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Missionary Register.

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol. 3.]

JULY 1852.

[No. 7.

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ABSTRACT OF THE PROCEEDINGS OF THE UNITED PRESBYTERIAN SYNOD, SCOTLAND.

The Synod of the United Presbyterian Church commenced its sittings on Monday evening, 31 May, in the Synod Hall, Edinburgh. The Rev. Dr Lindsay, the retiring moderator, preached the opening sermon from Psalm xlviii. 2.—“Beautiful for situation, the joy of the whole earth, is Mount Zion.” The Synod proceeded to the election of a moderator for the ensuing year, and on the motion of the Rev Mr Pringle, Newcastle, seconded by the Rev Mr Watson, Langholm, the Rev Henry Renton, Kelso, was unanimously elected.

The following changes were reported as having taken place on the roll of ministers since last meeting of Synod:

Removed by death, eight,—Denitted their charges, eight,—Inducted, five.—Translated, three,—Ordained, twenty-five.

New Presbyteries.—Presbytery of Banffshire; Presbytery of Kinross.

Synod in England.—The reports of presbyteries on the remit regarding the formation of a Synod in England, subordinate to the General Synod, were laid on the table. Four presbyteries were in favor of the overture; two were in favor of it, provided the presbyteries and congre-

gations in England were agreed upon the measure; two were against it, and seven were not prepared to report.

After reasoning, the Synod agreed in approving generally of the object contemplated in the overture, in as far as it respects the bringing of the presbyteries of this church, situated in England, into closer correspondence with each other, but delayed taking any further steps to form these into a Synod till a much more general and decided expression of opinion in favor of the measure be given by the parties immediately interested; and in the meantime, recommended that the presbyteries in England hold friendly and fraternal correspondence on the subject, and that it be submitted by them, if they shall deem it desirable, to the consideration of the sessions and congregations under their charge.

Committee on Statistics.—Dr. Peddie, said the report which the committee on Statistics had to give this year, was in some respects much less satisfactory than last year. As the committee had strictly obeyed the injunctions of the Synod in sending out schedules, and a circular or address stating the reasons why the Synod had adopted the scheme, they had expected to receive numerous returns, but in this they had been disappointed. The number

of congregations in the body was 514, and of these only 371 had sent in returns.—Last year the number of congregations was 507, and of this number 408 had reported, that is to say, the number of defaulters last year was 99, and this year it was 143.

Some discussion ensued in which several suggestions were made for the purpose of remedying the evil, but it was ultimately agreed, as the Synod had found that a considerable number of returns had not been sent in, to enjoin all the presbyteries of the church to attend annually to this matter, and transmit the returns of the congregations within their bounds before the 1st of February, and that the committee give all the defaulting congregations another opportunity of sending in returns for the present year.

The Deaconship.—Mr. Davidson, of Stockbridge, submitted a report from the committee on the deaconship. The committee were of opinion that in the primitive church an office existed under that name; but as in respect to the particular work which the elders had to perform, contrary opinions exist among the members of committee, and may be supposed more or less widely to pervade the Synod, they were not prepared precisely to recommend the adoption of any new enactment, but rather advised that the matter should remain for the present as provided in the Synod's rules and forms of procedure—"That where a congregation judges it proper to have deacons to serve the Church, they are intrusted with the management of the whole financial concerns, as well as the distribution of the contributions to the poor, subject always to the observance of the rules or constitution sanctioned by the presbytery."

Rules of procedure.—An overture was read from the presbytery of Stirling in favour of an alteration in certain rules of procedure. It was unanimously resolved—"That annually there should appear in the appendix to the Synod's minutes the whole of the alterations that have taken place since the last edition of our forms of process up to the present time," so that regularly the presbyteries of the church and the ministers should have reference to them.

Support of the Gospel Ministry.—The committee in accordance with the instructions of Synod had prepared a Synodical address, and a series of papers on the subject of raising the standard of ministerial

support. The address and occasional papers had appeared monthly since October last, along with the *Missionary Record*, and had been forwarded separately to ministers and sessions. The committee recommended that these should be republished in a cheap form, and widely circulated throughout the church. Returns had been received from presbyteries and sessions, all of them favourable to the object. Some of these expressed their belief that a minimum stipend of £120 would have been preferable to that given by the Synod. One session was of opinion that such a minimum should be enforced on the congregations; but the large majority of sessions, and all the presbyteries who had condescended on the sum, were of opinion that the minimum should be £150. As the result of a careful deliberation, and an examination of the returns, the committee had felt that the difficulties which hindered the realisation of the object contemplated were—the ignorance which prevailed upon the subject: the defective and pernicious systems which obtain in some congregations in respect to the management of their financial matters, by which their resources are neither developed as they might be, nor appropriated as they would be under a better system; and above all, the paralysing effects of congregational debt. Until these difficulties were met, the committee could not hope for that success which they desired; and with the view of overcoming these difficulties, they recommended that, besides the diffusion of information in the mode already recommended, the Synod should adopt wise and vigorous measures for the removal of the obstacles existing in the ill-regulated system of finance, and the severe pressure of congregational debt. The committee farther recommend that, after information had been diffused, deputations should be sent to such of the congregations as were willing to receive them, to give advice, and to address congregations on the best mode of increasing their contributions. The committee were convinced that, by the judicious efforts of such deputations, the number of self-supporting congregations at a higher standard of stipend than the present, might be greatly increased.

Moved—"That the Synod having received the reports of the committee, approve of their diligence, and order the report to be printed, and transmitted to presbyteries and sessions, with an earnest recommendation that the suggestions which

it contains be carefully considered; that the sessions shall endeavor, as far as practicable, to ascertain the sentiments of the managers and the church at large; and that they report to this committee before February 1853." This motion was carried by a large majority.

Committee on provision for aged Ministers.—Dr McMichael made a short verbal report on behalf of this committee. The committee, he said, had been at considerable pains in connection with the subject remitted to them, which they considered to be one of great importance to the church. They had been devising tables of the premiums required securely and effectually to carry out the scheme; and had received valuable gratuitous assistance from several eminent actuaries.—From the steps they had taken, the committee were more and more convinced of the practicability of the scheme. He had always regarded, as one of the weakest points, he would not say in the Voluntary principle, but in Voluntary practice, the manner in which aged and infirm ministers were treated; and it was his earnest wish, as he believed it was that of all his brethren, that he might not outlive the time when he was unable, from age or infirmity, to discharge the functions of the ministerial office with efficiency and success. He was glad to see a spirit of liberality arising in the church, which he hoped would go on increasing, in regard alike to the home and foreign field; and it would enable them to carry out successfully such benevolent schemes as that now under consideration.

