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MISSIONARY REGISTER

OF THE

PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. 2]

SEPTEMBER, 1851.

[No. 9

REPORT OF THE COMMITTEE OF SYNOD ON THE SUPPORT OF THE GOSPEL MINISTRY.

Your Committee, in considering the important subject, remitted to them by the Synod, have met with unexpected difficulties, owing to the imperfect manner in which the returns have been made. It should, however, be distinctly understood, that your committee attach no blame whatever to the respective secretaries: we believe they have done what they could to render these returns full and satisfactory. From these returns there appear to be 52 places of worship, and 35 congregations connected with the Synod; 13 of these congregations have given in no report.—Seven congregations assign no reason for not reporting, and 6 are vacant.

We now proceed to classify these returns, premising that the answers to the queries are, as might have been expected, very similar to those of the previous year.

1. Title to Church property.

Held by deed to Trustees 12 places of w'shp

| | | | | |
|----|----|----------------|---|----|
| do | do | Incorporation, | 6 | do |
| do | do | Possession, | 4 | do |
| do | do | Fec Simple | 2 | do |
| do | do | Lease, | 4 | do |
| do | do | Grant | 1 | do |
| do | do | Verbal Gift, | 1 | do |
| do | do | No Title, | 1 | do |

2. Stipends Promised to Pastor.

2 congregations promise £200 each;

| | | | |
|---|----|----|-----|
| 5 | do | do | 150 |
| 1 | do | do | 140 |
| 2 | do | do | 130 |
| 1 | do | do | 125 |
| 6 | do | do | 120 |
| 1 | do | do | 114 |
| 1 | do | do | 110 |

| | | | | |
|---|---------------|---------|------|------|
| 3 | congregations | promise | £100 | each |
| 1 | do | do | 80* | |
| 2 | do | do | 50 | |

The average amount of Stipend promised is £120 9s.

3. Amount of Stipend paid last year :

Throughout the three presbyteries, the total amount paid is £2,509 4s 1½d. The average stipend paid each minister is £92 18s 8d, and the average deficiency of stipend is £27 10s 4d.

2. Balance due pastor :

8 congregations owe nothing; 5 congregations are from £100 to £170 in arrears; 6 congregations from £40 to £75; 5 congregations from £2 to £24.

5. Surplus funds after paying pastor :

Two congregations in the presbytery of Pictou have reported surplus funds, one of which has paid their pastor £20 more than promised, and has £29 of surplus funds.

6. Termination of the congregational year :

The periods vary so much that they cannot be classified.

7. Methods of raising stipend :

Four different methods appear to be followed, viz., by voluntary subscription, 22 congregations; by seat rents and subscription, 4 do.; by seat rents, 2 do.; by weekly collections, 2 do.

8. Terms and mode of payment:

* In this sum there is a mistake, the amount here mentioned being only what was promised by *one section* of the congregation. The same is the case in one if not both the two following cases.

These are irregular. Some few pay in cash and in advance; some half cash and half produce, &c., &c., &c. Some pay quarterly; others half-yearly; and others appear to pay as it suits them.

9. Board of Managers :

All the congregations with the exception of three, from whom returns have been received, report that they have managers; their numbers vary from three to seven.

10. Times of meeting of Board of Managers :

Congregations appear to be very irregular in this duty : 9 congregations meet annually ; 8 half-yearly ; 7 quarterly ; some meet when required, and others do not meet at all ; 1 congregation, viz. Halifax, meets monthly.

11. Do your managers report annually to the congregation ?

22 report annually ; 1 intends to do so ; others give no answer to this query ; and the inference drawn is, that they have no regular time for reporting and have made no arrangements to have any.

12. Peculiar circumstances :

Under this head, your committee would state, that it appears that 2 congregations in the Presbytery of P E Island are rapidly becoming disorganised from want of pastors ; that one congregation in the Pictou Presbytery has been much weakened by emigration and disturbances, but are hoping for better times ; and that in the same presbytery another congregation reports that they are only to have as much of their pastor's labor as they are able to pay for. Your committee would also here notice, and they do it with much pleasure, viewing it as an excellent example to the church, and a favorable omen for the future, that one congregation in the Pictou Presbytery has paid up all its arrears ; and that another in the Truro presbytery has, in addition to the full payment of their minister's stipend, paid up £40 of arrears.

Remarks :

Your committee have carefully examined the sums paid by many of the congregations to their pastors ; the manner in which these sums are raised, and the singular disproportion of the sums raised by some congregations for missionary and other benevolent purposes, compared with the sums which these congregations give for the support of religious ordinances among themselves—and your committee have felt deeply. It would appear to them that there are ministers, members of this Synod, who do not receive from their people enough to support them and their families. It would appear to them that there are others, who, in order to procure a

living are forced to engage in employments which however honorable and honest in themselves, are calculated to lower the status of the minister in the eyes of his people, and to lessen the efficiency of his labors among them. Is there much respect entertained for their minister by any congregation, and can we expect vitality or energy in that congregation which can from year to year suffer their pastor to be placed in such circumstances through their neglect? for be it observed, your committee labor under the conviction that the sacrifices which are made in the cases referred to are all generally made by the pastor.

These thoughts passed through our minds as we examined these returns, and they have led to suggestions of the following kind :

1st. Presbyteries should be directed to increase their efforts for the improvement of the financial affairs of the congregations under their inspection ;—that in their visitations they inquire particularly into the way in which congregations fulfil this duty, and impart such directions for the more efficient discharge of this where it may be necessary.

2nd. That whereas ministers have hitherto, from feelings of false delicacy, been disposed to keep this duty in the back ground, they be enjoined to be more faithful in bringing before their people the sacred duty of conscientiously supporting the ordinances of religion, according as God hath prospered them, not grudgingly, but as of a willing mind.

3. That every congregation be warned against the danger of compelling their pastor, by their want of liberality, to devote any part of his time either to teaching or manual labor ; as the very probable consequences will be that they will soon cease to profit by his ministrations. It frequently happens that congregations complain of the teaching they receive ; but we believe that oftentimes they themselves are to blame, as they do not enable their Minister to devote so much time as is necessary to gather and arrange the needed instruction ; nor do they enable him to procure such books as are indispensably necessary for the enlargement of his own views, and his preparation for the pulpit.

All which we respectfully submit.

GEORGE WALKER, Con. of Com.

JOHN CAMPBELL.

June 27th, 1851.

Home Missions.

REPORT OF THE BOARD OF HOME MISSIONS OF THE P. C. OF NOVA SCOTIA, FOR 1850-51.

