

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
| | | | | | | / | | | | | |

MISSIONARY REGISTER
OF THE
PRESBYTERIAN CHURCH OF NOVA-SCOTIA.

Vol. I]

MARCH, 1850.

[No. 3.

CATECHETICAL INSTRUCTION.

That any body, civil or religious, be maintained in prosperous condition, it is necessary to avoid relinquishing whatever has already been found of beneficial tendency—to examine with deliberation and candour every new proposal, in order that what is specious may be distinguished from what is solid, that, the latter being adopted, a positive gain may be secured.

The Catechetical mode of communicating information, so often as it has been properly followed, has uniformly proved advantageous. This, I believe, is universally allowed, whatever be the species of knowledge designed to be imparted. Those instructors, accordingly, who have adopted this plan, will be found, other circumstances equal, to be the most successful. This the very nature of the case demonstrates. A person, when a lecture or discourse is delivered, who is merely an auditor, may hear either with careful attention, or with languor and indifference. In the latter case, however excellent the prelection, little profit can be acquired. Some of the points under discussion may either have been treated obscurely, or be in their own nature of comparative difficult comprehension; and it is not to be supposed, that the careless auditor will give himself much anxiety, by subsequent study, to obtain clearer notions on the subject. When, however, questions are proposed on what has been previously heard, or, with which we are more or less acquainted, we must, and, in ordinary cases,

will give attention, in order to return distinct and proper replies. Thus our being induced to think is of essential service; and the more this can be formed into a habit, the greater is the power of precision and discrimination which is produced. There is not merely the additional quantity of knowledge which is gained, but the faculty for farther advances is invigorated. Besides, when it is discovered by the examiner, that any particular may be less distinctly understood, a change of phrase or terms on his part—some familiar illustration or allusion, may, at once, make all plain, which is not to be expected when a discourse is only read or delivered. In this manner, the catechetical method of instructing recommends itself to our approbation.

Many years have elapsed since catechising became general in Scotland. While it is to be regarded as one of the happy fruits of the reformation from Popery, it held a distinguished place in the system of Presbyterianism. As a means of diffusing religious knowledge, its good effects soon became apparent. The people valued and expected it, as an important part of the duty of their Pastors. The information thus communicated and appreciated, together with what was imparted by the regular preaching of the gospel in the ordinary form, was abundantly blessed of God, for the purposes of that strict moral deportment, for which Scotland has been long conspicuous. While we would carefully keep in view the necessity of divine influence to give

efficacy to the ordinances of religion, still to know and prize scriptural doctrine, and to exemplify conduct of a corresponding nature, may be contemplated somewhat in the aspect of cause and effect. On the contrary, vague and undefined notions of religious truth, taking only a loose hold of the affections of the heart, can never be supposed to result in a consistent and holy practice.

As catechetical exercises, especially in the rural districts of Scotland, used to occupy a high place in public estimation, so, not only did the families in the particular section of the congregation more immediately concerned, feel it to be their solemn duty to attend the place of assembling, but those also of other sections regarded it as their privilege to be present, and to receive instruction in the capacity of hearers. Hence on such occasions there was commonly a great multitude of persons collected. There were many circumstances that imparted to these meetings a peculiar interest—the number and variety of the questions proposed—the diversified and often striking illustrations of the subject under review—the answers given—their different degrees of pertinency, and the ground they afforded for remark, elucidation, or correction, on the part of the examiner—the amount of doctrinal matter exhibited—the familiar style in which the whole business was conducted—all this conspired to render of high consequence this portion of ministerial labor. It was the general persuasion, that, at one such meeting, there was often, more information communicated, than was to be derived from several sermons.

But the truths thus brought under notice, frequently formed the subject of after reflection and conversation. It was kept in mind, who were the persons that had best acquitted themselves in the answers returned; what the mistakes that had been incurred; the corrections with which they had been followed; and their coincidence with the infallible standard of revelation. The tendency of all this was to produce more correct, and extensive views, of divine doctrine; to qualify to hear the gospel with more understanding; to peruse treatises on religious subjects with greater advantage; and to render more fit for subsequent examination.

While thus a taste for sacred truth was invigorated, there was also a greater aptitude to impart information to those, whose cases might most urgently require it. Something of the above, the writer of these remarks has witnessed in Scotland, in his younger days. To such scenes he cannot look back, but with respect and affection. While he mentions this, he must express the feelings of many in these Provinces, who have kindred recollections.

It does not, however, appear that Presbyterian Scotland, with all her excellent features, continues to exhibit the same regard to catechetical exercises by which she was once distinguished. There is evidently in this respect a partial falling off, which forms a ground of painful reflection, to not a few of her most worthy clergymen. I might mention, for example, the Rev. Dr. McKerrow, of the United Presbyterian Church. Nor does this dereliction seem to be fully compensated by changes and improvements in other forms. Let it be our care to follow all that is useful, from whatever quarter it may be derived, but practically to condemn every injurious omission, wherever it may be discovered. In proportion as we are solicitous to “prove all things, and hold fast that which is good,” so may we hope, that true success shall attend us. As anciently there was a system of Philosophy called Eclectic, which was composed chiefly of what was reckoned valuable in other systems, so, if different religious parties had the candour and magnanimity to adopt from each other, as respects the particulars in which they themselves might be found deficient, whatever were scriptural, and therefore to be prized, this could not fail to operate to the advantage of all.

Catechetical exercises have, I believe, been followed from the very first, by our Church in this country. Their beneficial effects have been also perceptible. It is hoped they will be zealously continued, and that no coolness towards them will be manifested on the part of those, whose duty it especially is, to afford them their support. Their utility and obligation are uniformly adverted to, at the ordination of clergymen. The new incumbent virtually gives his solemn promise, that they shall occupy a due share of his atten-

tion; and the congregation, when addressed, give their pledge to the same effect. When they declare that they shall give him—the minister, “all due support in the Lord,” they are ignorant indeed, if they conceive that this includes nothing more than the mere fulfilment of pecuniary engagements, however punctually this may be done; they ought to understand, if the designs of the gospel ministry are to be secured in relation to themselves, that they are solemnly bound to afford him every possible encouragement in the performance of all his pastoral services. But, if instead of meeting him on occasions of public catechising in accordance with their distinctly understood obligations, they seldom or never make their appearance, in what light, I would ask them, are they in justice to regard their own conduct? As they are responsible to God, it will prove their safety, that they be furnished with such reasons as he will sustain. The same remarks will apply to the public worship of God, on the first day of the week. Whether is the man who is a punctual attendant in the sanctuary, every Lord's day, more likely to derive spiritual benefit, or the person whose attendance is only occasional? Whether is he who gives attention to the whole of the public services on the Sabbath, more apt to feel a genuine and dutiful interest in these services, or the man who is only a half-day attendant?

