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Missionary Register.

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol. 3.]

JANUARY 1852.

[No. 1.

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HOME MISSIONS.

THE following letter from the Rev. George Walker of New Glasgow, was addressed to one of the Editors of the Register, without, so far as we are aware, any intention of publication. As the subjects are of interest to the whole Church, we trust he will pardon the liberty we have taken in laying his views before the members of the body generally.—Our own attention had been directed to the very subjects to which Mr Walker has referred, and we were just preparing to bring them before our readers, when his letter came to hand.

The plan advocated by Mr. Walker for licensing students, was proposed by the writer at last meeting of Synod, but not meeting with general countenance, his motion was withdrawn. We trust that the attention of members of Synod will be directed to the subject previous to the next meeting of Synod, and that they will be prepared to come to a decision on the subject.

While on the subject of supply, we may mention that letters have been received from Mr. A. L. Wylie, expected out last spring from Scotland, explaining the reasons why he did not come at that time, and asking further information regarding this colony; and that we have strong hopes of his coming for our assistance at an early date.

MY DEAR BROTHER:—There are some subjects to which I wish to call your attention, in which I know you take a deep interest, and towards which my own attention has been more especially directed since my visit to the Island in September last.

1st. MINISTERIAL SUPPLY.

At the last meeting of Synod, the propriety of Licensing some of our advanced students to preach the gospel, in the present exigencies of the church, was brought under its immediate notice. After considerable discussion, in which almost every member present gave his opinion, it was unanimously resolved to defer any action upon this important subject for the present. At that time I was decidedly opposed to any such proposal;—opposed to it, because I thought it was a step in the wrong direction—a step, which, if taken, might tend to inflict a serious injury upon the church, and upon the young men themselves. Since that time, however, I must confess that my opinions have become considerably modified. Although I am persuaded that in the present circumstances of the church, and of the world, those who aspire to the office of the holy ministry should not only be men of God, an-

devoted to the work of winning souls to Christ, but their natural talents should be cultivated to the utmost extent of which they are capable; and that for this purpose they should be required to take advantage of all the opportunities for improvement which the church can afford: yet, while this is my decided opinion—an opinion only gathering strength as the church and the world become better known to me. I have begun to examine this subject more closely, and to enquire, if occasions may not arise in the church, when she is bound to employ, in the service of her divine master, pious and talented young men, even although they may not yet have finished their course of preparatory study, which the church in ordinary circumstances justly requires. That such occasions may arise, will, I believe, be admitted by all; and I am firmly persuaded that such an occasion has arisen in that portion of Christ's visible church with which we are connected.

When lately engaged, along with yourself, as a deputation from the Synod to the congregations under the inspection of the Island Presbytery. I was really pained to see so great a destitution of ministerial labor. There were at the very least four meeting houses, in which respectable audiences might be gathered every Lord's day, but which enjoy only the occasional services of a minister of the gospel; and this has been their position for years, notwithstanding the brethren in the Island have endeavored to give them as large an amount of their labors as was in their power. It is true that these four congregations, with their separate meeting houses and sessions, were formerly under the pastoral care of only two ministers: but such appears to me to be the peculiarity of their locality, either arising out of their distance from one another, or their separation by wide arms of the sea, that they would require three pastors among them; and even this additional laborer would still leave to the ministers what I consider a large amount of labor and travel; and besides all this, I was persuaded that one or two preachers would find full employment in visiting stations and outposts, sowing the seed of the Word, and forming and building up churches to the glory of God the Father. Now, to accomplish these purposes we need men; and where are they to be found? And while I was gratified to see the order that obtained in these churches, and among the people,

considering the circumstances, I would not at all have been surprised to learn that many among them were careless and indifferent, and that another generation was growing up in their midst, more thoughtless and unconcerned about divine things than the present. I say not that such things are so, but I ask, could any thing else in these circumstances be expected? Religion is not a commodity that the natural man seeks after; and I am afraid there may be many who, through the blessing of God resting on his own ordinances, might be led to seek the way to Zion; but who, in their present unguided and untaught situation, are losing any little respect for sacred things they may have had, and who are becoming confirmed in their aversion and indifference to the truth as it is in Jesus. God grant it may not be so.

But what, it may be asked, is your plan by which this evil, which you so much deplore, may be remedied? I proceed, then, to submit a few thoughts on this subject, premising that I will not think it strange, though my mode of meeting this evil should be viewed as Utopian by you, or others more versant in such subjects, and better acquainted with the country and with the wants of a growing colony. Any remarks I make are based upon the idea, that it is better to have a partial provision, than that immortal souls should be left to perish for lack of knowledge. Our young men who are attending the Divinity Hall are chiefly employed in teaching during the recess.—Some of these young men are advanced in their theological studies. Now, in our present destitute condition, let the Synod license a few of the more advanced to preach the gospel. Let them be appointed to out-stations or congregations for a certain time, say two or three months. Let them be under the especial control and supervision of the respective Presbyteries in which they labor. Let the young men so employed give to the Presbyteries a regular and particular account of these labors. Let them also deliver those exercises to the Presbyteries which would have been required of them were they merely students at the Hall. Let them also attend the Hall when in session, and likewise all other classes required, until the curriculum is finished. These then would form the outlines of my very simple plan, leaving it to Presbyteries or Synodical committees to give them more definite

instructions as to the nature and extent of their duties. By some such scheme, judiciously carried out, I apprehend that neither the churches nor the young men themselves would suffer. There would doubtless be entailed upon the young men some additional labor, in so far as study and immediate labor are concerned; but it ought to be borne in mind that this labor is in more immediate connection with their solemn prospective avocations, than the honorable employment of teaching. While making these remarks in connection with P. E. Island, I do not wish you to understand that I make them with reference to the Island only; no, it was merely the state of the Island that forced the subject more directly upon my own mind. I am rather apprehensive that if other districts were examined as closely as the Island was, there would be found places as necessitous as theirs.

2nd. MINISTERIAL SUPPORT.