The Board of Home Missions in presenting their Annual Report, have much satisfaction in stating their conviction that considerable improvement has attended the operations of the past year. In recalling the "small things" connected with the re-organization of the Board, and contrasting them with the amount of labor since performed—funds expended—and it is hoped, good accomplished, it is not too much to say, that results anticipated have been exceeded. But were your Board to rest here they would do justice neither to themselves nor the cause which they superintend. The extent of beneficial influence exercised by the Synod's Home operations, can be known to Him alone from whom nothing is concealed, yet by the Church it has been, in part, both seen and appreciated. Increasing confidence in the plans of the Church, and more frequent demands for ordinances, confirm this statement.—These demands, tho', in most cases, attended with considerable expense, have been marked by an increasing willingness on the part of those by whom they were made, to bear, as circumstances permit, a portion of the burden. From many of the missionary stations, just struggling into existence, much self-supporting action cannot, in the meantime, be expected. Still, your Board feel assured, that were some sound organization introduced among them, and adapted to their peculiar situation, this, together with other not less important ends, might be gained.

Within a recent period the operations of the Board have assumed a new and somewhat enlarged aspect. For years little more could be accomplished than giving occasional supply of ordinances, and at long intervals. In many cases, those visited by missionaries, recognized no special or direct relation to the Church. These occasional visits have, however, begotten a desire for direct and permanent connection, and to foster this feeling a new direction has been given to the labors of your Board—a direction, which when its full bearings and importance are considered, will, it is hoped, receive the sanction of Synod.

Feeling the necessity of a common rallying point, and the necessity of organization toward the stability of the cause of religion among them, several of the stations have commenced erecting churches for their own special use, and under a promise of aid, to a small amount, from the Board. The step thus taken is producing important results, and if succeeded by the requisite Presbyterian action, will concentrate around those churches, or rather the principles they represent, the affections of those heretofore united by common tie.

Such your Board would remark is the practice of the Presbyterian (Old School) Church in the U. States—organizing even where members are few, and giving a status in connection with the body—a course which your Board deem exceedingly desirable here, even tho' in the meantime attended with considerable expense. Outlay would be merely temporary, and ere long would amply repay in both the stability and self-sustaining character of such stations.

Taking an enlarged view of this subject your Board believe that it affords a practicable and safe means of gradually extending sound doctrine and scriptural order, and each station so organized and as far as possible made self-sustaining, will become a post from whence operations may be still further extended.

The Board would earnestly press upon the attention of Synod this mode of prosecuting the great cause of Home Evangelization. Mere Missionary localities without organization, Churches or Elders, do not occupy that place in the eye of the Church to which they are entitled, nor do they feel that interest in their connection with the body or in the success of the common cause, so necessary to their progress and stability. They know not their own power, because energies are undeveloped, and what is of no small moment, they afford no means, by example, of impressing upon those around the value of sound gospel teaching and the importance of scriptural order. By giving them a status—as frequent dispensation of ordinances as possible, and the exercise of discipline, the effect upon themselves will be most happy, and cannot fail of good to those around. To encourage this portion of Home Mission work, your Board would

recommend either that a building fund should constitute one of the items of contribution, or that, as heretofore, the Board be allowed a discretionary power. By pursuing this course the Board trust that they will be able, not merely to meet current demands more profitably, but to lay the foundation of future self-sustaining churches.

In the prosecution of the above plan, aid has been given to Parrsboro, Wallace River and Rawdon, and promised to Maccan and Westchester Mountain. Besides these, there are other places which ere long will require similar aid.

The usual claims for supply of vacancies have met the earnest and prompt attention of the Board.

The amount of missionary work performed during the past year presents an encouraging feature in the Church's operations.

Under the Pby. of P. E. Island, Mr. R. Grant was employed for two months in the early part of last summer, in supplying vacancies and stations. Mr. McCulley has received appointments under the same Pby. for eight Sabbaths, and while making these statements, your Board regret that from paucity of laborers they have been unable to strengthen the hands of the brethren on the Island as they could have wished. They hope that the time when they will be able to do so, is not far distant.

Under the Pby. of Pictou, Mr. Grant has been supplying the congregations of Mirimachi, and Prince Street, Pictou, and also the settlements of Cape John, Salt Springs, Gairloch, etc. For the mission to Cape John the Board have to acknowledge the receipt of the sum of £2 from a member of the P. S. Congregation Pictou. By appointment of the same Pby. Mr. Honeyman is now on a mission to the Strait of Canso and neighborhood.

Under the Pby. of Truro, Messrs. Grant, Honeyman and McCully have been actively employed during the elapsed year in supplying the vacant congregation of Gays River, and in missions to Parrsboro, Maccan, the Joggins, Rawdon, Petite and Cheveree, and in each of these places a desire for farther supply was manifested, and also to do something toward defraying expenses.

Missionary labor, to a very great extent has been performed by settled ministers during the year, by Messrs. Sinclair and Murray in P. E. Island; the former of whom gives an encouraging account of his

reception in different places, and enters into details claiming the earnest attention of the Church.

The Rev. G. Walker visited Cape Breton, and the Rev. John Campbell the Board understand has been laboring occasionally in the destitute localities along the coast; of his work the Board have no specific knowledge.

The Rev. Messrs. Watson and McCulloch visited Parrsboro and Maccan, in the latter of which places Mr. W. succeeded in inducing the people to commence the erection of a church. The Rev. Messrs. Ross and Bayne performed similar duty at Wallace River and West Chester respectively, in both which places they were instrumental in forwarding the erection of churches. For the same purpose, and with similar success, the Rev. J. Cameron was appointed to Rawdon, and by the end of the year it is hoped that in each of these places there will be a suitable building for religious worship.

The Rev. G. Christie by appointment, undertook a mission to Digby and its neighborhood, where a number of Presbyterian families was found. His visit appears to have been highly appreciated, as is evident from a report, highly interesting, which he has forwarded to the Board.

From the foregoing statement it will be seen that the past year has been marked by a wider range and greater amount of missionary work than many preceding, tho' your Board regret that reports do not admit of those details which it is desirable the Church should possess. The whole amount of service extends to nearly two years of a Probationers time.

In the allocation of Preachers, the Board have in all cases made the urgency of demand the rule of decision in competing claims, and in this respect they trust that they have given satisfaction.

During the year there has been but one demand upon the funds for aid to a weak Congregation—the case of River John, to which a grant of £10 was made on recommendation of the Pby. of Pictou.

Disbursements in aid of young men preparing for the ministry have been very limited, and it is expected that ere long they will entirely cease.

A statement of the funds will be submitted by the Treasurer, from which it will appear that at the time of the last order drawn by the Board, the Board was in debt. This has arisen from the outlay

for building purposes, and calls loudly for increase of christian liberality. After years of management upon the ordinary basis of missionary operations, the Board believe that they have entered upon a course which, if sustained, will ere long work a beneficial and permanent change, and that there is within the Church a sufficiency of means and christian spirit, if developed, to meet the wants of the cause, your Board are so well assured, that so far from retracing their steps, they would rather give the question a more extensive and decided trial. They are induced to do so from witnessing the steadily increasing support which the cause has received, and also from the consideration that ere long the Church will have at its disposal young men of its own training, to whom mission stations, organised and provided with churches, will form outposts whence the Church may push her advances as circumstances may warrant. Indeed from a careful survey of the state of the country the Board feel assured, that had they the agents and means of their support, an impulse would be given to religion and sound Presbyterianism, which would soon extend their influence far beyond their present limits.

