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Missionary Register.

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol 3.]

APRIL 1852.

[No. 4.

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Opening of the Theological Seminary.

The Seminary of the Presbyterian Church of Nova Scotia was opened at the West River, on Wednesday the 3rd inst. The Rev. Messrs. McGilvery, McCulloch, Bayne and Patterson, with Mr Daniel Cameron, of the Board of Superintendance, were present, together with the Rev James Waddell, Murdoch McPherson, Esq. of Norway House, and John Yors-ton, John McKinlay, and David Matheson Esqs. There was also a large attendance of the friends of the Institution from the neighborhood.

The business of the day was commenced by prayer by the Rev. James Bayne, after which the Rev. Professor Ross delivered an admirable dissertation upon Ancient Mythology. In his prefatory remarks he entered somewhat extensively into the etymology of the term *Mythology*, showing that the meaning commonly attached to it gave a very inadequate idea of its true signification; and that instead of comprehending a confused mass of superstition and fable, it in reality presents a symbolical representation of the Science and Philosophy of the Ancients, embracing many truths and physical facts which our own experience and modern research only tend to confirm. One important object

gained by the learned Professor and to which his lecture evidently tended, was to redeem Classic Literature from the inferior position to which some modern Educational Reformers would reduce it.

After the delivery of the Lecture, the Students were suitably addressed by the members of the Board and other gentlemen present, and the business was concluded with prayer by the Rev. James Waddell.

The number of Students expected to attend the present session is 29, of whom there were present 25, in various stages of advancement, and many of them are prepared to enter upon the study of Natural Philosophy.

The proceedings were all that the warmest friends of the Institution and the Church could anticipate, and not the least gratifying incident of the day was the generous manner in which the proprietors of the Hall placed it at the sole disposal of the Board of Superintendance, for the accommodation of the Professor in his preparations for the Philosophical and Chemical Classes.

Judging from the successful operation of the Seminary and the increasing interest manifested in its welfare, the time cannot be far distant when the service of an additional Professor will be required.—*Com.*

Foreign Missions.

LATE INTELLIGENCE FROM ANEITEUM

Since our last, a long letter has been received from the Rev. Mr Geddie, dated 17th September last, giving an account of the progress of the mission to that date. We publish his communication in full. It will be seen that the Mission has been again tried with sickness, yet the work is making most encouraging progress. The length of time during which Mr Geddie received no communication from Nova Scotia, is as unaccountable to the Board of Foreign Missions, as it is to Mr Geddie. For the information of the Church we may mention that letters have been regularly sent, but their not reaching him, must be owing in some way, to the irregularity of the means of conveyance.—The Board have thought it necessary to publish Mr Geddie's remarks on Mr Archibald's leaving the mission, yet were it not for the enquiry abroad in the Church, we would have deemed it better that the matter were wrapped in silence. It is to be regretted that no explanations have been received from Mr Archibald himself. The Board have written, seeking such explanations, but it is doubtful whether their letter has been received, and as he had left the island, it is doubtful whether an answer will be received. Accompanying the letter was a copy of the book to which Mr Geddie alludes. It is a small pamphlet of 28 pages, containing a few passages of scripture translated into the Aneiteum language, and also a few hymns. We would call attention to Mr Geddie's remarks in regard to clothing for the natives.

Aneiteum, New Hebrides,

Sep. 17th, 1851.

DEAR BRETHREN—

I sent communications to you dated in December last, which I hope you have received. No favorable opportunity has since occurred of sending letters to you or I should not have been silent so long.—This letter goes by a vessel which has touched at this island on her way to China and as my notice has been short, I must confine myself to a single sheet.

LETTER RECEIVED.

I received a letter from the Rev. James Waddell, under date August 21st 1850.—It was refreshing to hear from you once more, after a silence of nearly two years. I read with delight the account which that letter gives of the prosperity of our beloved Zion, in Nova Scotia, and of a continued interest in the cause of missions.

SICKNESS IN THE MISSION.

Since I last wrote to you, there has been much affliction in the mission. All our native teachers and their wives have suffered severely from fever and ague.—Two of their number, a Rarotongan man, and a Samoan woman, died,—the former in March, and the latter in June. I was present with them in their dying moments and they departed this life in the hope of a blessed immortality beyond the grave. I had slight attacks of intermittent fever in the month of April, and also my daughter Lucretia. Mrs Geddie and our youngest child escaped.

PROGRESS OF THE WORK.

The history of this Mission for the last nine months, has been one of great trials, and I will also add, of great encouragements. The struggle between Heathenism and Christianity has begun on this island, and must go on until the latter is established on the ruins of the former.—The natives who have given up the old system, have been much persecuted by their heathen countrymen. The plantations of many have been destroyed, their property stolen, and in some instances, life has been endangered. These trials, I rejoice to say, have in most cases been endured with a forbearance and meekness, scarcely to be expected from a people just emerging from a state of barbarism.

PROSPECTS.

Our prospects at the present time are more cheering than at any former period since we landed on the island. After a night of toil it seems as if the dawn of a bright and happy day were not far distant. The whole population are in a state of excitement about the respective claims of the old and new systems, in so far as such a people are capable of being excited on such a subject, and many are coming over to the Lord's side. We have lately been joined by many of our enemies, who are

now endeavoring to build up a cause which a few months ago it was their aim to destroy.

EMPLOYMENT OF NATIVES.

I have been in the habit, for some months past, of sending out ten or twelve of our best men on the Sabbath day to converse and pray with their benighted countrymen. Their labors have been attended with great success, and under God the reaction which has lately taken place in favor of Christianity, must be traced to the agency of these native auxiliaries in the work. In the prosecution of their labors of love, our poor natives sometimes meet with harsh treatment, and only two Sabbaths ago they were violently driven from a heathen village which they visited, and brought home a number of spears which were thown at them.

OPPOSITION FROM TRADERS.

You are aware of the existence of a Sandal-wood establishment on this island. I regret to say that ever since we have been enabled to exert some influence over the natives for good, we have experienced from that quarter a most ungenerous, unfeeling and unmanly opposition. I have been represented as a liar and an impostor and the natives have been told that wherever missionaries go, that disease and death follow in their train. The rage of certain parties has, if possible, burned more fiercely against Mrs Geddie than against myself, perhaps because she has been more directly instrumental in saving some of the poor native females from degradation and ruin. I am happy to add however, that we occasionally meet with individuals who bewail the degeneracy of their countrymen, as well as the opposition offered to the best of causes.

CASE OF MR ARCHIBALD.

I would gladly leave the case of Mr Archibald untouched, as I have hitherto done, but I find from the letter of your Secretary that something must be said "to satisfy craving enquiry on the subject."—If I am not as explicit as you would wish at present, it is because the cause has nothing to gain by being so. I beg, solemnly to assure you as well as the Church at large, that it was not in consequence of any misunderstanding between Mr Archibald and myself, that he tendered his demission to me. I ought however to mention that he consulted me on the subject, and I advised him to retire from the missionary work, as also did the Rev Mr Powell, who

was then on the island. This advice, you may rest assured was not given without due consideration. I hope the above explanation will suffice. As Mr Archibald has now placed himself beyond your control, I do not think the cause would be benefitted by prosecuting the matter any further. He left this island for Sydney about ten days ago, and what his future intentions and prospects are I do not know.

