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OF THE

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THE SYNOD SEMINARY.

The Committee of Superintendence of the Synod's Seminary, beg, through the columns of the Register, to press its claims upon the attention of the Church. The present Session has commenced with an increase of students, and with every circumstance to encourage the assurance on the part of its friends, that the hold which it has upon the affections and confidence of the members of the Church is not weakening but strengthening. The attendance not only from our own Church, but from other Churches, of those who desire to serve God in the Gospel of his Son, indicates too that experience of its working is establishing the confidence of the community at large in its efficiency; while the arrangements that have been made for conducting the classes, hold out the prospect, that they will be hereafter even more successful than hitherto.

We trust we need not at the present time urge the necessity of a thorough education in the Ministers of the Gospel—ignorance in those who are to act as religious instructors, is entirely at variance with the requirements of the present day. Presbyterians had long to maintain a conflict in favor of education in the Ministry; but now those bodies, which long denied the necessity of learning in the ministry,

and even almost valued ignorance, have felt the influence of the advancing intelligence of the age, and are now providing education for the rising ministry. Under these circumstances, will those who have led the way in contending for this object now fall back, and lower the standard of education for the ministerial office?

If then we are still to maintain the necessity of education in the ministerial office, to what source shall we look to obtain it, or rather, as the question comes to be, to what source *can* we look? The time was when we hoped that we might have obtained such an education in other quarters. In this hope the Synod delayed from time to time taking steps to provide it from its own resources until there seemed no alternative left, but either to do this or rapidly to sink in the community. Since this measure has been adopted, the course of the Provincial educational affairs, has removed any lingering doubts that may have existed, as to the propriety and seasonableness of the effort—*overthrown* every hope that may have been entertained from that source; and shows that for the Church to depend for the education necessary for the rising ministry upon the schemes of politicians and worldlings, would be not only unwise, but also unfaithfulness to her great Head.

The Committee however feel that in order to accomplish all, that through the Divine blessing the Institution is fitted to do, they must have the pecuniary support of the members of the Church, not only in maintaining its present efficiency, but if possible to add to it. The Library, though containing much that is valuable, is yet wanting in many standard works, and its usefulness might be largely increased. The Philosophical Apparatus is still deficient; and though the Professor is now directing his main energies to the Institution, and with a zeal which has called forth repeated expressions of admiration, yet the Committee feel, that the work is too great for the labor of any one man, however able and however zealous. In this view the Church must look soon to provide additional assistance in teaching, as well as to an increase of machinery in books and apparatus.

The Committee trust that they do not need to urge the importance of the measure upon the attention of the Church.—The unity the peace and the progress of the Church, as well as the welfare of civil society are more intimately connected with the character of the christian minister, than with any other human cause. All history shows that the various phases of the church are but a reflection of the competency or incompetency of her pastors; and the Committee hesitate not to assert, that the future character of the ministers of the Presbyterian Church of Nova Scotia, depends under God upon the Synod's Seminary. Considering then the importance of the object the members of the Church must see the solemn duty incumbent upon them, to give that pecuniary support, which is necessary to its stability and efficiency.

For our excitement and encouragement, we may look at what our fathers have done. One of their earliest efforts was to provide means for the education of native Evangelists. For this, long they labored and for this they prayed. And though our church has increased in numbers and wealth, yet we believe that the efforts made by her on behalf of the present Institution, do not equal what she did in former days. We believe it will be found, that in some years a few congregations in the County of Pictou contributed more to the Pictou Academy, than has been contributed by the whole Church towards our present Institution. We are sometimes inclined to boast of what we are doing for

the cause of God. Would it not be wise to look at what our fathers have done, and be excited to greater zeal for the future?

The Church is now reaping the benefit of their labors. Most of them have now gone to their reward, but "their works follow them." The watch towers of our Zion are now occupied by men trained through their instrumentality, to hold up the lamp of divine truth, to guide the wandering in the way of peace, and to the land of light. But the present generation of ministers must pass away like their predecessors, shall the Church do nothing to provide that "after our decease," the truths which we have preached "may be had in remembrance"? Shall we not rather nrite our contributions and our prayers, that when we shall be called to put off our armor, there may be others to seize the standard as it falls from our nerveless grasp, and carry it forward to new victories, in the service of the Captain of our Salvation? "He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God and not forget the works of God, but keep his commandments."

The interest which our friends in Scotland have taken in the movement, also should excite us to greater exertions.—We have appealed to them and they have responded to our appeal, as they have done repeatedly before. Have our exertions as a church been worthy of the kindness we have received, or have we been leaning on them and neglecting to put forth the strength which we possess; Surely the interest which they feel in our exertions, should provoke us to love and good works.

But we have higher responsibility still, *Christ has committed to the Church the solemn trust of perpetuating the gospel ministry.* "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Here are the two qualifications, which the Church is to seek in her future ministry,—*faithfulness*, by which we understand not only piety, but eminent piety; and secondly, *ability* or competency to teach others also. These qualifications she is bound to seek,

not in the way of an extraordinary effusion of the Holy Ghost, as on the day of Pentecost, but in the use of that instrumentality, set before her in the Providence of God, for imparting and augmenting these qualities in the Sons of the Prophets.

The Committee solicit from the members of the Church the use of these means. They solicit their prayers. Brethren pray

for the Seminary, that there, may be trained the Sons of Thunder and the Sons of Consolation. They solicit also your pecuniary aid, that they may not only carry on what has been begun, but that they may increase the efficiency of the Institution. Come then, Brethren, to our help and future generations will rise up and call you blessed.

Foreign Missions.

THE INHABITANTS OF ANEITEUM.

BY REV. JOHN GEDDIE.

Concluded.

SACRED ANIMALS.

The third class of objects of worship are living creatures. Divine honors are paid to a creature something between our eel and a serpent, of white and black spotted skin. It lurks about the crevices of rocks, and may be seen at times when the water is low. On a certain excursion as I was walking along the sea-shore in company with a number of natives, I saw one of these creatures, measuring in length about four feet. Ignorant of its sacred character, I took a long stick and was proceeding cautiously to examine it. As soon as my object was perceived, consternation was depicted on every countenance, and they cried out, "Don't touch it, it is sacred." I have since learned that it is one of the deities of the sea.

So much for the gods of Aneiteum.— Truly these dark islands have multiplied unto themselves "Lords many and gods many." May God in mercy to the heathen hasten the fulfillment of that prophecy, "The Gentiles shall come unto thee from the ends of the earth, and shall say, 'surely our fathers have inherited lies, vanity, and things wherein there is no profit.'"