To show the practicability of the scheme—Suppose a person at the age of twenty-five were to pay a premium of 15s. 6d. a year, or an entire payment of £15 12 2d. he would be entitled to an annuity of £10 at the age of sixty-five; or suppose that a person at the age of thirty paid a premium of £1 a year, or an entire premium of £18 17s., he would be entitled to receive an annuity of £10 at the age of sixty-five. Again, suppose a person at the age of thirty-five paid £1 6 10d. a year as premium, or an entire sum of £23, he would also be entitled to an annuity of £10 at sixty-five. Suppose, on the other hand, that the Synod were all young men, an annuity of £20 for each could be secured by a payment £840 a year; or £30 for a payment of £1260 a year; or £40 for a payment of £1680 a year. He suggested, in conclusion, that the committee

should be re-appointed, and instructed to report to a future meeting of Synod.

The Synod approved of the diligence of the committee, recommitted the subject for the reasons which they had adduced, that they might farther consider it and report to next Synod, with power to send the report, if completed before the next meeting of Synod, to individual ministers, or adopt whatever other course they might deem best, in order to communicate the matter to the church previous to that time.

Summary of Principles.—An overture was read from the Presbytery of Kilmarnock in favor of a summary of principles to be used in the admission of members. The overture stated that such a summary had been in use in one of the branches of the now united church; and was still adhered to in many congregations; but as the Synod had not pronounced any judgment upon it, its continuance could hardly be said to be in accordance with presbyterian order. The presbytery believed that if such a form were prepared by the Synod, it would lead to unity of operation, and tend to strengthen the church at large.

Mr Marshall of Coupar-Angus, thought the overture contemplated rather much. He did not believe such a summary could be secured as would have that authority which ought to attach to such a document. It would be better to draw up a formula for the admission of members similar to that used in the admission of ministers and elders—embracing all in the Shorter Catechism which entrants into the fellowship of the church should formally espouse. He moved that a committee be appointed to consider the overture and the whole subject, and report to next meeting of Synod,—this motion was carried.

Debt Liquidating Fund.—Mr James Greig gave in a report on behalf of the Debt Liquidating Board. After discussion, the Synod agreed to express their strong sense of the importance of the Debt Liquidating Scheme; re-appointed the Board, and in addition to the powers given them last year, appointed a general collection to be made on the second Sabbath of February; enjoined presbyteries to see that it has been made; and authorised the Board to send deputations to such congregations as should neglect making a collection.

To be Continued.

Foreign Missions.

PRIVATE LETTERS, dated Aneiteum, Nov. 11th 1851, came to hand June 10th. The following extracts have been selected, as containing all that is of public interest for the Church. How very desirable that one of kindred spirit with our present Missionary, should repair to his assistance, now that the mass of Heathenism is being moved to its very base. Our refuge must be in him who is known to the Church in every age as *Jihovah Jireh*. When he gives the word, great shall be the company of them who publish it. Let the friends of the Mission now obey the command of the God of Missions. The harvest truly is great but the Laborers are few, *Pray ye therefore the Lord of the harvest, that he would send forth laborers unto his harvest.*

"A vessel has just called here on her way to China, and I avail myself of the opportunity of sending a few lines by her to you. I sent a letter to the Board, dated in September last, which I hope you have received in safety. I have a heavy communication on hand at present, containing a full report of the Mission for the last year, together with fragments of my journal, but these I reserve to go by way of Sydney. Though the route by China is by far the most expeditious, yet my letters pass through so many strange hands before they are mailed, that they are sent at a venture. In my letter to the Board dated in September, I slightly alluded to the progress of the work and to exciting incidents which have befallen this mission, but these you will find more fully and satisfactorily stated in my forthcoming letter and journal.

In your last letter to me and also in a note which Mrs Geddie received from you a few days ago, I see that letters have been written which have never reached me. I have never received any letter communicating the wishes of the Synod in relation to Mr Archibald's ordination—nor have I received any letter of instructions from the Board of Missions, nor any list of enquiries—nor has the letter of Rev. Mr Keir come to hand. I fear that these letters were on board a small vessel captured by the natives of *Mare* last December, for I have since heard that there

was something for me on board of her.

You will rejoice to hear that the cause progresses at present. There is a movement in favor of Christianity all over the island. I am just now endeavoring to follow up and improve the awakening which has already taken place. We have not attained our present position without a severe struggle, nor am I so sanguine as to hope that our struggle is over. We have still to contend with the confederated opposition of the heathen party, and a small party of white men engaged in the sandal-wood trade. But God has hitherto shielded his cause and those engaged in it, in circumstances of danger and trial, and we feel an assurance that He will still aid us. The good work which has begun in this dark land must go on until it comes to a triumphant issue. A flame has been kindled in the heart of many a poor islander, which the waters of much opposition have not and cannot quench. The sun of righteousness has begun to arise on this benighted island, and though the clouds of adversity do sometimes seem to intercept his rays, yet his course is always onwards, and may we not cherish a hope that the day is not far distant when his life giving rays shall penetrate every district, every village, and every habitation in Aneiteum.

The delay of the *John Williams* has been a great disappointment to us. I am almost entirely out of printing and school materials. My boys have stopped writing for want of paper and pens, and I am at present gathering up all scraps of printing paper that I can find, in order to strike off elementary sheets for the use of the natives. Applications are coming in from all quarters for books and I cannot supply them."

"My letters to the Board of Missions will give you some idea of our labors, trials, and joys, in this dark land. We have been called on to suffer much, but we have also had much to encourage us. Our progress has never been remarkable, but it has always been onward and steady. I am happy to say that after a succession of severe struggles the cause of God is likely to live and triumph in this island. At present the whole island is in a state of commotion on the subject of Christianity. Even in the remotest districts it is the all

absorbing them. Every week weakens the heathen party and brings new accessions to the Lord's side. This change has been brought about chiefly under God by native agency. For several months I have employed natives in whose knowledge and piety I had some degree of confidence, to converse with their benighted countrymen and the result has been what I have mentioned. At present there is a chief at this station, from a neighboring district, he came to spend some time with me and receive christian instruction. This man, whose name is Iiapai, has been a great disease maker, the most celebrated warrior on the island, and the terror of the natives at large. The natives used often to say to me, when I exhorted them to forsake their superstitions and sins, "get Iiapai to turn and we will all turn." The Lord, I trust, has touched the heart of this very wicked man. Since he came to visit me he has been out among the heathen people every day, entreating them to give up their dark customs and embrace Christianity. Iiapai is a man of a masculine mind, as well as earnest in the cause, and his words, as the natives say, are like a great hammer which breaks every thing before it. None of the heathen can withstand him, and he soon puts them to silence. A few evenings ago he met with Nohot, the chief of this district, and talked with him until it was daylight next morning. The old chief cried like a child, acknowledged that he was a very wicked man, but said that he wished to remain as he was, and after death he was willing to bear the punishment of his sins. "Put your hand into that fire for a few minutes," said Iiapai, pointing to the burning embers before them. The chief refused. "Now," said Iiapai, "if you cannot bear the agony which that fire would occasion for a few minutes, how do you expect to bear the torments of Hell for ever and ever." This man is about sixty years of age, but he says that he must learn all that he can before he dies, and is now busily engaged endeavoring to master the alphabet. Many of the poor natives are really in earnest and are doing what they can for the ovangelization of their fellow countrymen.

