald's movements is already before the church. What course he proposes hereafter to pursue, we have yet to learn. He and Mrs A. possess all our sympathies in their trying situation.

ENCOURAGEMENT.

There is much in the progress of the

mission that is cheering, and calculated in some good measure to counter-balance its trials. The word of God is preached to the natives of Aneiteum in their own tongue, and the first principles of the oracles of God have through the agency of the press been put into their hands.— Some are learning to read, and many more hear of the wonderful things of God.— Several have abandoned their dark customs, and espoused the principles and practices of christianity. Attendance on public ordinances is on the increase, and individuals and families have learned to call on the name of the Lord. The influence of our missionaries is evidently on the increase, and extends to many who are not yet ready to embrace their religion. In several instances Mr Geddie has been instrumental in saving the lives of persons who were doomed to death, and, as we are informed by Bishop Selwyn, by general consent, at a public meeting called for the purpose, he has been proclaimed a chief of the first rank. His knowledge of medicine and the successful use of it has made the missionaries to be valued as public benefactors. Mr Geddie has succeeded in saving the lives of children from barbarous customs which often terminate in death. The principal chief on this side of the island which they occupy considers his life in a great measure dependant upon Mr Geddie's skill in medicine; and when no other argument would prevail him to desist from a war which he contemplated making on the christian party, a threat from Mr G. that he would leave his dominions had the desired effect.

Our missionaries are sometimes cheered by visits of foreigners, with whom they hold pleasing intercourse; and they have been specially favored and gratified by occasional intercourse with Bishop Selwyn of New Zealand.

Among the most striking instances of encouragements we have recorded is Mr Geddie's account of an interview with the christian party on whom the heathen were about to make war: 'I asked,' says he, 'what they had resolved on themselves? Waitit, in the name of the others, said, 'Misi, our word is peace: we know that it is wicked to fight, and we are not afraid to die for the cause of God.' Such a statement' he adds, 'especially from the lips of a man who, but a little more than a year before was one of our greatest opposers, I felt to be more than an ample recompense for all the trials, anxieties and labors

which I have endured since my connexion with the mission. I began to feel with some degree of confidence that a sacred flame had been enkindled in this dark island, which the waters of opposition and persecution were not likely to quench.'

God is evidently giving testimony to the word of his grace; and from the seed which is now being sown, we are encouraged to look for a rich harvest.

DIFFICULTIES.

The distance of place, irregularity of communication, the severity of the climate, and the diseases prevalent in tropical regions, are difficulties of no ordinary magnitude in the way of the prosecution of our interesting mission. But if civilized and enlightened men, who fear not God, will enter these in the pursuit of incense for the idol worship of China, and the profit which that traffic yields, shall men of God, who have been bought by the blood of his Son, hesitate to encounter hardships that they may win souls to Christ. Mr Geddie reports that he has already had all the acclimating diseases, and in the ordinary course of events is not so likely to suffer from them in time to come. The difficulty of all others that he seems most severely to feel, is his laboring alone in the service of the gospel. 'Perhaps,' he says, 'the heathen world does not present the case of a missionary so isolated as my own. I do hope that help may soon arrive to this mission from some quarter. Let me entreat your prayers on behalf of the mission and ourselves.'

NECESSITIES.

Help for the institution, and maintenance of native schools, houses for boys and girls respectively, in which they may be under the constant oversight of missionaries, are an important desideratum. These are in some good measure supplied by the contributions which have been sent in the shape of clothing, and other things, which the christian enterprise of our women throughout the church have been and are supplying. Still the maintenance of native teachers remains to be definitely cared and provided for. Clothing; such as they need, has been sent, but no provision has yet been made for their food and expenses of sickness; which have sometimes fallen heavily on Mr G. Some adequate provision of this kind needs to be promptly made. We will require six teachers for this island.' Mr G. remarks,

'The annual allowance differs a little according to location. The average sum, I think, will be about two pounds sterling paid in British goods at first cost.' Large demands are made on our missionaries for medicines. They have used these with much advantage, and their stock is done. It needs to be immediately replenished, and measures should be taken to secure this most important object. Mr Geddie's skill in administering the medicines so kindly furnished, by medical and other friends, at the time he left, has added much to his influence and usefulness, and this will surely afford a good argument for another appeal to their benevolence and sympathy.

PROSPECTS.

Would that we could report a neat prospect of another missionary from among ourselves coming up to the help of the Lord against the mighty in the New Hebrides Islands, to supply the place of Mr Archibald. We can in the mean time but record the earnest and anxious enquiry, who will go for us? and whom shall we send? Let it resound throughout the church, and bring us a speedy response from one like-minded with our devoted brother—Here am I, send me.