THEIR WORSHIP.

The worship presented to the gods of this island consist of prayers and offerings of pigs, fish, and vegetable food of different sorts. I am not aware that human sacrifices, so common on other islands, have ever existed here. Some idea of their worship may be formed from the following specimens. The man who wishes his pigs to thrive, takes an offering to the Natmass of kaver, and says, "Natmass, this is your kaver to drink, look thou on

my pigs, cause them to grow great and good." The man who wishes an abundant crop of taro, takes an offering of fish and says, "Natmass this is your fish to eat, look thou upon my taro, cause it to be great and good." The man who wishes to inflict disease on those around him, takes an offering of kaver and says, — "Natmass this is your kaver to drink, do thou make men sick with the disease of the land." The man who desires plenty of sugar cane, takes an offering of banana and says, "Natmass this is your banana to eat, look thou on my sugar cane, cause it to be great and good." If a party go out to fish, their expedition is prefaced with an offering, and they say to the Natmass, "we are going to the sea, look thou upon us and give us plenty of fish."

THEIR DEVOTEDNESS.

Such is the mode of worship pursued among these islanders. The devotion which they sometimes manifest in the service of their objects of worship, cannot fail to excite surprise. For instance when a feast is in contemplation, the sacred men will leave their homes and remain for weeks at a time in some sacred place, supplicating the Natmasses, in order that they may have plenty of food. These poor heathen who spend so much of their time and substance in the service of their imaginary deities, will rise up and condemn their more favored fellow men, who withhold from Jehovah that tribute of homage which is his due.

PLACES OF WORSHIP.

The places usually selected for worship are groves and not temples. These in all ages have been favorite spots for the worship of idols or spirits. We read in the old Testament that "Manassah reared up altars and made a grove." The practice of these islanders reminds me of that which was followed by the idolaters in the

days of ancient Israel. A small spot is cleared in the midst of the luxuriant foliage of these regions, and an altar of rude construction is erected, on which to place the offerings to the Natmasses. These sacred spots are numerous throughout the island, and to them the natives repair in ordinary cases, to present their gifts, and offer up their prayers. But the efficiency of worship is not confined to places, for they will *ahllap* to their Natmasses, when and where circumstances call on them so to do. I have often observed the natives who accompany me on my tours around the island, when the wind or weather has been unfavorable, endeavour to propitiate their deities by throwing taro or coconuts into the water.

SACRED MEN.

In addition to the objects of worship on Anoiteum, there is a numerous class of sacred men. Every Natmass has a certain number who are devoted to its service. These persons are held in great veneration by the natives, and they dread to offend them, lest they should incur their maledictions. They are supposed to be invested with remarkable powers, such as making thunder and lightning, causing hurricanes, generating diseases, &c.—The ceremonies by which they effect these wonders, are alike absurd and childish; for instance, filling a canoe with water and throwing stones in it, to cause rain; beating certain sacred stones on the shore, to cause a storm; and performing certain rites before a man's house, to cause his sickness. These sacred men are supposed to be the servants of Natmasses and they spend much time in waiting on them. It belongs to them to prepare the food that is collected to feast their deities, and to consume it too, I presume. There are certain seasons when they are peculiarly sacred, and they abstain in a measure from all intercourse with the world. At such times they dare not speak even to their own wives, and if a sacred man is seen on the road, the common people will immediately turn off to avoid him. In order that his sanctity may be known, one side of his face is painted black, while the other is left untouched, and there may be other marks of which I am not aware.—From this class of men who are both numerous and influential we may expect to encounter opposition, for the gospel endangers and will eventually ruin their craft, which at present turns them in no small gain.

IDEAS OF A FUTURE STATE.

The belief in a future state is universal among these natives. They suppose that after death the spirit takes its departure to the invisible world. The place for the residence of departed souls is situated at the western extremity of the island near the sea. A spot is pointed out, evidently the crater of an extinct volcano, through the centre of which all spirits are supposed to descend to their eternal abodes beneath. There is but one path for the good and the evil in their passage from this world, but different habitations are assigned them beyond the grave. The latter no sooner reach the land of darkness, than they are seized by Tahiarotti, a great Natmass, of whom the natives speak in terms of the utmost execration. He constantly lacerates them with rough, sharp stones, which occasion indescribable pain. Their food is scanty and of the most loathesome description. The good, on the other hand, are conducted to a happy land. Here they feast themselves on pigs, taro, bananas and all sorts of good, to their hearts content. In this sensual paradise nothing is wanting that may contribute to their pleasure. It is hard to say on what this distinction of destiny is founded, in the view of the natives. The line of distinction between right and wrong among them is so slightly marked, that it is almost impossible to trace it.—The gentle, benevolent and peaceful man, is no more likely to obtain happiness in the world of spirits, than the man who is fierce, revengeful, and bloody. Any want of attention to Natmasses, or any failure in presenting the required offerings, is far more likely, in their esteem, to affect the destiny of individuals, than an immoral character or a wicked life. How sad the condition of these poor islanders. Sin, that abominable thing which God hates, has little or no turpitude in their eyes.

LETTER FROM MRS GEDDIE.

Anoiteum, Sep. 16, 1851.

My Dear Friends.

There is a vessel here taking in a load of Sandaul wood, for China, and the Captain has kindly offered to take letters for us, and I gladly embrace the opportunity to write you a few lines. We seldom have the opportunity of sending letters by way of Sydney, but we always write by China when we can,—we cannot send many letters as it is expensive.

We received a letter from Miss Rawlings who speaks in the highest terms of dear Charlotte. She says that Charlotte is a favorite with all. You cannot think how rejoiced we were to hear such accounts of our dear girl. No, you cannot any of you, sympathize with us here.—None of you have been in heathen lands, far from home and beloved friends, and been obliged to part with your children at such a tender age. It is a trial of which you can form no idea,—only think how her society would cheer us in this dark land, but it cannot be so. I would not have her here for a great deal.

About six weeks ago we received the boxes of clothing sent from Nova Scotia.

I would gladly teach all the females who attend the day school to sew, but I have not material. The small quantity of patch work which was in the boxes of clothing, I am obliged to cut in very small pieces. I hope you will all try and send me as many pieces as you can spare,—do not waste the smallest piece of print. I am very much obliged to those dear friends who contributed for our poor people,—it would repay you, could you see how pleased they are to get a new garment. They now value clothing above everything else. The heathen will not wear clothing, and none of our people will go without.