You must not suppose that our trials are over, though many persons of influence have forsaken heathenism. There is still a formidable opposition against us. We have to contend not merely with the heathen, but also with a small party of white

men who live on this island. The latter, as well as the former, have attempted to injure us, but they have not been permitted. If my journal, which will be forwarded by the first chance to Sydney, reaches Nova Scotia, it will make some disclosures which it will be hard to credit, and yet after all that I have written the truth is not half told. Our infant mission has met with a degree of opposition which would have vanquished any other than a divine cause. But where is the successful mission that has not had its struggles as well as its triumphs. I am sure you will sympathise with me in my present circumstances. Here I am situated in the midst of dark and barbarous islands, a distance of 1500 miles from the nearest missionary brother. If we are in difficulty, there are none with whom to take sweet counsel, and if we are in sickness, there is none to sympathise with and aid us.

I think we are indebted to some of the ladies in your vicinity for home-made flannel. I thought at one time, that it would not be a very useful article, but lately it has been turned to good account. The demand for clothing has become intense over the whole island, and I have been much put to in order to meet it. I have been obliged to cut the flannel up the centre lengthwise and divide this again into pieces about a yard and a half long, each of which makes a covering for one man. While grateful for past favors, I beg to say, that any thing in the shape of covering for the natives, will always be thankfully received. I enjoy good health at present, and feel happy in my work. The natives all round the island call me their father, and with all their repulsiveness, I love them as children. I have never for a moment repented the step which I have taken in coming to this dark and distant land."

"The subject of supporting the children of your Missionaries must engage your attention at some future day, and on this subject I hope soon to write the Board. They cannot be brought up in these islands, at least for years. You may rest assured that we should never think of parting with our children; if we did not consider it an imperative duty. Of all our trials in this dark land, this is the greatest."

Home Department,

Opening of the New Church recently erected in New Glasgow, by the Congregation of James' Church.

This large, commodious, and elegant building, was opened for public worship on Sabbath the 30th of May last. The Rev James Bayne, of Prince Street Church, Pictou, preached in the morning from Luke x. 5—"And into whatsoever house ye enter, say first, peace be to this house." The Rev David Roy, minister of James' Church, preached in the afternoon on Isaiah xlv. 23—"Sing, O ye heavens, for the Lord hath done it." Mr Bayne concluded the services with a discourse in the evening on Psalm exxii. 6—"They shall prosper that love thee."

The services were, throughout, solemn, appropriate and impressive. The audiences were large, attentive and devout. The free will offering of the people was highly creditable to their christian liberality and munificence; and on the whole, the opening ceremonial may be considered as having been highly auspicious.

The collection on the occasion amounted to £19, 5.

INDUCTION.

The Presbytery of Pictou met at West River on Tuesday the 15th of June, for the purpose of inducting the Rev James Watson, (late of Economy) to the charge of the congregation in that place. Rev. George Walker preached and presided, Rev James Bayne addressed the minister, and Rev George Patterson addressed the people. The attendance was large, and the services throughout were conducted with great propriety and deep solemnity. After the peculiar work of the day was ended, the congregation remained to witness the presentation of an Address, on the part of the Session and Church members, to their late Moderator and Minister, Rev James Ross. The oldest member of Session had been selected to perform this duty, but from his age and infirmity he was under the necessity of employing a brother Elder to assist him. The address was very affectionate and ardent, and the answer of the Rev Professor was very suitable and touching. If we may judge from the universal exhibition of feeling during the delivery of both, there must have been a very endearing tie between

Mr Ross and his late charge—a tie which was said to have subsisted for nearly sixteen years, and to have been never stronger than when severed.

The parting token of mutual esteem was truly affecting, and may be considered a happy omen,—that the connection now formed between the same people and the minister of their choice, will prove productive of the happiest results.

To the Rev James Ross, Professor of Philosophy in the Theological Seminary of the Presbyterian Church of Nova Scotia.

REV AND DEAR SIR,

The relation subsisting between the pastor and his congregation is of a most endearing character. It involves in it the most sacred ties, the highest respect, and the most ardent affection which can exist in the mind of man. To whom can we owe a debt of deeper gratitude, than to him who watches for our souls as one that must give an account? And for whom ought we to entertain more sincere affection than for him, who has long labored amongst us in "word and doctrine," and who, we believe, but for the urgent demand of the Church for his services in a different sphere, would gladly spend and be spent for us!

Now more than 16 years have elapsed since your ordination to the pastoral charge of this congregation. At a very early period in your ministerial labors you gained a prominent position in our affections. The ability and zeal which from the first you manifested in our spiritual welfare and for the glory of God, inspired us with the most implicit confidence in you as our minister. We have reason of thankfulness, that during the period of your pastoral connection with us, nothing has occurred to diminish the esteem or weaken the confidence which we then reposed in you; but on the contrary, that the history of the past is replete with events calculated to strengthen and deepen these feelings in our mind. When we reflect on the numerous and arduous duties in connection with the Church which you have been called to perform, in addition to the labor connected with a large and scattered congregation, it becomes us to acknowledge the kindness of the Great Head of the Church in permitting us so long to

enjoy the services of such an able and worthy pastor.

As a session and as a congregation we have felt deeply the dissolution of that relation which has so long existed between you and us. But however painful this separation may be we ought not to complain, but should rather "thank God and take courage," particularly as he is exhibiting himself to us as "the repairer of breaches." The separation was desired neither by you nor by us. The extensive and increasing destitution of the Church and her urgent demands for your services as Professor in the Theological Seminary alone induced us to acquiesce in the resolution of the Synod with respect to your separation from the pastoral charge of this congregation. Tho' this resolution was carried into effect, months since, yet as you have presided in the session, have regularly dispensed the public ordinances of religion amongst us, and attended to the interests of the congregation in other respects as far as your time permitted, we have until the present time regarded you as our minister. But now that we have secured the services of a successor to you in the office of the ministry, we are called upon to bear the separation in its fullest extent—to bid adieu to you as our pastor. We trust however that the fruits of your labors in this place may be seen many days hence. Our earnest desire, with respect to you, in your new relation to the Church, is that the words of Saul to David may be verified. "Blessed be thou—thou shalt both do great things and also shalt still prevail."