We have urged the London Committee, thro' Rev. Dr Tidman, not to leave Mr Powell's place unfilled, but have no pledge that they will comply with our request.—We learn with deep interest, that the Rev Mr Inghis, a missionary from a branch of the Presbyterian Church in Scotland, was likely to take up his abode on Aneituem, if he has not already done so. This will be to Mr G. a great relief, but it must not prevent us from sending a brother to his help as soon as the way opens up, and a proper agent can be found: The harvest truly is great, and the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

The co-operation of Bishop Selwyn, of New Zealand, is likely to give a powerful impetus to the work of evangelization in the whole of western Polynesia. He has been principally instrumental in organizing an Australasian Board of Missions at Sydney, New South Wales. The operations of this Board are to commence on New Caledonia, but a grand feature in these enterprises is the determination to maintain a mission-ship to cruise among the islands; and thus direct aid will be given to our brethren, and the necessity of

a large boat for their own use entirely superseded. A vessel of about 70 tons it is estimated will cost about £1000. We are indebted to the Bishop for honorable mention of the labors of our church, in the distant isles of N. Hebrides; for kindness conferred on our missionaries; for important assistance in time of trial; and it is very gratifying to know, that by our zeal he has been laboring to provoke very many, and that too with signal success. We bid him God speed in his works of faith and labors of love.

MR G'S CHILD IN ENGLAND.

For the child in England the Board have made no special provision. Miss Geddie has assumed the responsibility of the expenses of her education; and she has been and we hope will still be kindly assisted by mother and children in the church. It is pleasing to learn that Charlotte is making good progress in her studies, is contented and happy, and most favorably reported of by her teacher and the Superintendent of the Institution. On the return of the John Williams, her next sister will probably come to take her place, and she will then return to the friends of her early youth.

GENERAL REVIEW OF MISSION FIELD.

The Board would now gladly review the mission field—and the field is the world; gladly would we record the trials and triumphs, sorrows and joys of the soldiers of the cross, who wave the banner of Jesus in dark lands, under the auspices of all the evangelical churches of Christendom; but the details of our own operations have occupied too much time to permit us so to do. Suffice it, that the age in which we live is pre-eminently progressive, and God is rendering wonderfully subservient to the extension of the knowledge of the Saviour all the great movements in the world, and is evidently bringing nearer and more near the happy period when he shall set judgment in the earth, and the isles shall wait for his law; when the wilderness and the solitary place shall be glad (for them), and the desert shall rejoice and blossom as the rose. Happy they who are found at their posts, and faithful workers with God in the advancement of the kingdom of his dear Son. He that winneth souls is wise; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

BOARD OF FOREIGN MISSIONS of the Presbyterian Church of Nova Scotia, in Account current, with Alexander Fraser, Treasurer,

Dr.

Sept. 9, 1850.—To Postage, acknowledging receipt of money from Dr Waddell	£0 0 11½
Nov. 7.—Paid Postage of Register to Mr. Glennie,	1 18 3
19th.—Paid Edward M. McDonald, for printing Register,	17 10
—To do. per order of Rev. G. Patterson,	1 5
Dec. 26.—Paid Miss Geddie a portion of her broth's salary	6 5
1851, Jan. 5.—Paid postage of Register to Mr. Glennie,	1 10 6
21.—Paid John T. Ives freight and expenses on Miss. goods,	1 15 7½
April 16,—Post. of letter from Mr. Baxter with remittance	0 0 4½
25,—Post. of Mr. Ged's jour'l.	0 6 8
Do. do. of letter to Mr. Baxter enclosing \$50 check,	0 0 4½
May 22,—Post. of letter from Mr. Geddie,	0 1 10½
June 26.—Paid Mr Baxter post. & stationary to Jan. 1, 1851,	0 7 11
Do. do. Rev. J. Waddell for postages,	0 18 2
27.—Paid extra copies of Register for 1850.	4 0 0
28.—Balance in T's hands,	340 19 3½
Cr.	£377 0 1
1850, Sept. 1.—By cash in hand per Acct published,	£114 6 4
Do. do. West St. Peter's, P. E. I., partly collected by the children of the congregation,	£6 Island cy.
3.—Evangelical Society, Fish Pools, East River,	2 0 6
10.—Mr. Millar's congregation Merigomish,	5 0 0
Dec. 16.—Ladies' For. Miss. Society, Tatamagouche,	5 0 0
1851, Jan. 17.—Salem Church Society for religious purposes,	8 0 0
Feb. 19.—George Roy, Pine Tree, 10s. Mrs. Roy, 5s.	0 15 0
March 3.—Philip Lamont, Shubenacadie,	0 6 3
4.—Congregation of Prince St. Church, Hugh McDonald Esq., S. R. Antigonish,	11 14 4½
	1 0 0