I feel deeply interested in, and attached to these poor people, and am never happier than when surrounded by a number of them, teaching them, or answering their numerous questions about my own native land, or the manners or customs of Christian lands.

You are aware that the awful practice of strangling women, on the death of their husbands, prevailed here. A short time ago, two women were put to death in this way. Some time since, I, one morning, observed a number of persons armed with spears and clubs, going towards the shore; and on stepping close to the window I saw they were carrying two dead bodies. The horrid truth instantly flashed upon my mind, that these were the bodies of husband and wife, the latter had been strangled on the death of the former. On going to the door to enquire of our natives, I observed a foreigner following the party with a gun. He appeared so much excited that I was afraid he would fire upon them. I begged him not to do so; he said "Oh no Mam, but I think they intend to strangle another woman and I am determined to prevent it." Our people

all collected by this time and we all spoke to them of the wickedness of their conduct, which they did not appear to see.—Some of our people spoke very sensibly to them, and told them that they too once did and encouraged these wicked customs, but that Missa (Mr G.) had taught them that it was very wicked. The man who had strangled the woman became alarmed, when he saw us all so serious and horrified, and ran off. Some of our people pursued and caught him; the poor wretch was dreadfully frightened, supposing he would be put to death. Mr Ceddie talked seriously to him of his wickedness, and on his promising never again to be guilty of such a crime, he was released. These people were from a distance, and heathen of course,—how true is that saying, that the dark places of the earth are full of the habitations of horrid cruelty. Should not these things my dear friends, rouse us to do all in our power for the poor deluded and perishing heathen. We have very many precious souls here, and we feel grateful to acknowledge that He, in whose work we are engaged, has smiled on our labors, and we have encouragement to go on with renewed energy in our arduous work.

We had a visit last month from our excellent friend, the Bishop of New Zealand. Their Society in the colonies have purchased a nice little missionary vessel.—They intend as soon as possible to settle missionaries on the New Caledonian Group. I sincerely hope they may succeed.

And now for a little conversation with my young folks. My dear little friends, do you know that you have an Aunt and cousins, who live very far away in a land inhabited by people, some of whom, could you see them, would frighten you so much that you would run and hide in the cellar or the garret. They wear no clothing—their faces are besmeared with paint of different colors, they wear numbers of immense tortoise shell earrings in their ears and many of them have a pipe and large piece of wood in their noses. But there are others among them who now wear clothing, wash themselves every day, comb their hair, and what is better, many of them can read and some are learning to write. There are numbers of little black eyed boys and girls who are very fond of Missey as they call me, and I am very fond of them. I have never yet seen any of the children here, fight or call each

other bad names, and numbers of them are every day playing on the shore near our house. I do hope that you, my dear little friends, who have been brought up in a Christian land, are not guilty of such bad habits, you know that it is very wicked to fight and call bad names. I hope you are all good obedient children and good scholars, and above all, I hope you love Jesus who has so affectionately invited little children to come to him; if you do not love this kind Saviour, you will not be happy in this world and you will be miserable in the next.

Mr Inglis, a missionary from New Zealand, who visited us last year in H. M. S.

Havanna, sent us by the Bishop, a quantity of garden seeds, fruit trees, poultry, *i e* ducks, turkeys, fowls. "We have radishes fit for the table, also garden grass, lettuce, pease in blossom, and cabbage nearly large enough to transplant." We have potatoes nearly ripe, and others just coming up. I shall sow beans, carrots and a variety of other seeds this month. Formerly I did not know the months for sowing the different seeds, but as I now understand the different seasons, I hope we shall have a nice garden.

With much love to all kind friends and thanking them for their favors, I remain yours truly, CHARLOTTE L. GEDDIE.

Home Missions,

OVERTURE RESPECTING A DEPOT OF RELIGIOUS BOOKS, AND COLPORTAGE.

To the Revd. The Presbytery of Truro, the Session of Onslow present the following Overture for consideration.

Whereas there is a great scarcity of Orthodox religious books in this congregation and (we believe) throughout the Church, this Session recommend the Presbytery of Truro to overture the Synod to provide a depot, at some convenient place within its bounds, and also as soon as practicable to employ one or more Colporteurs, for the sale and distribution of the same, and to appoint a committee to take charge of this department; for the following reasons, among many others which might be mentioned.

1. The great scarcity of orthodox religious books; especially in back settlements; for, as the population increase, the proportion for each family diminishes.

2. A great part of the population are from 5 to 10 miles distant from any religious service on Sabbath, or only have it near, once in three or four weeks, and are therefore nearly starving for lack of knowledge.

3. There is a very craving appetite for reading among the people, by taking advantage of which, with little trouble or expense, the ministry of the present day might have the able cooperation of the "Fathers who being dead yet speak," to succeeding generations.

4. If this craving appetite is not thus gratified, it will be by other agents, to the injury of religion.

5. This department would require only organization and commencement, as the sale would in all probability, cover the expense,—but if otherwise, the spiritual and eternal welfare of souls, which would doubtless result from a liberal policy, would be infinitely more valuable than the cost.

6. That the objects of this department could be secured, by opening a correspondence with the Boards of publication in Scotland and the United States, who would supply us with all the standard works in their general depositories, at the lowest possible rate of cost and charges.

JOHN I. BAXTER.

Mod. of Session.

Extract from the Session Minutes.

Onslow, 23d April, 1852.

Inter Alia. "The Session took up the Overture to the Presbytery and Synod, respecting a depository of religious books, and the employment as soon as practicable of a Colporteur within the bounds of the Synod; and, after full consideration, unanimously agreed, earnestly to recommend said Overture to the favorable consideration, of the higher courts, and to pledge this congregation for their quota (say £5) of the sum necessary, (say £100) to carry said Overture into effect!"

Extract from Presbytery Minutes.

Onslow, 29th April, 1852.

Inter Alia. "The Presbytery took up the Overture from the Session of Onslow, respecting a depository of Orthodox religious books, and the employment as soon as practicable, of one or more colporteurs for the sale and distribution of the same,

within the bounds of the Synod, and after consultation, agreed to transmit the same for the consideration of the Synod; and that Mr Baxter transmit a copy to the Editors of the Register for publication in the number for June, for general information."

JOHN I. BAXTER.

Miscellaneous.

TRACT NO. V.

