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W. Mason (The Dawn)
Presbyterian

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

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SEMINARY INVESTMENT SCHEME.

It must already be well known to a large proportion of our readers, that the proposal to raise a fund from the free-will offerings of the Church, for the permanent support of the Theological Seminary, has excited a very considerable amount of discussion. This may be regarded by many, as an unhappy omen for the success of a scheme which has been so efficiently wrought out—and that very recently too—by all the great Protestant denominations of the Province. It is, no doubt, painful to contemplate the Church, of our affections, presenting, on a question confessedly so fundamental, the appearance of “a house divided against itself.” This appearance, however, is more imaginary than the real facts of the case will justify. There is more reason to dread the rash utterance of well meant, but ill directed zeal, than any sacrifice of principle, or permanent injury to the educational interests of the Church. By all means let the question be tried fully and fairly. The cause of righteousness and truth will not suffer by the most searching investigation. For this reason, we have admitted into our present Number, an article from an Elder of the Church, in opposition to the views advocated in the

Leader of last month, and the recommendation contained in the Editorial of February. Neither of these articles, in support of the scheme, can properly be regarded as controversial; the former was designed to be the statement of the Board of Superintendence, at whose request the Synodical Conference at Truro was held; while the latter was a simple narrative of the proceedings of that Conference—the arguments *pro* and *con*—with a recommendation of such a modified scheme as would so far meet the views of all parties, as to secure unity of action. We hold ourselves, therefore, at liberty to present any reply to the pleadings against the scheme, which are now published, and will reserve the June Number for this purpose, so that the representatives of the Church will be in possession of the views of the opposing parties, and be the better prepared to give an enlightened decision on the subject, when brought before the Synod, at its ensuing meeting. In the mean time, it may be suggested, that there are but two points which ought to be raised, as involving the true issues, upon which the judgment of the Supreme Court, and what is of not less consequence, the substantial verdict of the people, must ultimately turn. Is it

lawful, for the Church of Christ, to invest funds from her own resources, and for her own benefit? If lawful, is it expedient? The first enquiry is that to which the greatest importance should be attached; for, if any express precept, or any legitimate inference can be deduced from the Statute book of the alone King and Head of the Church, which directly contravenes the principle of permanent investment, then no supposed or supposable emergency will justify this principle. The christian world has long been agitated with contending parties, who claim divine authority for modes of government, which are as distinct and remote from each other in the Church, as either absolute or limited monarchy is from democracy in the State. It is not to be expected then, that the details of Church government will be found where there is room for such conflicting views on general principle. A prayerful study of the divine record will do more to secure harmony of sentiment, feeling, and effort, than all the ingenious reasonings and eloquent declamation which the spirit of controversy is prone to beget. It would tend much to simplify the Scripture argument, if the question were viewed in the light of the divine testimony, as this respects the duties of the christian individual; for, upon this the word of God is much more full and explicit—and what is the Church but an association of christians, who are required, in obedience to their Master's will, to carry out, in their public capacity, the same duties, which affect their private relation. On the point of expediency, the necessities of our Church, as now felt, should not be the only criterion. The experience of other Churches, and especially such as hold the *voluntary* principle, as the divine basis of support for the christian ministry, should be well weighed and carefully improved. The mode of investment is subject of arrangement for the consideration of parties, which should not be lightly regarded. Much of an offensive aspect may be given to the whole question, by the injudicious application of money, to such securities as either prove worthless or troublesome. It may be quite possible, however, to impose such salutary checks upon the distribution of monies entrusted to the Board of Incorporation, as will correct or prevent all such abuse. Better far that the revenues, than the moral influence of the Church should suffer. Were it fairly made to appear, that such intercourse with Courts of civil jurisdiction—as would degrade the Church to the position of an importunate applicant for pains and penalties on her own members—is inseparable from invested funds, there would be perfect unanimity of feeling and effort, to assist their acceptance or re-tention. Another point for discussion, is the actual perversion of public charities, which were devised by benevolent individuals for the support and extension of divine truth, but under forms of law, turned aside to maintain and propagate pestilent error. Let this be once established as the necessary result of the principle under consideration, and no lover of truth will give it his sanction. Many other aspects of the question might be presented, but enough has been brought forward to shew that there is ample room for conscientious difference of opinion; and therefore, it has been deemed prudent to direct the close scrutiny of the Church at large, to what must soon become matter of deliberation and action, with both rulers and people.

Foreign Missions.

OLD CALABAR.

LETTER OF YOUNG EYO HONESTY TO THE
REV. MR WADDELL—WRITTEN AFTER
HIS BAPTISM.

Greek Town, Old Calabar,
June 20, 1852.

My Dear Good Friend,—It has been for long time on my mind to write you this my second letter to you, partly to tell you that I still bear you on my heart, and partly in hope that God our heavenly Father, will bring you again to us, for you are used to we, although He has seen good to remove you to such a distance; and I hope you are all in good health and quite well, and all your

family and friends; and may the goodness and mercy and peace from God our Father be with you all; and my best compliments to you and Mrs Waddell, and to Miss Miller and to Jessy, and to all your children; and tell Mrs Waddell and Miss Jessy that I am longing for you all to come. Also, my dearly friend, I am extremely sorry to write you this about my condition; for on the first Sunday of this year, after my father's yard-meeting, and after my house-meeting, I take one of my little books—it is called, "Come to Jesus"—and I read many things in it, and this word make me fear, and it troubles me.

(Here follows a long quotation from the little book, the whole of the fourth address, "God is angry—come to be reconciled.")

So, my dear friend, this trouble me very much, and I says to myself. What shall I do? and at evening I go up to Mission House to speak with Mr Goldie about my state; and I tell him all about what I been read in this little book; and I ask him many things as I used to ask you, and he tell me if I want to join to God's people, I have to leave off Egbo Chop; and I ask him about making devil for the dead, and he says that I have to leave it too; so I fear very much of this—not as for Egbo Chop, I do not care about it, but you see this, my dear friend, how we are about making devil. If please God that I live to see my father or my mother die, I have to be making devil for them; and I am very sorry to see that Satan has plenty things to put before my way to stop me, for he been do the same things to me before time about my wife, but the Lord God with his great good help me, so I beg him help me in this thing. My dear friend, I am now at two persons living in one body, for my heart not in everything agree with my mind. If I think of something not to do it, my heart likes to do it, and I remember the word of the Lord to his disciples in the 26th chapter of Matthew, 41st verse, "The spirit indeed is willing, but the flesh is weak," and in Galatians v. 17th verse, "The flesh lusteth against the spirit, and the spirit against the flesh;" so I find this word is the same thing that is in me: and so I wrote you this letter to beg you and other God's people to remember me in your prayer. Also when I been go to Mr Goldie, and speak to him as I write you. I been write letter to my father, and tell him that I want to join myself to God's people; and he write letter to me and say, better I not do so; it is better for me to hear God's word, but to join to God's people he do not know it; and I tell Mr Goldie what he says; but I do not think much of what he says, for it is not that keep me back, but my own heart, and the fear of many of our country fashions.

