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MISSIONARY REGISTER  
OF THE  
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I.]

FEBRUARY, 1850.

[No. 2.

THE LIGHT OF THE WORLD

This is a dark world. It is true that God hath prepared great lights to shine in the firmament. The sun sheds down on it his flood of radiance, and the moon walks through the heaven in her brightness; but their light cannot reach the soul of sinful man. There, while the outward world is bathed in light, thick darkness and the shadow of death reign; and from its deep caverns are brought forth all those hateful forms of actual iniquity, that revel undisturbed in the wide dominions of heathenism, and abound even in nominally christian lands. The Scriptures often remind us of this inward darkness; but the still more frequently, and in beautiful and varied forms, point out the true and heavenly light, which alone can lighten the moral obscurity. In the Ark of God we see it "shining on all the ways" of the Patriarchs of old, gleaming through the cloud of the Mosaic dispensation, as the "light and salvation" of ancient Israel, and breaking forth from Bethlehem and Calvary, as the "Light of the world," "the Sun of Righteousness."

None of the aspects of this spiritual light is more instructive than the simple declaration of our Saviour to his disciples, "ye are the light of the world." Here we see the treasure put into earthen vessels, the true light shining through the secondary instrumentality of believers. How honorable is the position here assigned to the christian; how grave its duties, how

exalted its privileges. No matter what his station—whether he occupy some prominent position, whence his light may irradiate nations, or be confined to a low and obscure spot, still is he a light in the world, kindled by fire from above, and witnessing against surrounding darkness.

In this view every Christian is a missionary, for light is a thing eminently diffusive. Even the smallest taper must throw forth its beams and fill the space around. Steadily and continuously they flow forth, and with a force which carries them beyond any limits which we can assign. Unless he candle be wilfully put under a bushel, its brightness cannot be concealed. So it is with the true Christian, he bears witness to the light, not only among his more immediate friends and connections, but in the wide world itself; and no man knows how far the light of the good deeds of very lowly men may have penetrated; on how many dark souls it may have shed a blissful radiance, or how many brethren far away may have been cheered and gladdened by it.

"How far this little candle throws its beams."

"So shines a good deed in a naughty world."

Encouragement and responsibility here go together. Can the Christian church enjoy that glorious light and yet conceal it from the eyes of the unbelieving and the heathen. If it do so, it fails in its great mission, and assumi-

lates itself to the darkness which it is sent to chase away. If christians are the light of the world, it is necessary that they be filled with fervent and holy zeal. If our light be dim and flickering how can we illuminate others; and just in proportion as our faith and love burn more fervently will we be able more fully and widely to disperse the surrounding darkness.

Missionary activity is thus inseparable from vital christianity. The christian holding forth a consistent example in his family and social circle, lets his light shine before men. Aiding in diffusing gospel truth among unbelievers around him, he is still acting his part as a light in the world. And it is but a

part of the same mission, when the rays which he has received from that light, which is to lighten the Gentiles are sent forth into the gross darkness of heathen lands.

How then does our light shine. Is it so dim that we can scarcely be distinguished from the obscurity around? Can we spare no friendly beam to guide a wanderer to the Saviour, or to cheer a brother who may be "walking in darkness?" Or if not so faint as this, does it shine as brightly and widely as it might? Have we not cause to pray, "God be merciful to us and bless us, and cause thy face to shine on us, that thy way may be known upon earth, thy saving health among all nations."

### Some Missions.

#### PARRSBOROUGH.

During last autumn, by appointment of the Presbytery of Truro, I fulfilled a mission of a few weeks in Parrsborough and its neighborhood; and having been much interested in the people of that section of the country, I embrace the opportunity of bringing its claims as a mission station, under the notice of the members of our church.

This Township, so named after Governor Parr, lies on the North side of the Basin of Minas. Throughout the whole length from Harrington River to Advocate Harbour, the shore is steep and rugged; and there is little of the Dyked Marsh, which on the other side of the Bay and farther up, forms so abundant a source of wealth to the inhabitants. The surface of the country is more uneven than almost any part of Nova Scotia I have visited, being generally broken and hilly, in some instances rising to a considerable elevation, and in almost every quarter presenting scenes, highly attractive to the lover of the picturesque in nature.

As an Agricultural district its advantages are not equal to those of some other parts of the Province; but the soil, both on the summits as well as on the slopes of the hills, is capable of yielding all the vegetable and grain crops of our climate. Considerable quantities of agricultural produce are shipped to St. John, and across the Bay to Halifax, by way of Windsor.

This might be done to a larger extent, than it has hitherto; but the attention of the inhabitants has been much occupied by lumbering and ship-building, so that farming is yet in a backward state, and the country in general is far from having reached the state of advancement of many of the older settled parts of the country. There is good fishing in the Bay, but this branch of industry is not prosecuted here to any considerable extent. Its mineral resources, it is believed, may hereafter be of importance.

Throughout the whole Township are scattered small settlements, but in none of them is the population large. My labours were confined chiefly to the upper part of the Township, where it is somewhat more thickly settled, especially along the Parrsborough or Partridge Island River. At a short distance from its mouth is the village, sometimes called by the name of the Township, but more generally among the inhabitants, Partridge Island, from a bold bluff so called, here jutting out from the mainland. The situation is romantic, under the shelter of a hill which completely overlooks it. The only church here is one built by the late Mr. Ratchford, and by him left for the use of four denominations of Christians, Episcopalians, Presbyterians, Baptists and Methodists.

From this the coast curves inward to the North East forming a convenient

harbor, at the Mouth of the River, where a small village is growing up, called Mill Village. Here is the Episcopal or Parish Church, a large and commodious edifice. From this place the road to Amherst proceeds for some distance along the banks of the River, or at no great distance from it. Two miles beyond the village, the road proceeding along shore intersects the road to Amherst, from which, like many other places in Nova Scotia, it receives the name of the Cross Roads. At this place are situated the Methodist Meeting House and the Roman Catholic Chapel, and it has been chosen as the most convenient and central for the new Presbyterian Church, now in course of erection.