The case of Mr Archibald has been the occasion of much grief to myself, as it will be to you, but it ought not to excite too much surprise. His circumstances have been very peculiar. Had he been sent to a field of labor cultivated in part, associated with a *band* of missionaries and surrounded with influences of a good kind, his career might have been different.

I believe it will be found in the history of Missions that most of failures have occurred in new fields of labor. In writing this, I do not mean to reflect on any person, for in the matter of Mr Archibald's appointment to this Mission, no one is so deeply to blame as myself, for when several of the members of the Board would have paused, I urged them on.

A great trial has befallen our Mission, but let us not be dismayed or discouraged. Perhaps God designs to humble us, to awaken to more vigilance in the choice of agents for his work, and to teach us to turn our confidence from the creature and to place it more firmly and entirely on himself. How often has it happened that events which have been considered as deeply calamitous and over which Christians have mourned as greatly hindering the gospel, have in the providence of God been overruled for its signal and extensive furtherance. Let us still go on in the name and in the strength of **Jehovah** our covenant God, undismayed by adverse occurrences, and many a New Hebridean will at a judgement day rise to bless the Church that sent the word of life to them.

SAD DISAPPOINTMENT—CALL FOR ANOTHER MISSIONARY.

I read with feelings of surprise and dismay in the letter from your Secretary, that no movement had been made to fill up the vacancy in this mission. I had struggled alone for a considerable time amidst difficulties which I believe have fallen to the lot of few missionaries, and cherished an almost confident hope that help was near at hand. Oh, it was *sad, sad, sad* to

learn that I am still to be left in this dark, dreary, and inhospitable land, without an associate in the missionary work. I entreat you on the receipt of this to make an immediate effort to send at least one brother to my help, if you have not done so already. His efficiency will be nearly doubled if he is a married man, and none other should be sent to this island. He ought not to be addicted to the use of tobacco, or his example will do great injury to the natives, who have little self-control and fall a ready prey to evil habits. Look more to inward and spiritual than to outward and physical qualifications. You cannot tell what constitution is best adapted to the climate until the trial is made.— With a slender frame, I have had sickness less severely and enjoyed more health than any other white man on this island. If you cannot engage a volunteer for the work, it would, I think, be quite proper to invite a man from the settled ministers of the church, and such an invitation might be regarded by him as a call in God's providence to forsake the endearment of home, and "and go far hence to the Gentiles." If he has not youth on his side, this is more than compensated by the experience that he has acquired at home and which may be turned to great account in a foreign field. In the case of this mission, I do think that a tried man would be more eligible than any other at the present time. May God direct in the choice of a suitable agent for his work. In the event of a missionary coming from Nova Scotia, he ought to repair to London and he will be able to procure a passage thence to New South Wales, at almost any time. The fare has been greatly reduced within the last few years as you will see from the inclosed advertisement which I have cut out of the *British Banner*. It is quite possible that the reported discovery of gold in New South Wales will increase the rate of passage fares, but this can easily be ascertained by examining the shipping advertisements of the English papers. A Missionary might encounter some delay in Sydney, but then there are the chances of the John Williams, vessels bound to China and touching at this island, and whalers which might be induced to call in here for a moderate compensation. I think there is a minister of the United Presbyterian Church in Sydney, who would no doubt give a missionary a cordial welcome, as would also the Rev Dr Ross, our agent.

VISIT FROM BISHOP SELWYN.

We had a visit from our esteemed friend the Bishop of New Zealand, last month. He was accompanied by the Bishop of New Castle, Australia. They came in a schooner called the *Border Maid*, about 90 tons burthen, lately purchased by the Australian Board of Missions, for £1200. She is particularly designed for New Zealand, New Caledonia and other islands. We were delighted to see Bishop Selwyn, for we believe him to be a sincere friend, and he takes a deep interest in our work. The other Bishop appeared very amiable also. The party hostile to the cause and myself on this island, had many complaints to make to the Bishop of New Zealand against me, but they went to the wrong quarter for sympathy. After hearing what they had to say, the good Bishop gave me the following advice, "Go on as you have been doing and by the blessing of God you will prosper." It was some comfort to receive such an advice as this, from such a quarter and under such circumstances.

BOY TO BE EDUCATED.

I sent a boy to the Bishop's institution in New Zealand, for the instruction of natives. His name is Tupua, a lad about 15 years of age. He has been living with me about two years and can read and write his own language. He goes to learn the English language and some industrial employment, most probably printing.— The Bishop offered to take him gratis, but I thought it improper to tax any other society for his support, while we are able to support him ourselves. His expenses for the first year are already paid. An unknown friend in New Zealand gave the Bishop £3 before his departure, for missionary purposes, and wished him to give me credit for that sum; this, with £5, which I added on my own account, will about support the boy for one year. As I wish the boy to remain about three years in all, would the Board grant the sum of £5 a year for the next two years to assist in his support? If the boy is spared to return to his own island, he may, by the divine blessing, become a useful agent in the work.

CORRESPONDENCE WITH REFORMED PRESBYTERIAN MISSIONARIES.

I have already informed you, that by the advice of the missionaries in Samoa, I wrote to two ministers of the Reformed

Presbyterian Church of Scotland, resident in New Zealand, inviting their co-operation in the missionary work in these islands. One of them, the Rev. Mr Inglis, paid us a visit last year in her Majesty's Ship Havannah. I enclose for your perusal, letters which I have lately received from him and which I am sure you will read with interest. There are points of great importance in these letters on which I would gladly comment, but time and space forbid this at present.

PRINTING.

I have prepared and printed another little book in the native language. It consists of translated portions of scripture with six hymns appended. It is something to have even a few fragments of the word of life in the language of these benighted islanders. I am not aware that any portions of God's word have yet been printed in any of the dialects of the Papuan or Oceanic Negro race. I forward a copy of the little book to you. All further labor in the printing department is suspended until a supply of paper is received. I think it was since I last wrote you that I printed 600 sheets of words and sentences in the Lifu language, and I have a quantity more ready for the press.

VESSEL DESTROYED.

A small vessel was taken at Mare in December last and all on board massacred by the natives. She belonged to Sydney and was engaged in the Sandal wood trade. She was taken within a few miles of the district where the teachers reside.

MISSIONARY REGISTER.

I rejoice to hear of the publication of your Missionary Register, but I have never received a copy of it. I think that the diffusion of correct information will awaken to more vigorous exertion for the spread of the gospel both at home and abroad.

CLOTHING RECEIVED.

The supply of clothing for the natives came to hand about six weeks ago after lying a year in Sydney. The desire for clothing among the christian party, is now becoming intense; but the heathen people still persist in going naked. The most of the clothing sent out is intended for females, and little provision is made for the wants of the men. It is highly desirable that we should clothe the latter as well as the former. A piece of cloth of any description about two yards long tied around the waist, is the garment usually

worn by those who can procure it, and while it meets the wants of the climate, it to some extent answers the purposes of decency. In time, our natives will raise food and purchase clothing from vessels touching at the island, but at present they are dependent on us. Anything in the shape of clothing will always be thankfully received.