While it is difficult, if not impossible, to trace out all the reasons by which persons are influenced in absenting themselves from catechetical meetings, still the following circumstances may be mentioned.

Some possibly may conceive themselves *above* exercises of this kind; they are already so well instructed, that, to occupy the position of being examined on topics of religion, were a species of self-humiliation to which they feel no disposition to submit; and, that it ought to be left to children to receive information in this form. Certainly, we reply, this mode of imparting instruction is admirably suited to the capacities of the young. The very common practice of having catechisms compiled for the special benefit of this class, indicates what are the prevalent sentiments on the point—the principle being the

same with respect to what is written, and what is oral, as in the exercise in question. But while this exercise is most useful for children, it would form no degradation to persons even of ample acquirements to give countenance to a practice which has been found so beneficial; their presence would operate as a salutary example; and although they might not obtain any additional knowledge, still their graces might be improved. But possibly after all, they might discover reason to abate somewhat of the very favorable opinion which formerly they were disposed to cherish, relative to their own attainments.

Timidity may operate with others. Perhaps they are also sensible, so far, of their own deficiencies, and would avoid exposure. But, meanwhile, are they availing themselves of other means to supply their deficiencies? If they are, why not avail themselves also of catechetical means? By so doing, they must arrive sooner at the end they propose—a competent share of religious information. But do they make no effort to remove their ignorance, though they may possess the most favourable opportunities? Then, their ignorance, a most serious evil, is to them more tolerable, than that others should discover their defects. Through indolence, and, something akin to vanity, they are thus retained in no very enviable condition.

Some may plead that public catechising is not practised in other churches. In this case, the consideration to be attended to, is, not what other churches follow, but, is what we now advocate, scriptural and useful?

While agreeably to the observations already made, we hold it to be the duty of every minister, strictly to observe the practice in question, still if any should be found unhappily remiss, those who least frequent meetings for examination, would likely be found to be the most vociferous against the dereliction. Such is the inconsistency of many.

The business of Sabbath Schools, may be viewed as an excellent training, for the exercise we have been recommending; and must continue to command the interest of all those who are friends of the youth, and would consult the welfare of Zion.

Home Missions.

OBJECTIONS AGAINST THE HOME MISSION CONSIDERED.

Against none of the schemes of our Church do I find so many objections started, as against our Home Mission. Of late I have been led to look into the working of the Home Mission Board with some minuteness; I have, I think, mastered the most important of its details; and the result is, that I am more convinced than ever of the advantages and utility of that Mission; and am thoroughly persuaded, that it might be turned to much better account than ever it yet has been, provided the members of the Board had a greater amount of funds at their disposal. Why have they not a greater amount of funds at their disposal? To this question I find several answers given, and these for the most part by the way of objections. These objections I purpose to review and attempt to answer in the present paper.

1. *It is objected that there is no great need for this Mission.* In Nova Scotia it is said there are comparatively few destitute of the gospel. They may not have the ordinances regularly dispensed among them; they may not have many opportunities of hearing the word preached; but they have their bibles; they have common schools, and in most places now sabbath schools. A minister of some denomination or another gives them an occasional visit; and thus the embers of godliness that exist in these scattered localities are fanned and kept alive. When their numbers multiply, and God in his providence so rules it, they will be able to get a gospel minister or ministers to themselves. This is the mode of his operation in other places, and why not in Nova Scotia? One thing certain, is, their condition is not for a moment to be considered parallel to that of the perishing heathen. There is, therefore, no great need of the Mission.

This objection, with these explanations, seems to me to confute itself. That religion should be preserved in localities, whether large or small, where there are few or no gospel ordinances, is contrary to all experience, contrary to the word of God, contrary

to common sense. But occasionally a minister visits them! And is it come to this, that immortal, precious souls, are to be left to the mercy of occasional visitants,—coming no body knows whence, and going nobody knows where left to perish in their ignorance or grope their way themselves to salvation? Is this the duty of a Christian Church? Is this her part in redeeming a lost world? But do such localities exist? Are there places so destitute as commonly represented? There are. Go the round of the Eastern shore—visit Cape Breton—examine minutely even the more densely populated counties of the West—in all these districts you will find settlements not a few destitute of gospel ordinances. Upon an average, says one who knows well, there are 25,000 hear not the gospel once every six months, who should hear it every Sabbath, and these inhabitants of our loved Nova Scotia. Let this last appalling fact answer, whether or not such a Mission is necessary.

2. *It is objected that the objects of the Mission are Denominational, if not Sectarian.*—The meaning of this objection, when stated in plain words, is just this,—the object of the Home Mission Board is, not so much to make *Christians*, as to make *Presbyterians*. To this all their efforts have as yet tended, and so far as their intentions have been put forth, such will be their purpose still.

To this we answer, that the objection is not an honest one. The one half of it is true, the other is false. It is an attempt to throw the defenders of the Home Mission in what Logicians call, a Dilemma. If we say we are attempting to make Christians, we are asked, why confine the members to a Presbyterian Board? If, to make Presbyterians, then it is not Christians, but Sectaries, we are attempting to make. But why may we not make Christians and at the same time Presbyterians? Nay, if we are conscientious Presbyterians, is it possible for us to make men thorough Christians, without making them Presbyterians? Church Government is not the gospel, but it is the means appointed by God for preserving and extending the gos-

pel. I believe Presbyterianism to be that form of church government which is according to God's word. The more of Presbyterianism that is in the world, the more of genuine, scriptural piety, I believe, will exist in it. I respect Methodists; I honour many Baptists; I can associate even religiously with Congregationalists; and the praises of not a few Episcopalians are in all the churches. But not one of these denominations has a form of church government according to the scriptures. This, of course, is *my* view of the case. But, with such views, I am entitled to believe God will bless Presbyterian efforts most, because he will always bless his own appointments more than man's devices. In conscience, therefore, I am bound to spread Presbyterianism, as well as the doctrines of the gospel, wherever an opportunity offers. He is no Presbyterian—whatever he may pretend—who would act otherwise. It is a libel on the Home Mission Board to say their object is to make Presbyterians rather than Christians. Their attempt is to make both at the same time.