£153 1 11½

By amount brought forward, £153 1 11½	
March 14,—Rev J. Jennings, Toronto, Canada West,	10 0 0
W. Barrie, Eramosa,	1 0 0
April 16,—Onslow, Brookfield & Old Barns.	10 0 0
Economy & Five Islands for 1850,	4 12 8½
May 2,—James Crerar Esq., Merigomish,	5 0 0
22,—Proceeds of collection in St. Jas' Ch., Charlottetown, Returned by Miss Geddie,	1 9 3 6 5 0
June 17,—A Friend,	0 10 0
21,—Sherbrooke, 40s, Glenelg 50s, Caledonia 37s 6d.,	6 7 3
26,—Rev. Thomas Crow, Mait- land, 2s 6d.; Mr. McCabe, Greenfield, 5s 7½d.; Isaac Mc Curdy, Old Barns, £1; Eliza Baxter's Missionary box, 1s. ½d; Musquodoboit, £13 18s 1½d; Matthew McCurdy, On- slow, 5s.; Juvenile Miss. Society, Noel, £2; Margret O'Brien, Noel, £1; Rev. J. Cameron for Registers, 1850 £1 10s; Lower Londonderry £8 9s 5½d; Rev. Dr. Hitch- cock, Sandwich Islands, £12 17s 6d; Mrs. M-Gregor, for Missionary's widows, £1 10s 2½d, received per Rev. J. J. Baxter,	42 19 5½ 4 16 3 0 4 5 5 0 0 7 0 0 20 19 ½ 3 6 8 2 10 0 0 10 10 0 5 0 10 8 0 5 15 6 10 0 0 0 5 0 11 0 0 3 0 0 5 2 6 3 3 2
Chatham, Miramichi, Do. contents of missionary box of children of E. Kerr, River John, £2 13 1½d Carriboo River, 2 6 10½, Upper Londonderry, Prince Town, P. E. Island £25 2s 5d Island currency, Cove Head, £4 ls. cur.	
Andrew Coffin, Esq., St. Peters Bay, £3 ls. cur.	
Savage Harbor S. School, 13s. Is. currency,	
Mr. Cairns, Broom Bush, 6s 3d, Is. currency,	
Bedeque, £12 9s 7d, Is. cur.	
Lot No. 16 & 17, £6 18s 7d, Is. currency,	
Poplar Grove Church, A. H. Cockan Esq. Shel- burn,	
Stewiacke, Truro miss. prayer meeting, West River, Newport, the half of £6 6 4,	
£334 12 0	

By amount brought forward £334 12 0	
A friend to missions in Wind- ser, the result of a mission- ary box for a year the half of £5 13s 9d,	2 16 10½
Rev. Angus McGilvery's con- gregation,	9 4 8
27,—Halifax for Registers 1850 Cavandish, P. F. I., per Rev I. Murray, £11 17s 1d. Is. currency,	6 10 3 9 17 7
New London, £8 9s 3d., Is. currency,	7 1 0½
Cascumpeque, for 1850, £9 15s, Is. currency,	8 2 6
Half of collection at mission- ary meeting,	1 15 2
28—One years bank interest on £100,	3 0 0

Total Receipts, £377 0 1

By balance brought down, £340 19 2½

ALEXANDER FRASER,
Treasurer B. F. M., P. C., N. S.
New Glasgow, 28th June, 1851.

The following is the extract from the speech of the Bishop of New Zealand, referred to in Mr. Geddie's letter, published in our last No.

"The only Missionary efforts of any consequence which have been made in this direction was by a clergyman of the Presbyterian Church, who had been sent from that Church in Nova Scotia, a distance of about twenty thousand miles, and who at present occupied a station on one of the New Hebrides. If people so distant had awakened to the importance of this work, surely New South Wales, which lay within 1000 or 1200 miles of these islands, could not be less interested in the eternal welfare of their inhabitants. (Cheers.) When he was last there, he was enabled to do this good missionary a service, which would, he trusted, not only benefit the missionary himself, but advance the work in which he is so zealously engaged. A custom prevailed at these, as well as other islands of the South Seas, of strangling the wives of those who were absent when they had been away for a sufficiently lengthened period to induce a belief that they had died or abandoned the country. A number of the people of this island were away at Tanna, and had been so long absent, that preparations were being made to carry out this horrid custom. The