Also, my dear friend, I am sorry to say that from since you go away we don't keep up the Friday night meeting;

at my yard, because I can't get the young men which used to come, to come as they used to do before; for many times when you were here they used to stop at their houses, and say this thing and other thing keep them; but I have prayer meeting myself at my house, and Sunday meeting in my father's yard, and meeting with my people in my house after my father's yard meeting. As you used to do, we shall keep it; and I am glad to see that many people in town come to my house on Sunday to hear God's word; and in the beginning of meeting I pray with them in Calabar, and when the meeting is over Mr Goldie prays, and then I ask them what they been hear at my father's yard, and some tell me, but not all of them . . .

I remain, Sir, with sincere regards,
your sincere well wisher,

(Signed) "YOUNG EYO HONESTY."

NOTES BY MR WADDELL.—The "Egbo Chop" referred to in this letter, is a feast on a sacrifice of a goat, made at meetings of the Egbo Society when the blood is sprinkled at the entrance of the palaver-house, and prayer made to "Ikbu" over the blood of the sacrifice, and other acts of idolatry intermingled. Egbo is the governing body in the country, and it is deemed a high honor to share its privileges.

"Making devil for the dead" is a rude way of expressing funeral rites and ceremonies. These do not now include human sacrifices, which have been abolished, but enough remains of an idolatrous and immoral character, both in the proceedings and consequences of several weeks' revelry, etc., to forbid any servant of our Lord Jesus Christ following these fashions. A great funeral seems to be the greatest honor that can be rendered to a man in Calabar. To be buried without public marks of respect is the fate of criminals or despised slaves. "And also that he have no burial, an untimely birth is better than he."—Ecclesiastes vii. 3.

LETTER OF YOUNG EYO HONESTY TO THE
REV. MR. WADDELL—WRITTEN AFTER
HIS BAPTISM.

23d December, 1853,
Creek Town, Old Calabar.

My Dearly Friend,—It has been in my mind to write you this letter before this time, only I been think it will not meet you in England, so I don't send it by the last steamboat. But now I hear from Mr Thompson that you can't come out this time, so I am glad to write you these few lines to tell you this my best news, that on the 30th day of October,

the Lord, by his great goodness and love to sinners as I, have bring me through all my temptation, to repent and be as what he been said to Nicodemus in the third chapter of St John, 5th verse. And when I been write to tell my father that I want to get myself joined to God's family, he write the answer, and make plenty palaver with me about it; and I have one letter from him, which I will be glad to show you when you come out, if it please God that He spare us to see each other again. But all he say to stop me, God make it very good to me, and Mr Goldie will tell you all. And I pray to our heavenly Father to keep me and help me to stand long in his love; and I was glad to read in your hymn-book, Psalm xvii. 13-15.* I wish very much, if God will, to send you out soon for his work and our help, because the same Sabbath when I been to be baptised, my father say to me, that if I stop until he know what baptism mean, that when you come out, he himself will come to you to be baptised; and I tell him all I know, and I say to him, It is very good, father, if you come to be baptised, and believe in the name of the Lord. But as for me to stop until Mr Waddell come, I cannot do it, for all God's ministers are the same. And he say, But Mr Waddell is first man that come here. I say, Yes, father, but I do not know if I live to see that time; and God's word tells us that when we hear his word, we must do it. My friend Eyo Hogan is in great trouble of mind, for when his father and his father's sister die, he have plenty palaver. I tell him to pray, and beg God to help him, and bring him to his family, for we cannot trust ourselves to any friend that we have on earth, but God is willing to be a father and best friend to all his people; and I think Hogan will soon look for his life. Some of my father's boys want to join; and I speak all time with my wife, too, about the same things; so I think all we want you as soon as you can come.

Also, my dearly friend, I have other good news to tell you,—what goodness the Lord our Father has shown me, that He has given me a fine little son, as He been do to Hannah, Elkanah's wife; and all I said and prayed is as what Hannah

* Watts version, beginning—
"Lord, I am thine, but thou wilt prove
My faith, my patience, and my love."—H.M.W.

prayed in the second chapter of the 1st book of Samuel, and I was quite glad. But the same time I was very sorry, and vexed with my mother and my sister and doctor Eyo, for what they do; because, when the child was born it was Sunday, November 4; and when I speak God's word in Psalm cxv. to my people, and my mother's people at her plantation, she say to me, What make me speak God's word when I see that my wife, the daughter of another man, is in so much trouble; and I say to her, God tells us to call upon Him in the time of trouble, and to trust all ourselves to his cares, so I can't stop from speak his word; but I wish you, my mother, would do as I do, and not go to Abeaidiong, as you want to do, for they cannot do you any good, and it will make God angry. And I am very sorry, too, for what doctor Eyo and my mother and my sister do. For when doctor Eyo come from his plantation to see the child, he bring a goat with him, and they go to the pot of water which they call after the name of my grandfather's face, and they kill the goat, and give thanks to their dead father that same day. Then they bring the goat's blood in, and put it upon my wife's face, and on my child's; so I get up vexed, and take off from the child's face; and when my wife see me do so, she take it off her face too, and I say to her that I am glad to see her do so. And I tell my mother and my sister that what they do is very bad before God, because I been pray and beg God to give me this child, and out from his goodness He heard my prayer and answered me; and if they would give thanks to God for his love to me and to them, it will be better than what they do. So I tell my wife not to eat that goat-meat, but to put her trust in the Lord, and let me and her pray to God our Father, and give thanks to Him for his goodness to us. So I prayed with my heart full of thanks to our heavenly Father, and to the Lord, by whose great name the Father heard our prayer; and I beg Him not to send his anger upon the mother and the child, for we all are his; and I beg the Father to forgive the sin of our family. Then I write to tell my father at Town how God do with me, for he bring me here to plantation to live and see my son born; and he write me answer which make me little glad, for he say in his letter that he thanked God for the child, and beg God to spare the child and his mother. I am

glad to say that though doctor Eyo and my mother and my sister were so strong in their ways, my wife do all as I tell her, and her mother also do very good way with me, for she do not join with them when they do all these things, but she tells me that she believes what I say to them.