3. *It is objected that in proportion as we support the Home Mission, we diminish the income of the Foreign Mission.*—This objection is founded on two false premises. The first is, that there is just a certain amount of charitable funds can be raised annually by our congregations and neither more nor less. If this were true, the objection would hold good. But it is not true. For several years past, the liberality of our congregations has been greatly on the increase. The very existence of the Foreign Mission itself is a proof of this. What we have a right to complain of is, that some congregations are one sided in their liberality; they do every thing for the Foreign Mission, and nothing at all for the Home. Let them continue their subscriptions to the Foreign, but do let them endeavor to do something for the Home Mission too. In this way the Foreign would not lose and the Home would gain. A second false premise is, that all our members are contributors to our funds. But no one who has the least acquaintance with our congregations, will admit this for a moment. In our very best trained Societies, there are numbers still to be found, who do nothing for the spread of the gospel either at home or abroad. Let ministers work out this mine, it is a wealthy one still, it will repay all toil and exertion. Ministers are not free from blame—Never yet have I known a faithful and respectable pastor urge any charitable purpose earnestly upon his people, but he gained some supporters. Zeal will do much. Servants of the Lord, thank of this. It must be written, and it will be believed, whether you believe it or not,—*Wherever a Congregation never contribute to the Home Mission, it is where the minister has never recommended it, or given them an opportunity of contributing.*

4. *It is objected that in these hard times it is difficult, almost impossible, to support our own ministers, much less support Missionary Societies!*—But are the hard times the real cause, why ministers are not well supported? If so, previous to these hard times, ministers must have been supported not only well, but munificently. Was this the case? Has it ever been the case in Nova Scotia? We leave the grumblers at these hard times to answer such questions. With good crops, no taxes, no Missionary Societies, ministers 15 or 20 years ago, were just as badly supported as they are now. Times are not so flourishing as they once were. But let us not complain. If we murmur at what God has done, and above all, if we withdraw our hands from supporting the ark of God, that Jehovah may visit us yet with judgements which may give us reason to say that times are hard indeed. After all, it is not the poorest that complain most. I find the man who can pay only his dollar a year to support his pastor, is the readiest and most cheerful to pay his fifteen pence for the mission fund. The rich and more comfortable do not contribute nearly in proportion to the poor. Let a subscription list of every congregation be annually printed—and why might not this be done, now when we have a Register?—and this remark will be found correct. But the truth is, it is a want of the *habit* of liberality among our people, that causes ministers to be indifferently supported. They have all much to learn on this subject; and I read the signs of the times most indistinctly, if a period be not fast approaching, which will arouse them from

this lethargy, as if with a voice of thunder. I would wish to answer this objection more fully, but want of space hurries me on.

5. *It is objected that the funds have been improperly applied by the Board.* The mal-appropriation, so far as I can discover, may be limited to *two* things; the *first* is giving students money to assist them while attending our Theological Institution; and the *second* is paying ministers for officiating at Yarmouth. Let us examine these. As to the students, I have to say, I cordially, most cordially approve of these appropriations. Ministers we must have, or our Church go down. Again and again we have applied to Britain, and we have applied in vain or nearly in vain. Now, we are told, what we might have learned long ago, that we ought to rear a ministry for ourselves. This is the common sense view of the matter; and were it not that some men think they can see into a *whin* stone farther than others, no other view would ever have been taken of the matter. But if this be our case now, we must look to our own young men as rising "hopes of our church." Let us, if possible, get young men who can pay for their own education. By all means, *if possible*. But where are they? Echo answers *where*. One or two may be found in some half a dozen years; but the great majority will at the commencement require a lift. This is just what the Board have done. They have given a few of them a start. Not only so, they have required of each a note of hand, that if he leave the denomination, or betake himself to another profession, he will immediately repay the advances made to him. Is there any thing wrong in this? Is there not rather much to praise? What if it turn out to be the duty of the Church to educate her students totally at her own expense? What if it could be proved that this is not only her duty, but it would be to her benefit? We are quite prepared to attempt the proof, but here again we are warned that brevity must be our motto. Meantime, we recommend to those who have not read them, the sentiments of the excellent J. Angell James, on this subject, in his *Earnest Ministry*, ch. x. §9.

In reference to the Yarmouth case, I have but a single remark to make.

Ministers were not paid for officiating at Yarmouth. Their expenses were paid to and from it, but nothing more. In some instances even this was not altogether done; some were out of pocket in performing this duty. Besides, Yarmouth is a most important station, and although twice the sum had been given, no one who knows it and can form a just estimate of its bearing on the surrounding district, will ever imagine that too much has been done or promised to it. A close fist does not always make a full pocket.

6. *It is objected that we have too many schemes in the Church, and that they cannot be all supported.*—We have Bible Societies, Home Missions, Foreign Missions, a Theological Seminary, and several other such schemes. It is quite impossible for such a small body as ours is to support all these as they should be supported; some of them must be left behind; and the Home Mission is the one which we can most safely leave. Be it so, and what must the consequences be? The Home Mission gives help to weak, struggling congregations: destroy it, and down go these societies. The Home Mission assists our stations and rising congregations: destroy it, and down go these stations and infant congregations. The Home Mission has aided several deserving young men to prosecute their studies at our excellent Theological Academy: destroy it, and such young men must henceforth forever bid adieu to such studies, and to these Academic bowers. The Home Mission has been the means of fostering congregations, which are now liberally supporting the Foreign Mission: destroy it, and such support will cease to increase. Dry up the fountain, and whence are the streams to flow? Remove the foundation, and on what are the pillows of our Zion to stand? A classical writer tells us of a foolish man, who, in cutting down a tree, commenced by cutting the very branch on which he himself stood, and very naturally came tumbling down to the ground, branch, axe, and all. Is the conduct of those much wiser, who, by withdrawing or withholding their subscriptions, would attempt to ruin our Home Mission? Besides, it is right that our Church schemes should multiply as our numbers and means increase. The Home Mission existed

long before the Foreign. If we have too many schemes, whose fault is it?—Why establish the Foreign Mission at the expense of the Home? But we have not too many schemes. Let our ministers and elders and members do their duty, and all our schemes will not only be maintained but will prosper.—If we act thus, God will be on our side, and if God be for us who can be against us?

From what I have written, let none suppose that I am hostile to our Foreign Mission. No one who knows me will think so. On the contrary, I am favorable to *all* the schemes of our Church as they now exist; but as I found both ignorance and prejudice working against the Home Mission, I deemed it my duty, so far as my humble efforts could go, to exert them to remove the one and eradicate the other. Unless tempted to reply to any one who may condescend to make remarks on my answers to the above objections—I shall proceed, when time permits, to show how, in my estimation, the sphere of the Home Mission might be greatly extended, and its operations more systematically conducted.