Chief, naturally anxious, applied to him (the Bishop) to go with his vessel to Tanna and fetch those men back. Upon this he told them that they must go to their missionary and prevail on him to intercede for them. Thus constrained, they went to the missionary, to whom in all probability they had paid but little attention before, and the missionary of course made no difficulty in complying with their request. He (the Bishop) was also equally ready in his compliance when the intercession of the missionary had been sought by the natives. (Cheers.) They therefore went to Tanna and fetched away the men. Their visit to Tanna was, however, a most providential one in other respects, for they were enabled to bring away the remnant of the mission which had come to that place from Samoa, and had been almost destroyed by fever and ague. The people of the other island were so delighted at the service which they had obtained through the intervention of their missionary, that they held a meeting, and confer-

red upon him the rank and privileges of a chief of the first class. And this naturalization was an object of far greater importance than at first sight appeared, for the islanders had a practice of attributing to the evil influences of such foreigners as resided among them, all evils of magnitude, such as famine or pestilence, with which they might be afflicted. A ready devotion, too, was displayed among the converted natives, and there was an immediate offer made to replace, at Tanna, two who had died there while seeking the advancement of religion. The natives themselves indeed, when they had once become believers in the truth of christianity, were always anxious to make their heathen brethren participators in their knowledge.—This, then, should encourage the civilized man to exertion. He must know that, when once the Gospel was planted among the heathen, all blessings would spread, as the seed on the sea bird's wing, until the neighboring races were made fully to participate in them.

Home Missions.

LETTER FROM THE REV. MR.
WADDELL.

BELLE VUE, Sept. 12, 1851.

REV. AND DEAR SIR:—The mission which, by appointment of Presbytery, I have just fulfilled to Mabou and its adjacencies, in the island of Cape Breton, has been to me very interesting, and, I trust, to others, as well as myself, not unprofitable. On the 24th July I obtained a passage from Pictou direct for Mabou; and by the kindness of Capt. Richard Potter, under the guidance of a kind Providence, was landed the next morning at the mouth of Mabou, free of charge. It is due to Capt. Potter to remark, that though an old coaster, and often required to help missionaries on their way, he has ever done so in gratuitous terms; and for myself and two Baptist brethren who made at this time a part of his fare, I am constrained to say we were courteously entertained.

On Sabbath 27th July, I met the church at Mabou, and preached to about 100 people. In the inter-mission I called the elders together; and after consultation the Session was constituted; and it was agreed that the Lord's Supper should be dispensed on that day fortnight. I had already

come to the conclusion that the whole period of my mission should be spent in these bounds, with the exception of the one Sabbath appointed to the Strait of Canso—and I early made my arrangements accordingly. Minute details of my intercourse with our friends here I need not undertake to furnish. I was every-where most kindly greeted, and my visit seemed to excite very lively interest. I continued to go in and out among them, visiting and holding meetings, social and public, as opportunity was afforded; till the sacramental season came round. This was to me a most solemn season, and to the church I trust a time of refreshing from the presence of the Lord. There were five admissions to communion—all of course interesting some of them, cases of young people peculiarly affecting, and one of them an individual who from peculiar circumstances had been associated with other denominations for some time; but all whose sympathies had been with our church, in whose bosom he had been reared, and for christian fellowship with which he had long been solicitous. I need scarcely mention that on this occasion, as on all others, in which I required the co-operation of our father, Mr Miller, his

counsel and assistance were most cheerfully afforded. In his own family, in visitation from house to house, in prayer meetings and in the House of God. I enjoyed much of his society; and it was pleasing to find that feelings of mutual respect and esteem are cherished between him and the people, with whom he was, and to some extent is still, connected.

After divine service on Monday, the annual meeting of the congregation was held, at which, resolutions, of which a copy is hereto appended, were adopted, and business of much importance to the interests of religion was transacted. The subscription for Mr Miller's annuity was filled up, additional names were appended to the subscription list in behalf of the Home Mission fund, which had been previously commenced. All the schemes of the church were reviewed, and a considerable sum reported in funds for the support of the Foreign Mission. The Foreign Mission department was, by resolution of the meeting, transferred to the women of the congregation; the funds on hand were given up to a treasurer appointed by them, and it was agreed that they would hold a meeting before my departure, organize a society, and transmit the proceeds of their exertions to the treasurer of our funds. I had previously held a missionary prayer meeting on the first Monday of the month, and subsequently I met with the women after sermon in the church, and I am entrusted with £5-19s from their funds, nine shillings of which are to be expended in the purchase of missionary reading among themselves, and the balance to be paid into the treasury. Arrangements were made also for making a web of cloth to forward the good work. Among the resolutions mentioned as adopted at the Monday meeting, it will be seen was one soliciting me if practicable to extend my visit beyond my presbyterial appointment, for a couple of weeks. To this I was constrained to yield, on the two grounds especially, 1st. that I was now from my intercourse already, with the people, in some measure acquainted with what needed most to be done, and 2nd. that time and expense would be saved by protracting my stay rather than providing for another mission. The claims of the congregation to our sympathy and assistance, arising from their distance, their fewness, and their readiness to aid the schemes of the church, I could not fail at the same time to take into account, and I

will not say that personal attachments had no influence in the matter. Now that the time is past, I am persuaded the arrangement was well made, and I trust that neither the Presbytery nor my own people will disapprove.