ENCOURAGING CIRCUMSTANCES IN CONNECTION WITH THE MORE LIBERAL SUPPORT OF THE GOSPEL MINISTRY.

ARE there any circumstances, it may be asked, calculated to stimulate us to persevere in attempting to raise the standard of ministerial support? There are. It is encouraging, in the *first place*, to observe, that there is a general movement in this direction among all the unendowed churches of the land. Besides the Free Church and our own, the Reformed Presbyterian body, the Synod of Original Seceders, and the Congregationalists, both in England and Scotland, have been turning their attention to this subject, as one of pressing practical importance. This simple fact, that these various ecclesiastical parties have been occupying themselves of late in a similar manner, without concert or correspondence with each other, shows not only that there must be some urgent need for the simultaneous movement, but also that a widespread conviction exists, that it is likely, if prudently conducted, to succeed. The truth is, no church is safe in these times that neglects to provide for the proper maintenance of its ministry. Hence all denominations are more or less agitating the question.

As it has been thus so universally stirred, it is encouraging, in the *second place*, to perceive that it cannot now sleep. A regard to self-preservation, not to speak of growth and influence, will keep it alive. For a church to remain inactive, or to retrograde in this matter, will be to lose ground. We must either advance or suffer. But is there no fear, it may be asked, of doing mischief, if we continue to press upon the people the somewhat delicate question of a more liberal support of gospel ordinances? May not the cry be raised,

that it is a money movement of the clergy, savoring more of covetousness than of godliness—more of a desire to promote their own worldly interests than to further the efficiency and spiritual prosperity of the church? To say that there is no probability of such a cry being heard from one quarter or another, would be to proceed upon the opinion, that the United Presbyterian Church is perfect, and that within its pale there are no such things as prejudice, misconception, or hasty and uncharitable judgements. But if the mere possibility or certainty of such allegations being advanced, were to lead us to desist from going forward in this necessary matter, the period for action would never arrive. No good cause was ever launched without encountering in the outset more or less opposition. The Mission cause itself is not an exception. It had to struggle into being, and even yet it is not sufficiently supported; but no one, on that account, whose heart is in the right place, regrets that the question of Missions has been perseveringly kept before the mind of the christian community, until it now occupies a position of power and prominence from which it cannot be dragged down. Let this circumstance encourage us to manifest a similar spirit of patient perseverance in regard to the more liberal maintenance of gospel ordinances at home, and although, at the outset, we may have to encounter the opposition of some, the timidity of others, and the indifference and lukewarmness of a few, yet the result will be a measure of success, which will tell powerfully on the welfare of our church in coming generations. Besides, the Voluntary principle is now upon its trial, in a very delicate, but practical form; and nothing would damage it more than to see such a body as ours giving way to the first cry which may be raised against so just and essential a measure

as the more liberal support of its ministry.

But, it is encouraging, in the *third place*, to know, that the opposition, if any, is not likely to be of a very formidable description. Those who have watched the progress of feeling and of sentiment in our church, have observed a gratifying tendency towards increased liberality in support of our Home, as well as Foreign operations. The best people of our church are becoming the best friends of this cause. They are both seeing and feeling what the case demands. They have no sympathy with that stinted system of ministerial maintenance which has so long obtained in the past, but which, for the future, it will not only be discreditable, but perilous to permit. What they wish is, by a more generous support of gospel ordinances, to sweeten the firesides of a large portion of our most estimable and deserving ministers,—to attach them more firmly to our body,—to replenish their libraries,—to give new life and vigor to their pulpit ministrations and their pastoral visits,—and to inspire them with a still greater interest in our Missionary operations, and in all the other schemes of our church.

It is encouraging, in the *fourth place*, to perceive that there is a growing impression amongst us, not only that our Home and Foreign exertions must go hand in hand, but that the stability and extension of the latter can only be secured by increased attention to the former. Diminish our Home congregations in number, or leave their ministers to pine from the want of adequate support, and you weaken the United Presbyterian Church at home and abroad.

A *fifth encouraging circumstance* is the fact, that already considerable progress has been made in the right direction. As was stated in a previous tract, about eighty nine congregations are at present receiving aid in supplement of stipend, and although the supplemented stipends, after all, are small, yet it is cheering to know that an amount of good has been done by the supplementary scheme, which no one can estimate or appreciate, but those who have been permitted to make themselves acquainted with the details. But there are many of our ministers receiving nothing from the supplementary fund, whose hands would be greatly strengthened, and hearts cheered, by an addition to their too narrow incomes. In not a few instances the Mission Board or Presbytery, would have

simply to state the matter to the congregation, and the addition would quickly be made, without any grant being required; but in other cases a *supplement might be given with the happiest results*. Though these tracts are intended to bear upon the more liberal support of the gospel ministry generally, in all our congregations, without particular reference to the aid-giving fund, yet, when touching upon the supplementing scheme, it may not be out of place to offer a remark regarding it.—The period has come, we think, when practical suggestions should be considered, with a view to its greater efficiency. “The aim of the church, in regard to the supplement of stipends (it is said, page 88 of the Forms of Procedure), is to raise as many stipends now below £100, to £100, including the annual value of manse and glebes, as the state of the funds will allow—due care being had in the amount of aid given, to the claims of the minister, the importance of the locality, and the necessities of the congregation; it being understood that should the scheme be liberally supported, a higher rate than £100 will be adopted.” Now, to enable the church to adopt a higher rate, the Synod might not only instruct the Mission Board to consolidate rather than extend our foreign operations, but to prepare the way for distributing the mission funds in a somewhat altered proportion. If agreeable to the Synod with whom the matter lies, it might be enacted that instead of one-third, two-fifths of the general contributions for Missions should be set apart for Home operations. This proportion would be more than a third, but less than a half,—a proportion which the state of our home church greatly requires. By a simple alteration of this nature, for which preparation might be made, the supplementing fund can be considerably increased.