DELAY OF THE JOHN WILLIAMS.

The unexpected delay of the John Williams has been a disappointment to us.— We will look for her arrival at this island in about three months. I hope that she will bring cheering communications from you. I ask your prayers and those of the Church in behalf of this mission and the unworthy instruments engaged in it.

I Remain, Dear Brethren,
Sincerely and Ever Yours,
JOHN GEDDIE.

A very interesting Letter from Mrs. G. to Mrs. Waddell, will appear in our next No., also a specimen of the little publication, lately issued from the Mission Press in Annetum.

Extract of a Letter from Rev John Jennings.
Toronto, Feb. 6th 1852.

My Dear Sir:—

With pleasure I enclose our Annual contribution, being £10, from the Missionary and Benevolent Society of my congregation, for 1851, to your Foreign Mission Fund. We have united in prayer to the God of Missions on your behalf, and now lay this gift on the altar. Unfortunately, my Sabbath School children cannot send their annual mite, as twice during the past year their Missionary Box was stolen. Ah! the thieves!— The money that would have blessed a New Hebridean, will surely curse them.

Messrs. Yorston acknowledge the receipt of the following articles for the Foreign Mission:

Israel Stiles, 6 1-2 yards Flannel. John Collie, 7 do. Mrs. P. Grant, John Grant, Wm. Grant and C. McQuarrie, 15 do. Ladies Mount Dalhousie, 30 do. Mr James Dawson, from Ladies of New Annan, 80 do. Ladies of Dean's Settlement, Upper Musquodoholt, 17 1-4 do. and 2 Cut's Thread. P. E. Island, 1 Box of Sundry Articles. Mr R. P. Grant from the Ladies of the Rev Messrs Walker and Roy's congregations 27 yards; and from the Ladies of the Middle Settlement, Middle River, 28 do.

Miscellaneous.

TRACT NO. III.

THE MODE IN WHICH CONGREGATIONS SHOULD MANAGE THEIR FINANCIAL AFFAIRS.

THE question briefly to be considered in the present paper is one of vital importance to the interests of the Church. No congregation can be expected to enjoy a high degree of spiritual prosperity whose temporal interests are either neglected or inefficiently conducted. The Church of Christ, although a spiritual society, has temporal interests that must be attended to and, on the management of these, in a proper manner, and with a christian spirit, the well being of the Church in a high degree depends. By a Divine constitution, the Church of Christ has, for the wisest of purposes, been formed a self-supporting institution, under the government of the Saviour; and this being the case, it is no longer a question with Christians, who wish to take the New Testament for their guide in religion, whether the resources of the Church should be devoted to such an object, but simply, how these resources may be best developed for the end contemplated under the laws which the Saviour has given, and by the agency he has appointed for the execution of his will.

In carrying out the wise and gracious arrangement of the Saviour for the support of his church, much, it is evident, will depend on the manner in which congregations, and the office-bearers appointed by them, act in regard to the important matters committed to them. A duty may be professedly acknowledged which is but very inadequately performed. Congregations may acknowledge generally the authority of the Saviour in the arrangements he has made for the support of his Gospel, and yet fail in such a degree, to carry out these arrangements, as to cause that his will in the matter be virtually disregarded. It is not enough that congregations should have resources that may casually or incidentally be applied to the support of Divine ordinances; it is necessary that these resources should be regularly and systematically brought out under the influence of those principles and modes of combined action which the Gospel prescribes, and be made fully available for the

purposes for which they were intended.— A congregation may have within itself the most ample means to meet, in an honorable way, all the claims of whatever kind that may rest upon it, and yet, from certain modes of thinking, and acting, and managing that may prevail, have always the appearance of being in difficulties in regard to its financial affairs, while its pecuniary liabilities are ever met in a manner the most unsatisfactory. It becomes, therefore, an interesting enquiry. What is the mode in which congregations should manage their financial affairs?

It is only a few hints, it is obvious, which can here be given in reference to this important subject. In stating these, we shall refer, in the first place, more generally to what is required on the part of the members of the Church in regard to the Church's temporal affairs; and secondly, to some of the more special duties of managers or deacons, whose office it is to direct the financial affairs of congregations.

1. It is of importance, at the outset, to inquire, what is required in the case of the members of the Church, both as individuals and in their corporate capacity, as congregations, in relation to the temporal interests of the Church? There can be no question, although the fact is sometimes overlooked, that the members of the Church are, in the first instance, the parties who are responsible for the support of Divine ordinances in our congregations.— No more management it is evident, on the part of office-bearers, can ever avail in placing the temporal affairs of a congregation in a prosperous condition, unless the members of that congregation charge themselves, individually and collectively, with the duty which they owe to the Saviour, of contributing willingly and cheerfully for the due maintenance of the Gospel. It is asked, What is required of the members of the Church in order to a right fulfilment of this part of the duty imposed on them by the law of Christ? In answer to this, the following things may be mentioned:

1. That the members of a Church be united in their views as to the scriptural duty of supporting the ordinances of the Gospel. In every church, constituted as ours is with a reference to the will of the

Saviour as contained in the New Testament, the support of the Gospel by the members thereof, is a matter of *principle*, and this principle, in the case of every man and woman admitted to its privileges, is expected to be acted on uniformly and conscientiously. On any other supposition it would be impossible that there could be any co-operation between the members of a congregation, and consequently, any right management, with reference to its temporal affairs. It is scarcely necessary to say, that the rule of duty in this case, and the obligation springing from it, are as binding and permanent as any other part of the Christian system. Christians are free from the civil compulsion of their fellow men in matters of religion, but they are, nevertheless, "under law to Christ."—The observance of this law of the Saviour is not optional, but imperative in the case of all his followers. Where the authority of Christ is interposed enjoining any duty no man is warranted to say that he will perform it or not, according to his pleasure. The will of the Saviour must be held to be Supreme, if he is to be Lord of his Church; and that will must be followed, in every instance, as the rule of duty, if his people are to have fellowship with each other in the observance of the ordinances which he has appointed.

2. That all the members of a church take an interest in its temporal affairs.—Where this is not the case, it cannot be expected that a congregation will either exhibit much harmony of action in its financial management, or that its funds will long exist in a prosperous condition. It is surely but reasonable that, where all the members of a church equally share in its privileges, all should take an interest in common in promoting its temporal good. When this common interest is felt and manifested—each member, as a matter of principle, inquiring anxiously, what are the congregation's wants, and how these, by himself and others, may be effectually supplied—what a different aspect will the affairs of a congregation present, as compared with that which is but too frequently exhibited, where apathy and indifference generally prevail among the members, or whether a few are felt to struggle with difficulties and responsibility which belong to all? And why should not every member of a congregation feel a deep interest in promoting the temporal prosperity of the society with which he is connected, and seek that the ordinances of the Gospel

which he enjoys be creditably maintained? A man who takes a correct view of this subject will at once perceive that it is not his money merely which is needed for this purpose, but also his time and occasional exertions, in order that he may associate with his brethren in carrying out congregational objects, and contribute his share of influence along with others in keeping alive that healthy tone of feeling and public spirit which are necessary at once to animate and regulate the pecuniary efforts of congregations. And is it too much to expect that, in all of these ways, a Christian should manifest his interest in the good of Zion! Were the feelings of Christians what they ought to be in regard to the grand objects for which a Christian church is instituted, would there be room for the complaint which is sometimes heard, that many of the members of our congregations never exercise one serious thought, or care of any kind, respecting the interests of the congregation to which they belong; and that such is the apathy felt, that they can not even be brought together once in a year to hear a brief report as to the state of its affairs?