The Sabbath after the sacrament I went to Port Hood, and preached to 70 people in the morning, and 60 in the afternoon. The principal part of the ensuing week I remained at Port Hood, visiting and holding meetings as opportunity allowed. I was unfortunate in many instances in not finding people at home. The season both for fishing and farming being unusually busy. Returning to Mabou I continued to prosecute my work, preaching and teaching from house to house. From this place I made excursions to the interior, gathering when I could a few sheep in the wilderness, and speaking to them of the wonderful works of God. In several instances, about 40 people assembled, and probably there would have been many more if they could have heard every man in his own tongue. Most of those around are Highlanders, and but partially understand the English language. They belong in general to the Free Church, but received my visits in the best spirit, and seemed as if they would rejoice at the consummation of the long talked of union between these two branches of the Presbyterian Church. One of my foreign excursions was by special invitation to Broadcove Intervale, when I preached in Revd. Mr Gunn's Church. I was sorry to find that Mr G. was from home; but I received from him repeated kindly greetings, and intimation that any visits I would make among their people would be kindly received.

After spending five Sabbaths at Mabou, and preaching to audiences there ranging from 100 to 200; and summing up my labors, it appears that, including Sabbath services, I have preached 21 times, held six meetings for social prayer and exhortation, and travelled upwards of 170 miles. At Port Hood I preached five times, and held two social meetings—one of these a missionary prayer meeting—making the whole in the bounds of Mabou and Port Hood, 6 Sabbaths, 26 sermons, and 8 other meetings.

To be Continued.

☞ The Annual Report of the Student's For. Miss. Society has come to hand, but too late for insertion in this month's No. It will appear in our next.

Miscellaneous.

THE UNITED PRESBYTERIAN, CHURCH, CANADA.

WE have just received, through the kindness of a friend, the two first numbers of a publication, entitled the *Canadian Presbyterian Magazine*, and most cordially do we hail our sister Church, as she thus displays a 'banner for the truth.' With all our yearnings for union with the Presbyterian bodies in our own Province, we cannot forget the superior claims which the Canadian branch of the U. P. C. have upon our sympathies and co-operation,—now when railway communication promises to bring us into immediate neighborhood, it may be, that the first step towards the formation of one Presbyterian polity for the whole of British America will prove to be our incorporation with the Canadian U. P. C.—'The Lord hasten it in his time.' The Committee of Correspondence appointed at last meeting of Synod in Pictou, will doubtless do their part towards drawing the cords of love around the two Churches, and in the meantime the *Miss. Register* will fraternize most heartily with the *C. P. Magazine*.

Several very interesting articles might be taken from the Nos. in hand, but the most we can attempt at present is a brief sketch of the doings of the late meetings of Synod.

The question of Clergy Reserves engaged the attention of Synod and the following resolutions were adopted:

1. That his late Majesty, George III, in setting apart one seventh of the lands in Upper Canada, for the support of a Protestant Clergy, and the purposes of religious instruction, made such grant in his capacity of Monarch, and as the official executive of the nation; and thus granted not his own private property, for said purposes, but the property of the nation.—Consequently, it is competent for her Majesty, as his successor, in her public character, to repeal such grant, if the nation, or the part of the nation most interested, so desire it.

2. That said appropriation of public lands, as Clergy Reserves, has never given satisfaction to the general community in the province, and instead of promoting the interests of religion, has had the very opposite effect, and occasional social alienations and political agitations, which have

been most injurious to all our interests, secular and sacred.

3. That Jesus Christ is the only King and Head of the Church, and has appointed the means for the support and extension of his religion, which are, that His Church depend on his blessing, and the liberality of its members and friends; and the Synod hold it therefore to be an invasion of his authority for any secular government to legislate in opposition to Him; and in whole, or in part, to endow any church from public resources; and it implies on the part of any church that receives such endowment, a distrust of the wisdom and justice of Christ's express law, "that they who preach the gospel shall live of the gospel," and that they who receive the spiritual things shall return to their spiritual teachers of their carnal things.

4. That the scheme proposed by some, of a more general division of these reserves among the several religious denominations, is impracticable, inasmuch as at least five or six of them, influential and growing, will on no condition accept of any portion, and thus the very same parties that are now dissatisfied, would continue the agitation in case such new division scheme were adopted; and thus the province would still be tossed and distracted by denominational antagonisms, arising from this question.

5. Maintaining the equal, civil, and religious rights of the entire population, it is the decision of this Synod, that the only wise and equitable settlement of this question is to be attained by appropriating the whole of the reserves to the support of a provincial system of common school education, in which all districts and families would have equal right and privilege.