Eyo Hogan has also got his wife, and Henshaw Tom Forster has got his wife too. But I am sorry to say that we do not keep the Friday meeting since you go away, for all the young men don't come to it, and we have only Sunday meeting at my father's yard, and my home-meeting. I cannot say more at this time, my dear friend, but pay my very best compliments to you and Mrs Waddell, and Miss Miller, and Mr Jamieson's sister, and to all your children. I hope the goodness and care of our Father be with you all, and keep you quite well, and be with all God's people in England; and I beg you and them to remember me and my family in your prayers. Please give my best compliments to Mr and Mrs Goldie, and tell them about the child, and tell them that I will soon write them; and if you meet

with Mrs Archer and Mr Lindsay, please pay my regards, with compliments to them.—I remain, etc., etc.,

(Signed) YOUNG EYO HONESTY.

NOTES BY MR. WADDELL.

I may observe that the person named Doctor Eyo, in this letter, is father-in-law to Young Eyo. His name is properly called Ebok Eyo. The term Doctor is the common English of the Calabar word Ebok, which signifies either medicine, or a charm. He is not however a medical practitioner in our sense of the word.

The smearing or sprinkling of the blood of the sacrifice on the faces of the mother and child was designed to secure their lives and health as a charm against evil, perhaps as a sort of heathen baptism into the idolatrous customs of the country. At "Abecuta" the blood of a goat sacrificed to the objects of worship is put on the face of a sick person to promote his recovery.

Prayer to the dead at a pot of water kept in the middle of every yard is customary on a certain day of the week by nearly all the people of Calabar. The water is always renewed on that day. The skull of a goat or of a man may usually be seen near by the pot of water, and usually also a chicken or land tortoise hanging to a little tree planted at the same place.

Home Department.

For the Missionary Register.

Your correspondent, "Prompter," has propounded a scheme for the endowment or investment of the West River Seminary; this scheme, I believe, to be a violation of the principles of the Presbyterian Church of Nova-Scotia, and if carried out, will prove, to those who may live to see its effects, to have been an entering wedge, and a battering ram, that will undermine the Seminary, and may even rend the Church in twain. William Matheson, Esq., has seconded "Prompter's" scheme, by offering to be one of the 20, and one of the 100, required to carry it out; and a number of our Ministers, at a meeting held in Truro, having viewed it, (through a false medium I fear) have united in ratifying "Prompter's" scheme, in a modified form. I am not aware that any of them has offered to pay the sum required; but they approve of others paying the sum demanded, and I have no doubt of W. Matheson, Esq.'s warm interest in the success of

the Institution, and that he is prepared to give more to support it than any other man. Notwithstanding, I would most respectfully say to "Prompter," and to W. Matheson, Esq., that if God has so prospered you, and enabled you to give £50 to the Seminary, and if you consider the Seminary worthy of support, why do you keep back a part of the price? Why do you give with restrictions, and why allow the Church to use, for the Seminary, the rust as it accumulates; or, if you prefer the name, the interest from year to year? Why clog the gift with the condition that you will give and only give when 450 others will give in the same way? "Freely ye have received, freely give." Do the Scriptures sanction your mode of giving? I would also most respectfully ask the ministers who have ratified "Prompter's" scheme—modified—How is the Seminary to be supported during the four years you are agitating for this investment? Does the Master and Head of the Church sanction or approve of

the Church begging money to buy and sell mortgages! to oppress the poor, and turn some of her own members on the highway, houseless and penniless! Does he approve of the Church striving to be rich in the world's goods! anxious to become money brokers! This is not an overdrawn picture. I know something of the labor of the Educational Board. You must either lose your money or oppress the poor. What has been will be. I know the Master "went into the temple and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers." "My house shall be called the house of prayer, but ye have made it a den of thieves." Paul in writing to Timothy says, "They that will be rich fall into temptation and a snare, and into many a foolish and hurtful lust, which drown men in destruction and perdition." "Jeshurum waxed fat and kicked." L—, who writes in the *Presbyterian Witness* newspaper in support of "Prompter's" scheme, gives us his opinion, that there is a difference between endowment and investment; and that endowment is state pay, for state control. He then maintains that endowment is a scriptural principle. If L—is a member of an Established Church I have no desire to controvert his views, and he is where he ought to be; but if he is a member of a Voluntary Church, I would warn the Church to "beware of the leaven of the Phisees," for I am afraid he is more influenced by the reported success of the Baptists and the Free Church in their endowment schemes, than he is by Scripture principles. The Master says, "follow me," and if we follow him we will find him reminding one who professed a willingness to follow him: "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." When he sent the twelve disciples on their mission, he charges them: "provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor staves; for the workman is worthy of his meat;" and again, when he sends the seventy, he charges them: "carry neither purse nor scrip nor shoes"—follow him a little further, and we find him saying, "when I see you without purse, or scrip, or shoes, lacked ye anything? they said, nothing." If ever any ministers or missionaries required endowments, one would think that it was the twelve fishermen of Galilee that required it. But if they had not endowments they had what was far better, *Faith in their Master*, which enabled them to overcome difficulties; and if at any time their faith fails, we find him saying, "O ye of little faith," or "if ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence to yonder place, and it shall remove;" and has he not said, "according to your faith be it unto you." Paul, in writing to the Corinthians, and urging them to give liberally, says: "I mean not that other men be eased and ye burdened;" but "Prompter" would tax the Church now, and ease future generations to the end of time. Would it be honoring the father, for children from one year old to ten years of age, who can do little or nothing for their own support, to lay past every farthing they could gather, for their great grand children, and do nothing to support themselves! Would it have been a "Scriptural principle" for the first settlers of Pictou, when my father cast his lot among them, instead of giving him their homely fare, ground in the hand mill, the *very best they had*, had they commenced agitating for endowing either a Church or Seminary? he, of course, would starve, but the funds would be in store for us and generations yet unborn. What would be thought, if a weak congregation, or a mission station, who are not able to support the ordinances of religion among themselves, nor pay the missionaries occasional visits when sent by the Church, were to commence an endowment scheme, so that future generations might draw the interest? We have already "X's" endowment scheme; a monument of folly, which ought to be a beacon to warn us from such folly in future. Our fathers were taken with that project—men for whose memories, and holy zeal, and liberal minds, I cherish the most profound respect—but in this matter they were led astray. Who will deny, that the Church at that time was sealing up the funds that ought to have been given to the *Professor of Divinity of that day!*—and these funds will

remain sealed, unless the Church take them and apply them in a different way from what the donors intended. If the Church requires £0, £60, £600, or £6,000, for the Seminary, or other schemes of the Church, she ought to ask it, and ask just what she requires, and no more; and if she asks in faith, not doubting, she will receive it. It is more difficult to take care of, and make a proper use of funds not required, than to raise what is necessary. Our general treasurer has a great deal more labor collecting interest and bad debts, taking and closing mortgages, than he has in receiving and paying the necessary annual expense of the Church. Some members of our Church have conscientious scruples, about going into civil courts to recover their just debts, taking the scripture rule, that they should "rather take wrong." These members are grieved to see the Church taking steps that will naturally lead her into civil courts, or lose a part of the Church gifts. "What has been, will be." Endow the Seminary, and you will dry up the prayers and aims of the great body of the Church.