Another subject which has engaged my attention, and which has engaged yours also, is the situation of some of our brethren in the poorer and more thinly peopled parts of the country. Follow our brother in his settlement over some country congregation. When he accepts the call of the people, and settles among them to break the bread of life, he is full of hope. His people have given him a hearty welcome, and they have promised to support him, and all seems fair and inviting. But our brother's hopes are generally disappointed. The subscription list, which carried upon its face the fair promise of £125 or £130, scarcely realizes £90 or £95; and even this sum was realized in such a way frequently, as to lower the standing of our brother in the affections of his people, and seriously cripple the efficiency of his labors among them. And the congregation all this while did not design to injure the man of their choice—the man whom they respected, and whom they desired to see happy: No, such a design never entered their minds; and yet they did him serious harm. Was it a wise thing in these loving hearts to take their subscription list, and solicit names from all of every denomination and of no denomination? And then, when no more could be had, to come to the Presbytery, and, in effect, say to them, "Christian brethren, we require a spiritual teacher: if you will be pleased to grant us one, we, Christian men and women, most solemnly promise to support him in comfort,

according to our ability; and in proof of this our promise present you this subscription list, which we now willingly guarantee. In this transaction, our christian brethren did not see that they were placing a considerable part of the temporal support of their minister upon their neighbors and acquaintances, who either did not belong to their Christian fellowship, or who made no pretensions to piety at all—and that they were of course placing it upon shoulders, which they had no right to expect, would either long or cheerfully bear this burden; and hence, instead of leaning purely on their own energies, they leaned partly upon people whose own communion required all their efforts, and partly upon people who were utterly unattached to religion, but who, in a fit of enthusiasm for the new minister, or in a fit of friendship for the brother who handed round the subscription paper, freely enough appended their names to it, but who from that time forward never more thought upon the subject. I ask, was this wise? Oh, was it kind and christian, and fair all through! And the pastor, by asking his people to fulfil their engagements, and by repeatedly asking them, begins to lose favor in their eyes.

Further, the mode in which his stipend is paid frequently tends to produce any thing but kindly feelings in his bosom towards them. Is it true, as I have been repeatedly told, that the produce brought to the minister's family is often of an inferior quality? And, my dear sir, what can be that minister's feelings towards his Parishioner, who, whatever he may profess, by his conduct virtually declares that anything is good enough for his minister. Shameful conduct this, surely! And the minister must live; and his salary is insufficient, and he has been deceived; and some way or other he gets lano, and in tilling it his attention is engaged, and the people begin to complain; and oh, they starve him first, and when he begins to get along they complain of his negligence; and it is true that the Parish suffers, and it is true that the time he gives to his land is taken from his people. It is true that he has no time, nor means, nor ability to enter upon those many wide fields of literature and science, and thence bring their rich stores as offerings to his Great Lord, by which to adorn and illustrate the gracious messages of mercy to a lost world. But he cannot help it. His family want bread and clothing and education, and he undea-

vors to do the best he can in his circumstances.

And now, dear sir, have Presbyteries been faithful in this matter? Have they followed their brother to his new sphere of labor, and encouraged and helped and cheered him? Or has he gone forth, and was little more heard of him, until he was embarrassed, and struggling and starving? And then he and his people have occupied a place in the eyes of the church neither very desirable nor very pleasing. I ask, dear brother, would it not have been the better plan—better for both pastor and people—more delightful and accompanied with richer fruit, if the brethren in want of a pastor had stated precisely their situation, and said, we can give £70 or £80 or £90 yearly for spiritual labors. In doing this we are doing to the utmost of our ability. But we are not without hope that, provided we were to receive a little of the fostering care of the church, we would soon be able to give an adequate support. And if, in making this statement, it were found upon investigation strictly true, would there not be real pleasure in some one or two of our more able congregations taking their weaker brethren under their care for a few years? And would not our brethren be soothed and encouraged by the conviction, that they possessed the sympathy and enjoyed the fostering kindness of their christian friends in some favored locality. You know well that I would shudder at the idea, if by any such plan I should be found encouraging idleness or pauperism; no, this be far from me. My only object is to lift up the hands of our brethren, who, from their position, are sinking under their pecuniary embarrassments, and to nurse infant congregations, where there is reason to believe they will in due time become strong and self-sustaining. And if the churches will not do this, or if they cannot do it, could not our Synod attempt what is done by the Synod at home?—could not they organise a fund out of which £5 or £10 or £15 may be given for this very purpose? making it imperative that the congregations so aided shall contribute to the various schemes of the church as they can, and shall submit their temporal affairs to the inspection of their respective presbyteries. Nor do I fear that many of our churches would require this aid. Surely the very fact of knowing that they might receive assistance, were they only to make out a good case, would never encourage

any congregation that was able of itself to support the gospel, to apply for a share of what did not belong to them, and which was never designed for them,—thereby depriving some destitute and weak congregations of the needed support and encouragement. Honest poverty is, in my opinion, no disgrace to any congregation or person; but poverty caused by a want of manly effort and prudent christian economy, is both disgraceful and sinful.

3rd. COLPORTAGE.

Another subject which has engaged my attention is that of Colportage. This branch of Christian effort has engaged, and is at present engaging much of the attention of God's people in England, and the continent of Europe, especially in France, and in the states of America. I need not say to those at all acquainted with the subject, that this department of Christian labor has been most signally blessed of God in these countries. Fired with his mission, and resolved to glorify his master—believing with the heart and with the understanding also, the supreme value of the Word of God, which he is commissioned to disseminate—considering it a high honor to be invited to labor for God in the field of the world, and to make his followers acquainted with the Word of Life,—the colporteur goes forth in the morning, carrying in his pack numbers of copies of the precious volume, evangelical pamphlets upon some important leading truths of Christianity, and a quantity of appropriate and suitable tracts. He enters the abodes of the rich and the poor, and endeavors to dispose of his work by sale or gift, as may happen. By some well timed and reasonable truth he arrests attention, engages in simple, pious, and godly conversation, ascertains the peculiar wants of his hearers, and presents God's own Word in its suitable adaptation to the many wants of the world. Unpretending and unassuming in his appearance, the man of God bears patiently the scornings of the scornful, calmly repels the jeers of the worldling, removes the doubts of the enquiring, and ministers consolation to the disconsolate; out of the blessed volume he reads, or quotes some of the lessons of infinite wisdom and mercy and love—The burden of his mission is to lead sinners to a kind, a compassionate, and an all sufficient Saviour. The wondrous story of Emanuel's incarnation, and sorrows, and death, forms the theme of his remarks; and the book which tells of all

is sought and bought, and through the Spirit, blessed; or the pamphlet or tract is left with the family, and from some awakened spirit of curiosity connected with the stranger's visit, it is carefully read, and leads to an increased desire after divine things; and the traveller passes on his way; but after a time he returns to enquire, and stimulate, and encourage and defend. And humble though this agency appears, yet by it God has awakened the careless, overcome the infidel, alarmed the formal, arrested the profane; yes, "the wilderness and the solitary place have been glad for him." Now, such an instrumentality for carrying on the work of the Lord, I could wish to take hold of and employ. I could wish to see the Church of God laying hold of this agency, and through it directing the rays of heaven's own light to stream into the houses of the careless and neglected, in the scattered and retired settlements of this country, or wherever the means of grace were not enjoyed, or where the people were caring for none of these things. Now, this is a work in which all who love our Lord Jesus Christ might and ought to engage—not to make proselytes to any sect or denomination, but to attempt to evangelize and Christianize the many who are living in the remote corners of this country, without God, without ordinances, and without Sabbaths. If this country needs such agency (and I believe she does), could it not be tried at least during the few months of summer? And if it has been blessed elsewhere, have we not reason to sow the Word of Life, in the hope that it will be blessed in this country also?