But without insisting upon this at present, another encouraging circumstance, is the fact, that in several recent settlements, a much larger stipend has been given to the new minister than was paid to the former; and although some may deem it an insignificant and trifling circumstance, we do not hesitate, in imitation of Him who commended the widow's mite, to single out for approbation such instances as the Oban “tradesman,” whose contribution of 10s, “for increase of ministers' stipend,” is acknowledged

in the February Record. In one or two cases also, we have heard of an increase of stipends being made in consequence of the circulation of these tracts. Looking at the whole question, then, in its beginnings, its present state, and its future prospects, there is much to encourage the United Presbyterian Church to proceed in raising the standard of ministerial support. There is need for great prudence, and in many cases for a wise forbearance, but that over-cautious procedure which some would recommend, is not prudence, but the reverse. It has the name without the reality. Prudence takes everything into calm consideration. It makes allowance for prejudice, for misconception, and for honest but mistaken judgments; prudence avoids forcing even right measures, where there is no willing disposition to embrace them. But prudence does not cowardly and selfishly sacrifice the best interests of a church from fear of creating a few temporary evils, which, if wisely met, will speedily give way before the rising tide of christian sympathy and enlightened liberality. Let the advancing members of our church throw the genial influences of their warm and generous hearts over this movement. Those who are interested in it, it is encouraging to observe, are becoming increasingly more so, while their augmenting interest arises not simply from the invigorating and expanding play of their kindlier feelings towards the poorer ministers of our church, but from a widening perception of the relation in which this movement stands to all the religious interests they hold dear. The more comprehensive the views that are taken by us of this subject, the more will it rise in importance, and the more prepared shall we be, in the exercise of christian prudence, to give our best energies to the promotion of the object which these tracts are intended to advance.

MELANCHOLY FATE OF MISSIONARIES.

H. M. S. *Dido*, Capt. Gordon, lately arrived in England from the Pacific brings the melancholy account of the death by starvation of a missionary party on Picton Island, in the inhospitable vicinity of Cape Horn. The party had been sent out in September 1850, in the bark *Ocean Queen*, by the Patagonian Missionary Society, and consisted of Capt. Allen Gardiner, R. N., superintendent; Mr. Williams, surgeon and catechist; Mr. Maidment, catechist; John Erwin, carpenter; John Hadcock, John Bryant and John Pearce, Corn-

ish fishermen. From Capt. Gordon's reports are extracted the following particulars:

"The following day, Jan. 20, was devoted to scouring the coast and the adjacent islet; and after many hours of fruitless search, without a sign of the party, and when on the point of giving them up, some writing was seen on a rock across a river, which we instantly made for, and found written, "Go to Spaniard Harbor." On another rock adjoining we read—"You will find us in Spaniard Harbor."

Accordingly, the next morning, Jan. 21, I sailed for Spanish Harbor, and entered it the same evening at seven o'clock. Our notice was first attracted by a boat lying on the beach about one mile and a half inside of Cape Kinnaird; it was blowing very fresh from the south, and the ship rode uneasily at her anchor. I instantly sent Lieutenant Pigotts and Mr. Roberts, the master, to reconnoitre and return immediately, as I was anxious to get the ship to sea again in safety for the night; they returned shortly, bringing some books and papers, having discovered the bodies of Captain Gardiner and Mr. Maidment unburied.

From the papers found Mr. Maidment was dead on the 4th of September, and Captain Gardiner could not possibly have survived the 6th of September, 1851. On one of the papers found was written legibly, but without a date. "If you will walk along the beach for a mile and a half you will find us in the other boat, hauled up in the mouth of a river at the head of the harbour, on the south side. Delay not, we are starving." At this sad intelligence it was impossible to leave that night, although the weather looked very threatening; neither the aneroid barometer nor sympezometer being very unfavourable, I held on for the night.

I landed early the next morning (Jan. 22), and visited the spot where Captain Gardiner and his comrade were lying, and then went to the head of the harbour with Lieutenant Gausson, Mr. Roberts, and Mr. Evans, the surgeon. We found there the wreck of a boat, with part of her gear and stores, with quantities of clothing, and the remains of two bodies, which I conclude to be Mr. Williams (surgeon) and John Pearce (Cornish fisherman), as the papers clearly shew the deaths and burial of all the rest of the mission party.

From Captain Gardiner's papers which I will notice presently, I extract the fol-

lowing:—"Mr. Maidment was so exhausted yesterday that he did not rise from his bed till noon, and I have not seen him since." Again, on the 4th of September, alluding to Mr. Maidment, he writes,— "It was a merciful Providence he left the boat, as I could not have removed the body." Captain Gardiner's body was lying beside the boat, which apparently he had left, and, being too weak to climb into it again, he died by the side of it. We were directed to the cavern by a hand painted on the rocks, with "PSALM LXXII., v. 5, 8," under it."

A Diary had been kept by these unfortunate people from which can be gathered a detailed account of their troubles and sufferings from the 5th December, 1850, the day on which they landed on Picton Island. They had been provided with two large Boats, and a quantity of provisions—a further supply of provisions and stores was forwarded for their use in June, 1851, via Falkland Islands, which they did not receive. The details of their sufferings as gathered from their diary, which has been published, are of a heart-rending character. Their stock of provisions were at the first materially lessened, in consequence of a portion of them being washed by the tide out of a cavern on the sea-shore, in which they had been stored. They sometimes were able to catch a few fish, but on the 11th June their net was swept away, and with it their sole chance of adding to their stock of food. We give a few extracts from their Diary:

Sept. 3.—Mr. Maidment was so exhausted yesterday that he did not rise from his bed until noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot leave the place where I am, and know not whether he is in the body, or enjoying the presence of the gracious God whom he has served so faithfully.

My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as He shall see fit. Whether I live or die may it be in him; I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings, comfort, guard, strengthen and sanctify them wholly, that we may together, in a brighter and eternal world, praise and adore His goodness and grace in redeeming us by His precious blood, and plucking us as brands from the burning to bestow upon us the adoption of children, and make us inheritors of His Heavenly kingdom.—Amen.

"Thursday, Sept. 4.—There is now no room to doubt that my dear fellow-labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully; under these circumstances, it was a merciful Providence that he left the boat, as I could not have removed the body. He left a little peppermint water which he had mixed, and it has been a great comfort to me, but there was no other to drink; fearing I might suffer with thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out, and scoop up a sufficient supply from some that trickled down at the stern of the boat by means of one of my India-rubber overshoes. What combined mercies am I receiving at the hands of my Heavenly Father; blessed be His holy name.

"Friday, Sept. 5.—Great and marvellous are the loving kindness of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger or thirst."

These last remarks are not written so plainly as the previous day's but I find another paper, dated Sept. 6, addressed to Mr. Williams, and written in pencil, the whole being very indistinct, and some parts quite obliterated, but nearly as follows:

"My dear Mr. Williams,—The Lord has seen fit to call home another of our little company.—Our dear departed brother left the boat on Tuesday afternoon, and has not since returned.—Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while and though the Almighty to sing the praises throne. I neither hunger nor thirst, though days without food
Maidment's kindness to me
heaven.