The population here are as mixed as in any part of the Province; but in their religious views, a large proportion of those in this section of the Township, I believe a majority, are Presbyterians, chiefly from the North of Ireland, a class of people distinguished everywhere for their frugality, industry and unaffected piety. They were early visited by Presbyterian Ministers, but the first stated supply of preaching they received was from the Rev. Andrew Kerr, of Economy. It was only occasional visits, however, that he was able to pay them, and lately his age and increasing infirmities rendered these less frequent. After the settlement of the Rev. James Watson as colleague to Mr. Kerr, they obtained a more regular supply; but since the latter demitted his charge, Mr. Watson's labors have been withdrawn, and they are now almost entirely dependant upon the occasional visits of our Missionaries.

During the time Mr. Watson was among them, we have reason to believe that his labors were productive of much spiritual good. The congregation flourished and the people commenced the erection of a new meeting house, which is now partly finished. It is an exceedingly neat edifice, with Gothic arched windows and square tower; and when completed will probably accommodate 400 sitters. It is well finished and painted on the outside, but little or nothing is yet done to the interior. The people seem to have exceeded their means, and the work I regret to say is now at a stand. It was commenced

when crops were good and business thriving; but soon after trade declined, a mercantile house, on which many were dependant, became bankrupt, leaving many of them in pinched circumstances, if not in positive distress, and they have had their full share of suffering from the failure of the crops. It is therefore not surprising that they have not been able to contribute as they expected toward their church; and I regret to say that at the time of my visit the work was entirely suspended.

In this work they need and deserve the encouragement of their brethren in other parts of the church. They are not numerous, not exceeding between forty and fifty families, and of these none are in affluence, indeed most of them are in very humble circumstances. Yet they have expended in money and materials for the erection of their church about two hundred pounds—an exertion in their circumstances highly creditable to their liberality. Some of them in their zeal on behalf of the cause have injured their own families; and, when I was there, the members of the committee had become involved in personal liabilities, on account of work performed to the church, by which they were likely to be subjected to inconvenience.

I would therefore respectfully submit their case to the consideration of the wealthier members of our older congregations. The Board of Home Missions have already had their case before them; and, though not strictly within the objects of their funds, to grant money for church building, they have, under the peculiar circumstances, felt themselves authorized, to grant the sum of ten pounds for their assistance. This has proved a very reasonable relief, but it is only partial, and their situation still appeals to the benevolence of their brethren; and I trust that there are some of the members of our church, who, on becoming acquainted with their circumstances, will be disposed to aid them. They may be assured that their contributions will be gratefully received and usefully expended.

My mission extended for four weeks, during which I preached on the Sabbath days, principally at the Cross Roads, and on week days at Partridge Island and Halfway River, a few miles farther up on the road to Amherst.

The attendance was generally good, though part of the time the weather was unfavorable. During my visit, the Rev. James Watson dispensed the Sacrament of the Lord's Supper, I assisting him in the services connected with the observance of that solemn ordinance. The assemblage was large, there being about 300 persons present. The membership was about 40, by many of whom I trust it was felt as a day of good things. During all the services, both at this time and during the rest of my visit, the people listened with the most profound attention to the words of eternal life; and I have reason to believe that many were ready to say, "Thy words were found of me and I did eat them, and thy word was unto me the joy and rejoicing of my heart."

It is due to the people in this quarter to notice the cordiality with which I was received among them; and I can assure those of our Missionaries, who may have occasion to visit this part of the country, of a similar reception. They will find here many warm Irish hearts, from whom they will receive a genuine hearty welcome. They will find a people who will receive the word with gladness, and among whom they will enjoy much satisfaction in their labors—and also not a few real lovers of the Redeemer, who will receive them for their master's sake—and to whom their message will prove refreshing, as cold waters to the thirsty soul.

The claims of this part of the Mission Field I would respectfully urge upon the attention of the church. The people at the Cross Roads are not able to support a minister, nor will they be able for some time to come. But they are able to take a portion of a minister's time, and there is abundant space around for the labors of a zealous missionary. If I recollect right, the distance is only eighteen miles, from the Cross Roads to the Mines lately opened at the Joggins, where I understand there is a goodly number of Presbyterians, and around which population will naturally cluster. These stations, with other settlements around, in which I was assured were many persons who had never heard a Presbyterian preach, would afford abundant employment for a zealous minister; and they would be able to raise the greater part of the

sum requisite for his support; and we know not how the funds of the church could be better employed, than bearing for a time a portion of the expense. But the cry is for labourers. This is only one of the Mission Fields which the Church might occupy, with the prospect of good to those who are perishing for lack of knowledge, and of bringing glory to the Great Head of the Church. Wherever we turn the fields are white unto the harvest, but all our exertions are cramped by the want of men. "The harvest truly is plenteous, but the laborers are few." May we not however hope that the many prayers, which have ascended from all parts of our church to the Lord of the Harvest, that he would send forth labourers unto his harvest, will in due time be graciously answered.

GEB. PATTERSON.

#### MICMAC MISSION.

The Rev. Mr. Rand, a Baptist minister, for sometime stationed at Charlottetown, P. E. I., has been for the last year or two devoting all his spare time to the acquisition of the Micmac language and character, with the intention of qualifying himself to communicate to that interesting but long neglected race, the truths of religion in their own tongue. In this laudable attempt he has succeeded so far, that he has acquired a considerable knowledge of the structure of the language, and has translated the gospel of Luke. For several months during the past season, his attention was wholly occupied by the subject, while engaged in his translation, and sojourning among the Indians of Cape Breton. The Baptist Association, at its last meeting, cordially encouraged him in the work, but the various Educational and Missionary claims upon the body prevented them from assuming the responsibility of designating him specially to that mission.

In November he visited Halifax, and addressed two large meetings on the subject. A deep interest was at once excited. A committee at first provisional, and afterwards permanent, was appointed to devise ways and means, to enable Mr. R. to devote his whole time to the Micmac Mission. The Committee at once undertook the responsibility of providing a salary, should Mr. R. de-

vote his services, to promote the welfare of the Indians in the way contemplated. Mr. R. at once consented. Should the Baptist Association, at its next meeting, retain Mr. Rand as their Missionary, the preceding arrangement will be temporary. Should they leave him at the disposal of a Protestant Board, it is contemplated that it shall be permanent. At present he is employed under the direction of a General Committee, of different Protestant denominations.

A pamphlet containing a digest of Mr. Rand's addresses at Halifax, with some additional information respecting the Micmacs, will be published immediately, when the Committee will appeal

to the various Protestant Congregations in Halifax, and throughout this Province and P. E. Island for support. The race who are the objects of this mission dwell in our own land, or we dwell in theirs. They are among us. We see them every week. Can we leave them to perish in their ignorance? To instruct them we must approach them in the wigwam and with kindness and in their mother tongue. Unless something be done and that quickly it will soon be too late. Let the present effort have the prayers and the support of that Saviour who sought out the poor, the despised and often the degraded and the abject, as objects of his mercy!