JAMES WATSON.

Economy, 6th February, 1850.

ORDINATION.—The Presbytery of P. E. Island met at Cavendish, on the 17th January, for the ordination of Mr. Isaac Murray to the pastoral charge of the Congregation of Cavendish and New London. The solemn services of the day were commenced by the Rev. R. S. Patterson, of Bedeque, who preached an appropriate sermon from 2 Tim. iii, 17—"That the man of God may be perfect." The Rev. Professor Keir narrated the steps, and put the questions of the formula to Mr. Murray, which being satisfactorily answered he was solemnly set apart to the office of the Holy Ministry, and the pastoral charge of the congregation, by prayer and the laying on of the hands of the Presbytery. The young minister was then addressed by Mr. Keir, and the people by the Rev. John Sinclair of Cascumpeque. The services of the day were solemn and interesting, and many were deeply affected by them. It is hoped that permanent impressions for good were produced. After the remarks in our January No., we need not say that it is our earnest prayer, that the union thus formed will be blessed by the Great Head of the Church, for his own glory and the good of souls.

Foreign Missions.

EXTRACTS FROM UNPUBLISHED JOURNALS OF MISSIONARIES.

Being still without later intelligence from our Missionaries, we this month resume our extracts from the letters and journals formerly received.

(From a Letter from Mr. Archibald.)

"VISIT TO TANNA.—Dropped anchor in Port Resolution on Sabbath morning, the 16th. This, you will recollect, is the place where Messrs Turner and Nisbet commenced operations in 1842, but were obliged to leave again after a stay of seven months. Their escape was very providential; but you will have seen an account of it. At a subsequent visit, they were again able to place teachers there; but when they last visited this place, about 20 months ago, matters looked as dark as ever.—No native would come off to the vessel.

They saw that the house they had built had been burnt to the ground.—One of the teachers had been killed, and the rest had been obliged to flee to Aneiteum. Soon after we anchored, the people began to come off to the vessel; and, looking along the beach, we saw the teachers, before alluded to. Their report is not without interest; but for want of space we can only glance at it. Their efforts had been confined to one side of the bay and the mountain. One of the chiefs on the other side of the bay would not consent to their visiting his side. This is the same man that caused the teacher to be killed, and Mr Turner's house to be burnt. One cause of the opposition of this chief arises from an idea which is very common among the natives, that foreigners introduce disease. They not only believe that they cause disease, but that they have power of inflicting

it on whom they please. But perhaps like a people bold, daring, irritable and a more substantial objection can be given. He is connected with a large and influential class of people who call themselves disease makers. These pretend to have the power of making people sick, and their right to such high pretensions is admitted by all classes of them. The following is the theory of this wonderful faculty:—When a man is done eating his meal, some one of the clique come and collect the peelings, or refuse food. This they roll up in a leaf, and carry it to a certain kind of tree, off of which they scrape some bark in among the food. They then take a particular kind of stone with which they jam and mix the bark and the food together. This is rolled up again and laid carefully aside, till such time as they may wish the person to become sick. When any one takes ill, they immediately suppose that some of these priests are burning their rubbish, as they call it, and they immediately collect presents for the craftsmen, to try and prevail upon them to desist, or take the rubbish out of the fire. If the person continues to grow worse, they increase the present, supposing that the first had been too small; if the person dies, they suppose that the rubbish is entirely consumed.

This opposing chief came on board, I think without recognising the vessel, for when he saw Mr. Turner, he appeared very much ashamed and confused, and went off again immediately. Two other friendly chiefs of the same district visited us, and requested teachers, but as no further intercourse could be obtained with the unfriendly chief, it was considered unsafe to grant their request. The teachers at the other side have little to report with regard to progress. As at Aneiteum, they go about week day and sabbath to talk to the people wherever they can find them.—They have not yet been able to form a school. The people show no inclination to learn to read. War is the great employment of their lives; the work which above all others absorbs their attention. War is the rule—peace the exception. Ten months out of twelve they are fighting. The people of Tanna are very different from those of Aneiteum in language and appearance, as well as their costume. They look like a people bold, daring, irritable and revengeful. They wear a long stiff moustache, of which a Jew would not be ashamed; and it is this, perhaps, which gives to their features quite a Jewish cast. They have stouter limbs, but are quite as spare in flesh as the people of Aneiteum. Like them they dress their hair, paint their faces, wear heavy tortoise shell earrings, and use no clothing. They have no idols, offer no sacrifices, but believe in *aitais* or spirits. They do not practice infanticide, but are extremely fond of and indulgent to their children. The horrid practice of strangling widows does not prevail here. The island is fertile and densely populated. The natives brought off some produce, among which were immense yams, not less than four feet long. They also brought off some hogs, which they wished to exchange for others with long ears. Some fowls, too, were brought off for others which might better please their fancy. Capt. Morgan is just the man to gratify them in these things. Articles which they are most desirous to obtain, are beads, iron hoops, tortoise shell, and files.—The females wear their girdles of leaves. A third teacher was left with the two on the same side of the harbor, with some hope that by the time he acquires the language, their sphere of labor may be more extensive. Some presents were given to the friendly chiefs. While in port, a sandal-wood vessel anchored beside us. One of the crew, a native of Erromango, went on shore and was immediately killed by the natives. There is a deadly enmity existing between the Tanese and Erromangans, arising from the fact that so many of them have fallen by each other's hands. They engage to go in their sandal wood vessels from Tanna to Erromango, and from Erromango to Tanna, to assist in getting the wood.—In these expeditions, deeds of horror and bloodshed too black to relate are frequently perpetrated. At a very short distance from where we anchored, a small schooner with four hands was taken by the natives. One of the bodies was taken to a neighboring village and sold for pigs and *ava* [*ava* is an intoxicating drink made from the bark of a tree]. Those people who obtained it sent it on further and sold it to another party, and thus it passed through three

or four villages, where it was at last cooked and eaten. This is in accordance with the usual custom. But need we wonder at this, while the crews of these vessels are continually quarrelling with and firing upon them. The mate of this sandal-wood vessel says, that while he was at Erromanga, another sandal-wood vessel came and fired upon the natives where he was trading, just because they were jealous of his success—thus preventing him from obtaining any more. But the curse of God rests upon the trade, and their violent dealing cometh already down on their own heads. A great many foreigners were cut off there quite recently.