If the voluntary principle is scriptural, it is our duty to contend for it in a scriptural and christian spirit. Although those who view the subject in a different light, or from a different point of view, may be numerous, learned, and even talented, we are not to follow the multitude to do evil, nor be daunted by their numbers. The truth will ultimately prevail. If I have wounded the feelings of any friend of the Seminary, I regret it, for I have no desire or pleasure in wounding the feelings of the most humble follower of Zion.

RODERICK MCGREGOR.

New Glasgow, April 16.

PRESENTATION.

A number of former and present Sabbath School pupils of Mr A. Lauder, of Millvale, River-John, presented him with a copy each of "Brown's Exposition of Peter," and of the Scot's Worthies," in testimony of gratitude for personal instruction, and as a token of respect for his unwearied devotedness to the religious improvement of the young. Mr L. has been a Sabbath school teacher thirty years.—*Con.*

THE Presbytery of Pictou met at West River on Tuesday, 28th February, for presbyterial visitation and general business. This was the first season on which the oversight of Presbytery has been exercised in the West River congregation since the induction of their present pastor. The results were, as a whole, highly gratifying. The healthful condition of their financial interests left no room for any other, than commendatory remark, and formed subject of much congratulation as exhibiting a happy illustration of the important benefits which flow from a well wrought management. The spiritual interests, so far as these could be ascertained by answers to the several questions of the formula, were also found to be in a very satisfactory state, with one or two exceptions. Sabbath schools and prayer meetings were not so general, or steadily maintained, as the Presbytery considered highly desirable. The difficulty of obtaining such important aids to the spiritual prosperity of the Church was universally acknowledged and lamented by the several members of Session, and called forth the pointed animadversion of the dissenting members of Presbytery. It is but proper to state, however, that this ground of complaint is by no means confined to this congregation. Ministers and Elders have the same ground of regret to express, to a greater or less degree, in every congregation visited. There is good reason to anticipate that where the secular difficulties have been removed, as they now are, in the greater proportion of our respective charges, the influence of Presbytery will not be less successful in imparting a powerful and permanent impulse to the instruction of youth under sessional superintendance, and the increase of piety in the social prayer meeting. Before this can be effected, however, a much more general attendance of the people must be secured, when the representatives of all the Churches around are expected to assemble for the express purpose of promoting spiritual, as well as secular prosperity. In the present instance, the audience was but a fragmentary proportion of an ordinary Sabbath day's attendance. The state of the

romaji, in some measure, accounted for this. Travelling was not only difficult, but in some places, dangerous. It was, nevertheless, painfully evident that the true spiritual intent of such meetings is not yet fully appreciated.

An overture from the Session of Primitive Church, New Glasgow, against the proposal to raise a fund for permanent investment, in behalf of the Seminary, was laid upon the table.

Rev. George Walker, as Moderator, and Mr Roderick McGregor, as representative elder of the said session, were severally heard in explanation and support of the overture. It appeared that their object was to obtain discussion in Presbytery on the principle contained in the overture, and its transmission, either with or without Presbyterial adoption, to the supreme court. It was agreed to take up the discussion of the principle at next meeting. The question of supplement to the congregation of River John occupied the evening session. The Commissioner was fully heard, and the Presbytery unanimously agreed to recommend the continuance of last year's supplement. After the routine business of supply, Presbytery adjourned till the following day, when Messrs. Currie and Roddie delivered their appointed exercises. These, were after remarks sustained, as affording good evidence of progress in theological attainment; and the young men were encouraged to proceed with their studies.

On Tuesday, 4th inst., the Presbytery of Pictou met at Green Hill. The visitation of this section of the Church was taken up in due form, and the answers of the various office-bearers afforded a very pleasing view of the faithfulness and zeal which appeared to characterize every department of duty. The same remarks which have already been made with reference to West River, may be applied to Green Hill. The temporalities of the Church are evidently in a very thriving condition. The minister's salary has not only been paid to the amount at first prom-

ised, but a considerable addition has been made; while the various schemes of the Church have received a commendable degree of support. The number and regularity of Sabbath schools and prayer meetings were found deficient, and consequently formed subject of tender, but urgent counsel, from the several members of Presbytery. The attendance was larger than at West River, but by no means so numerous as the importance of such a meeting merits. At the evening sederunt the overture from Primitive Church, Glasgow, came up for discussion agreeably to the resolution of last meeting. The Moderator and Elder of Session who had charge of the overture, were again fully heard in support of it. The views expressed by these brethren were fully met and warmly impugned by other members of Presbytery. It was evidently felt by all parties, that the grand arena for discussion was not in the inferior court, and yet all manifested that depth of interest which betrayed a consciousness that important principle was at stake. On a vote being stated,—adopt the overture and transmit to Synod; or transmit the overture to Synod without adoption—the latter was preferred by a majority, the numbers being five to four. The Presbytery was by no means as large as the number of congregations within its bounds would warrant us to expect. Neither the Elder from West River, nor Green Hill was present, so that a very imperfect idea of the general opinion can be had, from the above decision.

PRESBYTERY OF HALIFAX.

Rev. Alex. McKenzie has recently completed a missionary tour of eight weeks, under the direction of Presbytery, three Sabbaths having been spent in Annapolis, one in Digby, and four in the different sections of the Congregation of Shubenacadie—attendance good, and deep interest manifested in his exhibitions of the Word. The Rev. George Clarke of Shelburne, has been employed two Sabbaths, in supplying Annapolis, subsequent to Mr. McKenzie's departure, while the Rev. H. Ross has been laboring with exemplary diligence at Lock's Island, the different sections of the Shelburne Congregation, and at Cape Sable Island. He received a cordial welcome, and his services have been duly appreciated.—P. Witness.

Miscellaneous.

A WORD TO THE CHURCHES ON THE MORE LIBERAL SUPPORT OF THE GOSPEL MINISTRY.

THE attention of our churches has, especially within the last few years, been directed in various ways to the necessity of a more liberal support of the gospel ministry. Discussions by each successive Synod since the union, as well as occasional papers in the organs of the Church, cannot have failed to demonstrate the imperative nature of the object, and the desirableness of attaining to a speedy and uniform minimum stipend.