6. The Synod by no means conceive, that the proposal or decision in the Resolution of the last session of Parliament, granting the continuance of the endowment to present Incumbents for their natural lives, is equitable, or that such Incumbents are entitled, justly, to such an extended act of generosity.

7. That these being the views of this Synod, and they are aware, the views of the great majority of the prominent religious denominations in the country, they consider that justice, the peace of the community, and the connexion of the

Province with the mother country, demand that the voice of the people be given on the subject, in such an unequivocal manner that it cannot be mistaken, and that the final adjustment of this long agitated and most vexatious question be made in the manner stated, with the least possible delay.

The question of Sabbath observance elicited a very animated discussion, and whilst there was a slight difference of opinion on minor points, there was in reality much unanimity of sentiment and feeling. Some members of Synod thought that as the Sabbath is a sacred and not a civil enactment, it is inconsistent for a voluntary church to ask the civil magistrate to go beyond his province, and to legislate for the church. Others thought that the enjoyment of the Sabbath is a civil privilege as well as the subject of a divine command; and that therefore, it is the duty of the magistrate to remove existing obstacles to its due observance, and that it is competent for the Synod, as an ecclesiastical body, to petition the Legislature on the subject.

The original motion was carried by a large majority, that a committee be appointed to draft Synodical Memorials, to be sent to the houses of the Legislature and to the Executive Council, in regard to Sabbath observance, and to report draft of said memorials for the decision of Synod.

A Committee was appointed to draft a memorial in terms of motion, and at an after Sederunt reported as follows:

To the Honorable the Legislative Assembly of the Province of Canada:

The memorial of the Synod of the United Presbyterian Church in Canada, sheweth,

That the Synod regard the Sabbath as a divine Institution, given to man while in a state of primeval perfection; that its sanctions are permanent; and the full observance of it is an express command of the Almighty, for in the Decalogue containing the grand epitome of all moral duty, it is authoritatively declared, "Remember the Sabbath day, to keep it holy;" and though it has been considered by some to be only a Jewish Institution, yet, being given substantially to Adam, the head and representative of the race, and incorporated by our Lord Jesus Christ, along with the whole moral law, into the Christian system, it becomes a Law for mankind, and is, therefore, alike old as the

creation of man, and modern and universal as Christianity itself.

That, regarding the Sabbath as intended for, and essential to man's spiritual, physical, and social well-being, and considering that its violation is followed by the penalty of transgression in respect to all his interests; indeed, regarding the Institution as of supreme importance to the very existence of Christianity, and to the welfare of mankind, it is the unanimous sentiment of the Synod that it is the duty and for the interests of all, both in their individual and collective capacities, to observe it faithfully, and as they love God, the Bible, their species and themselves, to use every right means to maintain it, in its full integrity, with all its high, holy, and beneficent designs and uses.

That, while there is an almost unanimous acknowledgement of the obligation to keep the Sabbath as a day of rest from all secular avocations, by persons in their private, professional, and commercial relations, it cannot be consistent for them in their aggregate character to demand, that they have public servants employed in any public work on that day, when they practically declare it to be wrong in their individual capacities and circumstances.

Your memorialists therefore regard the transaction of business in any of the *Public Departments* on the Sabbath, as sinful as it relates to God, unjust as it relates to man, and as setting a bad example to the whole community; and they assert and declare that, for the glory of God, and the honor of our common Christianity, for man's spiritual and physical good, and for our country's reputation and prosperity, that all business under Government control ought to cease on that day.

On taking the subject and these truths into your early and earnest consideration, the Synod respectfully maintain, that your Honorable House ought to take all legitimate steps to remove all obstructions and abuses in any of the *Public Departments* which prevent the proper observance of that most blessed day, which God made for man, and which he has commanded all men to hallow.

Signed in name and in the presence of the Synod of the United Presbyterian Church, met in the City of Hamilton, on the 10th day of June; One thousand eight hundred and fifty-one.

(Signed,) W. TAYLOR, *Moderator.*
W. FRASER, *Syn. Clerk.*

The following reasons for dissent from these resolutions were given in, viz:—

REASONS FOR DISSSENT.

1. That the object desired in the petition or memorial to Parliament is a thing, which, in our civil capacity, we are entitled to demand from the government of our country.

2. That we are decidedly opposed to confounding things civil and things ecclesiastical, and consider that our legitimate course of conduct as a voluntary Church, to obtain for our people their civil rights which have a religious aspect, is to enlighten the people themselves, and to stimulate them to use all constitutional means to obtain such rights; inasmuch as we, as a Church Court, acknowledge no superior, or even equal in any civil power in the world; and inasmuch as we have avowed this principle openly, as a Synod, by making it the basis of the views expressed in the proceedings of the Committee on Union with the Presbyterian Church of Canada.