[The following portions of Mr. Geddie's Journal, we have selected, as fitted to give clear and accurate impressions of the natural features of the New Hebrides, and the habits and conduct of their people, as well as of the Europeans by whom they are visited.]

A SANDAL WOOD TRADER.—July 17th. This evening, a Brigantine came into port. She mounted several Swivels on her bulwarks, so arranged as to turn in every direction. Her appearance was most piratical. She proved to be the "Terror," of Sydney, a Sandal Wood Trader, just from the Island of Erromanga. Her mate and some of her crew, came on board, and from them we learned many particulars about the Sandal Wood Trade. The loss of life in this traffic is very considerable. Massacres of Ships crews are now of common occurrence on Sandal Wood Islands, but this loss of life is trifling when compared with that of the natives. Erromanga, and many other islands, have been deluged with the blood of their own inhabitants. The Sandal Wood Trade has thrown many of the islands into such a state, as to render them impervious to the entrance of the gospel. On Erromanga, the natives have vowed that no foreigner shall ever live among them.

A VOLCANIC ERUPTION IN THE ISLAND OF TANNA.—This evening, we remained long on deck, to witness one of nature's sublimest and most awful

works—a volcano in action. It lies about 4 miles from Port Resolution. A grander scene it is scarcely possible to conceive. The light which it emits, can be seen at sea, for a considerable distance, during the night. The outer edge of the cup of the crater is about a mile and a half in circumference. Slight explosions occur, at intervals of eight or ten minutes. When these explosions take place, quantities of liquid lava are thrown up into the air, accompanied by a noise resembling heavy thunder, which causes the earth for miles around to quiver. The natives have a tradition, that the volcano was once in action on the island of Aneiteum, but that many years ago, it passed below the sea, and burst out on the island of Tanna. This is by no means improbable, and Aneiteum bears on it many indications of recent volcanic agency.

THE PEOPLE OF TANNA.—Tanna is an island about 100 miles in circumference. We could not get any information as to the amount of its population, but it must be large. It is peopled by various tribes, speaking different languages. The diversity of dialect will always prove a serious barrier to Missionary operations on this island, and retard its complete evangelization. The Tannese bear little resemblance to the Polynesians, and are evidently a branch of another family of the human race. They are rather under than above the common size of men, and of a very dark copper color. The men wear nothing worthy of the name of covering, but the women wear a girdle of a peculiar kind of grass, which covers the body from the waist to the knee. The practice of painting the face is almost universal. One side is usually red and the other black. If a native can still afford to put a white ring around one eye, it is regarded as an additional emblem of beauty. The hair, which is allowed to grow at full length, is twisted into a variety of cord like tails, and tied in a bunch on the crown of the head. The body, in general, appears as if it were never washed, and the whole appearance is very disgusting.

The first attempt to introduce the gospel into this island was made by the late lamented Rev. J. Williams, in the year 1839. He placed native Teachers

at Port Resolution, on the day before his death, in circumstances peculiarly favorable. In the year 1842, Messrs. Turner and Nisbet, of the Lou. Miss. Soc., were stationed on Tanna. After they had been there about 7 months, a fatal epidemic broke out. The blame was attached to the Missionaries, under the impression so common that foreigners are the cause of disease. This opinion was strengthened by the circumstance, that the disease raged in all the villages except that in which the Missionaries resided. Their destruction was resolved on, and they were obliged to seek their safety in flight. Commending themselves to the guardianship of God, they put to sea, at midnight, in an open boat, but were driven back by the fury of the wind and sea. At a moment when they had before them the almost certain prospect of becoming a prey to the fury of enraged savages, a sail hove in sight, and they found an asylum in a vessel, which carried them to Samoa. Since then, attempts have been made to keep the door open at Tanna, by native Teachers, but it has proved to be a perilous and arduous field of labour. One teacher has already been killed, another will bear the marks of his wounds as long as he lives, and others have been obliged to flee to Aneiteum for safety. It is to be hoped that the day to favour this dark island is not far distant.

THE ISLAND OF NINA.—July 19th. Left Tanna, this morning, with a favorable wind. About 12 o'clock, we were abreast of Nina, a small island, 20 miles distant from Port Resolution. A boat was lowered, and Capt. Morgan, accompanied by Messrs. Turner and Nisbet, approached the shore, in view to open a communication with the natives. A number of people soon collected, but seemed afraid to venture out to the boat, which lay off and on, at a short distance from land. After the time, a canoe ventured to the boat, and was soon followed by others. At last the principal chief came off. He had lived for some time at Port Resolution, and was acquainted with the dialect spoken there, so that Mr. Turner conversed with him. He expressed a desire to have native Teachers, but there were none to dispose of. The brethren left him pleased with their in-

terview, and promised to bring Teachers for his island during the next voyage. The boat returned after an absence of two hours."

THE ISLAND OF FATE.—[It will be remembered that Fate or Sandwich Island, was that selected by the Missionaries before leaving the Samoans, as the most eligible point for the headquarters of the New Hebrides Mission. We had marked lengthy extracts regarding this fine Island, but are obliged to confine ourselves to the account of their first interview with the Teachers previously left there.]

"July 20th. This afternoon, we sighted the island of Fate. To this point of our voyage, we have looked forward with considerable solicitude. The Samoan Teachers, who had been left on this island, as soon as they discovered the vessel in the distance, put to sea in their canoes, and boarded us. They had a melancholy tale to tell. Four out of nine Teachers, had been laid in their graves, since the last visit of the vessel, besides two women. The whole party had been ill for months, with fever and ague, and the survivors are still in a very debilitated state. Fate, though a lovely island, promises to be an unhealthy field of labour, at least to Samoans.

The report which the Teachers gave of their treatment, labours and trials, was by no means so encouraging as we expected. In some instances, much kindness had been shown to them by the natives; in others, they had been ill-treated, and their lives, at times, were in eminent peril. The attendance of the natives, on the Sabbath services, had been very fluctuating. There were not more than 10 or 12 regular hearers at any of the stations. It has been the practice of the teachers here, as at other islands, to follow the natives to their plantations, and instruct them there. We were pleased to find, that, amidst many discouragements, the influence which the Teachers had acquired, was considerable. They had been instrumental, in some instances, in putting an end to war, and effecting a reconciliation between contending parties. Through their means, also, the lives of several children had

been spared, for infanticide prevails to an awful extent, on Fate. Their presence has likewise been the means of giving a check to cannibalism. On the whole, we trust that they have been instrumental in doing something for the Redeemer's cause, on this dark island.