P. G.

### Foreign Missions.

[For the Missionary Register.]

#### MEETING OF THE BOARD OF FOREIGN MISSIONS.

Truro, 9th January, 1850.

The Board of Foreign Missions met, and was constituted by the Convener; besides whom there were present the Rev. Messrs. Bayne and Cameron and Mr. Isaac Logan.

The minutes of last meeting were read and approved, with some verbal amendments, which the Secretary was requested to interline.

The Convener laid before the Board certain correspondence, which had taken place between him and the late Recording Secretary, John W. Dawson, in relation to the absence of the Treasurer, Dr. Waddell, who has accepted an appointment in New Brunswick. Whereupon it was agreed, that he (J. W. Dawson) be requested to act as Treasurer, with a special view to the convenience of the Presbyteries of Pictou and P. E. Island, till next meeting of Synod; and that the Rev. John I. Baxter, the Convener, be requested to receive monies, and remit to the Treasurer, during the same period, for the convenience of the Presbytery of Truro.

JAMES BAYNE,

*Sec. pro. tem.*

#### MISSIONARY SUPPLIES.

During the past year, a large amount of zeal and industry has been displayed by the ladies of different parts of the Church, in collecting and preparing articles of clothing and similar contributions, for the Foreign Mission. The receipt of the greater part of these articles has at different times been acknowledged in the Eastern Chronicle; but as no collective list has been published, and some unforeseen accidents have occurred in their shipment, they require a notice in the Register.

These articles were forwarded by their donors or collectors, to the Recording Secretary of the Board of Foreign Missions in Pictou; and in October were shipped in the Thomas Henry, then about to proceed to Pugwash to load for London. The owners of this ship very liberally offered to convey the goods, which were packed in four cases, free of freight. A fifth case, which subsequently arrived from Halifax, was forwarded to Pugwash, and shipped with the rest. The Thomas Henry was detained at Pugwash much longer than had been anticipated, and in the gale of the 1st December, was wrecked in the northern part of the Strait of Canseau. As soon as intelligence of this event reached Pictou, letters were despatched to J. G. McKeen, Esq., of Plaster Cove, and to Captain Keith, of the Thomas Henry, requesting them to do all in their power for

the safety of the property; and in a few days, the anxiety of the friends of the Mission in Pictou, was relieved by learning that the goods had been landed without damage, and were in the custody of Mr. McKeen, who very kindly offered to deliver them free of expense, when required.

In these circumstances it has been deemed advisable to direct the goods to be forwarded to the care of Mr. C. Robson, in Halifax, whence they can probably soon be shipped to London. An additional box, recently received from Bedeque, has also been sent to Halifax. The following list includes the principal articles in this shipment, nearly in the order in which they were received:

15 Yards Flannel from Ladies in Scots Hill.

91 Yards Flannel from Ladies of Salem Church, viz: 61 yds. from Green Hill, &c. and 30 from Middle Settlement Middle River.

27½ Yds. Flannel from Ladies' Missionary Society, New Annan.

89 Dresses from Ladies in New Glasgow.

7½ Yards Flannel from Mr. J. Collie, Middle River.

16 Yards Flannel from Ladies of Carriboo River.

16 Yards Flannel from Ladies of Carriboo Meadows.

158½ Yards Flannel from Ladies of West River Congregation, viz: 16 from Green Hill, 61½ from West River, 28 from Upper Settlement Rogers Hill, 51 from Loch Broom and Lower Settlement Middle River, 21½ yds. flannel and 6 Skeins Yarn from Lower End Rogers Hill.

A Box containing Wrappers, Shirts, Trousers, &c., from Cavendish, P. E. Island; valued at £12. 11s 4½d, P. E. I. currency.

Dresses, &c., from Ladies of Pictou Congregation, valued at £15.

A Box of Clothing and a variety of small articles from friends in Pictou, collected by Miss Geddie.

A Box of Clothing from Ladies of Poplar Grove Church, Halifax; valued at £10.

A Box of Dresses; &c., from Ladies of Bedeque Congregation, valued at £12.

Some of these articles were stated by the donors to be for the use or dis-

posal of Mr. Geddie, others for that of Mr. Archibald; and the remainder for the general use of the Mission. The whole of the cases have been directed to Mr. Geddie, but the articles with which special instructions were sent are marked; and an inventory stating the intentions of the donors will be forwarded with the packages. The total value of these articles is nearly £100 currency; and there can be no doubt that they will be of great service to our Missionaries, especially in enabling them to clothe the native teachers and their families, and the children who attend their schools.

#### EXTRACTS FROM UNPUBLISHED CORRESPONDENCE OF MIS- SIONARIES.

The limited space which could be devoted to Missionary Intelligence in the Eastern Chronicle, seldom permitted the Board of Foreign Missions to publish the whole of the communications received from our Missionaries. In the absence of late intelligence, we have selected some of the more interesting portions of this unpublished correspondence for our present number. We think that no apology is necessary for this, since though the dates are old the matter is still interesting and useful.

[From Mr. Geddie's Journal.]

#### VOYAGE FROM THE SAMOAS TO ANEI- TEUM.

July 3d, 1848.

An eventful day. We have just taken our departure from Samoa on board the "John Williams" for the dark Islands of the New Hebrides group. At 11 o'clock, a. m., a farewell service took place in the Mission Chapel Apia, in the native language. The audience was small on account of the distracted state of Samoa; but a deep solemnity seemed to pervade every heart, as it reigned on every countenance. From our place of meeting we could look out on the encampment of one of the parties engaged in the war, which rages at present in Upolu. How great was the contrast between our situation and theirs—we were about to

take our departure with the gospel of peace to the realms of heathenism—they were breathing out threatenings and slaughter against their fellow men. Hasten the time O Lord when men “shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up a sword against nation neither shall they learn war any more.” At 4 o’clock, p. m., the signal for sailing was given. A few of the Missionary brethren who had convened at Apia accompanied us on board, and bade us an affectionate adieu. An unusual interest is felt by the devoted brethren of Samoa in the present undertaking. It is the second attempt to establish the gospel in the dark and degraded islands to which we are bound—the first having failed. May the hearer of prayer answer their many and fervent petitions for our safety and success.