3. That every congregation, as such, should have rules for the regulation of its financial affairs. These rules, in their collective form, are usually denominated the "constitution" of the congregation,—that is, its constitution in reference to temporal things. No society could exist for any length of time, without having laws and regulations for the management of its affairs. Every congregation, therefore, as a Christian society, ought to have its rules, or constitution, according to which its temporal concerns should be administered. As the circumstances of congregations are different, each congregation of our church is left, in some measure, to adopt the rules which best suit its own case, where a general adherence is observed in regard to the principles of the body. Such rules are merely an expansion and application, in a practical form, of the laws of Christ which require, first, that the members of his Church shall support his ordinances; and, secondly, that in the doing of this, all things shall be conducted "decently and in order." Different congregations have different modes of carrying out the law of the Saviour. Some raise what is needful by seat-rents, in which case, a round sum is contributed by each member and seat-holder during the year, for the support of the Gospel; others raise what

is required chiefly, if not entirely, by weekly collections; while a third class, uniting these two methods, raise what is sufficient to meet their expenditure, partly by seat-rents and partly by collections. Whichever of these methods, however, be adapted, the principles the same, namely that the ordinances of the Gospel are supported by those who enjoy these ordinances; and that it is the duty, therefore, of those who are the members of the church, to contribute in one form or another, *an annual sum* proportioned to their means, and the amount of what is required for the maintenance of the Gospel. The regulations of congregations are intended to secure the orderly carrying out of this arrangement. These regulations, being the bonds of external union and the means of co-operation for the accomplishment of the object proposed, ought carefully to be observed. Till they are altered, the good of the society requires that they should be faithfully acted on, not by some members of the congregation merely but in the case of all. Where the members of a congregation are animated by the same spirit, walk according to the same rule, and draw unitedly and cordially together in the efforts they make for the support of the Gospel, the very best results may be anticipated.

4. That congregations exercise due care in the election of the managers whom they may appoint for the direction of their financial affairs. According to the constitution of the Church of Christ, it belongs to Christian congregations to elect their own office-bearers; but the rule of election laid down in the Scriptures is, that the persons chosen to any office should possess the qualifications which that office demands. Many mistakes and injurious consequences have arisen from a neglect of this rule, and in no instance have these been more strikingly exhibited than in the case of persons chosen to take the management of the financial affairs of congregations. It is altogether wrong to imagine that what are called the temporal affairs of the church are of little concern, and that, therefore, it is of comparatively small consequence who occupies the office of manager. Under this mistaken impression, it has not frequently happened that little regard has been paid in elections to the qualifications required, and that the affairs of the church, as a consequence of this, have been greatly neglected. It is true that, in not a few of our congregations,

many of the managers possess in a high degree the qualifications needed for the office which they hold; but this cannot always be affirmed to be the case. Where there is any room at all for choice, persons should be elected to this office who, in addition to the ordinary qualifications of piety and integrity, are distinguished for their large and liberal views, their business habits, and the zeal which they have for the interests of the church. A few such men, really prepared to work, and willing, for Christ's sake, to give up a portion of their time for the good of his cause, could not fail to be a signal blessing to any congregation by whom their services might be enjoyed.

II. What are the special duties of managers in taking the direction of the financial affairs of congregations? This, also, is an important question. If it be true, that no management, however able, can compensate for the apathy of congregations, it is not less true, that both the spirit and exertions of congregations in no small degree depend on the wisdom and energy of the managers appointed over their affairs. The more prominent of the duties of managers which we shall here notice, are those which relate to their meetings, their timely receipt of contributions, and the means they adopt to keep up the interest of congregations in their financial affairs.

1. It is the duty of managers to hold stated meetings for the transaction of their business. In many congregations this is totally neglected. If the managers are really aware of their own appointment—which is sometimes not the case—they meet, probably; but it is only once, or at the most twice, in the course of the year, and always in connection, it may be, with a sacramental occasion. It is needless to say that, under such a system, nothing but what is of the most routine character is done; and any management therefore which exists, is not worthy of the name. Besides the more special occasions requiring their meeting, managers should meet at least once every quarter. At such meetings many questions will present themselves for their consideration.—What is the progressive state of the funds since last regular meeting? What are the repairs and improvements of various kinds which need to be made? What are the measures which the ever-varying circumstances of the congregation require to be adopted, with a view to the guidance of

its affairs and the preserving of its financial concerns in a flourishing condition? These, and such inquiries as these, will bring up matters which are constantly demanding attention. If any one appointed to be a manager has not interest enough in the work assigned to him, to lead him to attend such meetings, or to take part in such discussions, he is obviously unfit for the duties of the office to which he has improperly been nominated, and ought to give place to others who may be prepared to execute these duties.

2. It is the duty of managers to receive the termly contributions of members for the support of Divine ordinances. We speak now of those contributions which go under the name of seat-rents. These commonly constitute but a part, and accordingly to the rates usually fixed, but a small part, of what *should* be contributed by members in the course of the year for the support of the Gospel. Where the seat-rents are comparatively low, as in the case for the most part in country congregations, the collections for each "first day of the week" throughout the year ought to be proportionately high, in order to make up the annual sum which it may be dutiful to give for this object. But where termly payments of any kind are fixed, it is obviously the duty of managers to see that these termly payments are made. It belongs to them to ascertain, not only that every member has a seat, but that the rent of that seat is paid at the proper time. It is an error to have chance or incidental payments scattered over the whole year, and covering no particular time. Considering that the pecuniary engagements of congregations are to be met with the same punctuality as any other engagements, it is right that the terms of payment fixed by the congregation should be carefully observed. If regard is to had to the will of congregation, as embodied in its regulations, managers should consider it their duty immediately to call upon the members of their respective districts, if their payments have not been made at the term when they fall due. Were this plan followed, which would not require that those disqualified by poverty should pay what they are unable to give, many congregations now apparently in difficulties, arising solely from the carelessness and irregularity of some of their members, would at once be freed from all their embarrassments, and their funds be speedily placed in a

flourishing and a satisfactory state.—
3. It is further the duty of managers to adopt such means as may from time to time tend to keep up the interest of congregations in their financial affairs. There among these is the keeping of the books and accounts connected with the management in an accurate and business-like manner, so that a regular statement of income and expenditure may be always presented along with the annual report. In this branch of their duty, managers may receive much valuable aid from the use of a *set* of books, which has been prepared and published expressly with the view of facilitating the keeping of congregational accounts in a clear and systematic form. Managers should also keep regular minutes of their meetings, and of the transactions which take place at congregational meetings, as a means of securing due order to their proceedings, and of preventing those misunderstandings which, if unchecked, necessarily lead to contention. It may be proper, in like manner, that well-digested measures should be brought forward from time to time by the managers, suited to the circumstances of the congregation, and that quarterly announcements should be made to the members as to the state of the funds with a view to sustain their interest and stimulate their exertion. It would be well also, that those having the charge of the temporal management were to exert their influence, in the particular districts with which they are connected, in securing the attendance of members at public meetings, at the same time that they themselves set such an example of hearty earnestness in regard to all matters in hand, as should have the effect of animating and encouraging others in their interest and exertions. By these and such like means, managers have it in their power prudently and efficiently to guide the temporal affairs of congregations, and, while discharging with fidelity the duties connected with their office, to keep up a due measure of interest on the part of the members in their own affairs.