On reviewing the foregoing report, your Board conceive that it presents a powerful claim upon the church to provide the means of extending missionary operation. There remains much land to be possessed, and the duty of the church is to go up and occupy, with the promise of the blessing of him whose is the work.

Taking therefore even a cursory glance at the objects to be accomplished by your

board, it is evident that nothing but a scheme, comprehensive, well digested, well sustained, and energetically wrought, will meet the necessities of the case, or enable the church to meet her responsibilities. Your Board need scarcely remark, that her mission, as assigned by her great head, yet remains to be performed, even in lands long called christian. But they feel constrained to ask how is this consistent with the frequent and seemingly earnest prayers constantly ascending to the Throne on high, that on ourselves showers of blessings may descend, can it for one moment be imagined, that an answer as favorable as might be ours can be vouchsafed. At the present day this cannot be anticipated. If we suppose that we can sit down quietly in the neglect of any part of the Saviour's great commission, we grievously mistake both his character and the nature of the work entrusted to the church. Each year is affording indubitable evidence that the Synod has only reached the confines of the great work of Home evangelisation, and that there lies beyond a vast country requiring instant occupation, and careful and steady culture, and the Saviour's injunction is, occupy till I come. That the work of the Synod is not to leave a single corner of the land unexplored, or a single immortal being within reach uninstructed, your Board feel assured: and as time is short, the work all important, and its effects vast for time and for eternity; your Board would close with the language of God himself, so impressive when applied to the cause of missions, "I must work the work of him that sent me while it is day—the night cometh.—

WM. McCULLOCH, Sec. B. D. M.

Foreign Missions.

LETTER FROM MR GEDDIE.

We give below the last letter received from Mr Geddie, alluded to in our June No. Though long we have thought it best to give the whole in our present, as it has been some time on hand. Owing to the amount of Synodical matter we have had to publish, we have not been able in our last and present Nos. to give as much space to general intelligence as usual, but we shall endeavor hereafter to supply the deficiency.

ANEITEUM, N. Heb., Dec. 13, 1850.

MY DEAR BRETHREN.—I forwarded a long communication to you, which I hope you will receive. It is now two years and four months since I landed on Anciteum, and during this time I have written many letters to you, none of which have ever been acknowledged. Would you please to let me know if you have ever received any from this island. The very uncertain fate of my letters has frequently discouraged me from writing, and at times I have felt inclined to give it up.

STATE OF MISSIONS.

I have not any thing new to report as regards the progress of the missionary work. There have not been any accessions to our numbers since the date of my last letter. The heathen and christian parties have now taken sides, and the former will not come to hear the gospel, and I find them less accessible to christian instruction when I visit them than they formerly were. But though stationary at present as regards numbers, I do trust that those who have ranged themselves on the side of christianity are making some progress in divine knowledge, and obtaining clearer, more comfortable, and more saving views of the Gospel of Salvation. Our average attendance on the Sabbath day is about 80.

THREATENED OUTRAGE AVERTED.

An event of a rather exciting nature occurred about six weeks ago. Among the heather party there were some cases of sickness, supposed to be caused by the *nat-masses*, on account of indignities done to them by the christian party. A number of the heathen party resolved to take revenge, by making an attack on our people. A messenger was accordingly sent to them on a Sabbath evening, to inform them that they would be attacked next morning. On the receipt of this alarming intelligence, the leaders of the christian party met for consultation, and sent one of their number to ask my advice. I told the men that I must first see the chief and heathen party before I could give any advice at all. I went immediately to Nohoat, accompanied by my native assistant, a Rarotongan teacher. I asked the chief if the report that I had heard was correct? He told me that it was, and said that he was determined to have the lives of two natives next day, whom he named. He said moreover that I need not give myself any concern about the affair, as the mission premises should be considered sacred, and no person connected with the mission would be interfered with. I told him that the christian natives and I were *one*, and to make war against them I should regard as war against the mission. I endeavored to reason with him, and used all arguments and appeals to divert him from his purpose, but he seemed inexorable. Pointing to his heart he said, 'I know that if I am killed I will be burnt in the *great fire* (hell), but I don't care, I will have revenge.' Though the chief is a dark heart-

ed, superstitious, and very wicked man, I had always found him manageable except on this occasion. My feelings were more than I can well describe; and I was about to leave him in despair when another argument occurred to my mind, which I thought might have some effect. I said to him, 'Nohoat, this is my only word to you now, and mark it well: if you lift a weapon against any christian native to-morrow I will leave your land as soon as the *nelgow nalai gaheni* arrives and go to some other division of the island, or to some other land where the people wish to know the word of God; and as for those who have turned from their dark customs, as many as wish to leave this persecuting land will be taken to some other place, where they can worship the true God without molestation.' This caused the chief to alter his tone a little. He has often endeavored to extort promises from me never to leave this island. His motives for wishing me to remain, however are all selfish. He feels that it adds to his importance to have a missionary in his kingdom, as he calls it, and besides this he has such faith in the efficacy of my medicines, that he considers his existence contingent on their use. He often tells me that if I should leave the island he would die. After a good deal of conversation, Nohoat agreed, on condition of my not leaving the island, to alter his design from *nethoa* (fighting), to *nehtuo* (scolding), that is, from a war with weapons to a war with tongues. I now asked the chief to give me a pledge that all weapons should be left at home, and that the natives would come to the place of meeting unarmed.— He consented that spears should be left behind; but he said they must take their clubs. I wished the clubs to be left behind also, but he would not consent to this. The club is regarded by the natives of this island rather as a weapon of defence than of offence, and the spear is chiefly used in fighting. Before leaving I told Nohoat, that as a chief I would rely on his word, and leave him with the assurance that there would not be any fighting about the supposed grievances on the morrow. He gave me his hand, and assured me that he would not deceive me: so I left him. After leaving the chief, I went to the public place of meeting of the heathen party, and found some persons collected there. I told them that I had been to the chief, and the result of my interview with him. After some talk,

they said that they were willing to acquiesce in his views.

On my return home, I found the leaders of the christian party assembled and waiting for me. Before stating to them the result of my visit, I asked what they had resolved on themselves. Waihit, 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, 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 recompence for all the trials, anxieties and labors which I have endured since my connection with this mission. I began to feel for the first time 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 soon to quench. I then told them my conversation with the chief and his party. They were pleased; but seemed dubious of their sincerity. I urged them when they met their enemies to exercise christian forbearance, to display nothing but gentleness and kindness, and when reviled not to revile again.—After our Sabbath evening devotions were over, they left my house and again assembled for prayer by themselves. Thus ended the Sabbath day.