After our canvas was spread the “John Williams” glided out of Apia before a gentle but favorable breeze. Never did this vessel leave Samoa under circumstances more deeply solemn. She carries in her I trust the germ of many a Christian Church. Oh! that this voyage may tell with happy effect on some of the dark islands of the Western Pacific.

July 7th, Lat. 14° 21' S., Long. 179° 12' W. We have just passed Horns Islands—two small islands, each of which may be about 10 miles in circumference. We passed so near them that we could discern the huts of the natives on shore. These islands contained a large population at one time, but in consequence of war, it is said that the number of inhabitants has been sadly thinned of late years. A Roman Catholic Mission was established on these islands some time ago, and so far as we know is still in existence. It is to be feared that the circumstances of the poor natives will be little improved, by a transition from the darkness of heathenism to the darkness of Popery. Oh! that Protestants would bestir themselves to send the gospel to the numerous islands of this great ocean. It is affecting to witness island after island falling under the dark domain of the man of sin, because those churches which are the repositories of sacred truth will not come to their rescue.

July 9th. Sabbath. A delightful day. Our public religious services were held on deck. I preached in the morning from Luke xiv. 17. At mid-day Mr. Nisbett conducted service in the Samoan language. Mr. Powell gave us an impressive discourse in the evening from John xii. 32. How delightful to spend a Sabbath in such a vessel. “The John Williams” is truly a floating sanctuary. We dare not cherish the thought that all on board of her have been born unto God, yet we feel an assurance that there is genuine piety among her officers and crew, and external propriety on the part of all. Oh! that the Lord may give the testimony of his power and grace to the solemn truths uttered this day.

July 11th. Our voyage thus far has been prosperous and pleasant. That God who commands the winds and the waves and they obey him, has been most gracious to us. Since we left Samoa we have been running before the agreeable trades. There has been but little suffering from sea sickness except among the natives. For some days past I have been engaged, in company with Mr. Powell, in making Charts of the several groups of islands in this part of the Pacific. We enjoy peculiar facilities for this work, and the aid of our excellent Captain when required is never wanting. How immense the number of islands that are still in darkness. Those who imagine that the work of evangelization in the Pacific islands is nearly completed, are in ignorance of the real state of things—it is scarcely begun. The number of islands where the gospel has been introduced are few, when compared with those where the people are still lying in all the darkness and horror of heathenism. When we survey the innumerable isles where the domination of Satan is still supreme, the magnitude of the work to be done appears to be overwhelming, and my heart begins to sigh, and say when will the time to favor these islands arrive. But I must not give way to desponding thoughts about the ultimate and glorious triumphs of the gospel. All the dark islands of this great ocean will and must be given to Jesus as a portion of his inheritance. I may not be permitted to see the day when these innumerable isles shall come & surrender themselves



to Zion's King, but if I cannot have the joy of seeing, all the powers of hell and earth will not deprive me of the joy of believing, that that glorious day will come. I regard it as an honor of which I am altogether unworthy, to be permitted to take a part in the hallowed enterprise of bringing these islands to the feet of Jesus. It is indeed a self-denying work, to leave friends and home to labour in the dark places of the earth, but if God only condescends to make use of my humble instrumentality, to gather in some poor souls to Christ, I will be more than recompensed for every sacrifice. But why speak of sacrifice, when I look to him who humbled himself and became obedient to death, even the death of the cross. After we have done all for Jesus and his cause, we are still unprofitable servants.

July 12th. Capt. Morgan informed us to-day that we should probably reach the island of Aneiteum to-morrow. It was agreed that a special meeting for prayer should be held this evening, in the prospect of the work before us. The season has been to us all deeply solemn and I trust profitable also.

**FIRST VISIT TO ANEITEUM.**—At day, break this morning, the island of Aneiteum was seen in the distance. (July 13.) This is the most southerly island of the New Hebrides group. About 2 o'clock, p. m., we came to anchor in a beautiful harbor on the south side of the island. Some anxiety was felt for the Teachers left at this place during the last visit of the vessel, about two years ago. Our minds however were soon relieved, for when they recognized the vessel, they came off in their canoe. Their names are Peter and Simeona, both Samoans.

The account which the Teachers gave of their labour was by no means encouraging. Simeona had but acquired the language, and Peter's acquaintance with it was very imperfect. They had not yet attempted the formation of schools, and they found it impracticable to collect the people for the worship of God on the Sabbath day. From all that we heard we had no reason to believe that any of the natives had been brought to understand the nature of the gospel, or to feel its saving influence.

We were grieved to learn from the

Teachers that little kindness had been shown to them by the natives. They had been obliged to neglect their Missionary work and labour hard for a scanty subsistence. Not only had the natives given them no food, but they stole what they attempted to raise for themselves. At times they received presents of *Taro* from another part of the island, where one of them had been formerly stationed. They were frequently reduced, however, to great straits. At one time their fears for their personal safety were excited. A fatal epidemic had broken out and raged throughout the length and breadth of the island. Now a general impression prevails throughout many of these islands that foreigners, and especially Missionaries, are the cause of disease. About this time a party of Tannese visited Aneiteum, and urged the people to kill the Teachers, in order that they might get rid of the disease. Though the people had not been kind to them, yet they refused to hurt them.

It was with deep regret, also that we learned from the Teachers that two divisions of the island had for several months been engaged in a war. Hostilities had ceased some time before our arrival, but there was no intercourse between the contending parties. During the war the persons and property of the Teachers and foreigners were held sacred by the natives.

July 14th. On board the "John Williams" at anchor, still at Aneiteum. A number of natives on board this morning. The principal chief of this division of the island, called Nohoat, also made his appearance. He was the chief to whose care the Teachers had been committed, and he had but ill discharged his pledges towards them. He had but little of the appearance of nobility about him, and certainly none of its external emblems. He was almost naked, and before he was permitted to enter the cabin, he was furnished with some cloth to wrap around him. He was accompanied by another native, who appeared to act the part of a companion and adviser. A present of Cloth, Hatchets, and Beads, was given to them both, which appeared to please them.

It was agreed that an additional Teacher should be left at this place. Munumunu, a Samoan, was chosen for

this purpose. Nohoa seemed pleased with the arrangement, and promised more kindness to the Teachers in time to come. Our interview with the chief was satisfactory on the whole.