4. MEANS FOR EFFECTING THESE OBJECTS.

But, how are these objects which you contemplate, to be carried out? Where are funds to be got, by which to undertake and carry out these labors? How are these young men to be supported? With regard to all regularly organised congregations, I apprehend that they would be both able and willing to support the ordinances of religion among themselves; and with regard to stations and other outposts, I feel persuaded that were the Church willing to come up to her duty, means could be raised, which, along with the efforts of the stations themselves, would be considerably greater than the support which these young men derive from teaching, and which they would

absolutely require. I do hope this of our christian people, that were these subjects brought fairly and fully and affectionately before them; were it known to them that they were sending the gospel of God's dear Son to some destitute locality of their native land; were they asked to be helpful to keep alive the lamp of life, in some dark and cold district in which it seemed about to be extinguished; were they invited to open up some channel by which some rills of the water of Life might pour their refreshing influence over the moral wilderness—I do think they would willingly come forth to the help of the Lord against the mighty. Would that my voice could reach the hearts of our people, and, reaching them, could move them. I would ask them, is it so that you who are so highly privileged—who have no silent Sabbaths—who have your teachers going in and out among you daily—whose spiritual interests, and the spiritual interests of whose children are carefully attended to, is it so that you enjoy these privileges contentedly, while your fellow-countrymen, who can be reached so easily, are permitted by you to be deprived of the bread of life, without which the soul cannot live? Are you willing to sit under your own vine and fig tree, and eat your spiritual food, while they have no vine or fig tree under which to sit, and no spiritual food of which to partake? No, as Christians this surely cannot be true; No, dear brethren in Christ, I apprehend you will all reply that you are not sitting thus contentedly; you are doing what you can; you have made sacrifices (!) And if you were only able you are willing to make more. Can you all then say, that the solemn acts of thanksgiving, which you all presented to God the other day publicly, for his mercies spiritual and temporal, were not the offering of mere lip service, but that their genuineness was shown, by your devoting to him of the first fruits of your increase? I would ask, my brethren, as in the sight of God, "to make another effort—to make some more sacrifice." Brethren, it has not yet reached with you the Mosaic Tenth,—but we should not say Tenth; the Jew gave more than double this; what with the offerings of the first fruits, sin offerings, thank offerings, the tenth for the Levites, the first born of their flocks and herds, the ransoming of the first born male child, the tax of half a shekel for the sanctuary, the duty of going up thrice a year to

attend the sacred feasts and other offerings to which the pious Jew was subject. He offered in our opinion more than one fifth of his substance; and we find that it was when he paid a careful attention to the Lord's will in these that he prospered; and when he neglected to bring all the Lord's offerings into the store house, he went behind hand. And is not the Christian dispensation superior to the Jewish? And it is not the religious instruction of a family that is entrusted to you, as in the case of the Jews; it is the religious instruction of the world—surely requiring more vigorous efforts than with them. Attempt great things, brethren, and you will reach them. Means have always been furnished to meet the legitimate wants of the church. Only make the effort and you yourselves will be amazed at the success. Make it in God's name, for God's cause and glory, and he whose are the silver and gold will most certainly supply you with all needed ability.

In conclusion, my Dear Sir, I might have urged all these subjects upon the earnest and immediate attention of the church, from a consideration which will be forced upon her sooner or later. Your country proposes to build a Railway—she considers it necessary to do so, in order to keep

pace with the rapid onward progress of everything around her. I humbly pray that when built, it may be the source of much and lasting benefit to this colony. But, while I most earnestly desire this happy issue to this magnificent undertaking, let me remind you that, if this railway in its construction shall be accompanied with what the construction of railways in England and in my fatherland have been accompanied, a great increase of population along the whole line may be expected—an increase of population, however, in the majority of cases, of the lowest and most wretched kind—the well known navies, men dead to all sense of law and order, and regardless of every thing like morality—a population whose track could be marked by the moral impurity which they every where left behind them. And should not we, and should not all God fearing men be aware of this, and combine to endeavor to avert (what we may reasonably expect from the teachings of history), that moral contagion that may most probably soon overspread our land. But I do not enlarge on this subject, my letter having much exceeded what I expected.

Yours in the Gospel.

GEORGE WALKER.

Foreign Missions.

MEETING OF THE BOARD OF FOREIGN MISSIONS.

According to appointment, the Board of Foreign Missions met at Picton, on Tuesday, the 9th ult., when much interesting discussion was elicited, of which we present the following extracts to our readers:

The first subject for consideration was the Missionary Register. The accounts for printing during the past year were presented, approved and ordered to be discharged. It was agreed that the present form be continued for another year, and that 1500 copies be issued, for the first two months; after which, it is expected that the full demand for 1852 will be correctly ascertained and the monthly issue regulated accordingly. With regard to gratuitous distribution, it was resolved that in addition to the full number of copies ordered and paid for in our several congrega-

tions, six copies be sent to each agent for sale or such disposal as may be considered most conducive to the interest of our mission, and that any copies which may thereafter remain shall be under the care of the Editors for distribution in mission stations and destitute localities.

The Secretary was authorised to procure and offer suitable compensation for the services of a general Agent, whose official duty it shall be to receive from the printer each monthly issue and despatch the several orders which may be remitted to him. This arrangement was adopted with a special view to the accommodation of subscribers, and as it involves expense in proportion to the amount of labor, they will, under present circumstances, see the propriety of ordering their several copies to be sent under cover to some agent near their own residence. No allowance will hereafter be made for any expense incurred by private carriage, as the Mail now

carries our publication free of any charge, and is the most certain, as well speedy conveyance.

Messrs. John & James Yorston were appointed Receivers of all boxes or parcels of Goods designed for the mission, and it was ordered that special notice of this appointment be given in the Register for the benefit of all parties who may prefer this mode of contribution to the funds.