The Synod of last year resolved, in accordance with the reports of presbyteries and sessions, that £120 with a manse be *primarily* aimed at, but that £150, exclusive of a manse, be steadily kept in view as the *ultimate* minimum stipend. A Standing Committee of Synod, appointed to promote the realization of this object, has put itself in correspondence with all the churches, whose stipend fall within the limits of the Synod's resolution. So far as reports have come to hand, almost all are hopeful; many are greatly encouraging; and some intimate that the desirable effort has already been made, and made successfully. There is every reason to hope, therefore, that the time is not far distant when the object at which this committee aims will be effectually accomplished. It is true that in a few solitary instances there has been a tendency to suspect an unwarrantable interference, and a shelter-seeking behind the voluntary principle. Our main object in this paper is to address the churches under certain classifications framed upon their reports, and we are not without hope that we shall be able to tender a word of counsel, and it may be of instruction, in reference to this most important subject, on which the wellbeing of our Church, and the comfort of many of her worthy pastors so much depend.

There surely cannot now be any great necessity for arguing the question as to the propriety or expediency of the movement. Very much has already been done in this way, and yet it is not unlikely that great ignorance yet pre-

vails on the subject, and especially among the working classes connected with our Church.

None who have given anything like serious attention to the peculiar position a minister occupies, and the special outlay incident to it, can entertain a doubt that the minimum stipend of £150, exclusive of a manse, is absolutely necessary to an adequate maintenance. We have no hesitation in asserting, that after meeting the expenses connected with presbyteries, synods, and communions, — payment of taxes, fuel and light, the maintenance of a servant, together with periodicals, books, charities, life insurance, doctors, medicines, and other causes of outlay, there will not be much more left than a third, certainly not a half, of that amount for the necessities of existence to himself and his family. The causes of outlay to which we have referred are such as many of our members know nothing of, and the available sources of a minister's income are thus reduced to the ordinary earnings of an average mechanic. There can be no doubt, then, that the latter is the better of the two. The minister cannot, in common decency, send out his children in the same clothing as the artizan can send out his; neither can the wants of his table be so easily or economically furnished. He is subject to the dropping in occasionally of a ministerial brother or some of his own congregation, who may now and then be asked to share his hospitality.* No member of a congregation would like to see his minister in a thread-bare coat, patched garments, or a suit of moleskin, though these would be thought nothing of if exhibited by many of his congregation. Supposing a minister's family to consist of six, which cannot be above the average, and the available residue of stipend, after deducting the liabilities already referred to, to be £60 or £70, this gives about £11 or £12 a year, or about 5s. a-week to each for

*The qualification of being "given to hospitality" is reckoned by the inspired apostle as equally necessary in a minister with being "apt to teach," and even precedes it in order; but this he cannot exhibit unless he be furnished with the means to do it.

clothing, sustenance and education.—And should there be any sickly member, —not an uncommon occurrence,—the necessary incidental expenses occasioned by this circumstance will bring down the average of the other members even below that sum. Now, if this be true, and no one can dispute it, even where the amount of stipend is £150, how very sadly situated must that minister be, who perhaps has not more than £100! With such pinched means, his mind must ever be racked to devise other methods of securing a subsistence. If he be a successful and efficient pastor, it must be in spite of his circumstances, which are certainly not calculated to make him so. It is an utter impossibility for him to have that ease of mind necessary for thorough pulpit preparation, requiring, as it does, continuous and deliberate study. If a congregation will not, from higher motives, be induced to give to their pastor a suitable maintenance, let them do so for their own spiritual benefit. Superior pulpit ministrations can only be expected in the nature of thing, from him whose mind is a stranger to pecuniary difficulties. When a minister becomes involved in debt, his local influence and character are greatly weakened. None perhaps will be louder in condemning him than those whose stinted liberality has been real the cause of it. "The situation of that man," says Dr Guthrie, "is far from enviable who is expected to maintain certain appearances in society, and has not the power of doing so; who is thrown, with a large and generous heart, into scenes of distress, only to have it wounded by his inability to relieve them; who often feels himself exposed to the suspicion of meanness, when, in point of fact, he and his partner pass many a bitter hour considering how they shall not disgrace the manse, the ministry, and their Master, by standing debtor to the world's books; and whose steps to the house of sorrow, to bridal and to burial scenes, to his study and his very pulpit, are haunted by a spectre—that spectre debt. The man who has his back loaded with the burden of debt, or the energies of a once elastic mind pressed down by the fear of it; who is called to be respectable in appearance, to be generous in his charities, and hospitable at

home, and is denied the means of doing so, is cruelly used; he is called to make bricks, and refused straw. Feeling that, if he carried to any other market, devoted to any other profession, his industry and unblemished character, his long years and weary nights of study, the genius and talents which God has given him, he would have secured for himself both comforts and affluence; that man may be ready, with God's grace, to carry his Master's cross, yet harrassed and distressed, the black shadow of debt upon his path, with accounts on his table he does not know how to meet, and with children around him, happy in their ignorance of a father's difficulties, whom he does not well know how to feed and clothe, and get out into the world. Believe that such a man is not in the fittest state to write a sermon or meditate a prayer, or go with sympathizing mind to kneel by the bed of death, and weep with them that weep. It is wrong to conceal it. I know there is a great deal of suffering of this kind the world never hears of. You have not heard of it, because these are men, let me tell you, who bring to a better work than his the courage of the Spartan boy, who, rather than expose his shame, suffered the fox that he had stolen and wrapped in his his cloak to devour his vitals." The pastor thus straitened and distressed falls a victim to the niggardliness of those to whom he ministers. In these circumstances it is a common refuge for a minister to convert his house into a boarding establishment, and superadd to the duties of the pastorate the equally laborious duties of a teacher. If everything should be done decently and in order, surely it should be pre-eminently the case in a Christian community, and most of all should it characterize their conduct towards him whom they have expressly called to preside over them in holy things. What saith the Scripture? "Even so hath the Lord ordained that they who preach the Gospel should live off the Gospel;" "The laborer is worthy of his hire;" "Thou shalt not muzzle the ox that treadeth out the corn." These and many other passages of a similar nature lay down most explicitly the scriptural duty of a congregation to give their pastor a suitable and appropriate maintenance. Volun-

taryism does not mean that a congregation is at liberty to give to its minister anything it pleases, irrespective of its competency to maintain him and his family in a manner becoming his station. This every congregation is bound to do, because the Bible enjoins it. The voluntary principle is, that every member of the Church give as God hath prospered him. It is not a question of option, but a question as to individual ability. The equalizing nature of this principle is evinced by the strong helping the weak. Many members of our churches seem to think that having paid for their seat, and giving their *mite* as they justly term it, at the church door, not so much as a contribution, but because they could not in decency withhold it, they have fully discharged their pecuniary obligations. The payment of a seat-rent is as much the payment of a debt as the payment of a butcher or a baker's account. The church door collection is an appropriate method by which voluntarism should manifest itself. Many of our smaller congregations do their duty nobly, and reflect honor upon their principles. One of them, with between sixty and seventy members, gives its pastor £120 and a manse, and another under one hundred gives £150 and a manse. Their conduct might well put to the blush some town congregations, who, with five times the number of members, rest satisfied with giving their insufficient stipend. May duty and justice speedily prevail, and the hearts of our people yield to liberal measures, so that our pastors may without difficulty "provide things honest in the sight of all men."