Early on the Monday morning, the christian party began to assemble at their *Inteptung*, close by the mission premises. I repeated to them my request that every word and act calculated to irritate should be avoided by them; and directed them to choose one of their number to speak as occasion should require, which was done. About 8 o'clock a. m., Nohoat and his party made their appearance. The chief then commenced a harangue at the highest pitch of his voice, and in a very angry tone. He told the christian party in a very ostentatious manner that he had designed to punish them, but that I had come to him and interceded for them, and to that intercession they were indebted for their safety. He next went over a long list of grievances, such as their eating sacred food, destroying altars, polluting sacred ground, &c., and told them that as the consequence of this several persons were sick already, and he would very likely be sick too. He went on in this strain for nearly two hours, except when interrupted by the representative of the other party, to repel false charges, answer accusations,

give explanations, &c. The christian party exercised the utmost moderation and forbearance, whilst their enemies said all that they had to say against them. After the chief's speech was finished the meeting broke up, and the better disposed of the heathen party joined some of our people in a fishing excursion, while the others left apparently mortified that the affair had ended so quietly.

I trust that good will result from the above transaction. If it has made some more decided against us, it has also decided others in our favor. It has shown, moreover, that the gospel has taken a deeper root in this dark land than I was prepared to expect, and encourages us to go forward in the hope that our labor is not altogether in vain in the Lord.

WORK AT OUT-STATIONS.

The work goes on quietly at the out-stations. There seems to be a general desire for christian instruction throughout the island. I have frequent applications for teachers, but alas, there are none to send. The harvest in this dark land is truly great, but the laborers are few. O, for a right hearted and devoted christian brother, to unite in the responsibilities, the labors, the trials, and I will also add, the joys, of this arduous mission. My heart would almost sink within me if I thought that such a person was not now on his way to the help of the Lord in this dreary land. With another missionary to carry on the work, on the opposite side of the island, heathenism would soon give way, and the religion of Christ would speedily become the religion of the land.

NATIVE AGENCY.

I long for the day when we shall have an effective native agency on the field.—At present I have a few young men of promise who come to me daily for instruction, and who I fondly hope will ere long become teachers to their benighted countrymen. The natives of this island are by no means inferior, in an intellectual point of view; and with minds enlightened by divine knowledge, and hearts renewed by divine grace, many of them will yet become useful auxiliaries in the work of evangelization—not in this island only, but in the dark regions beyond. I often admire the simplicity and vigour of our native addresses, though there is sometimes a homeliness about them which would not be tasteful to those who are choice in their metaphors. On one occa-

sion I heard the following illustration, in an address from one of our natives:—"When foreigners first came to our land," said he, "if they wished to purchase our food they held out beads in one hand and Tobacco in the other. We turned from the tobacco in disgust, and eagerly grasped the beads. By and by one tried the tobacco, and liked it, another tried it and liked it; every one who tried it liked it. When beads are now offered to you, you turn from them in disdain, and ask for tobacco. And there is now a great craving for tobacco round the whole island. Now it will be just so with the *nalaigaheni* (new religion). When *Misi* first came to our lands to teach us the word of God, we said that the *nalaigaheni* was a bad thing, and we laughed at those who listened to him. By and by one tried the *nalaigaheni* and liked it, another tried it and liked it; many tried it and liked it; and the time is not far distant when the people throughout the island will crave the *nalaigaheni* as they now do the tobacco."

MISSIONARY MOVEMENTS IN N. S. WALES.

You will rejoice to hear that the British colonies in the Pacific are awakening to a sense of their duty in relation to the dark islands of western Polynesia. A meeting took place at Sydney last month, for the purpose of organising an Australian Board of Missions. There were present at this meeting the Bishops of New Zealand, Van Dieman's Land, Sydney, Melbourne, New Castile, and Adelaide; a large number of clergymen, and an immense concourse of people. The Bishop of New Zealand has been the main spring of this missionary movement. The Board will commence its operations on the New Caledonian group; and as soon as agents can be procured, they will be located on such parts of that field as are considered open to missionary enterprise. At the meeting it was resolved to raise £1,000 to purchase a vessel of 70 tons burthen, for the purpose of visiting the islands; and £100 of this sum was raised on the spot. The whole movement is a noble one; and I trust the anticipations of its sanguine promoters may be more than exceeded. May we not hope that the dawn of a better day is near at hand, when the colonies of Britain are coming forth to the work of evangelization. In a deeply interesting speech which the Bishop of New Zealand made at the above meeting, he alludes to your infant mission in the

following paragraph, which I have cut from a newspaper, and inclose for your perusal. [The extract alluded to has been accidentally omitted, but will appear in the October No.]

You will see that your example has been quoted by the bishop as a motive to missionary exertions on the part of the colonists of New South Wales. What an achievement has been gained if your feeble exertions in Nova Scotia have contributed in any way to awaken an interest in the cause of Jesus in the remotest extremities of the British Empire; and I think that this has been the case. Nearly three years ago I met the Bishop of New Zealand on the Navigator's island, and told him what you had done, and what the Baptists had done for Foreign Missions, and remarked that Nova Scotia was the first of the British colonies to send agents of her own to heathen lands. When he was last here he told me that my observation had struck him, and he soon resolved that as Nova Scotia was the first, so New Zealand should be the second of the colonies to embark effectively in the work.—The Bishop has nobly carried his resolution into effect. A movement has commenced in New Zealand already, which has spread to Van Dieman's Land and New South Wales, and which is likely to lead at no distant period to stupendous and happy results in the dark isles of the Pacific. I hope in the course of a few months to see a missionary vessel of about 70 tons burthen, the entire property of the Australasian missionary Boards. Ought not these things to encourage the church at home, and stimulate every member of it to more liberal, more cheerful, and more prayerful exertions in behalf of the Redeemer's cause. Is there not hope for the heathen when Britain's colonies, as well as Britain herself are coming forth "to the help of the Lord, to the help of the Lord against the mighty?"

SANDAL-WOOD ESTABLISHMENT.

I have formerly written to you of the existence of a sandal-wood establishment on this island. The number of persons connected with it is very small at present, on account of a downfall in the price of sandal wood in China. You are aware that it is used there chiefly for idolatrous purposes. It is a scented wood, and is burnt in the presence of the idols. From some of our own countrymen we have encountered a degree of hostility that it

would be painful to record. Efforts have been made to prejudice the natives against us and our institutions, but these have in a great measure failed. I believe that the generality of the natives regard us as their real friend. But amidst all our trials we ought not to be dismayed. He that is for us is greater than those who are against us.

APPEAL FOR ANOTHER MISSIONARY.

Mr Archibald will write you that he has given up his connection with the mission, and expects soon to leave the island. I do hope that help may soon arrive to this mission from some quarter. Perhaps the heathen world does not present the case of a missionary so isolated as my own. My health is good at present; but it is impossible that I can hold out

long alone under pressure of duty that devolves on me amidst the disadvantages of a tropical and sickly climate. Let me entreat your prayers on behalf of the mission and ourselves. Be not faint hearted in the good cause in which we are engaged. I think God has already given the sanction of his approbation to the missionary work on this island. Let us take courage and press onward in the cause of evangelization. Many a ransomed islander will yet rise up to bless you for your works of faith and labors of love on their behalf.

I remain, dear brethren, very sincerely yours, &c.

JOHN GEDDIE.