Tho' by the will of Providence, the happy connection which for the last 16 years subsisted between us, is now dissolved, we would fondly cherish the hope that the sphere of your labors may still be within the bounds of this congregation; that in congregational as well as other affairs we may enjoy the counsel and aid of one who in time past has proved himself both able and willing to give advice in these matters—that we may possess a more favorable opportunity of evincing our interest in you as occupying an important position in the educational schemes of the Church, and in that Seminary over which you preside.

As Professor in the Theological Seminary, we congratulate you on the success which has already crowned your exertions. We feel assured that this success affords the Church a large abundant rea-

son to confide in the efficiency of the Seminary and to entertain the hope that from this source the watch towers of our Zion will be supplied with useful and acceptable laborers. We regard the position which you now occupy as one of vital importance to the prosperity of the Church. Our earnest prayer is, that the Seminary under your care may exceed the most sanguine anticipations of its warmest friends—that the God of heaven would pour out upon the School of the Prophets, the gift of his Holy Spirit—that he would himself give the Word, and that great may be the company of those who publish it.

Please convey to Mrs Ross the united and sincere desire of the Session and Congregation for her welfare in time and through eternity.

Signed in the name and by the order of the Session and Congregation of the West River.

HUGH McLEOD, *Chairman.*

REPLY.

VERY DEAR BRETHREN,

I thank you very sincerely for your affectionate address, and for all the kindness which I have received from you during the whole period of my ministry in this congregation. These have been numerous; and the remembrance of them can never be effaced. They will always secure to you a large place in my affections and in my prayers.

The connection which has so long and so happily subsisted between us is now dissolved. Its last link is broken. The dearest earthly ties must, one day or other, be severed. The separation is painful in the extreme; and yet I would not have it otherwise. There are sorrows from which we scarcely wish to be relieved—"from which the heart refuses to be divorced." There is pleasure even in the pain. We part not only in friendship but in all the fervour of our warmest affection, and with best wishes for each other's prosperity.

Nearly sixteen years have now elapsed since you called me to be your minister. "My manner of life from my youth" was well known to most of you. You knew my follies and my frailties; yet you selected me to be your Spiritual Instructor. I have been with you in weakness and in fear, and in much trembling. God is my witness that, according to the grace given unto me, I have not shunned to declare unto you the whole counsel of God—that I have kept back nothing which I thought

would be profitable unto you. You have borne with my weakness, and have always extended to me a generous forbearance. The approbation which you have expressed of my services I must consider as the prompting of your warm affection rather than as the measure of my deservings.

It is no small alleviation of the pain of separation to be assured that your confidence in me and your attachment to me remain unabated; and I shall not cease to take a deep interest in your prosperity. As opportunities in Providence occur I will always esteem it as a pleasure and a privilege to labour for the promotion of your best interests. I fondly hope that we may long be permitted to meet in the House of God and to unite in the solemn and delightful exercise of our holy religion.

The deep interest which you take in the Theological Seminary, which is henceforth to receive my undivided attention, is particularly gratifying. On that Institution the prosperity, if not the very existence, of our Church, under God, entirely depends. Hitherto it has exceeded "the most sanguine expectations" of its friends and followers. Sustained by the contribu-

tions and prayers of those who have power with God and prevail, its future history will be written in the extension and permanency of our church.

In best wishes for your prosperity, temporal and spiritual Mrs. Ross cordially joins. Our earnest desire and prayer is that peace may be within your walls and prosperity within your dwelling places. For our friends and our companions' sakes we will say Peace be in the midst of you, and for the House of God the Lord we will seek your good.

We ask for him who has this day been placed over you in the Lord, and for his partner in life, a large place in your affections and in your prayers; may he come to you in the fullness of the blessing of the Gospel of Christ: and under his ministry may you all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ.

And now very dear Brethren, *Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and of peace shall be with you.*

JAMES ROSS.

West River, June 15th, 1852.

Miscellaneous.

OLD CALABAR.

The following extract from the Rev. Mr Waddell's journal points out some of the evil social customs which exist in Old Calabar, and which hinder the work of the Gospel.

Evil customs exposed—Monday 3d March—Yesterday I had for my subject the 50th Psalm. Some parts of it proved very agreeable to my interpreter and audience, and some parts of it quite the reverse.—“If I were hungry I would not tell thee,” led me to show the folly of their country practice when eating, of throwing little bits of their food and drops of their drink on the ground, which they call giving God chop. It was universal when I first came here, but the king and others have ceased to do so. “Pay thy vows to the most High,” led me, among other things, to speak of the practice of consulting the Abiding what means to use to obtain success in their farming and trading operations, and the ridiculous devices he puts

them on employing for that purpose. On this point the king enlarged, adding, as he often does when he sees his way and feels his ground strong, something of his own in illustration, as he despises such acts, and depends on his own industry and sagacity. Him I admonished to “render unto God thanksgiving,” and not to say, by the strength of my hand and wisdom of my head have I done all this, “Sacrificing to his own net, and offering incense to his own drag.” “Call on me in the day of trouble,” led me to condemn their system of juju for getting relief from sickness or other afflictions, as also to show them the origin of all our afflictions and the only method of relief. On all these heads the king interpreted clearly and strongly.

I spoke also of their old methods of seeking God or praying to him by looking into a plate or basin of water in the middle of their yards, which plates are sometimes of earth and sometimes of pewter or brass, and are handed down from faith-

er to son and are considered somewhat sacred. They are getting into disrepute now, but have not been put away. The king keeps none in his yard, but at times he goes to his brother Tom's yard where his father's basin is kept, and worships there. The water in them, like the sacred fire in the temple, must never go out, hence it is usually green, dirty looking water, a little being weekly added to that already in them. On this point he added nothing of his own, and seemed not so cordial in interpreting what I said about it.

"When thou sawest a thief, then thou consentedst with him," required me to speak of the various dishonest practices prevalent here. This of course was very agreeable to the king, who being the richest man is most exposed to depredations, and uses the strongest means to repress thieving. When I condemned the refusing or unduly delaying to pay just debts, and the contracting of debts which they cannot, perhaps do not mean to pay, a rather tender subject here, he enjoyed it, being himself clear of that kind of dishonesty, and often suffering from it in others nearly related to him, whose debts he has at times to pay to the ships. My friend Cameroons would feel the sort of glorying style in which the king expounded this part of the subject; but he soon had an opportunity of turning the tables which he failed not to improve.