During their residence on Fate, the Teachers have found a warm and steady friend in Lualo, a Samoan of great influence. This man, with several others, was drifted to this island, several years before the introduction of the gospel into his own land. He has been a great warrior, and by his deeds of blood and valour, has become an important personage. When Samoan Teachers first landed on Fate, his joy was great, he placed himself under their instruction, and is now able to read the word of God in his own tongue. It is to be hoped, that this man, if he has not yet felt the saving influence of the gospel on his heart, will be made a monument of Sovereign grace. He now lends all his influence to the diffusion of the gospel of peace. At present he is much troubled, as he has two wives, and he knows that he is living in sin. Lualo is now along with the Teachers, who came on board this afternoon, and we are pleased with what we have seen of him.

RECOLLECTIONS

OF THE FOREIGN MISSION ENTERPRISE
IN THE PRESBYTERIAN CHURCH OF
NOVA SCOTIA.

BY THE REV. J. WADDELL.

NO. III.

Selection of a Field, and appointment of a Missionary.

The meeting of the Board of Foreign Missions, held at Pictou, on the 24th Nov., 1845, was felt by all its members to be peculiarly solemn and responsible. The Brethren, who came from all departments of the Church, to deliberate upon the choice of a field, and to receive applications of candidates to be employed in the service of the Church abroad, came in the spirit of prayerful solicitude, and feeling that much depended under God upon the decisions to which they should at that time come. Having the glory of God and the salvation of souls in view, they were pre-eminently desirous, that they might be

guided by the wisdom which is from above; and they entered upon the question of 'a field,' in much weakness and fear. Their own inexperience, however, was greatly relieved, by the mass of information which had been gathered from all available sources, both in Britain and America, and by the hopes and encouragements, which friends more experienced every where held out. Still, it was no easy matter to make a selection. With the whole world before us, the advantages and disadvantages of the different sections of heathenism were canvassed, with scrupulous attention and earnest prayer for direction from on high. Our attention had already been most delightfully attracted to the South Seas, by the 'Enterprises' of the devoted and afterwards martyred Williams, and when we ascertained that our Secession Brethren in Scotland had negotiated with him to occupy some station among the Isles of Western Polynesia, we were anxious, if practicable, to join them there. We felt our littleness and inadequacy to accomplish much by ourselves, and were anxious to be associated, if we might, with brethren of kindred views and sentiments. In correspondence with our Scottish Brethren, we found that circumstances deeply interesting in themselves, and which have since led to the most pleasing results, induced them to abandon the idea of a Mission to the South Seas, and to open a campaign on the coast of Western Africa; and we received a most cordial invitation to take a share in the mission to Old Calabar. In the history of that Mission we have ever felt the deepest interest, and with its management and promises of success, we have often been exceedingly delighted. But as it was laid down as a principle, that no agents could be safely employed in that country, that had not for a time at least lived in a tropical climate, we shrunk from the responsibility of sending our Missionaries there; and we felt that to employ other agents than those who might go from ourselves, would be to forego the advantage of personal acquaintance and individual confidence, which, in an infant enterprise, we felt to be essential to success.

After deliberate and prayerful consideration, it was agreed to carry out, if practicable, the design which from

the beginning had been contemplated, viz:—to occupy a station in the South Seas. The work in which Williams had been so conspicuously and so successfully employed, we knew was going on. We knew that the fields beyond were white unto the harvest. We had the counsel and the promised cooperation of the London Missionary Society, whose labours are so abundant there, and whose communication with their Missionaries is so regular and systematic. We hoped that though our friends in Scotland had in the meantime abandoned the design of sending ambassadors to the South Seas, they might after a time be disposed to join us there; and we determined to take up a post in Western Polynesia.

This done, we took up the question, 'whom shall we send?' As a body, our ministers were far from manifesting the noble and enterprising spirit of our brethren in Jamaica, when a Mission to Africa was there first proposed. We did not, like them, promptly, un-animously, and individually say, "here am I, send me." We felt in general, that we were already on Mission ground, with claims upon our services, that we could not resist. But our brother, the Rev. John Geddie, who, we have said, had from the first, been pre-eminent in all our Missionary movements, came to this meeting with a tender of his services in his hand, and laid it before us. The enterprise we felt to be of no ordinary character, and we were unwilling, that any one should embark in it, without being well assured, that we might confide in his adaptation to the work and in the purity of the motives, which impelled him to make a tender of his services. Mr. Geddie had our confidence as an able and faithful minister of the New Testament, but we sought for the characteristics of an able Missionary, before we would venture to send him abroad. He told us what many of us knew, that his father, who had been an elder in one of our congregations, and whose memory is fragrant in our church, was a man of missionary zeal—that missionary publications had always occupied a place in his regular reading, and that from his own infancy his attention had been turned by his parents to the claims of heathen lands upon the sympathies and services of those, whose

lines had fallen in pleasant places. At an early age, the desire to serve the Lord in the gospel, and if possible to go abroad to carry the message of peace to those who had not heard it, took possession of his heart. His preparatory studies finished, he entered upon the study of Theology, under the late Dr. McCulloch. His health, for some time delicate, began to decline, insomuch that he was threatened with being thoroughly disabled from prosecuting his purpose of entering the holy ministry. At this time he made a solemn dedication of himself to the Lord, vowing that if he would restore him to health and open up the way, he would give himself thoroughly to his work, and go with the message of salvation to heathen lands. His health improved, his studies advanced, and in due time he became a probationer in the church. When the proposal was made to him to take a charge within our bounds, he did not forget that the vows of God were upon him. He believed that if he should be called to go abroad, a few years experience in the vineyard at home, would advantageously train him for the work he might have to do. Besides, at this period, the thought of originating and maintaining a Foreign Mission had never been seriously entertained by our church, and no immediate prospect was afforded of his services being required in that way. He was accordingly ordained as pastor of the United Congregation of Cavendish and New London, in P. E. Island. In this connexion Mr. Geddie was prosperous and happy. He enjoyed the esteem of a people, to whom he became fondly attached, and he devoted himself unremittingly to the work of the Lord among them, and believed for a time that he was where his divine master would have him be; and that the pleasure of the Lord was prospering in his hands. Providential dispensations, after a time, disturbed his tranquillity. Among other things that reminded him of solemn obligations, was the accidental burning of a dwelling house, that he had just erected and was about to occupy. He felt that the language of God in his providence to him was, that he was in danger of becoming too comfortable, and of saying, "It is good to be here;" and he was aroused to en-

quire, where he would have him go, and what he would have him do. His Missionary spirit, which had never been extinguished, was called into more vigorous action, and he ceased not to urge upon his brethren in the ministry, and, as far as his influence could reach, upon the church at large, the claims of the heathen world, and the obligation of our church to extend her schemes of benevolence to the neglected and perishing of other lands. This, however, he did altogether irrespective of himself. He always expressed a wish to those who knew something of his feelings in the matter, that his name should not be associated with the measure, but did not conceal his intention to offer his services, when the time would come that a Foreign Missionary would be required. If an agent more suited for the undertaking should be found and be preferred, he would cheerfully acquiesce; and believing that the door was not yet opened for him to go abroad, he would recognise the voice of God in that of the Church, and endeavor contentedly to remain and labour where he was.