Board of For. Miss. P. C. of N. S.

Miscellaneous.

MR. RENTON AND THE RIOT IN GRAHAMSTOWN.

Our readers are acquainted, from many sources, of the disastrous war which is now raging in Caffraria. This is the seventh war which has happened within a comparatively short period; and we trust that the committee of the House of Commons now sitting, will probe these disputes to the bottom, and endeavor to find out the cause of these perpetual desolations. We are perhaps not possessed of sufficient information to pronounce a decided opinion on several topics: and unfortunately, intelligence from Southern Africa comes generally from suspicious channels, and there is room for more than suspicion that only one side of the question is ever presented to the public, through the usual organs of the press. Only one thing seems to be settled by universal suffrage—that Sir Harry Smith, though a dashing soldier, is deficient in all those qualities of prudence and sagacity, without which no man should be appointed to the responsible office he occupies. A soldier accustomed to the passive obedience of the army is not fit as a general rule, to govern freemen. A riot has, however, taken place in Grahamstown, which will facilitate very much the formation of an opinion which was gradually forming amongst religious people, that the Caffres are not the only savages in Southern Africa; and that it may turn out after all, as it has

done before, that the native tribes are the victims of oppression, and that the Europeans are the aggressors, fostering war for their own selfish purposes. The person against whom the popular fury was directed, is the Rev. Mr. Renton, who was sent out as a commissioner by our church to investigate and report upon the state of our missions in that distant part of the world. Particulars will no doubt be given in the *Missionary Record* for this month. Meanwhile it may be sufficient to observe, that it was a riot, which reminds us of those which took place in the West Indies, about thirty years ago, when our mission churches were burned to the ground, and our devoted missionaries tarred and feathered, on the false pretence that they were sowing the seeds of rebellion,—which outrage awakened such a flame of holy indignation in Britain as led to the act of emancipation. It was a riot, such as one expects in any of the slave states in republican America, should a preacher of righteousness declare the universal brotherhood of man, and proclaim freedom to be the inalienable birth-right of the human family. This riot has not taken us by surprise, as we remember the oppressions of the native tribes, under Lord Charles Somerset, a former governor, and against which the missionaries of every denomination protested, with the exception of the Wesleyans, whose sympathies, at home and abroad, have never

been upon the side of freedom. Some letters which have appeared in the Times newspaper, from old Colonists, have confirmed our suspicions. More savage and blood-thirsty documents, emanating from civilised men, it has never been our bad fortune to read. The language of Holy Writ can alone describe them: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord." The missionaries are obviously the men who stand between the aborigines and the colonists, to protect the former from the latter; and they are spoken of after a fashion, such as would be natural and proper in a conclave of wolves, who have met to complain of the wrongs done them by the shepherd's dogs, in their attacks upon the sheep. The missionaries are to be sent home, as the great drawbacks upon the civilization of South Africa. The Caffres are to be driven into the interior, and utterly exterminated.— Their territory is to become the property of the Colonists, who need more room for themselves, and for their herds. It is not without meaning, as an evidence of the manner in which information from Caffria is at present manufactured, so as to serve a one-sided purpose, that in the Times newspaper no reference has ever been made to this disgraceful European riot in Grahamstown. The offence charged upon Mr. Renton was his remaining longer in Caffreland than those worthies thought he should have done; and that when there, he must as a matter of necessity, have been fanning the flames of rebellion. Mr. Renton acted throughout with great nobility of character. With an admirable union of firmness and prudence, he took his ground as a British citizen over whose head waved the imperial banners of Great Britain, and defeated the throng of cowards who were almost thirsting for his blood. Thanks to our Saviour, who gave him grace to withstand them, and who was his shield in the day of trouble!—*U. P. Mag.*

GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH.

The General Assembly was opened on Thursday, the 22nd May, with the usual military pomp. Lord Belhaven was the Lord High Commissioner. The Rev. Dr. McLeod was chosen moderator, one of his qualifications for this high office being, as was stated, that there was not a dissenter in his parish. If this is to be henceforth

reckoned an indispensable qualification for acting as chairman of the General Assembly, it will be rather difficult to find a successor to the worthy Doctor. The mission funds have increased during the last year. The Jewish mission fund was £2492. The colonial missions realised £3243, of which were expended £2556. The home mission fund was also pronounced in a satisfactory condition. The amount £3323, of which about £1500 were devoted to assist 40 extension churches in the Synod of Glasgow and Ayr alone, which have been recovered from the Free Church since the disruption.— These churches seem to be a heavy burden, as the Paisley Presbytery complained to the Assembly that they were liable to £2000 of law expenses, contracted in acquiring these places of worship. There is a lay association for raising funds, which appears to have been in operation four years. It raised £3323, which was divided among the various schemes of the church.

There are some statistics presented with respect to the Sabbath Schools, and what are called the Assembly's Schools, a sort of supplement to the parochial schools.— *Sabbath Schools* Returns are received from 617 parishes, the population of which is more than one and a half millions. There are 1095 Sabbath Schools; teachers, male and female, 4927; pupils on the rolls, 63,178; in actual attendance, 53,790.— *Assembly's Schools.* 119 of these are in the Highlands, and 45 in the Lowlands. The pupils in the Highland schools were 7420; and in all the church day schools, 11,774. The remuneration of the teachers, particularly in the Highlands, is wretched. The salary is £20 or £25 per year, and the annual average of the fees is £5 6 9½. Matters are scarcely so bad in the Lowland schools. The fees are not so small, and they are better paid.

There was considerable discussion on Lord Melgund's bill. As a matter of course, it was unanimously condemned. There was the usual display of small talk about infidelity, religious education, the vested rights of the church, the Act of Union between England and Scotland, all ending with the modest conclusion, that the education of the young is safe in no hands but their own. Some even pleaded, that the church cannot exist without the school, an argument which the clergy of the Anglican Establishment will hardly acknowledge to be sound, as

in England there are no parochial schools. This is rather a dangerous weapon to employ, for if the doctrine be laid down, that it is essential to an established church to have the complete control of reading, writing, and ciphering, religion included, we must labor with a little more zeal to get quit of the Established Church altogether, as an institution endowed by the state. There was another discussion on education. It was in connexion with an increased endowment for schoolmasters. The maximum stipend is £34. A desire was expressed that the minimum should be £34, and the maximum £50. How was this additional sum to be raised? A difficulty was mentioned by some that, in receiving grants from the Privy Council, they were coming down from the high position of an establishment, and reducing themselves to the level of other denominations; and moreover that they were sanctioning the principle of religious error being supported by government as well as divine truth. A vote was taken, and the matter was apparently settled by the proposition that they should apply *first* to the government for a direct grant, as an Established Church, and upon the understanding, that should this application prove unsuccessful, the money would not be rejected, though given on the very same conditions as Roman Catholics and other sectaries. Petitions were also drawn up against the appropriation of the Canadian reserves, against the abolition of university tests, and papal aggression.