Let it not be said, in reference to the above remarks, that they are uncalled for, and that the subject to which they relate is not of such importance as to demand so much attention. It would be impossible to over-estimate the importance of carrying out in a proper manner the arrangements which the Saviour has made for preserving the external existence and pro-

moting the prosperity of his church, in this world. The peace of the church,—the purity of the church,—the independence of the church,—the efficient character of the church,—are all involved in this question. Heavy is the responsibility which now lies on those churches which have undertaken to exhibit before the world an example of the mode in which, according to the appointment of Christ, the ordinances of his Gospel are to be supported. Other churches, constituted on different principles, are now seeking to throw off their worldly connections, and would cheerfully relinquish these, could they but be persuaded that the system we profess to follow, was indeed, in regard to its practical working and effects, “the more excellent way.” Why should any doubt be left upon this point? Let us at once do justice to ourselves, to the principles we profess, and to the cause of God. If this is to be done, apathy and indifference must be exchanged for zeal and activity. Optionalism, in the face of duty and Christian principle, must be given up. We must get rid of the foolish idea, that it is wrong to speak of financial matters in the church of Christ. Since Christ has “ordained” that his church is to be supported by the pecuniary contributions of his people, why should not financial matters be openly and frankly dealt with in the church, and Christians seek to hold fellowship one with another in carrying out this, as every other part, of the Saviour’s will? Under our compact system of presbyterial organisation and superintendence, let the resources of our congregations be developed and applied: assuredly we shall have, as the result, strength instead of weakness, satisfaction and harmony instead of complaint, and a spirit of zeal and energy characterising all our operations, instead of a heartless inefficiency. All being united, and each doing this part,—“the whole body fitly framed together, and compacted by that which every joint supplieth, groweth up unto an holy temple in the Lord.”—*Missionary Record.*

DEATH OF THE QUEEN OF MADAGASCAR.

Her Majesty’s Sloop, *Pantaloon*, which arrived off Portsmouth on Sunday, reports the death of this troublesome female potentate, after the defeat and degradation of the flower of her army in a contest with a belligerent chief, in November last.—*Scottish Press.*

OLD CALABAR.

VISIT TO UWET.

In October 1850, the Rev. Messrs Waddell and Goldie, with Mr Thompson, paid a visit to Uwet, a place nearly seventy miles above Duke Town. The letters of Messrs Waddell and Goldie giving an account of this visit were lost on the way home. Mr Goldie has kindly renewed the extract from his journal. It deserves special attention, as showing the horrid operations of heathen customs.

Voyage up the Calabar River.—*Monday 14th October.*—This morning started in the ‘John Robson,’ with Mr Waddell and Mr Thompson, on a trip up the river to Uwet country. This country lies on the eastern branch of the Calabar River, which branch is an inconsiderable stream compared with Cross River and runs nearly parallel with it. Got as far up as Ingpara with the tide, and anchored for the night.

Tuesday, 15th.—At our starting point, where we weighed anchor this morning, the river divides. We went up the principal branch; and soon losing the influence of the tide, and encountering a pretty strong current, we made but very slow progress. The river had subsided but little since the cessation of the rainy season, which indeed continued till nearly this time, and from the sinuosities of this branch, the tide does not flow so far up as it does in the Cross River.

Wednesday, 16th.—After another tedious day’s pull, we anchored in the afternoon a little below the Uwet Town, at the plantation of a man named Akerman, who sometimes visits Creek Town. Went on shore to visit Akerman, and addressed a few words to the people, who came to gaze on the white strangers. One woman said she would now die happy, and would tell her father’s ghost that she had seen a white man. In the evening rowed up to the town, but it was too late to go on shore.

Preaching at Uwet.—*Thursday 17th.*—Landed this morning to visit the town. The banks are elevated on both sides of the river which is here narrow and rapid. Large stones are frequent in the channel. Though in the region of the elephant, we had not the pleasure of seeing one. He lies a short way in the bush, and is not seen from the river. On our way, we found the king, Akship, with his head men, and a considerable number of their

people waiting to receive us, and they were all highly delighted with the visit of white men. After an interchange of compliments, we addressed to the assembly the words of eternal life; and requested the king to call another meeting in the afternoon, which he readily promised to do. After our interview, we took a walk through the town, calling on the chiefs with a small present for each. One old man seemed to be much afraid of us, and would not trust himself to utter a word in our presence. When he heard that white men were coming to Uwet, where they had never before been, he was quite in a tremor, and fortified himself against our visit, by hanging a huge article about his neck as a charm. We returned to the king's house, and pertook of the food he had provided for us; and then went to the meeting which he had called in the palaver house, to hear again from us the message of Divine truth. Though the Uwet people have a language of their own, they know the Efik, which is a common tongue amongst the surrounding tribes. In the evening weighed anchor, and proceeded down the river.

Terrible Effects of Superstition.—The town is composed of four hamlets, situated at a little distance from each other, and having each its own name: Uwet being the name of the country. Some time ago the town was half depopulated, and has not since recovered its former importance. The king having died, the chief next in rank to him failed to secure the succession, having been passed over, contrary to custom, in favor of an inferior. Soon after a severe sickness broke out in the town, and the celebrated Abidiang being called and consulted, declared that it was the disappointed chief who was destroying the people by witchcraft, in revenge for his rejection. This chief was made to submit to the ordeal of the nut, but passed through it successfully. Still the sickness prevailed, and other Abidiangs were consulted, who declared it was a certain Uka, or class, who were inflicting the calamity: and all the members of the Uka denounced being compelled to drink the poison nut, half of them perished. This did not put a stop to the epidemic; other Ukas were denounced, and the individual recently elevated to the kingship falling a victim to the pestilence, was succeeded by his former competitor, who insisted on all the town's people taking the nut, as they had

formerly obliged him to do so. About half of the population was destroyed by the ordeal, and by it and the sickness together, the town was reduced to a small village; but the people seem as devoted as ever to the service of the destroyer. All the superstitious common in Calabar prevail amongst them; and they have besides a celebrated stone, which they keep as an *idem*. They say it descended from the sky, small at first, but it has since increased in size, and though still not very large, is so heavy that no man can lift it on his shoulder. A young man who accompanied us, a nephew of king P'yo, accomplished the feat, but the people asserted he must have possessed some charm which enabled him to do so. It is, very possibly, a meteoric stone, and seems principally a mass of iron. May the proclamation of the Gospel, which this poor people have heard for the first time, be blessed to turn them from darkness to light.