Your affectionate brother in
ALLEN F. GARDINER.

Their remains were collected together and buried and the funeral service read by Lieutenant Underwood; a small inscription was placed on this rock, near his own tent; the colours of the boats and ships struck half mast, and three volleys of musketry. were the only tribute of respect I could pay to this lofty-minded man and his devoted companions, who have perished in the cause of the Gospel.

RESULTS OF MISSIONS IN INDIA AND CEYLON.

In a letter from Bombay, November 17, Mr Hume has transmitted an extract from an article in the last number of the Calcutta Review, which contains reliable and

very encouraging facts as to what has been effected by missionary effort in India and Ceylon, in the last half century. It must be borne in mind, while reading this extract, that the greater part of these results have been gained within a few years. It was an immensely difficult work, and one which required a long time to prepare the ground and get in the seed, the first fruits of which are beginning to appear. When it is said that five thousand have been received into the churches on evidence of their conversion, it is not meant to throw discredit on the conversion of the remaining number; but we are probably to understand, that while many have been taken into a nominal connection with the church by baptism, which has been readily done by the missionaries of some societies, especially in Southern India, yet, none of these have been admitted to full communion, till, in the judgement of charity, they could be regarded as real Christians.

“At the close of 1850, fifty years after the modern English and American societies had begun their labors in Hindoostan, and thirty years since they have been carried on in full efficiency, the Stations at which the gospel is preached in India and Ceylon, are two hundred and sixty in number; and engage the services of four hundred and three missionaries, belonging to twenty-two missionary societies. Of these missionaries, twenty-two are ordained Natives. Assisted by five hundred and fifty-one Native Preachers, they proclaim the word of God in the bazzars and markets not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression, even upon the unconverted population. They have founded three hundred and nine native churches, containing seventeen thousand three hundred and fifty-six members, or communicants, of whom five thousand were admitted on the evidence of their being converted.—These church members form the nucleus of a native christian community, comprising one hundred and three thousand individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of missionaries in the cause of education, are now directed to thirteen hundred and forty-five day schools in which eighty-three thousand seven hundred boys are instructed through the medium of their own vernacular language;

to seventy-three boarding schools, containing nineteen hundred and ninety-two boys, chiefly Christian, who reside upon the missionaries' premises and are trained up under their eye; and to one hundred and twenty-eight day schools, with fourteen thousand boys and students, receiving a sound Scriptural education, through the medium of the English language. Their efforts in female education embrace three hundred and fifty-four day schools, with eleven thousand five hundred girls; and ninety-one boarding schools, with two thousand four hundred and fifty girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the New Testament into five others, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindoo and Mussulman population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain English services in fifty-nine chapels, for the edification of our own countrymen. The total cost of this vast missionary agency during the past year, amounted to one hundred and eighty-seven thousand pounds; of which thirty-three thousand five hundred pounds were contributed in this country, not by the Native Christian community, but by Europeans.—*Calcutta Review.*

The following Extract will show what our Brethren in Canada are doing in behalf of their Theological Seminary.

HAMILTON, 7th April, 1852.

The Synod of the United Presbyterian Church in Canada, met, according to adjournment, and was constituted by the Rev. R. H. Thornton Moderator.

Sederunt as before.

The Clerk reported from the committee appointed at the former Sederunt, to prepare resolutions upon the communications respecting a Professor, as follows, viz:

Resolved—1, That this Synod feel greatly encouraged and cheered by the evidences before them of the deep interest which the Synod and Board of Missions in Scotland, have manifested in regard to the Canadian Church, and do further, most cordially render thanks for the activity, persevering diligence, and judg-

ment evinced in the matter of the Professorship; and especially in now bringing it, as they hope, to so desirable an issue.

2. That the nomination by the Board of the Rev. Dr. John Taylor, of Auchtermuchty, as Professor, being most cordially approved of by this Synod, they do forthwith unanimously call and invite him to Canada in that capacity.

2. That in the sentiments of the Board on this important matter, as embodied in the communications of the Secretary, this Synod perfectly concur.

4 That the Board of Missions be respectfully requested kindly to aid this Synod in carrying out this matter, by presenting to Dr. Taylor the unanimous and hearty call of this Synod to be their Professor of Theology, their urgent request that he will accept of the said call, and their hope that he will make every possible effort, consistent with his own convenience and comfort, to be speedily with them.

This Report was unanimously and cordially adopted, and the Synod did, and do, resolve in terms thereof.

On motion it was further.

Resolved—That this Synod regret that former correspondence should have led to any misunderstanding on either side, about the details of an arrangement, in the general character of which there was so perfect an agreement; and as they formerly felt bound to vindicate an important principle, which they feared was in danger, they now, from the explanations received, as heartily express their conviction of the desire, on the part of the Board, always to respect that principle.

Instructed the Clerk to transmit forthwith the above proceedings and resolutions of this Synod to the Board of Missions in Scotland, and to give such further explanations as to the time at which this meeting has been held, and as respects the causes which have led to so small an attendance on this occasion, as, in his judgment, may seem necessary.

Closed with prayer.

WM. FRASER, *Synod Clerk.*

CONVERSION OF THE JEWS.

A public meeting was held on the 26th of February, in St James's Place Chapel, Edinburgh, under the auspices of the "Scottish Society for the Conversion of Israel." The Lord Provost occupied the chair.

The Lord Provost explained the object

of the meeting, and then called upon the Rev. Mr Henderson to report the state of Mission. Mr Henderson, after stating that this Society was formed in 1845, by a few Christian friends in the city of Glasgow, who felt a deep interest in the condition of the Jews, went on to describe the state of the various missions. At Hamburgh, in which a convert missionary had been long arduously engaged, the Society was induced to extend their operations by the employment last year of a *colporteur*; and accounts since received hold out great encouragement as to his labours. In Algiers, and other places in the north of Africa, the labours of Dr. Phillip was greatly appreciated, according to accounts they had received, not only from himself, but also from others in that region. Another Missionary (Rev. Mr Weiss) was about to be sent to this important field where the Jews were very numerous. In regard to the home operations, the directors of the Society had been induced to send their agents throughout the country, in order to stir up the attention of the people on the subject. In addition to this, the ministers of the United Presbyterian Church had kindly undertaken journeys to various parts of the country, and of the impression which all these visits had had made on the Christian community the Treasurer of the Society had sufficient evidence. A periodical was issued under the superintendence of the Society, and edited by the Rev. John Edmond of Glasgow, for the purpose of stirring up the people in its behalf, and this agency had the desired effect. Upon the whole, the directors of the Society had large grounds of encouragement from the manifestations of increased interest in the cause at home; and they were in a position not only to send out their esteemed brother (Mr. Weiss) to labour along with Dr Phillip on the northern coast of Africa, but to engage the service of another missionary.