July 15th. At day break this morning, we got under way. Our course was shaped to the opposite side of the island, where it was intended to settle two Teachers, if the door should appear open. A boat had been sent on yesterday, containing the Aneiteum man who had come from Samoa with us, Sineona the Teacher, and a few Samoans, to apprise the people of our intended visit. About mid-day, we were off *Epege*, the place where it was intended to land the Teachers. A boat was lowered, & Capt. Morgan, Messrs. Turner and Nisbet, accompanied by Obodiah and Poaripoo, Rarotongan Teachers, left the vessel to land. As they neared the shore, they saw a number of people collected on the beach, but the party which had come over yesterday were not among them. The boat did not of course land, but lay off and on for a time. The natives construing this movement into distrust, ran to a bush, in the rear, and plucked green branches from it, which they held up in their hands, as an emblem of peace. At this stage of things, the missing parties came from inland, and all was right. The brethren and Teachers now landed, and met with a cordial welcome. They were conducted inland, to a village, about a mile from the shore. A public meeting was called, and every thing relating to the settlement of the Teachers arranged. The natives engaged to give them land for a plantation, to build a chapel, and not to ask them to engage in war. The speech of one of the chiefs was, "that Missionaries came among them for their good—that they ought now to forsake their *Aitus*, and worship the true God, and that if they continued as they were, they would after death go to the fire of hell." Something was said to them about building a house for the Teachers. Some of the young men were immediately sent off to the bush, and before the boat left the shore, some of the wood was brought out. Teachers were formerly stationed at this place, but for some reason or other, the station was given up. The present Teachers have been placed here under

circumstances peculiarly auspicious and favourable. May God smile on this new attempt to erect the standard of the cross on a dark island of the sea. We have seen and heard much this day to awaken in our hearts feelings of gratitude and praise.

About 4 o'clock, p. m., the boat returned, and we shaped our course for Tanna. This island lies to the N. W. of Aneiteum, distance about 35 miles. Tanna is visible from Aneiteum, when the weather is clear.

## RECOLLECTIONS

OF THE FOREIGN MISSION ENTERPRISE  
IN THE PRESBYTERIAN CHURCH OF  
NOVA SCOTIA.

BY THE REV. J. WADDELL.

No. II.

*Ecclesiastical Acknowledgement of the Undertaking.*

Co-operation, even to the extent that I have mentioned as existing in our Churches in P. E. Island, was not effected without corresponding exertion. To our brother who has since gone for us to the heathen, are we indebted for the proposal to embark as a body, in the Foreign Mission Enterprise. The obstacles which naturally presented themselves to the minds of his brethren in the ministry, and other friends, were urged upon his attention; but the idea that we were able, and in Providence called upon, to combine our exertions, and make an effort to extend the work of Christ abroad, had taken firm hold of his mind, and his "zeal provoked very many." The fathers and brethren of the Island Presbytery made it a subject of prayerful consideration, and presented it to their people, under the aspects in which it appeared to their own minds; and viewing it in the light of the divine word, the people soon yielded a hearty compliance with the views which from the pulpit, the press and the platform, as well as at their own firesides, were urged upon their attention. When it was found that something so considerable could be effected in the way of aiding the funds of other bodies, the idea began to be entertained that if other parts of our Zion could be induced to co-operate, even to an equal extent with themselves, an amount of means might

be realized, sufficient to encourage us to take a position among the churches that directly aided the extension of Christ's kingdom in heathen lands. In the working out of their own local enterprise, the brethren interchanged labours, met with each others congregations, and were cheered at every step of their progress, by the prompt and enthusiastic responses, which were made to their calls. To test the church, it was agreed that an overture on the subject should be introduced into Synod, and the co-operation of the whole body solicited in the matter. The Rev. John Kier took charge of the business, and an overture was submitted at the Synod of 1843.

The overture was favorably received, and sent down to Presbyteries for consideration. The reports from Presbyteries in 1844 were accompanied by a memorial from P. E. Island, representing in very strong terms the claims of Christ and of the heathen world upon our co-operation in Foreign Missionary work, and combating a number of the more prominent objections which were urged against the undertaking. The subject underwent a calm and deliberate discussion in Synod—cheering reports were made of increasing interest among our people upon the subject, and a Foreign Mission Board was appointed, to take the special charge of this department, and endeavour to concentrate the missionary spirit of the Church, and prepare the way for a mission of our own. Under Synodical instructions, the Board entered with energy and zeal upon the work which had been entrusted to their care. They organized an agency to correspond with every section of the Church, and to ascertain as far as possible what the several congregations were prepared to do in the matter.

They held correspondence with Missionary Societies, and individuals, in whose superior intelligence, experience, and judgment, they had confidence, and they came to the Synod of 1845 with a most encouraging report of their proceedings. Funds quite sufficient to warrant the appointment of at least one Missionary, were placed at their disposal. Encouraging prospects of co-operation from British friends strengthened their hands and encouraged their hearts. "At every step in this local

ent enterprise," says the Report, "prejudice and opposition have been found to give way, and every where have the Board had occasion to erect their Ebenezer and to say, 'Hitherto hath the Lord helped us.'"

They had already made extensive inquiries about a field of labour, and were in correspondence both with Britain and America, for the purpose of being enabled to make their selection, only after they had exhausted the means of information on the subject. The question, "who will go for us, and whom shall we send," came now to be seriously entertained; and not a few were reluctant to embark in the enterprise, lest, in its prosecution, the Church at home should be deprived of the services of some one or more of her ministers, the numbers of whom were already confessedly too few. On this point the Board did not suffer themselves to be tormented before the time. They believed the movement to be divine in its origin, and they prosecuted it in the faith that He that had begun the good work would perfect it in due season. "In their search for an agent," says their Report, "The Board are encouraged by all past experience to hope that they will not be disappointed. When a door is opened, they doubt not that an occupant of the field will be prepared to enter it. God never puts it into the hearts of his people to engage in his work, without breaking up their way. 'The God of heaven he will prosper us, therefore we his servants will arise and build.'"

The Report was adopted by the Synod, and the Board was "entrusted to select a field and negotiate with candidates for occupying it as soon as possible." Under these circumstances advertisements for candidates were immediately issued to the Church, and a meeting was appointed to receive applications, and to fix upon the scene of our intended operations.

That meeting was held in Pieton, on 23d September, 1845. An account of its proceedings we reserve for another paper.