His tender of his services was accepted by the Board of Missions, and application was made to the Presbytery of P. E. Island, to place him at their disposal. When the Presbytery met in his congregation, to deliberate upon the demission of his charge, which he had laid upon their table, his people universally refused to entertain the question of his removal. After explanations and remonstrances on the part of the Presbytery, the meeting adjourn-

ed for a week, for prayer and deliberation. When they met again, commissioners came up from the congregation, saying, "the will of the Lord be done,"—if the Presbytery decide that our minister should go to dark lands, we will not resist providence, and try to retain him. We have given of our substance with cheerfulness. If we are required to give up our minister, it will be with sadness and sorrow; but we are willing to make sacrifices in so glorious a cause. The connexion with his pastoral charge was accordingly dissolved, and he was placed at the disposal of the Board.

About this time, Mr. Geddie was made acquainted with a fact in his early history, of which neither he nor the church had previously heard. On expressing to an intimate and dear friend his surprise at the resigned and submissive manner, in which his aged, widowed, and enfeebled mother, whose only son he is, received the tidings of his appointment to go abroad, he was informed, that when he was but a few days old an alarming attack of illness threatened his life, and that his parents had then surrendered him to the Lord, with the pledge, that if he would spare his life and open up the way, they would devote him to his service among the heathen. On enquiring at his mother, he found that it was even so—and trying as it was to her feelings, she had no disposition to retract. She bowed in cheerful acquiescence to the arrangements of Providence, and said, had his father been alive, our united language would be, "We would have it so."

Youth's Department.

Belle Vue, Aug. 24, 1849.

TO THE YOUTH ATTENDING THE SABBATH SCHOOL IN THE UNITED PRESBYTERIAN CONGREGATION, TORONTO, CANADA, UNDER THE PASTORAL CHARGE OF THE REV. J. JENNINGS.

My Dear Young Friends:—

Your highly esteemed pastor has made glad the hearts of many friends of the Redeemer in this part of his church, by transmitting to our Board of Missions, your very handsome contribution, towards the purchase of a

vessel for the use of our Missionaries, Messrs. Geddie and Archibald, in the South Seas. I have been directed to acknowledge your bounty, and return you our best thanks; and I feel myself sadly at a loss for language adequately to convey to you what we feel, in receiving and transmitting your donation to the treasury of the Lord.

We feel that you have laid us and the church which we represent under deep obligations, and most heartily do we thank you, and pray God that you may not lose your reward. We feel that

you have honoured yourselves, and acquired a name among the noble children of England who, at an expense of above Six Thousand Pounds, provided and fitted out the "John Williams," to convey the agents of the Lon. Miss. Soc., to the scene of the martyred Williams's enterprises, in the South Seas.

We feel that you are associated with the dear lambs of Christ's fold, in our own beloved Scotland, who have contributed above three thousand pounds to procure the Calabar Mission Ship, for the illustrious Waddell and his associates, who have devoted themselves to the service of the Lord, among the degraded, neglected, and abused inhabitants of Western Africa.

We feel that you have come up most seasonably to the help of our own babes in Christ, who have just begun to labour in his cause, and to provide for themselves an interest in the glorious work, which we have been privileged to commence; and we believe your example and your cooperation will inspire them with courage to persevere, till many of them are enrolled with you as shareholders in a Missionary vessel, for our own Church, to carry our own dear brethren, Geddie and Archibald, to and fro among the dark isles of the sea. In the vessel provided by your united efforts, will they go to tell the victims of darkness and cruelty of a Saviour's condescension and a Saviour's love, ay, and to tell them too, that, to the children of our churches at home, are they indebted for the ship that conveys them from place to place, and enables them to sound out the word of life to the regions beyond, and to respond to the call of the man of Macedonia, "Come over and help us."

Truly the children of the present day are a chosen generation. When before, did God to an equal extent, out of the mouths of babes and sucklings ordain praise? When before, did he admit them so extensively to be co-workers with himself in the evangelization of the world?

When, before the times in which we live, did ships traverse the mighty deep, purchased, equipped, manned, and maintained, by children's shillings and children's pence? When before, were ships devoted exclusively to the merchandise of the gospel, and freight-

ed with the messengers of peace? When before, did a whole generation commence business for themselves, by investing their capital in an enterprise, the merchandise of which is better than the merchandise of silver, and the gain thereof than fine gold? Solomon had ships that traded far, and came home richly laden. Hiram's navy brought gold from Ophir, great plenty of Al-mug trees, and precious stones. Thousands and tens of thousands of silver and gold, and all manner of precious things, are wasted to and from the shores of our own country in the ships of all nations: but the price of the merchandise of the children's ships is above rubies, and in their choice of the business in which they have embarked, they have excelled all.

What exports can ever compare in importance with the bread of life, and the water of life? What emigrants so noble, so disinterested, as the self-devoted, self expatriated Missionaries? What imports so valuable as the wreck of heathenism—the stump of Dagon, laid prostrate before the ark of the Lord—the idols of the heathen made trophies of the power of the cross, and preserved among the things that were, in missionary museums—or the thank offerings of converted Pagans, for the preached gospel, which has proved to them the wisdom of God and the power of God in their salvation? What returns of expatriated countrymen so interesting as those of the men of God, who, having gone abroad to spend and be spent in his service in foreign lands, come home to seek an asylum for exhausted nature and it may be, premature old age, in the land of their birth—or the widows and orphans of the soldiers of the cross, who have fallen nobly fighting the battles of the Lord in inhospitable climes, or among barbarous and savage men? Yet in the conveyance of exports and imports such as these—in the transport of passengers of these descriptions, are the Children's Ships engaged; and it is to the help of such an enterprise, that you, my dear young friends, have now come up. Could you have made a better investment of your funds? Read in the Records of the London Missionary Society—which I hope your Sabbath School Library can furnish you—read with what enthusiasm the appearance of the chil-

dren's ship is from time to time hailed, by the South Sea Islanders, and think how it will delight our own beloved Missionaries, to tell the little savage bands that they may have occasion to instruct, that the children of our churches have sent them, in their own ship, to tell that Jesus loves little ones, and that he has said, 'Suffer little children to come unto me.'—Think too, that your ship may be the asylum of our dear brethren, their wives and their children, when they may be driven by barbarians from their shores, and be compelled to flee to the ark of your providing, to save them from their murderous hands—and then ask how you could have disposed of your money to better advantage.