Idolatry awakened by the Slave Trade.—It is sad to see mere handfuls of people, "the fragments of an earlier world," scattered here and there in the midst of vast fertile regions lying in the wilderness of nature; and these few people subsisting in the rudest indigence. Their condition shows what a scourge their superstitions are, and what a terrible destruction the slave trade has wrought, rendering man the greatest enemy of man, and turning wide territories into a wilderness.—Though the slave trade has now ceased here, the feeling of insecurity which it inspired still prevails. A proof of this we had in going up the river. As we passed the landing place of a village belonging to the Aukanyong people, the inhabitants flocked with their arms to the beach to be ready to oppose dreaded aggression. Poor people, we come to them with arms against which theirs are impotent, for ours are the arms of a spiritual warfare, in submitting to which they will find their happiness.

Our descent of the river was as rapid, as our ascent had been tedious, so that the distance which occupied us two days in going up, we accomplished in four and a half hours in coming down. The distance of Uwet from Duke Town, will be almost sixty-eight miles.—*Miss. Record.*

CANADA.

A FEW NOTES WITH REGARD TO THE MISSION IN CANADA.

Its Extent.—This mission, which was begun in 1832, now numbers forty-two ordained ministers, and is divided into seven Presbyteries. The names of these Presbyteries are, London, Flamboro', Wellington, Durham, Toronto, Canada East, and Lanark. Three new Presbyteries,—namely, Wellington, Durham, and Lanark—were formed last year; and it is hoped that this division of Presbyteries will, by lessening the distance which members had to travel, and by securing a more steady attendance, increase the vigilant inspection which Presbyteries exercise over congregations, and in this way tend to promote the best interests of the Church. It is thus very gratifying to see our brethren there adopting every means in their power for lengthening the cords and strengthening the stakes of their Zion.

Plan for Supplementing Stipends.—The Synod of June 1830 adopted the following rules with regard to the mode of supplementing stipends.—“1. That all applying congregations make their applications through the presbytery with which they are connected, and that the presbytery transmit the same to the committee on missions, with their opinion and advice. 2. That the application be the result of a congregational meeting regularly called, and that it be signed by the chairman and treasurer. 3. That the chairman of the congregation be the person authorised to draw the supplement granted. 4. That the committee of missions have full power, in connection with the presbytery, to make any inquiries which to them may appear necessary, into the statistics or state of the congregation; and, 5. That, so far as practicable, all applications be made in the month of June and January, so that the supplement may be paid on the first of July and February.” The Mission Committee reported to the Synod in June last, that these rules, which resemble those acted on by the church at home, are working well. They intimate that they had expended £322, 17s. 7d. in supplementing the stipends of twelve congregations, “being an average of £26, 16s. to each, while the lowest sum granted to any congregation has been £10, and the highest £35;” and then, they add, “In all cases of application from weak congregations, your committee have required full compli-

ance with the regulations prescribed by last Synod. No petition was entertained without the sanction and recommendation of the presbytery within whose bounds the applying congregation was situated. The plan of supplementing stipends at present in force seems to work well, and we would suggest the propriety of continuing it without alteration.”

The strong helping the weak.—We are glad to see it stated in the report of the Mission Committee, from which we have just quoted, that those congregations in Canada which have surmounted their difficulties, are affording aid to those which are still small and weak. The words are—“The suggestion has been adopted of placing upon the mission fund, raised in Canada, a weak congregation in each presbytery, selected and recommended by the presbytery. Chatham has been recommended by the Presbytery of London; ——— by the Presbytery of Flamboro'; and Toronto Township and Brampton, by the Presbytery of Toronto. It is expected that by fostering these for a season, they will be so strengthened as to become independent of foreign aid; while it is satisfactory to those who contribute to the mission scheme, and tends to the increase of their liberality, to be informed that here are specific purposes to which their contributions are appropriated. Your Committee have great pleasure in stating, that there is one congregation that has agreed to raise £25, to be given to some other small congregation recommended by the committee, that the latter may be encouraged to call a minister, and to have him maintained among them till they become self-supporting.”

The Ministers of aided congregations to perform missionary labour.—The Synod at the last meeting adopted the following resolution:—“That it shall be a law of this church, that, under the direction of their respective presbyteries, ministers, whose congregations receive aid from the Synod's fund, shall perform missionary labour in the various vacancies and stations in their presbyteries in some proportion to the amount received from the funds, at the discretion and to the call of the several presbyteries, and that they report the amount of such missionary labour to their presbyteries in detail, and that the presbyteries report the same to the Synod at their annual meeting.”

Ordination and Injunctions.—Mr Thomas

Dickson, formerly a preacher in connection with the Free Church, was, on the 27th of June, ordained by the Presbytery of Toronto to the pastoral charge of the congregation of Caledon. A large and hitherto neglected field has thus obtained the benefit of a stated pastorate. The Rev. J. J. A. Proudfoot was, during the course of last year, removed

from Blanchard, and inducted into the congregation of London, to supply the place of his late father; and the Rev. John Hogg, formerly minister of Queensberry Street Church, Danville, was, during the course of last summer, inducted into the congregation of Hamilton, Canada West.—15.

Youth's Department.

THE PANDHARPUR PILGRIM.

My Dear young Friends—Many of you manifest your interest in the cause of Missions and your desire for the spread of the Gospel, by stated or occasional contributions. But how little is done by you, for the cause of God, compared with what is often done by the poor heathen in honor to their idols. The Hindoos are in their way a most religious people. In many respects they put Christians in America to shame. Recently, in company with another missionary brother, I visited a celebrated place of pilgrimage named Pandharpur, which is rather more than two hundred miles distant from Bombay. There we found twenty-five or thirty thousand pilgrims, a large part of whom had come on foot from a great distance. At times the number is not less than seventy-five or one hundred thousand. They are absent from home often for several weeks, and endure many privations and hardships. All this is that they may see and worship a god named Vithaba, whose principal shrine is at Pandharpur. Similar pilgrimages are frequent in all parts of the country. And time would fail to tell of the vows, the fastings, the austerities, and oftentimes the lavish expenditure of money in connection with their religion, by this poor, benighted people. Do not think, then, when giving for the spread of the gospel, that you are practising any extraordinary self-denial. All that you do is as nothing when compared with what is often witnessed in heathen lands.

My object at present is to tell you of a poor pilgrim whom we met the second day after leaving Pandharpur. He was a healthy-looking, middle-aged man, a carpenter, who was measuring the way thither with his body. He had already been a month on the road, having come a distance of about forty miles; and he was still fifteen miles from Pandharpur.