## Miscellaneous Intelligence.

DR. ADAM THOMSON OF COLD-  
STREAM.

We think we need make no apology for occupying the columns of the Register devoted to Miscellaneous Intelligence with the annexed letter from Dr. Thomson, to lord Bexley, President of the British and Foreign Bible Society. We envy not the feelings of the man who can read it unmoved, and we feel that any remarks from us would only weaken the force of the statements it contains. We rejoice to observe, that a movement is being made through Scotland to present Dr. Thomson with a suitable testimonial. A large meeting was held in the Free Tron Church, Glasgow, on the 24th Dec., in which Dr. Kidston, Dr. Wardlaw, Dr. Macfarlane, Dr. Buchanan, and several other of the most influential clergymen of all denominations in Glasgow took part, when the following resolutions were adopted:

"That for the abolition of the Bible monopoly the Church and the Country have, under God, been mainly indebted to the laborious, and hitherto unremunerated, efforts of the Rev. Dr. Thomson, of Coldstream.

"That considering the services of Dr. Thomson in the cause, this meeting is of opinion, that a suitable testimonial should be presented to him without delay.

A large committee of all denominations was appointed, to receive contributions in aid of the object, and we trust the amount will be such as it will be worthy the Church to present, as an acknowledgment of the services of one, who has earned for himself the honorable distinction of THE LIBERATOR OF THE WORD OF GOD. It will be a burning shame to the Church, if she calmly beholds himself and his family ruined, from a well meant and successful,

though, as it has proved, for himself unwise effort, to reduce the price of the sacred volume. We trust that, notwithstanding the heavy demands upon our Church for other objects, some of our congregations will contribute something to express their appreciation of the services of one, to whom the world is so deeply indebted, and to soothe his declining years by the expression of their sympathy with his circumstances. The people of West River have already sent to him the sum of £13 5s., of which £5 was from an old friend of Bible circulation; and we are acquainted with other congregations, which have the subject under consideration.

P.

*Some of the Causes which led to the Overthrow of the Free Press Bible Company, stated in a Letter to the Right Honourable LORD BEXLEY, President of the British and Foreign Bible Society, &c., &c.*

MY LORD,—It is now upwards of ten years since I had the honor of addressing to your Lordship a public letter as to the plans I then proposed for reducing the price, as the means of proportionately increasing the circulation of the Inspired Volume. These plans were the result of my long-continued and laborious, but ultimately successful, efforts for securing the abolition of the Bible monopoly in Scotland.

My views, however, as explained in the letter to your lordship, led many to regard me as a mere visionary, and to maintain that, laudable as might be my intentions and proposals, they could not possibly lead to the practical results which I so confidently maintained and so sanguinely anticipated.

Nevertheless, my lord, I have lived to see all the pledges I gave to the Church and to the world more than redeemed, and even all my own anticipations more than realized.

I at the first always proceeded on the assumption, that any institution that produced Bibles at the cheapest rate

would be patronized by all the Bible distributors, and especially by that great society, over which your lordship has so long and so honourably presided. This, I ultimately found, was a fatal error—fatal, I mean, as it regarded myself and my family, though the very reverse as it regarded the results to the public, and especially, and above all, to the Bible Society.

Finding that ordinary competition did not lead to the reduction in price which I expected, and which eminent practical men had assured me was attainable, I originated the Free Bible Press at Coldstream, and found the reduction that followed could be quite safely made, provided only the immensely large sales to which this led were continued.

I had always counted that these reductions would be regarded as a great boon to the Bible Society, whose avowed object, I understood, was to purchase their Bibles, where they could get them cheapest and best. And, accordingly as soon as the specimens and stock produced at Coldstream were sufficient to warrant such a step, I offered to supply the committee, pledging myself that the price would be greatly lower than any then in the market. My offer was rejected; and, I have no doubt, for reasons which the committee conscientiously regarded as quite justifiable. The Secretary sent me a most polite reply, but did not specify the reasons which led to the committee's determination. I have, however, heard two of them since, which I notice, not to blame the committee, but to show what has led to the overthrow of the Free Bible Press Company, and to my own and my family's ruin.

One of the reasons for not patronising the Free Bible Press Company was, that it must be wrong to introduce Scotch Bibles into England, while a law existed prohibiting it. Now, my lord, allow me respectfully to ask, whether there are not some laws—and whether this is not one of them—which are more honoured in the breach than in the observance? whether “we ought not to obey God rather than men?” And, whether any law of an earthly king (for the Bible monopoly was not an act of Parliament, but by royal patent) should set aside the express law of Him by whom “kings reign

and princes decree justice?” Need I add, my lord, that the law of those Popish countries must be violated, and laudably violated, where your great and God-like institution is spreading translations of the scriptures, in the vernacular tongue of the inhabitants.

It must be confessed, indeed, that your committee assigned another and much more plausible reason for rejecting the offer of Bibles printed at Coldstream, by alleging, that those furnished by the English monopolists are superior as to paper, printing, and binding, and yet equally cheap. Now, even assuming the truth of this allegation, my lord, permit me to ask how it happened, that a reduction so marvellous took place in the price of your beautiful English Bibles, as that the same copy which before cost 5s. can now be sold by your society, and without loss in the particular instance to which I refer, at 10s., while all other copies have been reduced proportionately? Was it a voluntary act on the part of the monopolists? So far from it, that Mr. Spottiswoode, in 1840, declared, in a letter which first appeared in the *Times*, and was afterwards sent as a circular through the length and breadth of the land, “that equal cheapness and efficiency could never be obtained, upon any other system than the present, for supplying copies of the Holy Scriptures to the public!” The truth, my lord, is unquestionable, that it was what some of their friends have indignantly characterised as “a blast from the north,” which swept the monopolists from their proud and lofty elevation, and compelled them, instead of availing themselves of the royal protection, which they had long enjoyed there, to descend to the humble rank of competitors on the ordinary principles of free trade. The public, in general have pronounced your society right in availing themselves of those new and marvellous changes on the part of the monopolists. But I hope that neither your society nor the public generally will forget that these changes, besides being compulsory, were made very suddenly, just after the Bibles printed at Coldstream had, by the London agents, been advertised as “the cheapest in the world” and that by these changes, too, a stock was all at once thrown upon our hands, amounting to not less than £10,000.

besides that buildings, stereotype plates and machinery, which had cost about £9000, were rendered totally useless. The loss of principal, not to speak of exorbitant interest, has been intolerable, and has led to the total overthrow and bankruptcy of the Free Bible Press Company.