"Has been partaker with adulterers," brought the king himself under reproof quite as much as others, for though he does not take other men's wives, yet he multiplies his own wives and concubines yearly. This is one of his besetting sins, probably as much from ambition and ideas of worldly greatness as anything else; the number of his wives showing his alliances with other families of distinction in this and other countries. He has lately pulled down his woman's yard and houses and built new and more extensive ones for the accommodation of them and their servants. Of these the one for his first class wives is quite a square, containing ten houses of two or three apartments each on each side the square, thirty-eight or forty in all; while a second of less size and inferior pretensions adjoins for his 'minimates' as Erasmus gently called such favorites. These increasing women's yards have distressed me. I have often spoken to him privately and mildly, but not weakly nor doubtfully, far from that, on this delicate

subject, and got very fair seeming answers, which however, subsequent transactions as seemingly contradicted. He has, for example, promised to take no more wives, yet have new ones been introduced subsequently into his yard.—These things, and others of a very distressing nature connected with the young people of the town, have often wounded my heart. So I told his royal highness to-day that the country was full of adulteries, and he acknowledged it; also that I saw no improvement in that respect since I had come among them; he was silent.—and lastly, that he himself was in this respect as bad as any person, and rather worse than many. This last charge he denied, and said, with apparent surprise, that he "don't know any gentlemen who take new wife since I come." I replied, "Yes, king, yourself and others have done so: I am not blind." He appealed in Calabar to Cameroons, if any had done so, who replied in the same language, that he "think I mean the king himself and all them new wives he has taken." Immediately the latter cried out in English: "O, they no be new wives; I get them before you come; they be given to me long time. I told you before that I could not put them girls away after I had taken them from their fathers, but I no take any more since you speak to me—except one." I told him they were children when I came, and were not his wives at all till he took them in his wife's yard, which I had warned him not to do; and that by taking them into his yard from time to time, as they grew up, he had increased, and was continually increasing, the number of his wives, to the provoking of God and ruining of his own soul. And while he and other ageable gentlemen were thus taking all the young women of good families to themselves, the young men of the town, of good families also, could not get suitable wives, and were all taking up with street girls and keeping slave women as friends in private. Only one young man had I seen really married to a first wife since I came, and if one wished to marry according to the law of God, and to abstain from these unlawful connections, he was ridiculed as going contrary to Calabar fashions. And he must not hear what any of his trading friends might say, that it was "only white man's fashion to keep one wife, and that God no make law so," for they were deceiving him and themselves with vain words; for the word of

God says that "whoremongers and adulterers God will judge, and because of these things the wrath of God cometh on the children of disobedience." My interpreter was too much embarrassed to make any reply to all this, or even to translate more of it for the audience than a few incoherent passages. So I proceeded to the concluding verse of the psalm.

One of the king's reflections, in his own tongue, when I had done, was this—"Truly we all know that too many women no be good for a man. Even five are rather too many." John Eyo, king's brother, said aloud, "It is impossible for any man in Calabar to do with only one wife." I shall speak to him yet for that word. The people here need teaching of this sort occasionally. May God bless it.

Queen's Works.—I have received the 1st, 2d, 5th, 8th and 9th vols. of Owen's Works, and thank you for your attention to my request concerning them. They are as beautiful and cheap as valuable. Quite a treasure; but alas, I can get but little read in them at present. I never told you how my acquaintance with Owen commenced. In the year 1822, I was an apprentice in a mercantile house in Dublin. That year, God called me by his grace and revealed his Son in me and to me, and I began to study the Bible. Our work was never done till after nine at night, when the shopmen and apprentices and clerks had their supper. After which we had two hours for reading before prayers. These two hours were precious to me. One of the young men, a good youth, was reading a book, and fell asleep over it. I slipped it from under his hand and read; it was Owen on Spiritual-mindedness. Exceedingly did I relish it, and was sorry when he awoke and resumed his reading. He often fell asleep over it, and I watched for such times, night after night, to devour a few of its precious pages. I was glad when he slept and feared to awake him. At last he lent it me before returning it to the Congregational library. Never did I read a book with more delight. "Stolen waters were sweet." Afterwards I got acquainted with some other of Owen's practical works, and profited by them all; but none like it.—*Missionary Record.*

WOMAN WITHOUT THE GOSPEL.

"One can faintly imagine," says Mr. Tyler, who is laboring among the Zulus, "the pitiable condition of females in hea-

thendom, till he has seen it with his own eyes. The slavery both of body and soul which we daily behold, is most abject." Let us look with his eyes upon some of the scenes which he is constantly called to witness.

See that group of females, coarse in features, clad only in the native dress, and offensive to all that is refined and pure in manners, conversing earnestly with a missionary. They are three wives of the man who possesses a neighbouring kraal. He has four others. They have not come, however, to be taught the way of life. They have no enquiry to make in respect to an improvement of their condition. What they wish is, to strike a bargain for the purchase of a heavy Kaffir hoe, which they will pay for by digging in the missionary's garden. He does not want such help; but as it will afford some opportunity, not otherwise easily gained, for him and his wife to do them good, he yields to their proposal.

Behold that company wending their way along the hill side, in the cold dew of the morning. All but one are women, each of whom carries a heavy basket of corn on her head, while their husband saunters on at his ease. Their destination is at last reached, the baskets are emptied, and their master orders them home, while he wraps the blanket around him which he has thus purchased, and proceeds to his kraal at his leisure.

Beauty has been dispensed with a prodigal hand on the view which now lies before you. Flowers of rare sweetness and delicacy are every where springing amidst the verdure that carpets the valley and the swelling hills which surround it. How busy, too, the scene at this time of preparing the ground for seed. But those swarms of laborers so diligently plying their unwieldy picks in digging up the ground over the valley, are females, the wives of the men who own the kraals that are scattered along the hillsides. So also are those others, wearily climbing the steep ascent to their hats, with heavy pots of water on their heads. One reason why the men pursue, as their chief end, the object of procuring as many wives as possible is, that they may thus use them as beasts of burden.

Go now to a kraal when the work of the day is done. Are these but the places where women, capable of such refinement, and with whom we instinctively associate so much delicacy of feeling, must lodge?

And yet, comfortless as they are, they might be put up with, if love too had her abode there. But you can discern slight tokens of affection. The husband does not welcome his wives from their toil with any manifestation of regard, and few are the acts of sisterly kindness which they perform for each other. Nay, you have no cause for being shocked at that harsh contention which begins to arise. What should hinder, what under the circumstances could hinder these wives from quarrelling with each other and with their husband? Must not jealousies of necessity burn between them; must they not often look upon him as, what in fact he is, a selfish, lazy, unfeeling tyrant? And often does he resort to the tyrant's weapons, and inflict serious beatings on those who ought to enjoy his protection, so that at times they endeavour to escape from his power, in the forlorn hope that they may fall into the hands of some one who will treat them with more of consideration.