Rev. Benjamin Weiss and the Rev. Dr. Mapei of Naples having addressed the meeting.

Rev. Dr. Thomson looked upon the appearance at the meeting of Dr. Mapei and Mr Weiss—the one a convert from Popery, and the other from Judaism—as the first fruits of great and glorious harvest, that was ere long to be reaped in both these interesting quarters. While he bade "God speed" to all denominational missions to the Jews, these did not, he

thought, meet the necessities of the case—(hear, hear)—and their ought to be societies such as the present based upon a broad foundation, so that all Christians constantly extend to them their support. As custodiers of the old revelation, we owe to the Jews and to their fathers a debt of gratitude, which it became us now to pay, and especially to send them that salvation which their fathers had been the means of sending to us. We owe, besides a debt of compensation to the Jews, who had been scattered over the nations of the earth—who had been denied in some countries the rights of citizenship; in others the protection of law; in others compelled to wear an ignominious dress: in others to drag behind them a disgraceful badge, and in Rome at this moment to inhabit a most degraded and filthy part of the city, and conceiving how much we had accumulated guilt in the prosecution of these people, we should now begin to make up the debt of compensation we owed to them by double kindness for the cruelties and atrocities of so many bygone

centuries. (Applause.) A third plea for Jewish Missions was, that while the Jewish people had hitherto stood out so singularly and remarkably in the history of the world and of the Church for thousands of years, it seemed quite obvious from the statements of prophecy, that they were destined yet to perform a very peculiar and remarkable part both in the history of the world and of the Church. Dr. Thomson proceeded to notice some of the objections which had been made against Jewish Missions, founded upon the peculiar character of the people, the stupidity of their mental structure, and their evil tendencies, and concluded by expressing his conviction, that in following out the command of our Lord, to go to all the world, and preach to every creature, penitence and remission of sins, it became them,—all interests and all causes considered,—to begin at Jerusalem. (Applause.)

The Rev. Dr. Alexander, and the Rev. James Robertson, also delivered impressive addresses.—C.P.M.

Youth's Department.

THE BLIND GIRL THAT CAN SEE.

Continued.

And now, need I tell you that the book which was read to her was the Bible, that the Physician was Jesus, and the new eyes which he gave her were spiritual eyes, such as she could see the deceitfulness and wickedness of her sinful heart with, and at the same time the loveliness of her Saviour. Yes, Jesus gave her new eyes to see with, and a new heart with which to love and serve him forever. And now, when she thinks of what he has done for her, or hear others read or speak of the love of God, of what Christ has done and is still willing to do for poor blind sinners, she listens with eagerness, while great tears roll down her cheeks. She wants every body else to go to that Physician, who is every where present, and always ready to bless.

All this time, recollect, she has not had a kind pious father nor mother to encourage her, and pray for her; but she lives with her uncle, who is a very wicked man, and he has opposed her, and sometimes even beat her cruelly when he found her alone praying. And

yet she does not stop praying, but chooses to obey God rather than man. Last Sabbath she was received into the church, and we hope and trust her name is written in the Lamb's book of life, and that one day she will sit there with unclouded eyes, and gaze forever, in the midst of heavenly light, upon her glorified Redeemer.

Now let me tell you another thing about this once poor, but now rich, blind girl, and I must stop. She has learned a good portion of the Gospels, so that she can repeat it very perfectly, and every week she gets a lesson for the Sabbath school, sometimes one, and sometimes two whole chapters. This she commits to memory by hearing others read it.

Here, children, is an example for you. Here, in this dark and wicked land, is a blind girl who has learned to see; and yet how many of you in bright America, who have good eyes, are still blind in sin.—*Youth's Dayspring.*

THE LOST TREASURE FOUND.

A good Missionary in Borneo, called Becker, writes: "At the close of the last year we received from Germany a number of school books in the Dajack language, and nothing could exceed the joy which the boys showed when I took them to the school, and gave to each a copy. It is a pleasure to see how they value this gift, and how carefully they preserve their books from injury. Without our recommendation, nearly every one of them has made a little basket or bag, in which to keep his treasure safely, in coming to or going from school. Some of the boys have to cross a river to their homes. Lately four of them sprang into a boat, which was so small, that before they could reach the opposite bank, it filled with water. Three of them when they got to the shore, shook their jackets and long wet hair, and then laughed heartily, for they had saved their spelling books and slates. But the other, who was a new comer, and had no basket for his book, remained by the water as still as a post, not joining in the mirth of his companions, for his book and slate had, as he feared, sunk to the bottom. But happily he was mistaken, for, looking around him after a moment's thought, he saw his book a little way off, floating upon the top of the stream, and instantly he plunged in after it. He seized it, and holding it up above the water, brought it joyfully to land. Now, however, he thought of his slate, and his joy was checked. The boat was full of water, but it had not entirely sunk. 'Perhaps,' he said to himself, 'the slate may still be at the bottom of the boat;' so he quickly swam to it, and searching the bottom, found his lost treasure. But how can I describe the joy of the poor boy, as he shouted, laughed, and, shoving away the shattered boat, leaped to the shore! I could scarcely help laughing myself, but a tear of pleasure stole down my cheek as I thought what good these boys might one day do to their country. May the grace of our Saviour be given to them! Pray, young people, that so hopeful a beginning may end in their conversion to Christ, and that they may become faithful servants of His truth, in this dark country.—*Juv. Miss. Magazine. L. M. S.*

LETTER FROM A NEGRO BOY.