The Assembly, in one respect, presented a humiliating spectacle. No less than seven ministers were deposed from their sacred office for drunkenness and other offences. We rejoice not in iniquity. Dissenters as we are, from conscientious conviction, and believing, as we do, that an established church cannot carry out efficiently the work which Christ committed to his apostles, it is our desire that every church, endowed and unendowed, should be conspicuous for spirituality and sound doctrine and faithful discipline. But the Assembly are entitled to praise for the firmness they manifested. There was no mistaken leniency. It was remarked, that all these were cases of persons who had been inducted into parishes within the last eight years. No doubt, when the secession of the Free Church left hundreds of pulpits empty, many of dubious character found admission.

GENERAL ASSEMBLY OF THE FREE CHURCH.

The Free Assembly was opened on the same day as that of the Established Church. It was a most interesting and successful session, and characterised by a fine missionary spirit. Dr Duff, the eloquent missionary from Calcutta, was elected moderator, an honor to which he is well entitled. The schemes of the church were in a prosperous condition. Total amount raised last year was £50,860, being an increase of £8858 on the previous year. It was raised in the following proportions:

| | |
|----------------------|--------|
| Home Mission Scheme, | £6,083 |
| Education Scheme, | 13,906 |
| College fund, | 3,671 |
| Foreign Missions, | 17,264 |
| Colonial Missions, | 4,900 |
| Jewish Missions, | 5,671 |
| Building Fund, | 3,365 |

The Sustentation Fund was £91,527, being an increase on the previous year of £1763. This gave £123 to each minister; but as the rates for the widow's fund are deducted before distribution, this would raise it to about £130. Such, at least, is our impression. It has often been suggested, that the principle of distribution is not a sound one, and encourages apathy on the part of many of the churches, each receiving the same sum, whatever it sends to the general fund. It appears to us, that every congregation should aim at self support, which is not the case, so long as it receives more than it takes. Much mischief springs from the practice of churches supplementing their minister's stipend, while they send into the general fund less than they receive. This policy is self-destructive, and is the reverse of honorable. It is not safe for hundreds of churches to be leaning so much on 20 or 30 other churches, whatever may be their wealth or liberality. A committee was appointed to take the whole subject into consideration, and to suggest any modifications which would allow the machinery to work with more harmony and efficiency. The amount originally subscribed for building manses was £116,000. Four years were allowed for payment; these have now ended, and there is still a balance unpaid of £13,187, after deducting what is irrecoverable. Total or partial grants have been made for the erection of 430 manses. Deducting churches which are able to build entirely from their own resources, 150 churches are unprovided with manses. Some statistics were given of the Sabbath Schools. They are 1661;

the teachers are 8056; and the scholars are 90,960. Let us make a comparison here, between the returns of the three Presbyterian Churches. The Free Church returns are alone complete. The Established Church reports 1095 schools in 617 parishes, and the scholars are 63,179.—The Free Church reports 1861 schools, and the scholars are 90,960. The United Presbyterian Church reports 663 schools from 317 congregations (there were no returns from the rest), and the scholars are 49,746.

A very interesting speech was made by Dr Buchanan of Glasgow, on the dense masses of ignorance and depravity in our large towns, especially in Glasgow. The picture drawn was truly appalling. Ireland is pouring in upon us, almost without limit, her impoverished and degraded population; and Romanism appears among us in a form hideous and almost brutal.—This subject is well worth the attention of all Christian societies, and demands their most strenuous efforts and hearty co-operation. A report was read from the education committee. They have 422 congregational schools, or schools properly belonging to their own church; 174 district, 5 grammar, and 33 industrial, besides 2 normal seminaries at Edinburgh and Glasgow. The teachers are 687; and the scholars are 73,837. The annual income was £13,000. Grants from the Privy Council, nearly £6,000. The report, however, was upon the whole rather of a desponding character. Complaints were made of the remissness of many congregations. The broad question of national education was conveniently shirked. Since last year, the opinion in favor of a scheme like that of Lord Melgund, has made considerable advance in the Free Church; and it was perhaps prudent to avoid a discussion and a vote. Dr Candlish abandoned a collection from the churches, which he would not have done, had there been no lions in the way. Three thousand pounds are thus lost to the fund, which is about a fourth or fifth part of the salaries of the teachers. The laity are much ahead of the ministers on this question, and they will probably soon learn that they have enough to do to support efficiently the sustentation fund, without imposing upon themselves, as a church, the task of instructing children in reading and writing. The question whether there should be a Divinity Hall in Aberdeen and Glasgow, as well as in Edinburgh,

was settled by a compromise. It was made to depend upon funds. We should have liked better had it been argued upon broader grounds. There is perhaps enough of this policy among our friends. It only serves for a season.

THE PROTESTANT STRUGGLE IN FRANCE.

Paris, Feb. 5, 1851.

At the close of last letter I promised to give a detailed account of the efforts made in our country to gain it over to the Gospel; nothing new has taken place in the political world to induce me to change my intention. But the will of the enemies of the Gospel has recently been manifested with such vigor that I cannot avoid pointing out the efforts they are strenuously making to crush our work. In a former letter I mentioned the questions put by the authorities to the agents of the Evangelical Society, in the Haute Vienne. Among other questions were these:—Are you Reformed or Lutheran? To which Consistory are you attached? I also told you that the Romish Clergy spread the report that our evangelists and schoolmasters were only disguised Socialists. But the authorities did not dare to strike an open blow; they have now done so, and on the following occasion. Near Villefavard (one of the stations of the Evangelical Society of France) there is a village the priest of which is well known for his avarice and intemperance—in fact, the latter vice is causing his death, and, as to the former, this characteristic trait is told of him: Having officiated at a funeral for a very poor family who could not pay him, he resolved to pay himself; he therefore went to the house of the poor woman; there was a bundle of coarse thread hanging against the wall, he seized it; a kid was in the room, he led it away, and crossed the village with his two self-adjudged prizes. The inhabitants took advantage of his illness to call the pasteur-evangeliste of Villefavard; not that among these people are seen any good dispositions, but here, as in other places, Roman Catholicism has fallen into general contempt, and if they are glad to have a pasteur it is in order to have done with the curé. The pasteur, invited by a petition, went to the village, chose a room for the service, and after having made his declaration to the Mayor, gave notice that he should be there on the following Sunday. On his arrival

on that day, he found the whole village on foot—three cures had agreed to meet in the parish of their dying fellow-priest, and celebrate high mass at the hour chosen by the pasteur for his service. The room he had hired had been taken at a higher price, and no other belonged to him. He chose another place, a barn, and made his new declaration to the Mayor; the barn was hastily prepared, and a table placed, on which the pasteur stood to preach to an immense crowd of people. The Mayor, in his official robes, presented himself, called on the pasteur aloud, and only withdrew after having examined his papers, and recommended order and tranquility to be preserved. The service, most religiously joined in by the people, had not been long ended, when the Sub-Prefect of Bellac, accompanied by the grandaigle, arrived in the commune. He immediately called for the pasteur. "Who are you?" demanded he. Minister of the Gospel.—"That is not true, you are but a disguised Socialist. To what communion do you belong? To the Calvinist. To which Church do you belong, to the Reformed or to the Lutheran? Neither to the one nor the other, I am an Independent pasteur.—In France there are neither Independent pasteurs nor Independent Churches! In virtue of what right do you come here? In virtue of the right given me by the liberty of worship. Such liberty does not exist. But it is inscribed in the Constitution. It is *but a vain word!* If you return here again, I shall have you incarcerated." The furious functionary was not content with acting thus; he immediately wrote to the Maires of the communes of his arrondissement, a circular, in which he speaks of pretended ministers who are only Socialists, Biblical Methodists, and orders that they be not allowed to introduce themselves into localities, there to open political clubs under pretext of religion. To give effect to his circular, he accompanied it with a decree of the Préfet of the Haute Vienne, which interdicts all clubs and meetings in four cantons. Now, these are precisely the cantons in which evangelical pasteurs have been long established.