Shall not these wretched ones have our sympathy? Will we not stretch out our hands to lift them from their degradation? How tender as well as constraining is the appeal which their condition makes to woman's heart,—woman as she is blessed by the gospel? That which has availed to make woman's condition so pleasant a one in our land, is of equal efficacy for them. On some few places it is beginning to take effect. If supplied to them in the fullness with which it is in our power to bestow it, woman there will soon occupy her appropriate sphere in a multitude of happy homes.

GOD A CREDITOR.

There are some who when applied to in behalf of missions, are always ready with the excuse, 'I am poor,' or, 'I am straightened for means just at this time,' or something else equally true and equally indicative of benevolent feeling. What such men want is, not more money, that would only make matters worse; not more exhortation to liberality, of that they already have superabundance; but more grace, more of the life that is from Christ and in Christ. It would be better for such men, as well as for the world, if they could sell some of their possessions and buy therewith more of a spirit of doing good.

But there are others of an entirely different spirit. They love every good cause; their whole heart is in each effort

for the salvation of men; but they are poor, really so, perhaps extremely so. It may be they are in debt, and, feeling that the property in their hands does not really belong to them, they do not know whether it would be right to gratify their benevolent feelings. They fear lest the cause of Christ should suffer through what the world might call an unwarranted if not an unlawful liberality. Such might be reminded that nothing really belongs to them, that in every thing they are but stewards. But as it is the misconstruction of the world they are afraid of, let us turn to the world for the solution of their difficulty.

It is an established principle among business men, that when a man fails, as it is called, his creditors are entitled to his available property, in exact proportion to the amount of their claims. And if his assets do not suffice for the payment of each, one is not paid in full and another left wholly unpaid; but all fare alike. The assets are equitably divided among them all, and each gets the same percentage of his full claim. This is a universal rule; no one disputes its equity; and business men would at once dispute any deviation from the principle.

Now apply this, their own rule, to the case before us. A Christian is in debt, and unable at the moment to meet all the demands of his creditors. He owes so much to A., B. and C. for value received; but then he also owes to God. He owes him for life, for the support and continuance of life, for the creation and preservation of every member of his body and faculty of his mind. He owes him for all his mercies; for that very value received that came through A., B. and C.; and especially does he owe him for the unspeakable gift of his dear Son. Do not say because that is a gift, therefore it involves no debt. In view of it as the chief mercy, the Apostle calls the presenting our bodies as living sacrifices a reasonable service; and we are told Christ died for us that we should live to him. And such debts, where the obligation exists without a written bond, men of the world call debts of honor, and insist on cancelling them first of all. Now on what principle of worldly justice would men shut out altogether the claims of so large a creditor? And if they are shut out, on what principle can they maintain any other claims? And remember, I am not pleading for an exclusive regard to the claims of God, as

they plead an exclusive regard to their own claims; but for a proportionate regard to all.

Perhaps they are afraid God will claim too large a share, and so diminish theirs; but they need not fear. God is neither selfish nor unfair, nor disposed to take advantage of them in any way. If, on the one hand he says, Bring ye all the tithes into the store-house; on the other, he also says, Owe no man anything. He enjoins the payment of the debts due to those very men who would rob him of what is due to him. And while he does so, he is very lenient in the collection of the great debt those men themselves owe to his goodness. So far from losing, I am persuaded that he who allows the claims of God to be regarded equally with his own, will never be the loser; while those who refuse the consideration of his claims will just as surely not be gainers.

The same principle applies to those who are supported by charity. For while in one sense they are supported by the church,

or the town, or the State, in another they just as truly owe their support to God. And if any such are disposed to make an extra effort, or practise self-denial beyond their fellows for Christ's sake, he who would disallow it is not only a meddler in other men's matters, but is guilty of positive wrong to society as well as to God. Would that all the inmates of our poor-houses had the disposition for such effort and self-denial. There would be fewer of them, and those few easier managed, more contented, more cheaply supported, and more grateful both to God and man. It is not the Christian who would forbid such to contribute their mite for their Redeemer. And he who passes by the money spent in drunkenness and other vices by the ungodly poor, to find fault with the offerings of the Redeemer's poor, will have an account to render in "that day" to Him who commended the poor widow for the offering of all her living, and handed down that commendation for the instruction of every age in every land.

Youth's Department.

WHAT A JUVENILE SOCIETY IS DOING.

To the Readers of the Youth's Dayspring

You have all read the first article in your interesting Dayspring for February, and occasionally you find an account of some particular Juvenile Society like those of which that article speaks. Now you would all be happier and better if you belonged to some such society; and I hope these accounts that you like to read so well, will lead you to think more about what yourselves might be doing in a similar way. This leads me to tell you a few facts about the Missionary Society formed in this place a little more than two years ago. It consists of about thirty girls, between the ages of nine and thirteen. These meet with their pastor's wife once in two weeks, when each brings a free-will offering of a few pennies.—After recording the sum brought by each against her name, their president reads any new letters she may have received from missionary friends, or answers to the letters the little girls themselves have written to distant parts of the world, or gives them an account of some missionary station. Occasionally at these meetings, each narrates the history of her contribu-

tion. Now you should know that these gifts, whether three or five cent pieces, or dimes, are not coaxed out of the purses of parents, but are the fruit of effort and self-denial.

Shall I tell you *how* it is so? Well, the methods are various. Several receive four or five cents a week for doing without tea and coffee, or some other luxury, as butter; some for rising very early, others for a certain number of perfect lessons, or for overcoming some wrong habit that all other motives had failed to conquer, or for some extra help in household labor. Sometimes money given for some promised article of dress, a sill-apron, a new hat ribbon, has been cheerfully laid aside as worth more to *give* than to *wear*. This money, amounting to about fifty dollars in a year, we devote to benevolent purposes in different ways.—We supply one paper for the Seaman's Reading Room at Lahaina, have spent ten dollars in a Library for the West, and sent ten to Dr Scudder for the benefit of heathen girls. But we usually expend our money for boxes of articles to be sent to girl's schools at the various missionary stations. These contain books, paper,

pens, pencils, patchwork, needles, thread, scissors, pins, thimbles, combs, hair-pins, tapes, and a variety of other articles, not forgetting an occasional present for the missionaries and their children. Our good merchants sell us these things very cheap, and if they give us any article for our box we seldom refuse it. Aside from the money, about one-third of the value of boxes consist in articles made and given by the little girls, making the yearly amount of their donations about seventy-five dollars. Our bundles and boxes have been sent to Constantinople, Orommah, Nippo, Ceylon, Mosal, South Africa, Se-roor in India; and we are happy also to have a little bundle in the care of those who are on their way to the new Micronesian mission. From nearly all of these places we have received letters in return, some of which, from little girls so lately heathen, I wish you could all read. Such letters, running over with gratitude, as we receive almost every month, pay the little donors a thousand times for their self-denial. When the teachers or missionaries write, they often ask the little girls to come over and help them by and by in their schools; and some of them hope to go ere long, where their little bundles introduced them and labour among those for whom they can now do so little. It is but a very little that one society of children can do in the great work of saving a world, very many can readily help somewhat, and who can tell how great a fire a little spark may kindle.