Stretching his body at full length on the road, he made a mark with a stick on the ground as far as he could reach before him repeating the same time the name of his god. He then rolled on his right side, and then on his face, after which he arose, walked forward and placed his toes even with the mark which he had made with the stick, and then stretched himself at full length on the road as before. In this slow and toilsome manner the poor man was journeying to the temple of Vithaba. We tried to induce him to relinquish his design, and to return to his home. We told him that such service was not acceptable to a holy God, who delighteth in mercy rather than in such austerities; we told him of the great atoning sacrifice for sin which Christ had offered, and besought him to look to the Lamb of God which taketh away the sin of the world. But all was in vain. He admitted the truth of much that we said, but he must accomplish his vow; so bidding us farewell he again prostrated himself at full length on the road, made the mark before him with his little stick, repeated the name of his god, rolled on his side and then on his face, and then arose, went forward to the mark which he had made, and thus proceeded on his way. Poor deluded idolater! What false conceptions has he of God, what a low estimate of the evil of sin, and how much does he need the light from heaven to dispel his deep spiritual darkness!

And this is not a solitary instance. But two days previous I had seen another pilgrim approaching the temple of Vithaba, who had come from a great distance, measuring the road with his body in like manner. And this he regarded as a most meritorious work, which could not but commend him to the favor of the god. Such are the burdens imposed by a false religion.

And, my young friends, were it not for the blessed gospel you might be following customs equally burdensome and vain. It is the gospel that has delivered you from the galling yoke of superstition. What then ought you to do in return? First give yourselves wholly to the Lord, and then ask him what he would have you do for his glory, and for the salvation of the poor heathen who are now perishing for lack of knowledge. Imagine yourselves in the place of these poor benighted heathen, and then think what you would wish Christians in that case to do for you.

Yours in the service of Christ,

R. W. HUME.

Bombay, June 7, 1851.

GOOD RESOLUTIONS.

Which of our young friends will form the following resolutions? Will one? Will many? Will all?

1. I resolve to be interested in Missions; and, for this purpose, to get all the infor-

mation I can about the heathen world, and the spread of the gospel.

2. I will read, and try to understand, the prophecies about the state of this world, when it shall be full of light and love, and all shall know the Lord, from the least unto the greatest.

3. I resolve to do what I can to hasten the time when this happy state shall be enjoyed.

4. I will, therefore, work for Christian Missions:—FIRST by prayer; SECONDLY, by spreading knowledge; THIRDLY, by collecting money; and, FOURTHLY, by trying to get others to join in this pleasant and useful labor.

If every girl and boy would form these resolutions, and act upon them, how much help might they give to missionary effort!

—*Jur. Miss Mag.*

Notices.

Our Subscribers must have been greatly surprised at the charge made upon the last month's packages, which went by mail. According to the opinion of the Postmaster in Pictou, the Register falls under the class of Pamphlets, and must be charged according to weight. We had thought that the removal of the Cover was sufficient to entitle us to the benefit of Newspaper privilege and no notice was given to the contrary, until all the packages for last month were mailed. To prevent all disappointment and expense for the future the stitching will be avoided, and the full benefit of free postage will then be secured.

Miss Robson and Miss McCulloch acknowledge the receipt of the following sums in aid of the Evangelical Church of France:

The Revd. E. Ross, Londonderry,	£0 10 0
The Revd. Mr Watson, Economy,	0 10 0
The Rev. W. McCulloch, Truro,	0 10 0
Mrs W. McCulloch,	0 10 0
Mrs D. W. McCulloch, Halifax,	0 10 0
Mrs D W. McCulloch,	0 10 0
A Friend,	0 5 0
Truro Ladies' Religious and Benev. Society, per Mr Baxter,	0 10 0
Truro Ladies Religious and Benevolent Society per Mr McCulloch,	1 0 0
Miss McCulloch,	5 0
A Friend,	2 6

The Subscriber acknowledges the receipt of the following sums. For Home Mission—

From Mr David Hingley, salmon River,	£0 5 0
Middle Musquodoboit,	2 11 3
Upper Musquodoboit,	1 5 0
Sheet Harbor,	2 0 0
Truro Thanksgiving Collection,	5 2 6
Mrs J. J. Archibald,	0 5 0
Miss Carolina Crow,	0 5 0
Economy Congregation,	2 13 4
Parrsboro' do.	1 10 0

For the Foreign Mission—

From Mr A. Dickey, Maitland,	£0 18 14
Middle Musquodoboit,	3 15 94
Upper do.,	2 13 6
do do Prayer Meeting,	1 0 0
50 yds. Cloth and sewing materials from do.,	4 12 6
From Truro Thanksgiving collection,	3 0 6
Economy do	5 6 8
Mrs Fleming, Spring Bank,	0 5 0
For West River Seminary—	
From Middle Musquodoboit,	£1 5 6
Upper do	0 2 0
Alex. Kent Esq.,	1 0 0
For the Register—	
From Up. and Lower Musquodoboit,	£4 0 0
ROBERT SMITH, Receiver.	

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.

The Missionary Register, in Account Current with Alexander Fraser, Treasurer of the Board of Foreign Missions.

Miss. Reg. DR.

1851. Feby. 28.—To Postage of a letter from W. H. McDaniel with remittance,	41
April 5.—Paid Postage of Register to Mr Glennie,	19 5½
16th.—Paid Edw. McDonald,	6 12 3½
19th.—do do,	8 0 0
June 26th.—Paid Mr Hyde carriage of Register per Mr Baxter,	2 10
27th.—Paid for plates,	£2 2 8½
do Postages,	0 15 0
do Extra copies of	
January No.,	1 10 0
Paid for Periodicals,	1 0 0
To Cash sent for plates of Mission premises,	3 2 6
Balance paid Edward M McDonald,	31 17 8½
	40 7 11
28th.—To Balance in Tr's hands,	14 3 3½
	£72 13 1

Miss. Reg. CR.

1850. Dec. 14.—By Rev. John Campbell,	£0 10 0
James Weir and others, Saint Mary's,	0 3 9
17th.—Rev. John Baxter for Middle Stewiacke,	0 5 0
1851 Jany. 24.—Rev John Campbell,	0 1 3
Feb'y. 28th.—W. H. McDaniel, St. Mary's,	0 2 6
Mar 27th.—Danl. Hattie, St. Mary's,	0 2 6
April 16th.—Rev. Wm. McCulloch,	4 19 0
John I. Baxter,	0 8 3½
19th.—James McGregor Esq.,	2 2 6
May 26th.—Rev. David Roy,	4 1 3
June 21.—S. McKean, Sherbrooke,	0 2 6
Rev. John Campbell,	0 6 3
26th.—Hugh Dnnlop,	0 5 0
Rev. John Cameron,	4 7 6
Shubenacadie,	0 10 0
Onslow, Brookfield, and Old Barns,	4 11 11½
David H. Logan,	0 1 3

Received from John I. Baxter, 9 15 8½

27th.—Pictou congregation 110s.; Malpeque, 40s.; Bedeque, 15s. 6d.; Mabou 10s.; Stewiacke, 12s 6d; Stewiacke, per Rev. Mr Smith, 20s.; New Annan, 3s. 9d.; Tata-magouche 15s; Guysboro' 3s 9d; Wbst River 96s 3d; Caledonia 10s; St. Mary's 16s; River John 30s; Shubenacadie 12s 6d; Merigomishe, 20s; Port Hill, P. E. Island, 7s. 6d; Bedeque, P. E. Island 10s; Wallace 2s 6d; Parrsboro', Maccan, and Joggins, 2s 9d; Dalhousie Mountain 11s 3d; East River, 41s 3d; Miramichi 42s 6d; Stewiacke 20s; Windsor 20s; New London, 17s 6d; Antigonishe 15s; Green Hill 105s; Musquodoboit 82s 6d; Lower Londonderry, 53s 9d; Upper Londonderry 25s; sundry small sums 30s 1d; Halifax 9s 9d; Yarmouth 25s; Windsor 35s,

£49 12 7

£72 13 1

£14 3 0½

June 28.—By Bal. bro't. down,
ALEXANDER FRASER, Treas.
New Glasgow, 28th June, 1851.