Thus the combat has commenced, and seriously; for this is not an isolated fact, unlikely to occur again. Principles are laid down. Liberty of worship is but a vain word. There is no Independent Church in France. We are decidedly inclined to resist. The advice given to M.

Lenoir, pasteur at Villefavare, is to go forward, and he is quite disposed to do so. Perhaps the authorities will recede, when they see our attitude, they did so during the struggle in the last reign. It is true that the clergy were never more powerful. They may dare much, and seek to do us much harm, in sending us to the tribunals, not as Protestants, but as Socialists.—These tactics are clever. They have begun by shutting up our schools. The Independent Church of Lyons—that Church that makes conquests every day—had founded three schools—all flourishing: they have just been closed by order of the authorities. At Paris we are threatened with a similar measure. In the Evangelical Society's stations several schools have been shut. We are at the mercy of the clergy; for the Academical Councils, composed mostly of persons devoted to, or afraid of the bishops, will always pronounce against us. But, on the other hand, the struggle has doubled our forces, and the union of the churches has disciplined them. We are, thank God, in a position to cope with our adversaries, and to act unanimously and with vigor.

Our young churches show, by their spirit of self-sacrifice, that they would know how to suffer for their Head, if necessary. It is interesting to read in the historical notice which has just appeared of the Synod of St. Poy, the reports of some of them—the origin of which dates from the movement of 1848.

Thus, the church of Bergerac, although poor and small, has built a place of worship and two school houses. "Each (says the reporter) imposed sacrifices on himself, according to his means, and the poorest were not the least generous. We might mention a peasant brother living laboriously by the sweat of his brow, who found means to give 300 francs to the Lord, or a poor dress-maker, earning from eight to ten sous a day, who joyfully subscribed for sixty francs, which she gave in little by little, as she was able to make little savings on her very small gains. It is thus that twenty families, all nearer poverty than ease, were enabled to realise a sum of 7,000 francs!"

The church of Laforce has also built a place of worship. In its poverty the flock contributed 9,000 francs towards the construction, and give in labor a sum equal to 16,000 francs; thus poor wooden-shoed peasants have found 26,000 francs for the service of the Lord. This liberality has

been manifested in the other churches in a somewhat different proportion. It is with joy that we point out these dispositions.— Nothing prepares men for a struggle so

well as self-sacrifice. The young man in the Gospel was only to follow his Master and bear His cross, after having sold all his goods.—*Christian Times.*

Notices.

FOREIGN MISSIONARY WANTED

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of another Missionary to labor in the South Seas, are now prepared to receive applications for that service from ministers or licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies. Applications to be directed to the Rev. James Bayne, Pictou, the Secretary of the Board.

NOTICE.

At the last meeting of the Synod of the Presbyterian Church of Nova Scotia, the Board of Home Missions was authorized to obtain the services of an ordained missionary to itinerate under the superintendence of the Board, and in connection with the different Presbyteries. Notice is hereby given that applications for the above mentioned situation will be received by the Secretary of the Board, for one month from this date, by whom also any information desired will be communicated.

WILLIAM McCULLOCH.

Sec. of Board of H. M.

Truro, Sep. 1, 1851.

In consequence of the resignation of Rev. Mr Baxter as Con., Rev. E. E. Ross Rec. Sec., and Rev. Mr Waddell Cor. Sec., the Board of F. Missions at their last meeting appointed Rev. Mr Roy Con., and Rev. Mr Bayne Rec. and Cor. Sec. Mr Bayne was also appointed associate Editor of the Missionary Register. Communications may therefore be addressed either to Rev. George Patterson, Green Hill, or Rev. James Bayne, Pictou.

The Examination of the Philosophical Classes of the Synod's Seminary will take place at West River on Wednesday the 3rd September, commencing at 11 o'clock, A. M. The Committee of Superintendance will meet at the same time and place. All interested in the Institution are respectfully requested to attend.

JAMES BAYNE, Secy.

The Theological Hall will commence its Session for the present year, at West River, on Thursday, 4th September at 11 o'clock, A. M.

In order to secure for our sheet the benefit of the new postage law under which newspapers pass free, we shall be under the necessity hereafter of sending it to those who receive it, by mail, without a cover. For the same reason we are required to insert one or two advertisements, but we shall see that they are suited to the character of our periodical. Should any of our friends who at present receive the Register by other modes of conveyance, desire to have them by mail, they will please inform us.

We are requested to state that Mr Robert Smith, appointed Receiver in the Presbytery of Truro, and Mr James McCallum in Prince Edward Island will receive money for any of the funds of the Synod, instead of only the Foreign Mission as it appears in the Synod Minutes.

Mr. Abraham Patterson has also been appointed General Treasurer for all the funds of the Church.

ORDINATION.

The Presbytery of Truro met at Shubenacadie on the 19th ult., for the purpose of ordaining Mr David Honeyman to the pastoral charge of the congregation of Gays River, Shubenacadie and Lower Stewiacke. The Rev. Wm. McCulloch preached on the occasion, after which the Rev. J. L. Murdoch narrated the steps and put the questions of the formula, which being satisfactorily answered, Mr Honeyman was by prayer and laying on the hands of the Presbytery ordained to the office of the Holy Ministry, and the pastoral charge of that congregation, the Rev. Mr McCulloch offering up the ordination prayer. The Rev. P. G. McGregor then gave the charge to the minister, and the Rev. Robert Sedgewick addressed the people.

After the ordination, the division of the

Presbytery took place. The Rev. J. L. Murdoch delivered an address on the occasion, and the Rev Wm. M'ulloch engaged in prayer; and the Moderator having pronounced the apostolic benediction, the Presbyteries of Halifax and Truro met separately.

Miss Geddie acknowledges the Sum of Five Pounds from the Ladies Religious and Benevolent Society of Prince Street Church for providing a communion service for the use of the Foreign Mission.

MICMAC MISSION.—Rev. Mr. Rand begs to acknowledge the following sums, contributed in aid of the Micmac Mission viz Collection at Prince St. Church, Lord's day, July 13, £5 6 0 Collection at New Glasgow, July 14, £3 11 6, Simon Fraser, donation 5s. 2½d.