(Signed,) JOHN J. A. PROUDFOOT.
WM. BARRIE.
ROBT. CHRISTIE.
WM. M. CHRISTIE.
THOS. CHRISTIE.
JAMES ROY.
WM. AITKEN.

Upon the discussion a correspondent of the U. P. C. M. has the following sensible remarks:

There are many points on which both parties are agreed; so that the difference at first sight appears greater than it really is. Both admit that ministers ought to petition for the observance of the Sabbath, as citizens, and that even as ministers it is their duty to enlighten the people themselves, and to stimulate them to use all constitutional means to obtain their civil rights which have a religious aspect.—Now this really does appear to be giving up the whole question. If it be consistent for members of Synod, as ministers of religion and members of civil society, to urge their people to petition the Legislature against the desecration of the Sabbath; how can it be wrong to extend the very same principle to the Synod itself? Surely, what a man may do, not only as a citizen, but as a Christian and a minister, it is perfectly right for the Synod to attempt. But what is meant in the reasons

of dissent, by the phrase, "constitutional means? It cannot mean the right to petition, as that is the very course dissented from; and it certainly is inconsistent with voluntarism for a Christian and a minister to ask the Legislature to go beyond its province, as it would be for the Synod.—Neither can it mean to enlighten the people themselves; for this is carefully distinguished from stimulating them to use all constitutional means "to obtain their civil rights which have a religious aspect." Surely, such an important subject ought not to have been wrapped in doubtful phraseology.

There appears to us to be a good deal of confusion of thought in the reasons of dissent; and therefore they do not seem very consistent with themselves. The first reason of dissent is not so much framed against the fact of petitioning the Legislature, as against the kind of petition that ought to be presented: for it admits that, the object desired in the petition is a thing which in our civil capacity we are entitled to demand from the government of our country. If the particular kind of petition then, presented for consideration, be objectionable, why not propose another, based on different principles? The dissentients do not surely intend to affirm that a minister may petition as a minister, and that his people may petition as christians; but that a Presbytery, or a Synod cannot petition as such; there being no more inconsistency in the one case than in the other. Were the privilege of 'assembling ourselves together on the first day of the week' interfered with, would it be incompetent for the Synod to petition for its restoration, on the ground that it is a 'civil right which has a religious aspect'? We hardly think that the dissentients would maintain such a principle; and yet the reason that appears to them so conclusive in the one case, ought to be equally so in the other. The truth is, that in Scotland, a few years ago, a similar objection was urged against petitioning parliament in favor of shutting the Post Office on the Lord's Day. To evade the objection, many petitions were framed on purely civil considerations, as many Scotch voluntaries objected not against the fact of petitioning, but against the kind of petitions that were presented. It was ultimately felt, however, that it was taking far too low ground to advocate the observance of Sabbath as a mere civil institution—to demand it as a political privilege—and now almost all

petitions are founded on the fact that the Sabbath was made *for man* as a race—and that its due observance is closely bound up with the temporal and spiritual prosperity of a nation. Perhaps, the United Presbyterian Synod of Canada might have petitioned for the due observance of the Sabbath, viewed solely as a civil institu-

tion, but from the unanimity of sentiment that pervaded the Synod, it would soon have been felt that the only true ground on which its observance can be urged is the express command of God, *Remember the Sabbath Day to keep it Holy.*

BETA.

Youth's Department,

KHOABANE, AN AFRICAN CHRISTIAN.

The French missionaries in South Africa have been very useful to the heathen.—Lately, not less than four Massouta chiefs were baptized, in the presence of fifteen hundred people. The conversion of one of them, named Khoabane, awakened the most extraordinary interest throughout the whole land. Many natives came more than sixty miles, to be present at his baptism. The following is Khoabane's speech on the occasion:—

'Yes!' said he, 'Yes! I *must* speak, so that all the world may hear and know what kind of a man I have been! You missionaries bear me witness! I am a great sinner—a warrior striving against God. To say nothing of my former life, ever since I have attended this house of prayer, I have persecuted my own family who wished to serve him. Moses,' continued he, addressing another of the chiefs, 'it is well thou art present as a witness. Chosane and Ramaisa (the first a great chief and the other his eldest son, who were both absent at a distant station), you should also have been here. My own son has greatly troubled me, that he is not present. Thou, Moses, first brought the missionaries to my house. Thou saidst, Khoabane, I place thee at the head of this station, that thou mayest listen to the missionary when he preaches; we will then learn from thee what kind of knowledge he brings.' This knowledge, Moses, have I embraced as the truth.—Think not, however, that I desired to receive the Christian religion, and to separate myself from my wives. No, I ridiculed both the missionary and his sermons. I said, how can people like me hear the same tale over and over again? Wherefore do they not leave us, after they have told us all they have to say?' But my conscience began to awaken, as I heard

the missionaries say, 'Take it into your serious consideration. Is it a man that speaks these things to your conscience, or is it the word of God that searches you?'