The Secretary was directed to hold correspondence with Dr. Tidman, Secretary of the London Missionary Society, giving a brief narrative of the present state and prospects of our Mission, urging the appointment of a missionary to labor with Mr. Geddie, until our Church be prepared to send one of her own choice, and offering to bear the usual expense of such a missionary while thus employed.

A letter from the American Board of Commissioners for Foreign Missions, addressed to Rev. George Patterson, or any other Minister of the Presbyterian Church of Nova Scotia, was read, requesting full information from published records and otherwise, concerning our mission, and proffering the same favor in return. The Board felt peculiar pleasure with the evidence thus furnished of the widely extending interest which is felt by other religious bodies in our missionary efforts, and directed Mr. Patterson to remit such Annual Reports and Nos. of the Register as might contain any historical account of the past progress and present state of the mission; together with such a narrative as would embrace any farther information which might be deemed desirable.

In connection with this subject it may be observed that the Nos. of the Register for January and February of the past year which were sent from the Printers' office by mistake, have never yet been returned and that consequently no file for such applications as the above, or even for official reference, can be completed. Agents who may have spare copies will confer a favor by returning them as soon as possible to Mr. James McKinlay, Pictou, who has been appointed General Agent.

THE INHABITANTS OF ANEITEUM.

BY THE REV. JOHN GEDDIE.

MORAL CONDITION.

I come now to the dark chapter in the history of these islanders, their moral degradation. It is distressing to read accounts of the moral condition of the heathen even at a distance; but, ah! how

transcendantly painful to be eye witnesses of it. All society in these dark regions is indeed a dead sea of pollution. The Christian Missionary who labors in a new sphere, is from his peculiar circumstances conversant with scenes revolting to the inmost feelings of his soul. Of the several trials to be encountered in the dark places of the earth, this is unquestionably one of the greatest. If there is a type of Hell on earth, where are we so likely to find it, as in those lands where the domination of Satan is supreme. The Apostle Paul in his Epistle to the Romans, 1, 29-31, gives a faithful and awful delineation of heathen character. "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful," This dark description of heathen character is but very imperfectly understood in christian lands. Much that might be affirmed of those who inhabit these dark regions, must be witnessed to be believed. There are few missionaries who could not place emphasis on every sentence of the Apostle's dark description of heathenism, and clothe every word in capitals. Can we indeed expect anything good from the poor heathen when their duties are supposed to be such as themselves, or rather, are conceived as having attained to a more gigantic stature in every form of vice, than man can possibly reach. Crimes of all degrees and of every kind, are of constant occurrence among these Islanders. Selfishness, treachery, and inhumanity are among the traits of character so prominent that a short acquaintance with the people brings them to light. Falsehood is more common than the truth, and a native will often lie when the truth would seem better to ensure his purpose. Theft is not at all disreputable, and parents will teach their children to steal, and then applaud them for their expertness if successful. Licentiousness is a besetting sin, and society has become a perfect chaos in consequence of its prevalence. Filial respect is not expected by parents from their children, nor is it given. Cruelty and bloodshed excite no more horror than events of the most common occurrence. The language of impiety and impurity is so common, that a native can scarcely speak without

blending his ordinary conversation with it. But time would fail to tell, and language to describe, the moral character of those around us. Their degradation and wickedness is indeed an immense, a bottomless deep. We have seen villainess enough to cause the heart to sicken, and yet, after all, it is only a surface view that we have been able to take of them; time will bring to light new disclosures of evil. How immense the chasm that lies between heathenism and the religion of the gospel.—O, that our head were waters, and our eyes a fountain of tears, that we might weep day and night for the slain of human kind.

PLANTATIONS.

In their plantations these islanders display much ingenuity and taste. These are small enclosures, beautifully encircled with a fence of reeds, which are bound together by a cord made of the husk of the cocoonut. The fences are so very neat, that they would be considered ornamental in any land. The earth is dug with a sharp pointed stick of hardwood, and then it is crumbled in the hand until it is perfectly fine. The banana, sugar cane, and taro, are the articles of food raised in these plantations. The spots usually chosen for the purposes of cultivation are the low and swampy grounds, but it is not uncommon to find them on the sides of hills and on the high lands. Much skill is displayed in the irrigation of those places where the ground is dry. Small canals are dug, and water conveyed to them from the nearest stream. The water courses are so constructed that the native, by opening a small sluice at the head of his plantation, can in a few minutes water the whole. I have seen ridges on the sides of hills, in the form of steps and stairs, under cultivation, and watered in this way. The cocoonut, bread fruit, &c. grow spontaneously, and do not require any cultivation.

DWELLINGS.

The houses of the natives do them less credit than their plantations. They are of a small size and rude construction.—Posts are put in the ground 6 or 8 feet apart at the bottom and bound together at the top; over this frame work, reeds are placed at a short distance apart, as a foundation to the covering of thatch that follows. The one end is closed and the other left partly open to answer the purpose of a door. An ordinary sized build-

ing is 12 or 15 feet long, and 6 or 7 feet high in the centre. From the shape of the house it is of course impossible to stand in an upright position in any part of it, except the middle. The houses being small and closely thatched, are warm and uncomfortable. The meanness of native houses in many of the Pacific islands need not excite surprise, when we consider that they are hardly to be ranked among the necessaries of life. They are chiefly used as dormitories, and it is only during rain that they are occupied in the daytime; for the natives always prefer to eat and sit in the open air. The floor is the common bed of the household, all of whom lie on coarse mats made of the bark of the cocoonut. There is nothing in the shape of furniture to be seen. Two or three coarse native baskets suspended from the roof, contain the valuable effects of the family; but when the inmates are abroad, these are generally hid in the bush or buried in the ground for safety.

FOOD OF THE NATIVES.

The common food of the natives is vegetable, though they frequently have fish, and sometimes regale themselves on a pig. On ordinary occasions, one meal only is cooked in the day, and that towards the evening. No native will taste food, until he has completed his days labor on his plantation. A superstitious dread of eating before work exists, lest the *Natmasses* should blast their crops. The method of cooking is the same as that which prevails throughout the islands at large. A hole is made in the ground in which a fire is kindled and a quantity of stones laid on the wood to heat. When the hole in the ground and the stones are sufficiently heated, the fire is removed. The article, or articles to be cooked are then rolled up in leaves and placed in the hole and covered with the heated stones—a quantity of leaves is laid over the stones and a layer of earth over the whole. After an hour or two the oven is uncovered and the food taken out nicely baked. Vegetables and animal food are cooked by the above process.