And here I must tell you a short story, although I am writing you too long a letter. Two children, living too far away to attend our meetings, earned in some way two missionary hens. Their eggs, being turned into two good books, they sent to Deacon John of Orommah, who received them gratefully. At one monthly concert Mr. Stoking told the Nestorians about these Yankee hens, holding the books in his hands, and appealing to those who had never given so much as one egg for Christ. After the meeting a collection of ten dollars was taken up, more than they had ever before given. And that was not all. One and another who heard the story, at once decided to set apart a hen for the missionary work. So you see these two humble "biddies" in Connecticut, were the means of raising a missionary spirit among their cousins in the farm-yards of Persia.

Affectionately yours,

REBECCA W. HART.

DEATH IN AN AFRICAN TOWN.

Do you remember the account of Parrot Island, in the Gaboon river! Well, about ten miles from this island, on the southern bank of the river, is the town of Ovizac. A few years ago it was a dense forest, but a man called Governor, with some others, came and cleared it away, and very quickly put up their slight bambos houses.— You can imagine how delighted they were with their new town. It was on the bank of a broad river where ships could sail up from the ocean, and boats come down from the far inland villages. They were doubtless forming numberless schemes for the future, just as people do every where, and looking for much happiness. But there is one foe to man, who often breaks up all his schemes. No defences can bar him out. He overleaped the lofty walls of Babylon and made his hourly ravages within the golden city. He is not dismayed by the frowning battlements of Gibraltar, but enters the rocky fortress at his pleasure, and smites down those who man its guns. Fear and sorrow accompany him wherever he comes. This enemy,— you will be at no loss to understand who he is,—found his way into Ovizac, and seized upon a favorite slave of Governor. As the news spread through the place, all docked to the house, to see if the struggling victim could not be rescued from the destroyer. It would have made you very sad to witness their alarm and grief. The room was filled with women, who were weeping in the most piteous manner, and calling on the spirits of their fathers and of others who were dead, and upon all the spirits in whom they believe, Ologo, Njamini, Abambo, and Mbwini, to help and save the man from death. These spirits could not help them, but they knew of none mightier, and so called on them.

While they were uttering these frantic prayers, two missionaries, who had just come to town, entered the house. They knew one of them, for he had often been there; and as soon as they saw him they turned to him with their entreaties: "You are our missionary, our father, you are Governor's friend; O help us, and don't let him die." Above all, the mother of the dying boy besought him to save him. And they mingled these entreaties with tears and cries and beseeching looks. But it was too late to do anything either for his body or for his soul, and the missionaries turned away from the distressing scene in

deep sadness, to converse with Governor. He could not speak without tears. Although the dying man was his slave, he loved as a son. Said he, in his earnest manner, "He was my son, my slave, my woman, my cook, my steward. He cut off all this bush, he build my house, he clean my bed, he do all for me I want. I be poor man before, now I be pass poor, I be proper bushman."—The bushmen do not live in towns, but are a sort of wild men of the woods.—When they told him of Christ, and of the way of salvation through him, he listened with interest, but thought one ought to come and live there to teach them these things; for, said he, "When you come only occasionally, we forget what was said one time before you come again."

Was he not right in this? Ought they not to have a teacher? Death will by and by come again, and he will not hearken to their cries, nor can any of those spirits that they may call upon, afford them any help. If they were told of Jesus, and should believe on him, he would be present with them when they die, and make them triumph over death. How ready you ought to be to send them the knowledge of him. How much in haste you ought to be to believe upon him.

GODS OF THE HEATHENS.

Some of the Bushmen worship a sort of caterpillar which they call 'Nigo (a god). This insect has a curious habit of forming for itself a little shield or cover, of bits of straw which it ingeniously fastens together on its body, leaving only a little hole for its head to peep out at. This case it drags along with it wherever it goes in quest of food, and so attracts attention. The Bechuanas have a superstitious fear of it, but the Bushmen worship it, and pray to it for food, success in hunting or anything else they want, watching the motions of its head, from which they judge of its answer. Perhaps you would like to hear the prayer that these poor people address to it when going out to hunt. I have copied it from Mr. Dumas's journal of his visits amongst these tribes. Here it is, as he has translated it:—

"Lord, is it thou that dost love me?
Lord, lead me to a male gun,—
I like to have my belly filled;
My oldest son, my oldest daughter, like
Much to have their bellies filled,— [darts."
Lord, bring to me a male gun, under my

"Is it not sad to think of the degraded state of these poor heathen, who can positively fall down to a little worm, call it a god, and look to it to bless them! Oh! how thankful you should be, that you are so much better taught; and how anxious to send the gospel to these poor people, to lift up their eye from that crawling insect in the dust to the true God of heaven.—*Rev. C. H. Bateman.*

THE CHILD'S PRAYER FOR MISSIONS.

Jehovah God, my soul to thee,
I lift in earnest, heartfelt prayer;
O listen to my humble plea,
And an unworthy sinner hear.

Thousands of heathens still there are,
Who never hear or read of thee,
Who know not of thy guardian care,
Thy sov'reign mercy, rich and free.

Hasten the time without delay,
When all shall know and taste thy love,
Shall serve thee here from day to day,
Then rise to dwell with thee above.

THE SABBATH OBSERVED.

One Sunday forenoon, as a missionary in Tahiti was going home from chapel, accompanied by a number of the natives, he saw the stream which flows through the village, full of a very small fish which the natives call *inaa*, and which, when baked or fried, are a very delicious food. These fish come in from the sea, and enter the fresh water streams at certain seasons of the year, and then are easily caught in baskets.

Two Frenchmen who were busily engaged in the water, catching them, cried to the natives, "Come and take *inaa*."

"No," replied the latter, "It is the Sabbath day."

"Never mind," said the Frenchmen; "they will be all gone before to-morrow."

"We cannot fish on Sunday," said the natives, "It would be sinful; by so doing we should break the Sabbath day."

"No," said the white man; "do you think God would have sent the *inaa* if he did not intend them to be caught?"

"God sent them to try us," said the natives, and not one of them stayed to take a single *inaa*.—*Jur. Miss. Mag.*

Notices.