—U. P. Magazine.

To be Continued.

STRIKING TESTIMONY TO THE RELIGIOUS CHARACTER OF THE CHINESE REVOLUTION.

We have now the pleasure to present some remarkable facts elicited by Dr. Medhurst from two Chinamen—the one a deserter from the camp of the revolutionists, and the other an avowed follower of Tae-ping-Wang, and a firm believer in the Divinely-appointed character of his mission.

When it is borne in mind that these two men, though perfectly independent witnesses, testify with the most entire

accordance, both of fact and sentiment, as to all they had seen and known regarding the object and proceedings of the revolutionists, and that their statements are no less in harmony with the opinions previously entertained as to the anti-idolatrous, and religious character of the movement, we are persuaded that the communications now presented will be read with no ordinary interest.

Our first extract is from the evidence of the deserter, contained in a letter from Dr. Medhurst, inserted in a recent Number of the *North China Herald*.

"I have just fallen in with a Canton man, who was for some time a follower of Tae-ping-Wang, and who left Nanking in August last. His account may be considered trust-worthy, because it corresponds in its main points with what we know of the state of things there; and it is important, inasmuch as it reveals certain facts with which we were not before acquainted. I do not conceive that the man had any motive for deceiving me, and his statements were delivered with an air of candor which carried with them a conviction of his sincerity. True or not, you have them, as nearly as possible as he delivered them; and you may take them for what they are worth.

"When questioned as to the religion of the insurgents, he answered with an air of reverence that they worshipped God (*Shangte*). When asked when they did it, he replied, Every day, and previous to every meal. He was then requested to repeat something of what they said, when he chanted the doxology, as it is found in the Book of Religious Precepts of Tae-ping-Wang, in such a tone and manner that showed he was familiar with it. As he had referred to their daily meals, he was asked whether they had sufficient to eat. Abundance, he replied. And whether they had enough to wear. To which he answered, they had plenty of clothing. He was then asked how long he had been with them; he said, that he had followed them from Canton, and that his hair had grown three or four inches long. How came it, then, he was asked as he had enough to eat and to wear, with good instruction, and a prospect of going to Heaven when ho

died, that he came to leave them? Oh! he replied, a man could by no means smoke common tobacco, and by no means opium; a man could not gamble nor drink, nor indulge in lust, nor quarrel nor steal; and if one did but rail at another he got a bamboozing. It was suggested that by urging these as the reasons for leaving, he exposed himself to the suspicion that he was fond of all these bad practices, and thereby laid himself open to just ridicule and reproach. On hearing this, he appeared rather ashamed, and seemed willing, if he could, to retract his expressions. He was then asked, whether he got any pay; to which he replied, not a *cash*; no pay being dealt out to the troops from one month's end to the other. He was also asked whether he was allowed to enjoy the society of his wife; to which he replied in the negative; adding that the women in Nanking were all kept in a particular quarter of the city, where there were whole streets of them, but that no men were allowed to approach, under pain of death. . . .

"He was then asked whether they kept the Sabbath, to which he replied that it was regularly observed, that no work was done on that day except what was necessary. That they all assembled for public worship in large halls, when they knelt down to prayer, and that the chiefs exhorted them. On being asked who the exhorters were, he mentioned, among others, Lai, at Nanking. He knew nothing about baptism or the Lord's Supper. He was asked if he heard much of Jesus. He replied that he had heard his name frequently, but he was not competent to detail what he had heard. He was then asked what was now his settled opinion; he had been for several months with Tae-ping-Wang, and for several months with the Imperialists; which now, honestly speaking, did he prefer? He looked round, and asked if any one was near, and whether we would accuse him. We replied there was no danger. Upon which he exclaimed with emphasis, I am for Tae-ping-Wang. Why, then, it was again asked, did he leave them? Because, said he, I had a brother among the Imperialists, and I wanted to see him; in order to accomplish this, I went out secretly; my brother then had my head shaved, and reported that I

was a distressed subject of the Emperor who had been deceived into following the insurgents. I was then taken into the pay of the Imperialists, and was afraid to go back, lest I should lose my head.

"What an extraordinary view does the above present of the insurgent army! What a moral revolution! To induce 100,000 Chinese, for months and years together, to give up opium, lust, and covetousness; to deny themselves in lawful gratifications, and what is dearer to a Chinaman's heart than life itself, to consent to live without dollars, and all share and share alike, braving death in its worst form, and persevering therein without flinching. There may be defective teaching among them, there may be errors of greater or less magnitude; but if what is above detailed be true, or the half of it, it is confessidly a moral revolution, it is the wonder of the age."

TIRED OF GIVING.

"I cannot do it," said Mr. A., when he was invited to give for a certain good object, "I have always had to give for these things. I have to keep giving, giving, all the time, and I cannot do so much." And yet Mr. A. was a good man, a more than commonly good man, a man that you would love if you knew him as I do. It was true that he had always had to give, that he had thus far kept giving, and had given willingly too. But now he felt poor. Perhaps he had met with some loss that day. Perhaps business perplexed him. Perhaps he had just been thinking how prices had risen, while wages—for he was a man on wages—had not risen in proportion. For a moment a shade fell on him, as on Jonah, and he was almost ready to say, I do well to be—stingy. But it did not last long. He put down his name and the figures, and then when the time came to pay, he paid more than he had promised to. I knew he would. It was just like him. Grace has soon gotten the better of nature.

My brother, do you feel as Mr. A. did? So many calls, and you have to give to them all, and have to keep giving and giving till you are almost tired of giving, and almost afraid you shall wrong yourself and your family giving? You do not feel so always; but some-

times, just for a moment, the dark shadow falls upon your face and your heart, and just for a moment you are loth to give, and you lose the comfort and the joy of giving.

But, my brother, is this demand for constant giving peculiar to Christ's cause? Do you not have to keep giving for yourself and your household? I do for mine. Little mouths opening every day to be fed. The wardrobe as well as the table to be supplied; books to be purchased; things for family use and for individual advantage every day called for. Giving, giving, all the time. And yet I hope you are not tired of giving! You do not mean to deny yourself all the comforts of life in time to come, because you have bestowed so many on yourself in past time! You mean to keep giving, giving to yourself and your children, I hope as long as you live. Do so by the Lord's cause.