'It was then that, filled with sorrow and fear, I tried to follow the advice of the missionaries, and to draw near to God in prayer; but at first I found no comfort. My heart brought before me all my evil deeds, and I was forced to confess my sins. If you would see a great sinner, then look upon me; for such a mighty, such a terrible sinner stands before you. I am Khoabane, the ox, who would not allow himself to be put into the yoke. What crime have I not committed? *Here, yes, even here in this Assembly are many I have made orphans, whose fathers, whose uncles, whose natural protectors I have slain. I have robbed them of their goods; and while their poor children have been dying of hunger, I have been glorying in my deeds.* I boasted of my courage above all the other chiefs. When I was but a youth, I heard one day that there was a conjurer who could foretell things to come, and I took a young ox to purchase this knowledge, that I might obtain the mastery over all my companions.'

Here Khoabane appeared to be suffering from the most painful feeling. Tears flowed from his eyes, and, for a moment, he was unable to speak; but again lifting his hand to heaven, he continued, with an effort that brought tears from the whole congregation:—

'Oh, how I deserve the hottest punishment! I am utterly polluted! O Jesus, help me! O my Father, have mercy upon me? Receive graciously a rebel who has boasted of his wickedness! Oh! how much have I dishonored my God; him who gave me life, and who has kept me alive to this day! I have mocked both his truth, and the righteous of the earth. I have said, 'these people deceive them-

selves, and believe a fable without understanding it. They neither credit the missionaries nor their word.' But now you may say of me that such is my condition, that my faith is not sincere nor grounded on conviction. O Jesus! I trust alone in thy blood! On thee alone is my hope! O my Saviour, be gracious to me! Strengthen me, establish me, that I may never grow weary of thy service. To the world I will look no more. I am dead to the world. Take me to thy heaven, my God, that I may rejoice forever there! I pray for my brethren who are yet without thee—for the orphans whose fathers I have destroyed. You, whom I have injured,

forgive me. If you had the wish to hear this from my mouth, you are now gratified. I cannot say more. I acknowledge my sins, I renounce my evil works, and I declare that my full confidence is placed in Jesus alone."

From that time, Khoabane did all he could to become a blessing to the people to whom he was, before his conversion, a curse; and now, the pious wife, whom he once despised and cruelly persecuted, because she was a christian, is the object of his love, and shares with her husband the peace of pardon, and the joy of God's salvation.—[Juv. Miss. Mag.]

Notices.

ACCOUNT OF MONIES RECEIVED BY THE TREASURER FROM 26th Aug., to 19th Sept. 1851.

SYNOD FUND.

Aug. 8th—From Nine Mile River, per Rev. P. G. McGregor, £ 2 8 6½
Sept. 13—Bedeque congregation, P. E. I. cur. £1, 0 16 8

DOMESTIC MISSIONS.

Sept. 8—Collection Prince St. Congregation, £ 7 18 3½
do. Salt Springs, £1 6 9
Gairloch, 0 18 6
Toney River, 1 19 5½
per Rev. R. Grant, 4 4 8½
13—Princetown congregation P. E. I. cur. £3 12 9, 3 0 0½
18—J. G. Esq. Causo, per Rev. J. Waddell, 0 10 5

FOREIGN MISSION.

Sept. 13—A friend, Lot No. 16, per A. McGregor Esq £1 10s P. E. I. currency, £1 5 0
do.—Casumpeque congregation, £8 12 9, Is. cur. 7 3 11
18—Mahou and Port Hood female Foreign Mission, per Rev. J. Waddell, 5 10 0

The Rev. James Ross thankfully acknowledges the receipt of £1 10s, "a Pledge Redeemed" in aid of the funds of the Theological Seminary in connection with the Presbyterian Church of Nova Scotia.

Correspondents will please observe that all communications intended for the Missionary Register, must be forwarded by the 20th of the month preceding its issue.

Miss Geddie being now about to move from Pictou, for some time, has obtained the consent of Mrs Bayne to accept of the Treasurership of all funds which may be forwarded for the education of Miss Charlotte Geddie. Contributors will please address accordingly.

CATALOGUE

Of Theological Works for Sale by James Dawson, Water Street, Pictou.

Brown on the shorter catechism,	3s 9d
— Dictionary of the Bible,	10 0
— Comfortable Word to Christian Parents bereaved of Little Children,	2 9
Fox's Book of Martyrs	6 6
Pollock's Tales of the Covenanters,	4 4½
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