As regards drink, the common beverage is pure water, or the juice of the cocoonut. On some of the islands the natives make a fermented liquor which intoxicates, from a liquid found in the bud of the cocoonut tree, but the practice is happily unknown on this island. The natives, however, are not without the means of intoxication. They prepare a drink from

the juices of a plant called *Kaver*. The *Kaver* is principally reserved for the use of the chiefs and is considered too precious for the common people, who rarely enjoy the liquor extracted from it. It is usually drunk by the chiefs, every evening at the conclusion of their daily meal. Nothing can be conceived more disgusting than the preparation of this drink. The root of the plant, which is the most valuable part of it, is first cut in pieces, and then distributed among the chiefs' attendants to be chewed by them. When it is thoroughly masticated, it is put into a small wooden trough, and mixed with water.—After it has been strained it is considered fit for use. The women are wholly prohibited from the use of the *kaver*.

THEIR FEASTS.

Feasts are common, and in the estimation of the natives, are events of great importance. These feasts however, are unlike social entertainments at home.—One district gives a feast to another, and receives one in return,—but the two parties do not eat together. When a chief concludes to feast the people of another division of the island, a restriction is laid on several kinds of food; and this often continues for six months or more. After the restriction is removed, an immense gathering is made of coconuts, taro, sugar cane, pigs, fish, &c. The whole is collected on a spot prepared for the purpose, and piled up in large heaps. On a fixed day the people to be feasted are invited to come to the place where the food has been gathered. After a variety of ceremonies, most of them associated with the superstitious of the people, there is a transfer of all the food from the one party to the other, who carry it to their own land, where it is divided among the several families who eat their respective portions in their own houses. The district thus

entertained is expected to give a feast in return as a recompense. After all, the term feast conveys a very imperfect idea of this strange practice; it is neither more nor less than an exchange of food. As the importance of a chief is judged of by the quantity of food collected on such occasions, the common people are most heavily taxed in order to support his dignity. It would be much for the comfort and interest of the natives, were the practice of feasting discontinued. In consequence of it, they are very much stinted for want of food during a part of the year, while for a few weeks they eat on a most magnificent and intemperate scale. Add to this, there is a great destruction of food caused by these feasts, as much that is collected spoils before it can be eaten.

AMUSEMENT.

Among these islanders, as among all savages, dancing is a favorite amusement. It is usually practised by men, but women often join in it. The dancers keep time to slow and monotonous tunes which they sing and in which all are expected to take a part. To aid the vocal music, each person carries in his right hand two or three sticks with which he strikes a spear held in his left hand and resting over the shoulder.—The dancing occurs at particular seasons, and then it is kept up for weeks and even months at a time. It is more commonly practised during the night than in the day time.

MECHANICAL ARTS.

In the mechanical arts the natives of this island are far in the rear. Their canoes are logs hollowed out, and are extremely rude. Their spears and clubs, though well adapted for their intended purpose, display but little taste in their manufacture. They excel however in making baskets, cords of various sizes, fishing nets and shell fish hooks.

Miscellaneous.

EVIL EFFECTS OF AN ILL-SUPPORTED MINISTRY.

The committee appointed by the Synod, as to the more liberal support of the gospel ministry, respectfully request the attention of the members and friends of the United Presbyterian Church. The subject committed to them is of great importance. It involves the character and prosperity of

the whole denomination. It is intimately connected with the interests of the several congregations. Its bearings upon the comfort and usefulness of hundreds of regularly educated men, devoted to the service of God in the church, are special and incessant; and it has claims on christian equity, kindness, and generosity, which should not be set aside or lightly regarded.

In the Synodical Address already sent to the congregations, the subject has been presented in its general aspects, and it may be hoped that it has met with a favorable reception. The Committee have still further to press the subject on public attention. It should be distinctly understood, that in many instances, the ministers of our church do not receive a competent sustenance for themselves and their families. Their allowance is not only far below the emoluments of other professional persons around them, but scanty and stinted, unlike what the liberal offerings of Christians to the cause of God should be. A large proportion of our ministers are inadequately supported, and yet with a noble self-denial and devotedness to their work, which should endear them to the whole church, they have inspite of their difficulties maintained their character, and been the means of giving our ecclesiastical denomination the high place it occupies, amongst the churches in the land. There can be no doubt however, that had they been more favorably placed, they would have been incalculably more useful. Their respective congregations might have been more flourishing; the United Presbyterian Church might have occupied a larger and more influential place in the country; and the missionary enterprises of the body might have been on a more extensive scale.

What a comment on this subject is furnished by the fact, that during last year eighty-nine congregations received assistance from the supplementary fund, so that nearly one fifth of all the ministers of the church have only £90 of stipend, even with assistance from that fund. But this does not give a full view of the case.—There are many congregations where the salary is nothing, or only a little, in advance of that contributed by those receiving aid in supplement of stipend; and there are more, where although the stipend is higher, it is neither in accordance with the necessary expenditure of the minister, nor the ability of the congregation; and where a little extra effort on the part of the members would supply the deficiency. During the last three years there have been about forty demissions of ministerial charges, chiefly in consequence of the want of adequate support. Is it not discreditable that such a state of matters should be in our church?—a church possessing so abundantly the means of liberality,—and where, by proper arrangement

and a due dependence of the congregations on each other, the whole body might be as a tower of strength.

The committee earnestly solicit attention to the evil effects of an ill-supported ministry.

Think of these in so far as the minister is concerned. The duties devolving upon him are of a very onerous character, and require all the mental calmness and stimulating encouragement, which in ordinary circumstances may be expected. Apart from pecuniary considerations, he has many causes of disquieted feeling, and numerous difficulties and discouragements, fitted injuriously to effect his ministry.—How much more may this be the case, when he has to struggle with worldly embarrassment, and when, with all the contrivances and economy that may be employed, he can scarcely maintain his place with respectability. If he is incessantly kept without the comforts which others possess—if he has not the means of properly educating his family—if he has only the mere semblance of a library, and cannot avail himself of the literature by which he may keep pace with the progressing knowledge of the times, and be more fitted for the public duties of his office—if he is prevented from cherishing a hospitable intercourse with his own congregation, and others in the locality—if, with all his efforts, he has the painful feeling that he can scarcely sustain his character as an honest man—if his scanty stipend tempt him to suppose that he does not occupy that place in the affections of his people, which a more generous maintenance would seem to indicate, it is easy to imagine what the consequence will be. Amidst depressing and tormenting cares, he cannot prosecute his studies, or discharge his several duties in the spirited manner necessary to success. He may still go the round of duty, but it will not be with the buoyancy and efficiency that might be in other circumstances. He may, with something like a martyr spirit, deny himself, and so repress his feelings that scarcely one word of complaint is heard from him; but he has a load to bear, which greatly incapacitates him for the services, which he might otherwise render to his own congregation, and to the church at large.