But, while they have had all this loss, your society and the public have had all the gain, and that to an extent which it is not easy to calculate. Your society, my lord, can now circulate a million of copies more annually, with even less than the amount of funds requisite prior to the abolition of the monopoly in Scotland, and the establishment of the Free Bible Press at Coldstream. This, so far from an exaggeration, does not come near to the truth. Take, for example, the two sorts most in demand amongst the masses. The pocket Bible, pearl, 24mo. roan, gilt edges, cost formerly, for a million at 5s. per copy, £250,000; now at 7d., £41,666, 13s. 4d.; the saving to the public being £208,333 6s 8d! Then, the pocket Testament, diamond, 32mo. roan, gilt edges, cost formerly, for a million at 5s. per copy, £150,000; now at 5d., £20,833, 6s. 8d.; the saving to the public being £129,166, 13s. 4d.! Of these Testaments a country minister lately (and very many such cases have occurred before) requested me to send to him for his Sabbath-school, eighty-four copies, for which he paid £2, 2s. 0d., at 6d. per copy with Psalms. Judge what must have been his feelings, and what were my own on finding that, for the same number, he must, but a very few years ago, have paid £12 12s. And yet, how many thousand instances of this kind could your society record?

Your secretary wrote to me long ago saying, "there is one satisfaction which you cannot fail to enjoy—all must admit that you have been mainly instrumental in producing that lowering of the price of the Bible, which is so intimately connected with the present extraordinary demand for the sacred volume." This satisfaction is, indeed, great and unspeakable; and I trust I shall bless the Author of the Bible for it while I live and when I die. But, my lord, allow me, through you, to appeal to the secretary, to the committee, and to all the members of the

Bible Society, and to ask, is there no abatement from that satisfaction?—with what overpowering feelings must it be mingled, as I think of the ruined condition of my family, some members of which, merely because of my advanced age, and to secure the continuance of great benefit to the world, assumed my place and my responsibilities, when the cause was yet at the very height of prosperity. Backed, too at that time by the countenance and aid of a very wealthy gentleman, their prospects accordingly continued good, till the unexpected changes on the part of the monopolists above referred to took place. Even after that, a practical man (and that was a great want before) came forward agreeing to take the entire management of the business on terms, which the committee of creditors agreed with the partners of the company in thinking would enable them not only to pay a temporary composition, but enable them to retrieve all their losses, and ultimately to extinguish their entire debt. But even after the different legal deeds of agreement had been prepared and subscribed, and the work had actually commenced under the new Firm the party referred to withdrew; and the consequences have been bankruptcy to the company. Whatever may have been my feelings of satisfaction on the ground before mentioned, yet, think what they must be, when the exclamation of Queen Esther, in one sense, may be too truly appropriated by me in another, "How can I endure to see the evil which shall come unto my people? or, how can I endure to see the destruction of my kindred," and, I may add, of my own offspring.

As it respects myself, now at the verge of human life—not to speak of nearly £5000 advanced by one member of my family, the whole of which has been lost—I have individually, since my connection with Bible circulation, lost upwards of £200 of yearly income, besides property from which a part of that income was derived, and which with a life insurance of £1000 which has also been relinquished by me, might have been a small patrimony to my children.

I have thought it due, my lord, to myself and my family to enter thus publicly into these details, that, in the

eyes of the community, though silted, we may not be degraded; and that, amid all our losses, we may still retain that "good name which is rather to be chosen than great riches."

I have the honor to be, with profound respect,

My lord,

Your lordship's most obed't serv't,

ADAM THOMPSON, D.D.

Secretary to the late  
Free Bible Press Company.

**LIBERALITY.**—The Missionary Magazine and Chronicle, published under the control of the London Missionary Society, acknowledges the receipt of £80 from William Matheson, Esq., of West River towards the funds of that Institution.

### Youth's Department.

#### TO OUR YOUNG READERS.

Many of you know that the United Presbyterian Church in Scotland publishes, besides its "Record," a "Juvenile Missionary Magazine," and perhaps you may expect that we should do the same. We are not able, however, to do this at present; but instead of it we shall have in the Register a *Youth's Department*, in which we shall try always to have some pleasant and profitable reading for you. We wish now to give you reasons, why we have prepared this department for you, and to tell you how we intend to fill it up.

One reason is that God loves children, especially the children of his people, and invites them to come to him through Christ and be his. Our Saviour says, "Suffer little children to come unto me"; and we hope that what is printed in our Youth's Department, may, with God's blessing, help some of you to come to Christ, that your sins may be forgiven and that you may be holy and happy children of God. Another reason is that God wishes you to know the good and great things that he has done for his people. If you look in Exodus xii. 26., and in Joshua iv. 22., you will see that in the days of Moses and Joshua, God commanded the Israelites to tell their children how much he had done for them; and we hope to be able to show you that God still cares for and blesses his church, and will do so till the end of the world. The Israelites were to teach their children these things, that God's mighty deeds might always be kept in remembrance and that there might always be a seed to serve him. Now we know that when a

few years have passed, and Christians who are now grown up have left the world, you should be ready to take their places. We wish that when that time arrives, you may not only be ready to uphold the cause of Christ in the world, but that in your days his kingdom may be greatly extended, beyond what it was in the time of your fathers. You see that this is another strong reason, why we should inform you of what is now being done, to spread the gospel over the world. But there is another reason still. Even children may, if they love God, do much for the glory of God and the good of other children, and even of older persons. It is written "Out of the mouths of babes and sucklings" God "hath perfected praise"; and if you turn up Matthew xxi. 16., you will see how Christ applied that passage to the young children who welcomed him in the Temple when the priests and scribes refused to believe in him. Children may now as well as then receive Christ, and make known his name to others.

If you look over all these reasons again, you will find that they show, not only why we should print a Youth's Department; but also that you should read it carefully and try to profit by it.

To fill up our youths department, we shall sometimes have letters from ministers and others who love you and the cause of missions, and wish to show you ways in which you may do good.—We shall also ask Mr. Geddie and Mr. Archibald to write to you about the children of Aneiteum and other places in the South Seas. It may however be some time before we receive any letters

of this kind from them. We shall often select for you narratives of missionary labour and adventure from books and magazines, and we shall sometimes write for you short pieces like the present. In our last number we gave a letter from the Rev. J. I. Baxter, who as you know was the first to move in the plan for getting boats for our missionaries; and in the next number, we expect to have a letter written by the Rev. J. Waddell to the Sabbath School children in Toronto, who have given liberally to the boat fund.