The Treasurer of the Com. of Sup. of the Theological Seminary in connexion with the Synod of the Presbyterian Church of Nova Scotia thankfully acknowledges the receipt of the following sums in aid of the funds of that institution, viz:

| | |
|--------------------------|----------|
| From Truro Congregation, | £13 17 6 |
| Upper Stewiacke, | 6 0 0 |
| Lower Londonderry, | 2 18 5½ |
| Poplar Grove, Hx., | 18 15 0 |
| Truro Bible Cl. Rel. & | |
| Ben. Society, | 2 0 0 |
| Upper Londonderry, | 2 10 0 |
| Members of Salem Cong. | 10 6 7½ |
| West River Cong.; | 15 0 0 |
| Nine Mile River, | 5 0 0 |
| Windsor, | 6 0 0 |
| Cavendish and New Lon., | 5 0 0 |
| Cascumpeque (£2 Is | |
| P. E. I. cur.) | 1 14 4½ |
| Bedegue (£2 P E I cur) | 1 13 4 |

The late Treasurer of the Foreign Mission has received the following sums since his account was closed, which he has forwarded to the Synod's Treasurer:

| | |
|-----------------------|--------|
| From Nine Mile River, | £3 0 0 |
| Kennetcook, | 1 0 0 |
| Gore, | 1 0 0 |

£5 0 0

He has also to acknowledge the receipt of £1 15 1½, being one half the collection at the Synod's annual Missionary Meeting.

Received by Miss Geddie for the education of C. A. Geddie:

| | |
|--|--------|
| From Mrs Thomas Graham, | 5s 9d |
| From a personal friend, | 5 2½ |
| Forwarded by Miss Sinclair from Cascumpeque P E I cur. | |
| £1 2 6—equal to | 18 10½ |
| From the Ladies of Mr Walkers' congregation, N. Glasgow, | £2 0 |
| From Miss Sarah M'Kenzie, | 0 1- |
| From Mr James Carmichael, | 1 0 |
| From Mrs O'Neil, | 1 0 |
| A Box for the use of the mission, from ladies in Savage Harbor, P E I. | |

SYNOD FUND.

| | |
|---------------------------------|---------|
| James' Church, E. River, | £3 3 4½ |
| Onslow, Brookfield and O Barns, | 2 10 0 |
| Barrington, | 1 15 0 |
| Economy and Five Islands, | 2 0 0 |

DR. THE BOARD OF DOMESTIC MISSIONS of the Presbyterian Church of Nova Scotia, in account with James McGregor, Treasurer,

PAID.

| | |
|--|------------|
| July 3, 1850.—To order to the Rev. David Roy, for services by Rev John Sprott, | £3 0 0 |
| To the Rev. George Christie, | 25 0 0 |
| To the Rev. Messrs Campbell and Patterson, expenses of Mission to Cape Breton, | 3 0 0 |
| To Cash paid the Rev. Wm. Miller, | 5 0 0 |
| Oct 23.—To 2 orders to the Rev. James Ross for young men, | £3 and £6, |
| Nov. 9.—Order to Mr R. Grant for supply to Miramichi, | 3 0 0 |
| Feb. 25, 1851.—2 orders to Mr Samuel M'Cully, | 5 0 0 |
| Order to Mr Honeyman, | 6 0 0 |
| Mar. 10.—Order to Rev. David Roy, in behalf of a weak cong. | 10 0 0 |
| Ap. 1.—Order to Mr Honeyman, | 3 0 0 |
| 8th—Order to Mr R. Grant, | 2 0 0 |
| May 8.—Order to Mr S. M'Cully, | 6 3 0 |
| 14.—Cash in aid of New Church at Rawdon, | 10 0 0 |
| 29.—Order to Mr R. Grant, | 6 0 0 |
| June 24.—Cash in aid of New Church at Wallace River, | 10 0 0 |
| Paid Mr R. Grant for mission to Cape John, | 2 0 0 |

£108 0 0

| Cr. | RECEIVED. |
|----------------|---|
| July 3, 1850.— | By Cash from Mr J. Dawson, late Treasurer, 10 3 4½ |
| | Contribution from Windsor and Newport, 16 15 6½ |
| | From Bedeque, P E Island cur. 9s 9d., 0 8 1½ |
| | R John by Rev. J Waddell, 2 17 4½ |
| | Upper Londonderry, 3 10 5 |
| | Halifax, a supplement to a previous sum, 8 0 0 |
| | Lower Londonderry, 5 18 11 |
| | Nine Mile River, 3 2 6 |
| | Stewiack, 6 12 0 |
| | Yarmouth, 3 0 0 |
| | Shelburne, 2 0 0 |
| | Economy, 2 4 7½ |
| | Half of collection at Missionary Meeting, 0 18 7 |
| 10.— | contribution from Ladies' Penny-a-week Soc. G. Hill, 3 0 0 |
| Aug. 8.— | From Ladies' Rel. and Ben. Soc. Jas. Church, 2 0 0 |
| 26.— | New Glasgow Ladies' Penny-a-week Society, 2 0 0 |
| | Residue of Joseph Beggs' Legacy, 3 13 0 |
| 28.— | Cash from W. River cong. 4 10 11 |
| Sept. 21.— | Prince Street cong. Pictou, by Mr J. Dawson, 4 7 0 |
| Oct. 18.— | Mabou and Port Hood, by Thos. A. McKee, 4 0 0 |
| Jan. 2, 1851.— | Upper Set. E. R., by Rev A McGillvray, 2 18 6 |
| 17.— | Salem Church Rel. Soc., 8 0 0 |
| Feb. 25.— | Contribution from Ratvdon by Rev. W. McCulloch, 1 0 0 |
| Ap. 16.— | Donation from Rev. David Roy, 1 0 0 |
| Aug. 29.— | Contribution from West Chester, 1 4 2 |
| | From Salt Springs, 23s 4d., 1 15 10 |
| | Stipend to Domestic Missions by Mr R Grant, 2 0 0 |
| | Balahée due Treasurer, 1 7 2 |
| | £108 3 0 |
| ☞ | Monies received by Treasurer after 29th August. |
| | FOREIGN MISSION. |
| July 8, 1851.— | From Nine Mile River, £3 0 0 |
| | Kennetcook, 1 0 0 |
| | Gore, 1 0 0 |
| Aug. 14.— | From Miss Geddie West St Peters, Rev J Allan's cong. £8 island cur., 6 13 4 |

| | |
|---|----------|
| Ladies of Prince St. cong. for communion service, | 5 0 0 |
| 26.—Ladies of Rev G. Walker's cong., New Glasgow, | 1 0 0 |
| DOMESTIC MISSION. | |
| August 12, 1851.—Green Hill Penny-a-week Society, | 2 12 10½ |

☞ Rev. James Ross, West River, acknowledges the receipt of £4 from the Ladies of West River, towards the funds of Synod's Seminary.

CATALOGUE

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