Some good is doing among the degraded negroes who live on the west coast of Africa. Formerly, the greatest cruelties were practiced by the pretty kings on their own people. Sometimes they were skinned alive, or the kings children were allowed to cut the people with knives; and when any of them were killed, they used a very blunt knife, to make the pain of dying as great as possible. Now, however, over a large extent of country, these cruelties are abolished. The following letter is from a negro boy, living at Atropong, in a district once very dark and very wicked. It was written last year to a missionary student.—*Juv. Miss. Mag.*

"I received your letter with joy, and thank you for it. I am at present in Atropong, and have found that the Lord is good. How wonderful is Divine grace! How sweet that Word which has saved a creature like me—no longer than a drop of water in the ocean of life! I was once lost, but now I am found; I was once blind, but now I see. I may never see you in this world, but hope we shall all meet in heaven at last; and I pray that the Lord will help us through this world, and be with us forever. I entreat the Lord, also, that he would save my poor parents; and I beg of you to pray that God would pour out his Holy Spirit over this land. I know there is much that is dreadful in sin, and dangerous in practice here. My poor fellow-Africans believe not in the Lord, but the Lord may yet bring them to be sheep of his fold. Think of me always in your prayers. My best wishes attend you and your brethren always.

"Your constant friend.

DANIEL SEKJEMAH.

—*Youth's Dayspring.*

A WARNING AGAINST INSTABILITY.

SAYS John Angell James:—There is as much truth as beauty in the proverb, "A rolling stone gathers no moss." Reuben's character should be a beacon to all young men, "Unstable as water, thou shalt not excel." The man who tries many things, without abiding by any thing, is absolutely certain to do nothing. A tree may sometimes be better for one removal, but it can never flourish under a frequent transplanting. How annoying is it to a father to find that he has scarcely introduced a son into a good situation ere the youth

grows tired of it and leaves it, and comes back again a dead weight upon his father's hands, till tried out with his perpetual changes, the good man is compelled to throw him upon his own resources, when he generally comes to ruin.

There is a very lamentable instance of the disappointment of parental hopes, occasioned by an unsettled and roving disposition, recorded in the memoir of that distinguished theologian, the late Andrew Fuller. His eldest boy was a youth answering to this character. His father obtained for him a good situation in London. He at one time thought of the work of ministry, and was then, of course, a moral and apparently religious young man. His father, however, soon recorded this remark in his diary—"Alas, alas, I have seen that in the conduct of my poor boy which has almost broken my heart, whose instability is continually appearing. 'He must leave London and what to do with him I know not.'" Another situation was procured in his native town, but his restless disposition soon discovered itself, and he enlisted into the army. In a little time, being understood to be an apprentice, he was discharged. Another situation was found for him, but in vain; for he enlisted a second time, then into the marines. His father, in compliance with his wishes, procured his liberation; and in about a month he left his new place and his friends. Perceiving there was no hope of his settling business, his sorrowing parent procured him a situation in a merchant ship; but being on shore one Lord's day, before he joined the ship, he was

laid hold of by the pressgang and was carried to sea. It was soon reported that the poor boy had been guilty of some misdemeanour; had been tried, and sentenced to receive three hundred lashes; that he received them, and immediately expired. Under this trial Mr F. thus wrote to a friend: "Oh, this is heart's trouble! In former cases my heart found vent in tears; but now I can seldom weep. A kind of morbid heart-sickness preys upon me from day to day. Every object round me reminds me of him! Ah, he was wicked, and mine eye was not over him to prevent it,—he was detected, tried, and condemned, and I knew it not; he cried under his agonies—but I heard him not; he expired without an eye to pity of a hand to help him. 'Oh, Absalom, my son, my son! would I had died for thee, my son!'"

The report, however, was incorrect; yet some time afterwards he deserted, and suffered so severe a punishment as to be totally unfitted for service, by the effect it had upon his health. He was again discharged. He in some measure recovered his health, and a situation was about to be provided for him; but he again absconded, and entered a second time into the marines, went to sea, and his friends never saw him. He died off Lisbon after a lingering illness; and there is some reason to hope, confessing and lamenting the error of his ways.

"This error," remarks Mr Fuller's biographer, "contains many things painful to surviving friends, which they would gladly have buried in oblivion, and which I would not have inserted had they absolutely forbidden me.—*Juv. Mag., U.P.C.*

Notices.

The Synod of the Presbyterian Church of N. S., will meet at Truro on Tuesday, June 22nd, at 11 o'clock, A. M.

MONIES RECEIVED BY TREASURER. From April 20 to May 20.

1852. FOREIGN MISSIONS.

April 30.—From Mr. Bayne for half year schooling Miss Geddie,	£11	10	0
6.—From collection Pr. St. Congregation, Pictou,	17	5	5
14.—Missionary Society Rev. Wm. Barries Congregation, Erramosa, Canada,	1	0	0

DOMESTIC MISSIONS.

May 14.—From William Matheson, Esq., West River,	8	0	0
do. do. to assist weak Congregations to pay preachers and to be at the disposal of the Presbytery of Pictou,	2	0	0

The Committee of Bills and Overtures will meet at Pictou on Monday the 14th of June, at 11, a. m., and all *Papers* intended to be laid before Synod should be forwarded previously as no *Papers* shall be received after that date unless special reasons can be assigned, satisfactory to the Committee.

We would remind ministers and congregations, that the accounts of the Synod Treasurer are closed on the 20th June, and that contributions to any of the funds of the church must be forwarded before that time, in order to appear in the accounts for the present year.

The Board of Education will meet at Pictou on Monday, 14th June at 12 o'clock.

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, 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.

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

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

The Rev. William McCulloch acknowledges the receipt of the following sums on behalf of the Sabbath School at Lyons, in connection with the Evangelical Church of France.

From S. S. at Salmon River £0 19 11
 " " Low. Village Truro 6 6

Rev. Mr. McCulloch as Secretary of the H. Mission Board acknowledges the receipt of a Case of Bibles and Testaments (value £8 12 11) from the Truro Bible Society, to be placed at the disposal of the Board for circulation through the missionaries of the Church.

The above includes a grant of 72 Bibles and Testaments from the Glasgow Bible Society.

Mr. R. Smith acknowledges the receipt of £4 0 0 from the members of the Salmon River (Truro) Bible Class Missionary Benevolent Society, for the Seminary.

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, Christie, McGilvery, Watson, G. Patterson, and Messrs. Daniel Cameron and James McGregor. *Mr. McCulloch, Convener.* Rev. J. Bayne, *Secretary.*

Educational Board.—Rev. Messrs. Murdoch, Smith, McGregor, Campbell, Ross, Bayne, and Messrs. Abram Patterson, James Dawson, James De Wolf Fraser, Esq., Charles D. Hunter Esq., Adam Pickie, Isaac 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.—Rev. Messrs. Bayne, Roy and McGilvery, and Mr. James McGregor, Rev. J. Bayne *Convener.*

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

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

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

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