**CHILDREN'S MISSIONARY MEETING.**—A meeting of the children of Salem Church, Green Hill was held at the School House, at the Cross roads, on the afternoon of New Years day, when the Rev. George Walker delivered an appropriate address, after which the cards for collecting for the Boats for the use of our Missionaries were given in and also the money collected, which, with what has since been received, amounts to the sum of ten pounds.—After a short address from the Rev. G. Patterson, pastor of the congregation, the audience were dismissed with praise and prayer.

### Reports, &c.

We have endeavored to make the best arrangements in our power for the transmission of the Register. It is possible, however, that errors may have been committed. We will therefore be obliged to any of our friends who may suggest improvements in this department.

We have been obliged to defer a report of the formation of a Missionary Society in Salem Church, Green Hill, to make room for Mr. McGregor's communication.

**ERRATA.**—The absence of one of the editors caused an unusual number of errors in part of our last No. We notice those which most materially affect the sense.

Page 8, column 1, end of 2d paragraph, for Heb. xii. 15, 16, read Heb. xiii. 15, 16. Column 2, last paragraph, line two, for "five thousand heathen dying," read two thousand. In the next line, for "seventy millions" read twenty millions. The same mistake occurs toward the end of the paragraph, where the sentences commencing "seventy millions," and "every hour," have been transposed. The latter should have been first.

Under Home Missions, page 9, column 1, line 8, for "five missionaries unemployed," read, five missionaries in employment. Line 14, for "appointed to," read inducted into. Column 2, line 12, for "continued their ministrations," read improve their ministrations. Page 10, column 2, at the com-

mencement of the paragraph commencing "the Rev. Mr. Handyside," &c., a sentence has been omitted. It should read, "Since that time they have had new and severe trials. The Rev. Mr. Handyside," &c.

☞ The Board of Domestic Missions will meet at Shubenacadie on the first Wednesday of March next.

P. G. MCGREGOR, *Clerk, p. t.*

☞ The Presbytery of Truro will meet at Shubenacadie on the first Wednesday of March next.

JOHN CAMERON, *Pby. Clerk.*

☞ Received by the Treasurer, pro. tem. of the Board of Foreign Missions, £2 1s. 8d. (or £2 14s. P. E. I. currency) from the children of Bedeque congregation, for the Boat fund.

### POSTSCRIPT.

After our Home Mission columns had been filled and the first part of our present No. printed, we received the following appeal on behalf of our Home Mission Fund.

[For the Register.]

During the past season, five Missionaries were constantly employed in labouring within the bounds of the three Presbyteries of the Presbyterian Church of Nova Scotia, of whom three, if not four, are now Pastors of Congregations, and Mr. Grant employed under the Presbytery of P. E. Island, in supplying vacancies.



The responsibility of seeing the Home Missionaries remunerated devolves chiefly upon the Board of Home Missions. Deficiencies of payment arising from the supply of weak congregations, and of Missionary Stations, are met by a draft on their funds. Those who have been recently engaged in supplying our vacancies, can testify to the advantages of the system, and to the anxiety of the Board to do justice to the claims which come before them, without being lavish of the funds at their disposal.

For the payment of the passages of ministers coming from Scotland to our aid, the Synod is pledged, and these expenses, it appears, are expected to be provided for by the Home Mission Board. Farther, it has hitherto been the duty of the Board to encourage by pecuniary aid, young men of piety and promising talents, in struggling through difficulties to take part with us in the work of the ministry. In addition to all this, the Board are directed by their constitution and by the Synod, to afford aid to congregations, which, after duly exercising their own energies, are scarcely able to claim the rank of self-sustaining congregations.

To all these objects the Board has appropriated its funds for 1849. Missionaries and Students have been benefited. All our Missionary Stations have been revived to some extent. Forty pounds have been voted (only a part being yet paid) to two congregations, the one recommended by the Truro Presbytery the other by the Pictou Presbytery, as requiring aid. The passage of one minister, who has proved quite an accession to the body, has been paid, and by the opening of the spring, we may have the gratification of welcoming another. Now to meet all these urgent and necessary claims, it will be seen by an examination of the account for 1849, that in free contributions, the congregations have not given one hundred and twenty pounds, a sum scarcely equal to what the children have collected for Boats for Messrs. Geddie and Archibald. Most of the congregations have contributed liberally to the Foreign Mission, and have again a second time contributed in Boat Money a larger sum than was solicited or required. In the mean time, it should not be forgotten, that only one

half of the congregations have given any thing to the Synod's Board, for extending the gospel in Nova Scotia, and that of the whole sum freely contributed, two congregations, without diminishing their aid to the Foreign Mission, have given more than the fourth part. In these circumstances, can it be believed that Ministers and Sessions have set before congregations the wants and the claims of the Church at Home? Had they all done so, there would not now be any deficiency in our funds.

The different churches are hereby informed that the Home Treasury is empty. The expenditure has not been lavish, for in nearly all cases, it has been made at the request of one or other of the Presbyteries. Yet at this moment, they have not one farthing at their disposal, and unless funds are supplied, no farther appropriations can be made until the meeting of Synod. Having stated this matter plainly, the Board, I presume, will leave the matter to the action of Sessions and Missionary Societies throughout the body? Until convinced by painful experience, they will not believe that our church is content to be a Stationary Society. But unless we are willing first to stand still, and then to fall behind, we must move forward steadily to possess the land. It is conceded on all hands, that our opportunities for progress were never greater; shall we at such a juncture, by a stinted liberality, paralyze the energies of our Domestic Board? On the contrary the Board believe that their funds will be sustained, handsomely sustained, if the different Sessions will give the subject that prominence before the congregations, which it is, on all grounds, and in every aspect in which it can be viewed, fairly entitled. If the proper means be used, the desired ends will be attained, but not otherwise.

Writing at a late date, I add no more, lest I should thus be excluded from your Feb. No. I have written hastily by direction of the Board, but as they have not seen the letter, I alone am responsible for its contents.

P. G. MCGREGOR.

Sec. pro tem.

Halifax, Jan. 23d, 1850.