Think you, if God spare you, and permit you to engage in the business of the world, that you will succeed the worse, because you have devoted your first money to the service of the Lord, and are shareholders in a Missionary Ship? Hath not he said, 'Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine?'

And will you rest content with one such contribution? May we not rather look upon this laudable effort as a regular enlistment in the service, as a proof that you already understand your calling and have not waited at wisdom's gates in vain? May we not regard this as an evidence that your Sabbath School has taught you your privileges and your responsibilities; that you know how to appreciate the word of

God,—the house of God—the labours of your esteemed pastor, the servant of God—the importance of disseminating the word of God—and the honour of being employed as co-workers together with God—and that he is making choice of you to be a seed to serve him, when the present generation shall have yielded to you the management of the business of his church?

Dearly beloved, we bid you good speed, in the name of the Lord. We rejoice in the forwardness of your minds, and we doubt not that your zeal will provoke many. We cannot more earnestly convey to you our interest in your welfare, than by beseeching you to walk worthy of the vocation wherewith ye are called, and to improve the high privileges which you enjoy. Our sincere prayer is that the love of Christ may constrain you to walk in his statutes and to keep his judgments, and that having fulfilled all his will ye may be received as good and faithful servants to the joy of your Lord.

We send cordial greetings to your esteemed Pastor, your kind Sabbath School Teachers, and your beloved parents, who have directed you in your labours of love. We believe your successful exertions will bring joy to all their hearts.

I am, my dear Young Friends, in name and on behalf of our Board of Foreign Missions, with kindred affection and esteem,

Yours, very sincerely,

JAMES WADDELL,

Corres. Secretary.

Reports, &c.

SALEM CHURCH, GREEN HILL.

This congregation met at the church, on New Year's day, for the purpose of forming a Society for the diffusion of the gospel. The Rev. George Walker preached an excellent and appropriate discourse from Gal. vi. 14. After which it was

Resolved, That this congregation, taking into consideration the obligation

lying upon them in their collective capacity, to make every exertion in their power to extend the blessings of Christianity to those who are destitute of them, agree to form themselves into a Society for more effectually promoting that important object.

The following were adopted as the regulations of the Society, which we publish, as they may aid other congregations who have not yet formed any association of the kind, in drawing up their laws.

REGULATIONS.

1. This Society shall be called the SALEM CHURCH SOCIETY FOR RELIGIOUS PURPOSES.

2. That the object of this Society shall be the extension of the blessings of salvation to those who are perishing for lack of knowledge, by aiding in the circulation of the Scriptures and in the promotion of the Missionary enterprise, especially the Home and Foreign Missionary operations of the Presbyterian Church of Nova Scotia.

3. That while the members of the church will be expected to contribute conscientiously as God may prosper them, all others contributing the smallest sum monthly or quarterly, shall be members of the Society.

4. That the affairs of the Society shall be managed by a President, Vice President, Secretary and Treasurer, who with five others shall form the committee of management of the society, five to be a quorum.

5. That the congregation be divided into districts, and a collector appointed for each district, to whom the members of the society shall pay their subscriptions, monthly or quarterly, as preferred.

6. That the Treasurer shall attend regularly at the close of the Congregational Missionary prayer meetings, on the first Monday of every month, when the collectors shall pay into his hands the sums collected during the month preceding.

7. That an annual meeting of the society be held during the first week in January of each year, when a report of the transactions of the past year shall be laid before the members, office bearers elected for the ensuing year, the balance in fund distributed, and such other business transacted as may come before them.

The following were elected office bearers for 1850. Rev. George Fatterson, President; Mr. Lawrence Millar, Vice President; Mr. Ebenezer McLeod, Secretary; James McLean, Esq., Treasurer; Messrs. Alex. McCabe, Donald Fraser, Alex. Fraser, Hugh Douglas, and J. Falconer, Committee.

It is requested, that those congregations in which collections have been making for the Fund for purchasing Boats for Messrs. Geddie and Ar-

chibald, and which have not yet paid in their contributions, will do so without delay, as it is intended to publish, at an early day, probably in our April No., an account of the success of the effort.

Applicants for admission to the Philosophical department of the Theological Seminary in connection with the Presbyterian Church of Nova Scotia, at the ensuing term, are requested to apply to the Presbytery, within whose bounds they reside, for the requisite Presbyterial certificate, at their earliest possible convenience.

The Presbytery of Pictou will meet at the School House, at Green Hill, on the second Tuesday of March.
DAVID ROY, *Phy. Clerk.*

The Presbytery of Truro will meet at Shubenacadie on Wednesday, the 6th instant.
JOHN CAMERON, *Phy. Clerk.*

The Rev. John I. Baxter, acknowledges the receipt of the following sums:

| | |
|--|----------|
| From Nine Mile River, for Mission Boat, | £7 0 0 |
| From Shubenacadie, in addition to former sum, for Mission Boat, | 3 10 11½ |
| From Ladies Missionary Society, Tatamagouche, for Foreign Mission. | 5 0 0 |

The Rev. James Ross thankfully acknowledges the receipt of Two pounds from Mr. Roderick McKay, Treasurer of the Evangelical Society, at Fish Pools, East River, for the purpose of purchasing books for the Library of the Theological Seminary, in connection with the Presbyterian Church of Nova Scotia.

Mr. J. W. Dawson, Treasurer, pro tem, of the Board of Foreign Missions, acknowledges the receipt of £10 from the children of Salem Church, Green Hill, for the Mission Boats for Messrs. Geddie and Archibald.

OBITUARY.—Just as the last portion of our present No. was going to press, we received intelligence of the death of the Rev. Wm. McGregor, at Richmond Bay, P. E. I., on the 10th ult., in the 74th year of his age. A more extended notice will appear in our April No.