Moreover, what else can you expect but to keep giving? You would not have missionary operations stop, would you? When every other power on earth is spreading itself, you would not have Christ's kingdom shrink? Say, which school would you have disbanded, which station broken up, which church scattered, which missionary called home, which fit young man discouraged from entering on the work? Not one, I assure. You would have the stream that has begun to flow, flow on wider and wider, deeper and deeper, and the light which now gilds the mountain tops, rise higher and higher, till the landscape shall be flooded with its beams. You mean to stand by Christ's servants in this matter. You mean to keep giving till heaven receives you.

Indeed, what hardship is it and what evil that you must keep giving? An evil? Why, it is the greatest good that could happen you. God means by it to develop your Christian principle and Christian affection, to train you to a character which he can approve, and to a preparation for 'the joy of your Lord,' the joy that comes of self-denial and benevolent achievement, with all their happy results. Accordingly, he makes one appeal to you on this side, and another on that, sends you one object of charity to-day and two to-morrow, and keeps throwing the necessitous multitudes in your way, and asking you, for

his sake, to help them. He wants you to keep giving all the time, till you shall know how good it is to give: till you will do anything, and submit to anything rather than not give, till selfishness shall die out, and a Christlike benevolence shall gain full possession of your soul.

You have to keep giving, it is true, but there is one other thing you have to do. You have to keep receiving.—“What hast thou that thou didst not receive?” Reckon up for yourself—I need not for you—the things which you have received, are receiving, and hope to receive. How many! how various! how rich! “FREELY ye have received, FREELY give.” God keeps giving. Did he not begin with giving his own Son for you? Has he not been giving, and giving to you ever since? Do you not hope he will keep giving? Do you not every day ask him to keep giving, until at least he shall give you heaven with all its joys?

Tired of giving! and you a Christian too! Why, my brother, I am tired of not giving. With Christ the Great Giver before me, with the thought of all he has given and is giving me, with his testimony—and who more competent than he to testify on the subject of giving?—that “it is more blessed to give than receive,” with the thought of what good I may do by giving, and what joy I may gain by it when I see the fruit of all in heaven, I am more than ever resolved to give, and give, and give, till I die!—*Jour. of Miss.*

THE MISSIONARY FUNDS FOR 1853 OF THE PRESBYTERIAN CHURCH OF SCOTLAND.

1. *Congregational Contributions.*—Congregational contributions form our most reliable source of supply; for, as they include the sums which are raised by congregational missionary associations, it is obvious that it is to this source that we are mainly to look for the support of our missionary schemes. The excess or the deficiency, therefore, of this part of our income in any given year, is the best criterion of the missionary liberality of the church. The sum contributed by congregations, as stated in the following lists, is £12,166 2s., being £55 2s. 8d. more than it was in 1852. Fourteen presbyteries have exceeded, and seventeen have

have fallen short of, the contributions of the preceding year.

2. *Societies and Schools not Congregational.*—The sum which has been derived from this source is £585 14s 11½d, being £366 16s 10½d less than it was in 1852. This large deficiency is owing chiefly to the facts that the liberality of congregations placed at the disposal of the Theological Students a sum much inferior to that which they obtained the year before. We trust that the collections made at the meetings which the students are holding during the current year, will be more ample and more worthy of the excellent object which they are so laudably striving to support, than they were in 1853.

3. *Individual Donations.*—The individual donations for our ordinary missionary operations amount to £2355 8s 0d, being £109 3s 8d more than in 1852. This sum includes two donations, one of £500 and another of £700. This department of the account is specially gratifying and instructive, as not a few of the donors stated the reasons which prompted the gifts, and thus make us acquainted with incidents which occurred to individuals and to families. Last year we called the attention of our readers to the notices that were connected with the individual donations, and this year the list is not less worthy of close examination.

4. *Legacies.*—Hitherto our funds have received but few legacies. This may arise from the circumstance that our missionary operations are comparatively recent. In 1852 only £210 were given under the head of legacies; but this year we have obtained from this source the large sum of £1004 14s 9d. We would regard this as an evidence that the subject of missions is taking hold of the minds of our people,

and that those who contribute to the cause of Christ when they are in health, remember its claims when they come to arrange their worldly affairs, preparatory to their joining the celestial church. And

5. *Collection for the Continental Churches.*—The sum raised for Continental evangelization is £846 15s 8d, being £61 12s 3½d less than in 1852. The reason of this deficiency is, that a considerable number of congregations neglected to make the collection.

The contributions, therefore, of 1853, for our ordinary missionary purposes, stand thus:—

1. Congregational Contribut'ns,	£12,166	2	0
2. Societies and Schools not Congregational,			
		585	14 11½
3. Individual Donations,		2,355	8 0
3. Legacies,		1,004	14 9
5. Col's for Continental Churches,		846	15 8

£16,958 15 4½

Being £523 11s 3d more than in 1852.

To this add individual donations to the extent of £728 13s 1d, given to the extra fund intended for the extension of the Calabar mission, and £316 4s 5½d sent in for the evangelization of Ireland; and it appears that the whole sum contributed for the Synod's mission in 1853 was £18,003 12s 11½d, being the largest that our church has yet raised in one year for missionary purposes.

II. THE MISSIONARY EXPENDITURE.

The expenditure for our ordinary missions, including £846 15s 8d raised, but not yet remitted, for Continental Churches, is £14,770, 7s. 6½d., being £732 less than it was in 1852. It will thus be seen that the expenditure falls short of the income by a sum somewhat more than TWO THOUSAND POUNDS.

Youth's Department.

WE HAVE GOT THE ROOT.

Some time since, several Christian natives of Tahiti called on one of the missionaries, and told him of a conversation which they had just had with the Roman Catholic priest. They said the latter had shown them a large tree, with the root, the trunk, the branches, the twigs, and explained to them the meaning of it. At the root was a lamb, and that, said the priest, meant the Saviour, the Lamb of

God; and the tree, he added, represented the Roman Catholic church. At the bottom of the trunk, next above the root, was Peter, the first bishop of Rome, said he, and next to Jesus Christ. "Yes," said the Tahitians, "we know about Peter; we have got two letters of his, which we read in our Testament. That was the man who denied his Master; but the Saviour looked on him, and that look melted his heart, and the Saviour forgave him."

"But who are all these," said the Tahitians, "rising up on the trunk of the tree above Peter?" "Oh," said the priests, "they are the Popes, the successors of Peter." "Ah, we don't know about them," said the natives; "but never mind, we've got the root."

"And what are the straight branches that go off from the trunk?" asked the inquisitive Tahitians. "They are the different orders of the Church—monks and friars, and so forth." "We don't know them either," said the people; "but go on, we've got the root, so we can do without them." "But pray what are these twigs, dropping off at the extremities?" "Ah, they are the heretics, and they are falling quick into the flames below." "Indeed!" said the Tahitians; "then whereabouts are we?" "Oh," said the priest, "you are there," pointing up to one corner; "there's Luther,—a decayed twig, he is dropping off, you see, into the flames, and that's where he is, and where you and your missionary teachers will go, for you are all heretics!"