But it may also be observed, that where there is an ill-supported ministry, congregational finance will generally be in a most unsatisfactory state. An inadequate stipend is of course the result of a low con-

gregational income may be accounted for in various ways. It may be in consequence of mean and paltry views of what is due the minister. It may be the result of defective management of the temporal affairs of the church. It may arise from the paucity and poverty of the members. It may be occasioned by congregational debt which the Synod might, by a bold, vigorous effort, sweep from all the congregations in a year or two, leaving them unencumbered and free for the work of God. But in many cases it is the result of the straitened circumstances of the minister. If he cannot honorably take the lead in schemes where pecuniary contributions are required—if he cannot by his own example enforce his exhortations to liberality in the cause of God—if, while he might call upon the people to set up a high standard of contribution, he is prevented from doing what he recommends to others, is it natural to suppose that he should very urgently press the duty of liberality? His own narrow circumstances lead him to refrain from presenting large and liberal views to the people. This may indeed be wrong; it may be false delicacy; but such a delicacy there often is. He feels that he might be unjustly charged with inconsistency and avarice, and is thus tempted to decline urging to such gifts and sacrifices as the high and holy cause of the Saviour demands.

The consequence of all this is obvious. The pastor is fettered in his ministry; the people are deprived of the energy and excitement by which they might be stimulated to liberality; they are kept year after year in congregational pauperism; and while some may think they are too largely drawn upon in making up the scanty revenue, there is not one who experiences the difficulties more than the minister, and none who have, for sake of the church, to submit to anything like the sacrifice imposed upon him, in his poor, inadequate stipend.

It should also be recollected, that where the minister is ill supported, the character of the church is lowered in public estimation. What should be more precious to professors of religion, than the ordinances of the church? Who should receive more attention from them than ministers of that religion which they believe to be divine? and especially, when these ministers are the objects of their own voluntary choice? If, however, there is little seen but parsimony in their maintenance of ordinances—

if, while they are liberal and always profuse, in every other cause, they are narrow and niggardly in this—if they cheerfully give their pounds to the world, and grudgingly their pence to the Redeemer—if, while they profess to be mere stewards of their worldly substance, their givings for religion are scanty and unworthy, what might be expected but that the world would look with disdain on them and on the cause to which such an idea of meanness is attached, in consequence of their illiberality? Many who have been the means of setting a liberal example to others, content themselves with a smaller sum for the annual maintenance of their minister, than they would give for a few days of the mere muscle and sinew labor, of the least important person in their service. Thousands of church members, in all classes of society, have mean, paltry ideas of the support which a minister should receive. They overlook the Divine command in the matter. They fail to recognise the liberal support of their minister as a just debt. They forget the claims of his station in the church and society. They do not consider, that for their credit an expenditure has to be incurred as to his whole family, which might otherwise be avoided or amply provided for. They do not fairly estimate the claims of a long and expensive curriculum of education; nor evince any just appreciation of talent and activity, which, in other spheres, might have secured to him an income, such as the ministry, in its most remunerative condition, does not afford.

It is proper however, to observe on this point, that whatever blame may attach to some, there is generally a cheerful spirit, befitting free-will offerings to the Lord, and in many cases a highly honorable liberality. In the poorer walks of life, there have been numerous examples of Christian devotedness, of hearts throbbing with kind, benevolent desires, as to the proper support of the gospel ministry, of persons who amidst the pressure of poverty, have merited the commendation, "they have done what they could;" and who will not be unrewarded by Him who applauded the poor widow that threw her farthing into the Jewish treasury. Amongst the wealthy, many have evinced a deep interest in the pecuniary affairs of the church. With facilities for being liberal, they have not acted parsimoniously, and God has blessed them. From stores, which God in his providence had furnished to them, they

have been liberal in his house, and their means of usefulness have been continued with them. The kind, generous heart has been made like a "watered garden, and like a spring of water whose waters fail not."

There is yet another thought that must be added. If the stipends of the United Presbyterian Church are kept as inadequate as they have been, the results as to ministerial supply will be most injurious. When other denominations are making such arrangements as to a liberal support of the ministry, there must be improvement amongst us. It would be folly to expect that men of talent would connect themselves with an ill-supported church, when, without any sacrifice of sound religious principle, they might be better provided for. It is not to be thought that young men will readily devote themselves to ministerial service in a church, where, after deducting the expenses necessarily incurred in their official station, the balance left to them, as income, scarcely exceeds the pay of a common day-laborer. It is not to be imagined that parents, cherishing a proper regard for the comfortable subsistence of their children, will expensively educate them, and urgently press them to the service of a church, where such scanty and inadequate support is allowed to its ministers. If our church would retain its high place, there must be a more liberal provision for the ministry, in accordance with the altered character of the times and the arrangements of other churches. Unless this be done and done at no very distant period, the reputation of the church must suffer, and it will fail to attract those portions of the community, whose presence and efforts would give it strength and prosperity.

The "Scholarship Scheme" of our church, is in its general principle, entitled to cordial support; it is obvious, that whatever good may be effected by it, will be comparatively little, so long as ministerial service is so inadequately remunerated.—It is well, by the influence of such a scheme, to advance the qualifications of our students, and to induce young men of ability to place themselves under our banner, as candidates for the ministry. But how unavailing will all this generally be, if, after an honorable course of laborious and successful study, the aspirant to the pulpit can anticipate little else than poverty, and a continuous struggle with difficulties, which might be avoided by turn-

ing into any of the numerous honorable openings presented to him, in secular life.