The Missionary Register, in account with Abraham Patterson, Treasurer,

Miss. Reg. DR.

1851. August 12.—To paid E. M. McDonald printing, July,	£7 15,	£15 10 0
do. for August,	£7 15,	
Sept. 9.—To paid do.,	Sept., £7 15,	15 10 0
do. October,	£7 15,	15 10 0
Oct. 13.—To paid George Glennie postages up to 5th July,		0 11 8
30th.—To paid E.M. McDonald Nov. £7 15s; Dec. 2, do. for December £7 15,		15 10 0
Dec. 2.—To paid James Dawson per acct.,		1 0 1½
10th.—To paid E.M. McDonald balance of account to 31st Dec. per order,		£8 19 10
		£57 1 7

Miss. Reg. CR.

1851. Aug. 12.—By balance from A. Fraser, former Treasurer,	14 3 0½
By Sundry sums per Rev. G. Patterson 97s 6d, Cavendish 25s.	6 2 6
Decr. 31.—From Portapique 8s. 9d, Great Village 2s 6d,	0 11 3
By balance charged For. Mission fund	36 4 10
	£57 1 7

ABRAM PATTERSON, Treas.

Pictou, 31st Dec. 1851.

MONIES RECEIVED BY TREASURER.

From February 20, to March 20.

1852. FOREIGN MISSIONS.

March 2.—From a friend of the cause, per Rev J. Cameron,	£1	0	0
19—Toronto Cong. Canada, per Rev. John Jennings,	10	0	0
Sab. School, Piedmont, Merigonish, by a friend, as a gift to Mr Geddie.		0	14
20—Hugh McDonald Esq., S. River Antigonish,	1	0	0

FOR THE SEMINARY.

March 16—From M. McPherson, Esq. Norway House,	£5	0	0
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DOMESTIC MISSIONS.

March 20—From a friend	£0	5	0
From Evangelical Society, fish pools, E. R.		1	10

FOR REGISTER.

March 19—From Portapique, per Rev James Bayne,	£0	6	3
Rev James Ross,		0	2
From James McKinlay,	24	0	0

FORMS OF BEQUESTS.

Persons desirous of bequeathing property, real or personal, for the advancement of Education generally, in connection with the Presbyterian Church of Nova Scotia, are requested to leave it to "The Educational Board of the Presbyterian Church of Nova Scotia," this being the Synod's incorporated body for holding all funds intrusted to its management, for all educational purposes, Classical, Philosophical, and Theological.

I devise and bequeath to "The Educational Board of the Presbyterian Church of Nova Scotia," the sum of [If in land, describe it. If in money, name the time when it is to be paid. If persons wish to state their object more definitely, they may do so thus:] I bequeath to "The Educational Board of the Presbyterian Church of Nova Scotia, the sum of to be applied for the support of the Synod's Theological Seminary, for in aid of young men studying for the ministry, as the Synod may direct; [or] for the Theological Professorship Fund.

Be careful to use the proper designation of the Board, as above.

FOR RELIGIOUS OR MISSIONARY PURPOSES.

I hereby bequeath the sum of Pounds to my Executor [or to some other persons in whom Testator has confidence] to be applied in aid of the funds of the Board of Foreign Missions of the Presbyterian Church of Nova Scotia. [Or] in aid of the funds of Board of Home Missions, [or] to assist the congregation of in erecting a place of worship.

In this way the bequest may be varied or divided to meet the wishes of the Testator.

The Board of Superintendence of the Theological Seminary gratefully acknowledge the following donations and services.

From Mr Charles Tucker, Truro, a copy of the Protestant, (McGavin). Mr Michael McCulloch, Halifax, a copy of Homer's Odyssey, and the Life of Bengel, Rev. Wm. McCulloch, Apparatus in gift to the amount of £6. Charles Blanchard Esq. Truro, Apparatus in loan, (Electrifying Machine, Electrometer, Stool, Jar and discharger. D. McCulloch Halifax, donation 19s. 6d, being the amount of insurance on Books. Mr T. Fenerty Halifax, for his services in remitting various monies to Scotland. Proprietors of West River Temperance Hall for the gratuitous and unreserved use of the Building during the present Session of the Seminary.

Mrs Bayne acknowledges the receipt of 10s 6d from Alexander Fraser Esq. of New Glasgow, in behalf of the fund for the education of Miss Charlotte Ann Geddie.

BOARDS AND COMMITTEES.

Board of Home Missions.—Rev. Messrs. Murdoch, Smith, McCulloch, Christie, McGregor, Cameron, Watson, Allan, Sedgewick, E. Ross, with the Presbytery Elder of their respective Sessions. *Secretary.*—Rev. Wm. McCulloch.

Board of Foreign Missions.—Rev. Messrs. Baxter, Keir, Roy, Walker, Bayne, Waddell, G. Patterson, and Messrs. Ebenezer McLeod and Daniel Cameron of West River; Alex. Fraser of New Glasgow and John Yorston of Pictou. *Corresponding Secretary.*—Rev. James Bayne.

Seminary Board.—The Professors, ex officio.—Rev. Messrs. McCulloch, Bayne, Christie, McGilvery, Watson, G. Patterson, and Messrs Daniel Cameron and James McGregor. Mr McCulloch, *Convener.* Rev J. Bayne, *Secretary.*

Educational Board.—Rev. Messrs. Murdoch, Smith, McGregor, Campbell, Ross, Bayne, and Messrs. Abram Patterson, James Dawson, James De Wolf Fraser, Esq., Charles D. Hunter Esq., Adam Dickie, Isaac Logan, John P. Christie, James McGregor and John Yorston. *Ex-officio Members.*—The Moderator and Clerk of Synod for the time being. Rev. James Bayne, *Secretary.*

Committee of Bills and Ordinances.—Rev. Messrs Bayne, Roy and McGilvery, and Mr James McGregor, Rev J. Bayne *Convener.*

Committee of Correspondence with Evangelical Churches.—Rev Messrs Patterson, Walker, and Bayne. Mr Patterson *Convener.* *General Treasurer for all Synodical Funds.*—Abraham Patterson, Esq., Pictou. *Receivers of Foreign Mission Contributions.*—James McCallum, Esq. P. E. L., and Mr Robert Smith, Merchant, Truro.