"Ah, well," said the astonished Tahitians, "such is the picture, and such is the meaning of it you give us; but, however, we've got the root, and so we think we cannot be very far wrong, and we mean to keep to that."—*Juv. Miss. Mag.*

THE LITTLE MISSIONARIES.

Mr Ammon, a missionary at Mulky, in India, says, in writing to some people in Europe: "There lately died a little child, who was tenderly loved by his mother; so much so, indeed, that she refused all consolation, and was likely to die. It hap-

pened that there were two little brothers of the child who had died at our school, who, seeing their mother so broken-hearted, said to her, 'Mother, we will tell you what we have learned at school about a man called Job. He was a good man, but the great God let Satan do him a great deal of mischief, though it was all for his good. His cattle were stolen, and all his children were killed by the house falling on them. The Lord at last gave him more than he had before, and it is so beautiful to hear about it.' The mother was comforted when she heard her children tell her about the afflictions of Job.

A CAFFRE PRAYING IN THE WILDERNESS.

Mr Gladwin, missionary in South Africa, was once on a journey with an attendant, a Christian Caffre. Night approached, and they lay down to rest under the shelter of a bush; they had no waggon, no tent, nothing to cover them but the bush, nothing to protect and shelter them but the good providence of God in whom they trusted. The night was cold, as the nights sometime are in South Africa. They slept soundly, and awaked in peace and safety. When they arose, Mr Gladwin desired the Caffre to pray. They knelt down in the desert; the Caffre prayed, "O Lord, we thank thee we have had a very good night; slept very well, only rather cold. *We have borrowed the night from thee, O Lord, and now we want to borrow the day.*" This was the beginning of his prayer, and we may learn a good lesson from it. We have nothing of our own, everything is lent to us by God.—*Id.*

Notices.

Monies received by Treasurer, from 20th March to 20th April, 1854.	
1854. FOREIGN MISSION.	
Mar. 25—From a friend to mission in New Brunswick per A. Fraser, Esq.,	£1 0 0
Apr. 12—Mr R. Smith, Truro, quarter, ending 31st March,	31 16 0
16—Mrs Robert McNaughton, per Rev George Walker,	0 5 2½
Joseph McNaughton, do.	0 1 3
Samuel McNaughton, do.	0 1 3
Isaac McNaughton, do.	0 1 8
Mr Jacob Olding, Pinetree, 5s;	
Mrs. Olding, 2s 6d, do.	0 7 6
10—Mr David Gilchrist, Dumbarton, Pickering, Canada West, as Treasurer of the U. Presbyterian cong., Pickering,	2 5 0
Western district Prince St. Church	

Penny-a-week Society,	2 17 ½
HOME MISSION.	
Mar. 25—Collection taken Primitive Church, New Glasgow,	£13 6 9
Apr 3—Ladies Missionary & Repository Society, South Mountain, Dalhousie, per Mrs Reid,	0 14 0
12—Mr Robert Smith, quarter ending 31st March,	15 7 9
SEMINARY.	
Apr. 2—Ladies' Missionary & Repository Society, South Mountain, Dalhousie, per Mrs Reid,	£0 7 0
Tatamagouche cong. in addition to former contributions, per Rev J. Byers,	0 12 6
12—Mr R. Smith, Truro, quarter ending 30th March,	15 0 11
15—Mrs James Blackie, senior, Green Hill,	0 10 0

ROBERT SMITH, Truro, acknowledges the receipt of the following.

SEMINARY.

From Mr William Miller, Halifax, per Rev. Peter McGregor,	£1 0 0
A friend, Upper Stewiacke, per Rev Mr McCulloch,	1 0 0
A friend, Maitland, per Rev Wm. McCulloch,	3 0 0

FOREIGN MISSION.

From Mrs Rebecca Crow, deceased, per Miss Mary Crow, Old Barns,	5 0 0
Young people of nine mile River Cong., residing in Noel,	1 16 3
Mr Robert Hingley, per Rev Wm. McCulloch,	0 5 0

HOME MISSION.

From young people of nine mile River cong. residing in Noel,	1 16 3
Wallace per Rev Wm McCulloch,	1 2 6
A friend, Westchester Mountain, per Rev A. L. Wyllie,	0 2 6
Westchester, per do.,	0 10 2½
Mr William Miller, Halifax, per Rev P. McGregor,	1 0 0
Mr Robert Hingley per Rev Wm. McCulloch,	0 3 9
For education of Miss Geddie, from Miss Mary Jane Hamilton, Brookfield,	0 2 6

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, (or) in aid of young men studying for the ministry, as the Synod may direct, (or) for the Theological Professorship-Fund."

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 the 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.

RECEIPTS FOR THE REGISTER.

John McQuarrie, River John, £1 13 9; James Dawson, 2s 6d; Kenneth McKenzie, Charlotte-town, 7s 6d. And 1s 6d from the following persons, viz: A. C. McDonald, A. Fisher, New Glasgow, D. McNaughton, do., R. Mason, Doctor's Brook, Mrs J. B. Oxley, Halifax, A. Fraser, Fisher's Grant, Joseph Foster, do., Paul Foster, do., John Foster, do., A. McPherson, do., George Herbert Harvey, Scotch Hill, John Beattie, New Glasgow.

FOREIGN MISSIONARY WANTED.

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

BOARDS AND COMMITTEES.

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

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

Educational Board—The Rev's Smith, McGregor, Campbell, Ross, Bayne, and Messrs Abram Patterson, Charles P. Hunter, Dickie, Isaac Logan, John P. Christie, James McGregor, John Yorston, Anthony Smith, W. Carnichael, and J. D. McDonald. Office members, the Moderator and Clerk of the Synod for the time being. Rev. J. Bayne, Secretary.

Seminary Board—The Professors officio, Rev's McCulloch, Bayne, Christie, Gilkry, Watson, G. Patterson, and Daniel Cameron, and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Secretary.

Committee of Correspondence with Evangelical Churches—The Rev's, Patterson, Walker and Bayne. Rev. G. Patterson, Convener.

Committee of Enquiry respecting the locality for the Seminary—The Rev's McCulloch, McCulloch, McGregor, G. Patterson, James McGregor.

General Treasurer for all Synodical Funds—Abram Patterson, Esq., Pictou.

Receivers of contributions to the support of the Church—James McCallum, Esq., E. I., and Robert Smith, Merchant, Truro.

General Receiver of Goods for the Foreign Mission—J. & J. Yorston, Pictou.

General Agent for the Register, E. B. BARTER, Junior, Pictou.