It has often been remarked, that while in other departments of society, emoluments have been on the increase, the income of the gospel minister has in general been stationary, notwithstanding his necessarily increased expenditure. While the mercantile clerk, the manufacturer, the merchant, the lawyer, and the physician, have been progressing in this respect, the salary of £50 a year, rising to £100, and the income of hundreds of pounds, advancing to thousands, the stipend of the minister has, with few exceptions, not made any perceptible change. This is surely a well grounded cause of complaint. Many of our ministers might adopt, in its general spirit, the testimony of the Rev. Dr. J. M. Mason, the popular minister of a wealthy church in New York. In a farewell address to his congregation, after he had been more than seventeen years with them, he employed this language:—

"Opulence and grandeur I have sacrificed to the church of God—to this people, and they know it. Talent in our country need not enter the pulpit, without being in some degree allied to the spirit of martyrdom. The road to wealth and honors takes another direction. Other things being equal, the ministry is, of all human professions, the most helpless and unfriended. Since the time of my settlement here, lawyers, merchants, and physicians have made their fortunes; not an industrious and prudent mechanic but has laid up something for his family. But should God call me away to-morrow, after expending the flower of my life, *my family* could not show a single cent as the gain of more than seventeen years' toil. And, were it not for some private property, quite insufficient for their maintenance and education, my wife and her children would be set adrift upon the world, without bread to eat, or raiment to put on."

Members and adherents of the church, is not this an impressive statement? Can you disregard it? Does it not commend itself to your judgement and your best feelings? Suppose the case were yours, how would you feel, and how would you wish others to act towards you? Contrast the case of your minister and his family, with your own. Contrast his inadequate stipend with his necessary expenditure.—Think of the many thoughts that must annoy him, not merely as to present diffi-

culties, but as to the possible and probable future circumstances of his family, and give him the benefit of the full flow of your kind affections, as they may seek to reach him through the channel of an ample and honorable liberality.

Such are some of the evil effects of an ill-supported ministry; and from a false delicacy on the part of ministers, and want of consideration and arrangement amongst the people, little has been attempted as a remedy. It is pleasing, however, to reflect that the subject has been taken up amongst us in hopeful circumstances. In the last two meetings of Synod, including so many of the respectable members of the church, who can wield a powerful influence in any matter to which they devote themselves, measures were taken to have the whole church roused to the consideration of it. In this fact, there is evidence that a thoughtful spirit is at work, that existing evils have been noted, that a strict scrutiny has commenced, that a better day is dawning, that Christian liberality is raising her voice, that a kind and brotherly feeling is being more and more excited amongst the congregations, that the church, occupying such an interesting position as to foreign missions, is determined not to neglect its home fields, and that, by a duly supported ministry, the United Presbyterian Church will still occupy a prominent place amongst the churches of the land.

In connection with these remarks, the committee would respectfully and affectionately appeal to the members and friends of the church. Do you regard your respective ministers with affectionate interest? Would you encourage them in their labors? Would you have their services to be, if possible, of a higher and more effective character? Would you see them more useful in promoting the benevolent enterprises of the locality where you reside? Would you have them more prompt and zealous, more diligent and persevering, in the various spheres of usefulness which their office presents to them? Consider how much depends on yourselves. If you keep them incessantly amidst the hardships and the gloom of indigence, it is easy to perceive what results may be expected.—But, devise liberal things on their behalf free them from distracting cares and embarrassments—let them have, so far as your liberal provision for them is concerned, a comfortable home and conveniences for study—give them the means of originating

or helping forward philanthropic and benevolent schemes in the scenes of their ministry—afford them facilities for accomplishing the great ends of their office—make them feel that by your attendance on their ministry, and your generous support of them and their families, you are anxious that the work of God prosper in their hands—and the consequences would be indescribably valuable. In the several congregations there would be a higher tone of feeling, and a nobler development of christian effort, arising from the conviction that the ministry was amply and honorably provided for; the ministers delivered from a pressure which, in very many cases is now paralysing them, would with new vigor and alacrity consecrate themselves more entirely and energetically to their proper employment; and the whole church could not fail to rise, in its claims on the country, and to advance in its various modes of usefulness.

Consider, dear brethren, the high privileges you enjoy, and the righteous claim of your ministers for a liberal support.—Can you think of anything more precious than the gospel, whose claims we are advocating, while we plead for its ministry? Who can speak aright of the fullness of its blessings? Who can form an adequate conception of its value? What else brings such a revenue of glory to God, and contributes so abundantly to the welfare of man? It makes known the only way by which poor perishing sinners can be saved. It ministers comfort amidst all the sorrows of life. It furnishes considerations by which the heart may be nerved and thrilled with joy, even in the presence of the king of terrors. It is the instrumentality by which the dead in sin are made spiritually alive, and those who die in Christ are invested with a blessed immortality. How precious is this gospel! How valuable its ministry! What a high place should both occupy in the affections of the members of the Church!

The minister of the gospel stands in a most interesting relation to the people of his charge. He is to dwell amongst the families of the congregation, as a friend to them all. The young, the aged, the wealthy, the poor, are all the objects of his dutiful attention. His studies are to be conducted with a view to their benefit. By his pulpit ministrations he is to seek their improvement in Christian knowledge. On the various occasions when his services may be required, he is expected to be at

his post. If the marriage tie is to be formed—if a visit to the sick-bed be desired—if the dying may be directed and comforted, in the prospect of passing into eternity—if the bereaved may be consoled and encouraged—if in any other way he may promote their interests, he is always expected to be a willing and active agent. The office which he fills is highly honorable, and awfully momentous. It is no sinecure. It is sufficient to occupy the most vigorous mind. It severely tasks the energies of the strongest constitution; and the righteous Lord has ordained, that those who are thus engaged in his cause, shall be justly and generously treated.—As in devoting themselves to the gospel

ministry, they are excluded from gains which they might realize in other professions, or in the walks of merchandize, it is divinely enacted that a *duo* provision shall be made by the church for their support. "Even so hath the Lord ordained that they who preach the Gospel should live by the gospel." "Let him that is taught in the word communicate to him that teacheth in all good things." Such is the command of the Saviour in this matter; and to each of you he is saying, "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses burst forth with new wine."—*Tracts by Com. of U. P. C. Synod.*

YOUTH'S DEPARTMENT.

COMPOSITION OF A CHOCTAW GIRL.

It is to be hoped that none of the readers of the Dayspring need the rebuke contained in the following composition from a girl in one of the Choctaw mission schools. I am sorry to say, there are boys to whom it applies; but it can hardly be, that these are among the number who know the condition of the heathen, and who have found out what happiness it affords to help to give instruction to the children among them. Would such waste their money on a filthy habit, and which is so offensive also to their mothers and sisters? What think ye?

"THE TOBACCO PLANT.