THE Synod of the Presbyterian Church of Nova Scotia met at Truro on the 22nd ult. The opening sermon was preached by the Rev. James Watson from 1 Chron. 12. 32. The Rev. Robert Sedgwick was chosen Moderator. The proceedings were harmonious and delightful. The Missionary meeting was held on Thursday evening. Addresses were delivered by the Rev. E. Ross and D. Roy. The Mission Funds were in a prosperous state, the Home Mission showing a balance of £120 and the Foreign of £380. The Synod closed its sittings on Friday evening.

The Presbytery of Pictou will meet at New Glasgow on Tuesday 6th July.

MONIES RECEIVED BY TREASURER from 20th May to 20th June.

FOREIGN MISSIONS.

June 1,—Lot No 11 P. E. Island, 27s 6d, Is. currency. June 8,—Prince Town, Rev. J. Keir's cong. £26 19s. Is. currency. June 14—Capt Roderick McKay, 5s 1½. June 16, Collection E. B. East River, 38s 10; Ladies' Society at do, 20s; Collection, W. B. East River, 66s 3d; Ladies' Society at do. 25s; Collection Churchville 21s 8d; Ladies' Society at do. 20s.; Robert Smith, Truro, received by him from 10th Feb. 1851, to 4th June, 1852, £32 17s. June 19—From do received since 4th June. £1.

THEOLOGICAL SEMINARY.

June 1—From a friend, to meet current expenses, by Rev James Ross, £5; Evangelical Society Fish Pools, East River, £1 10s. 14—Religious & Benevolent Society, James' Church, E. R. £2. 15—Robert Smith, Truro, received from Feb. 27 to 4th June, 1852, £17 15s 7d; John & James Yorston, £10; Abram Patterson, £3; Alex. J. Patterson, 25s; John McKinlay 30s; James Ives, 10s. 19—Salem Church additional for 1851, 16s 3d; West River per Mr John McCoul, £10; Mr Robert Smith, Truro, £1 5; Halifax, per Rev P. G. McGregor, £32.

WIDOW'S FUND.

June 15—Mr Robert Smith, Truro, £2 10s.

SYNOD FUND.

June 1—Salem Church, £2 13 6. 14—Collection Prince Street Church £7 17 7. 19—Halifax per Rev P. G. McGregor, £5.

MISSIONARY REGISTER.

May 28—From James McKinlay, Agent £c.
June 1—Casounepeque P. E. I., 33s Is. cur.

Postage paid by Mr Sinclair, 1s 10½—£1 9s 4½d N S cur.; 14—Mr Walker's cong., 45s.; Robert Smith, from Maitland, £1; Balance due from James McKinlay, £2 1s.

DOMESTIC MISSIONS.

June 8—From Prince Town Cong. P. E. I. £5, Is. currency; Robert Smith, Truro, £22 10s 1. 19—from ditto, £9 17 2½; Halifax, from Rev P. G. McGregor, £20.

Robert Smith, Truro, acknowledges the following sums.

For Foreign Mission,—From David Smith per Rev Mr Baxter, £1; Daniel Hingley, Salmon River, 5s 2½d.; Wal. Hingley, 2s 6d.

For Home Mission, —From Pleasant Hill, Economy, 2s 7d.; Alex. S. Hingley, 10s 5d.; Truro Village Monthly Miss. Prayer Meeting £4; Old Barns' Bible class Miss. Society, £1 14 1d.; A Friend, 3s 1½d.; Synod fund, £4.

For the Seminary,—A Friend, £1; David Archibald, 10th, 5s.

For the Register,—From Daniel Fisher and others, per Rev Mr Baxter, 8s 9d.

The following acknowledgements by Mr R. Smith of Truro, were intended for the June number, but came too late for insertion.

For the Foreign Mission.—From the Congregation of Onslow, Brookfield, and Old Barns, £10; Harmony section, Truro Cong. £1 0 3d.; A death bed gift, 7s 6d.; Mrs Ch. Hall, old Pictou road, 1s 3d.; Miss Margaret Johnson, Truro, 1s 3d.; Maitland Juvenile Missionary society, £4.

For the Home Mission,—From Truro Village Bible Class, £4; Old Barns Ladies' Religious and Benevolent Society, £2.

For the Theological Seminary,—From Old Barns Ladies' Religious and Benevolent Society, £5; Miss C. Archibald, Acadian Mines, 5s.; Collection at Presbyterial Visitation of Truro Congregation, £5 3 1½.

For the Widow's Fund—From Truro Congregation, £2 10.

For the Missionary Register,—From Maitland, £1.

☞ J. & J. Yorston acknowledge the receipt of 20 yds Print, and 1 doz Thimbles—value 9s, from Mrs James Inkster, for the Foreign Mission. From Antigonish, one Box Goods.

☞ All orders for the Register should in future be forwarded to Mr John D. McDonald Pictou, who has been appointed General Agent, in room of Mr Jas M'Kinlay, resigned. July 1st. Recd. from Rev. I. Murray, P.E.I., 25s 10d; James Creelman, Richibucto, 1s 3d; Mrs Archibald, Acadian Mines, 11s; Mr Wm. Newlands, Great Village, 2s.

The Professor of Philosophy in the Theological Seminary at the West River, gratefully acknowledges the receipt of Ten Pounds from William Mathison, Esq. which he will expend for the benefit of the Institution, to the utmost of his ability in accordance with the wishes of the donor.

The following valuable books presented to the Library of the Theological Seminary in connection with the Presbyterian Church of Nova Scotia are thankfully acknowledged: viz.

From Alexander James, Esq. of Halifax, "The Philosophy of the Plan of Salvation" and "Antioch," or "Increase of Moral Power in the Church of Christ.

From Mr Cameron McDonald of Gays River, "Gregory's Astronomy."

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.

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

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Committee of Bills and Overtures.—Rev. Messrs. Bayne, Rey and McGivery, and Mr James McGregor, Rev. J. Bayne *Convener.*

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

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

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

General Receivers of Goods for the Foreign Mission.—Messrs. J. & J. Yorsten.

Received by the Agent for the Register, per Rev Robert Grant from Lots 12, 14, 16, & 17, of P. E. L., £1; By Fortune, 6s.; St Peters, 8s. 6d., Nova Scotia currency.

Also from Rev Angus McGillivray, 1s 3d; from Rev R. S. Patterson, 2s 9d; and from Rev Mr Kerr, 10s.

ERRATA. Archibald Patterson credited Feb. 26, £1 3 9, should be 12s 6d.

Mrs Bayne acknowledges the receipt of £1 from the Ladies of Antigonish, for the education of Charlotte Ann Geddie.

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.

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, Philo-sophical 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.

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

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