"There is one plant which is quite common, but it is no favorite of mine. Its leaves are dried, and used in several ways. Their taste is very bad, and it is said there are only two animals that will eat them. One of these animals is a frightful looking green worm, the other belongs to the species called man. Now you all know what I mean, because there are so many persons that use it. It is a very dirty trick, indeed, to see persons sitting down smoking and chewing, to see their cheeks sticking out. I hate to look at them, and then spitting all about, even in the church, they had better leave it off, for that ugly green worm; I am sure every thing else will run away from it, because it is put into bundles of woolen cloth sometimes, to keep the insects out,

and it will kill cats, it is said. Oh, is it not a bad habit to use it, for it is a great waste of money, and some people, I think, must spit out their lives.

SOPHIA PERRY.

"NO GRUDGE TWO OR THREE COPPER."

A negro collector for the missionary Society in Sierra Leone once called on a man that would give him nothing. He talked and begged, but to no purpose. The man would give nothing. "What?" he said at last, "you grudge two or three copper? Society send missionary here many a year to we. Mr Renner come here, he die; Mr Gerber come, he die; Mr Bates come, he die; and plenty more for we, and you grudge de copper! What dare fader and moder think of we, if we grudge de copper. Dey send one child, two child, three child; all die. Black do dis fashion. He p'raps send one child, he die. Will he send t'oder one after him? no, neber! But white man send all, and you grudge two or three copper." But the negro might have gone higher. God has done more for us than we do for the heathen. He gave up his son to the death for us all. Oh, what shall we do for him in return?

Love so amazing so divine,
Demands our lives, our souls, our all

THE EAST INDIAN GIRL.

Elizabeth Ann, a little East Indian girl, attended for a considerable time the mission day school in Bellary. She was very obedient to her teacher, and tried to get on nicely with her lessons. She was remarkable for an amiable disposition, and was much loved by all. But at length she fell sick, and for many days was very ill. Amid the pain, however, which she suffered, she never complained, but bore it with patience, because she knew that it was God who had afflicted her. She had no wish to recover, and seemed to think that God was going to take her to heaven; and this thought made her very happy.—She knew that she had been a great sinner, but she knew also that the blood of Jesus could take away all sin. At one time she said to her mother, "Oh, mother, I have been a very wicked girl; but were not Mary Magdalene, and Paul, and Manasseh pardoned?" Before her mother could answer, she cried, "Yes, Lord, I believe it, for thou hast pardoned me." She then spoke many sweet words about the Savior. At another time, she said, "Don't cry for me, mother; I am going to my Father in heaven; Jesus will come; yes, he will come and take me to himself." To a friend who called to see her, and who directed her mind to the tender love of Jesus in the midst of sorrow and suffering, she said, "O, my Saviour! my Saviour!" She then said, "Pray for me," and during the time the prayer was offered she lifted up her hands and cried, "O Lord, undertake for me." A day or two before her death, she said, "Mother, I am going; God bless you!" Her mother rejoined, "My poor child!" She replied, "No, mother, rich, rich; I am going to my Father in heaven." She then turned to her brother, and said, "God bless you; and you too, sister;" and to several others who were in the room, she said the same thing. She then appeared to be in earnest prayer, that God would bless them all, and repeated these words, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money come; yea, come, buy wine and milk; without money and without price." She also repeated many favorite hymns, with which her mind was well stored. The last words which she was heard to say were, "My Father! my Father!"—And thus her happy spirit took its flight to be for ever with the blessed Saviour, who had re-

deemed her and washed her in his own precious blood, Are you not ready to say, "Let me die the death of the righteous, and let my last end be like hers?" She was only in her eleventh year. Some of you are perhaps more than that; and have you still a Saviour to seek? Oh, do not delay. Jesus says, "Come unto me, and I will give you rest." "I love them that love me, and they that seek me early shall find me." "Seek, then, the Lord, while he may be found; call upon him when he is near."—[Juv. Miss. Mag.]

A CHINESE CONVERT'S HEART.

A Chinese convert was asked, What is the state of your heart? He replied, formerly my mind was smoky; now I enjoy some light. Formerly it was like a boisterous sea; now it is calm. Formerly I loved myself; now I love every body."

A RESCUED SLAVE.

It is a custom amongst some of the African tribes at the death of a chief, to sacrifice a number of human beings at his grave. On one of these occasions, several victims were assembled together; amongst them was a boy, who contrived to escape to the woods. There he lived for some time on wild fruits, but he was captured by a tribe of cannibals, as those savages are called who eat human flesh. From this peril also, by great skill, he managed to escape, but was again captured and sold for a slave, and was put down with many others in the hold of a ship which was engaged in the barbarous traffic. He now felt increasing terrors. After some days, to his great joy, a sailor entered the hold, crying out, "Good, good," almost the only English word the poor negroes understood; their fetters were struck off, and their oppressors loaded with them. The slave-ship had been captured by a British vessel sent out to give freedom to slaves: they were taken to Sierra Leone. In this place, after being instructed in Christianity, he related these adventures, adding, "I at first thought myself a very clever boy, and that I had escaped through my own skill, but I now find it was the Lord Jesus who was leading me. He leads the blind by a way they know not."—[Juv. Miss. Herald.]

Notices.

MONIES RECEIVED BY TREASURER from 20th Nov., to 20th Dec. 1850.

FOREIGN MISSION.

1851.

Nov. 24.—From Ladies' Foreign Mission Society, Tatamagouche, per Mrs. Williamson,	£6 0 0.
“ Hon. A. Campbell, per do.	2 0 0
“ From a friend; per Rev. G. Patterson,	0 10 0
“ From a friend per Rev D. Roy,	4 0

NOTICE.

Orders for the Register for 1852, should be forwarded immediately to Mr. James Mc Kinalay, Pictou, who has been appointed General Agent for the Register.

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.

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

FOR RELIGIOUS OR MISSIONARY PURPOSES.

Thereby 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.

Advertisement.

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.

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.*—Mr. Bayne, *Secretary.*

Educational Board.—Rev. Messrs. Murdoch, Smith, McGregor, Campbell, Roy, Bayne, and Messrs. Abram Patterson, James Dawson, James De Wolf Fraser, Esq., Charles D. Hunter Esq., Adam Dickie, Esq. Logan, John D. 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 Overtures.—Messrs. Bayne, Roy and McGilvery, and James Gregor, Mr. Bayne *Convener.*

Committee of Correspondence with Evangelical Churches.—Rev. Messrs. Patterson, Walker, and Bayne. Mr. Patterson *Convener.*

General Treasurer for all Synod Funds.—Abraham Patterson, Esq., Pictou.

Receivers of Foreign Mission Contributions.—James McCallum, Esq. P. E. I., Mr. Robert Smith, Merchant, Truro.

Receivers of Goods for the Mission.—Messrs. John and James Yorston, Pictou.