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Missionary Register.

OF THE

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

Vol 3.]

MAY 1852.

[No. 5.

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Late Correspondence from Aneiteum.

It is due to our Readers as well as to ourselves, to state that the various passages in Mr Geddie's Letter, as published last month, were carefully considered by the Board of Foreign Missions at a special meeting called for that purpose.—Some of the references to Mr Archibald were felt to be liable to such a construction as would prove painful to the feelings of his friends. The Board however, concluded after mature deliberation, that they could not assume the responsibility of withholding from the Church such expressions as were necessary to vindicate themselves and their Missionary from the grave suspicions that were afloat as to the reasons of Mr Archibald's retirement. The painful suspense which had so long oppressed every one at all interested in the prosperity of our Mission, called loudly for immediate removal, and what better course could be adopted than to lay the facts before the Church, which Mr Geddie had advisedly laid before the Board and with no restrictions as to the use to be made of them. Whether the language employed might not have been more cautious, or free from such insinuations as might prove needlessly offensive, is a question which the good sense and taste of each reader is permitted to determine.—

We do not admit however that there is any expression in Mr Geddie's communication inconsistent with the reasons which Mr Archibald has, under his own hand, assigned as the ground of his resignation, "That without due consideration of the spirituality and solemnity of the Missionaries work, he entered into it, as one *unwilling*—that considering his unworthiness and unfitness he could not comfortably continue in the Missionary work which requires the experience and piety of the matured Christian." And again in his last communication, that he "felt unqualified for such a situation, (that of an ordained Missionary) even were it proffered, and would shrink from the responsibilities which such a step would incur." Mr Archibald promises, under date October 1th 1850, to write more fully at a future day, but most unfortunately, no such communication has come to hand.

It ought to be borne in mind that Mr Geddie may be altogether ignorant of the statement which Mr Archibald has sent home, and letters may have miscarried.—We still regard more explicit information as a great desideratum, but with what we do possess, it requires no great stretch of Christian Charity to reconcile every statement written by Mr Geddie, whether intended for public or private use, with

the conclusion that Mr Archibald is not possessed of that natural decision of character and intense devotedness to Missionary Labor which are so necessary for the patient endurance of those hardships and privations which a new and solitary station in a heathen country necessarily involves.

We have much pleasure in referring our readers to the following letter from Mr Waddell. His deep interest in the welfare of the Mission, and still more, his intimate acquaintance with all the correspondence, public and private, received from our Missionaries, entitle his opinion in this matter, to be regarded as of the very highest authority.

MESSRS. EDITORS:—

Having had opportunity, since I left home, of hearing the views of several of the readers of our Register, upon the subject of Mr Geddie's letter in the last No., and finding, among Mr Archibald's personal friends particularly, considerable uneasiness expressed at the manner in which Mr Geddie alludes to his departure from the Mission, it has occurred to me that it would be well to recall to the notice of the Church, the information which we have received from Mr Archibald himself upon that subject; as well as to revert to the peculiar circumstances in which Mr Geddie has written what he has done about it.

Under date of August 27th 1849, Mr Archibald thus writes:

"My principle object in addressing you at present, is to inform you that I deem it my duty to resign my connexion with the mission. I have not come to this conclusion without serious and calm deliberation. I have felt it to be a solemn question to decide whether I should remain or leave. I will lay before you the reasons which have weighed on my mind, and caused me to come to this conclusion, and leave you to decide as to whether I am doing right or wrong.

In the severe affliction with which the Almighty in his gracious and all-wise providence has been pleased to visit me, I have been led to reflect much on the state of my own soul, and the solemnity of the work in which I have engaged; and I have

my fears that I have, without duly considering the spirituality and solemnity of the missionary work, entered into it, and am as one unsent. Though I have some comfort in looking to Christ as my Saviour, I cannot, considering my unworthiness and unfitness, comfortably continue in the missionary work, which I now see requires the experience and piety of the matured Christian. My duty therefore appears plainly to be, to no longer absorb the funds of the Society, but to retire from the work, and make way for another laborer. There is considerable to do just now with the printing press; and as Mr Geddie requests my assistance, I shall remain a few months longer.

My resignation, it appears to me, should not be a cause of regret to any one who reflects, that the salary of a European teacher must necessarily be nearly as much as that of an ordained minister, whilst the duties of his station are so comparatively limited, and while native teachers can be supported at so small a rate. The Salary required for a European teacher would support about thirteen Samoan or Rarotongan teachers.

On the 2d of January he says:

"I presume that the Communication which I sent to the Board will have reached you before the receipt of this. And I need but briefly refer to anything which it contains.

Written as it was under a depressed state both of body and mind, brought on by the natural tendency of the disease under which I suffered, it scarcely contains my more calm and deliberate views. I think I erred in supposing that it was my duty to dissolve my connection with the Mission. I have now resolved to remain as long as it is the pleasure of the Board to retain me, or at least until as many ordained labourers can be obtained as will absorb the funds of the Mission.

Again on 4th October, 1850, he writes:

We have made arrangements to remain here till the first of May. After that time, I beg to request the Board of missions through you to make arrangements to dispense with my services. My reasons you have no doubt ere this received. I resign under the conviction that it is the path of duty. I understand that it is the intention of the church to support but two laborers in the foreign field, and I think that the interests of the mission will be better sustained if there be two ordained

persons employed, who can co-operate in the management of the mission. For my part I feel unqualified for such a situation, even were it proffered me, and would shrink from the responsibilities which such a step would incur. But you will hear more from me at a future day.

To persons who examine carefully these statements and reflect on Mr Archibald's circumstances, there will appear little ground for astonishment at the course which he has pursued, and probably as little for surprise that Mr Geddie and Mr Powell should concur with him in thinking it advisable for him to leave the service of the Mission. He says he felt that he had entered upon the work without having sufficiently counted the cost.—He and his family were very severely tried by sickness and death. They were assailed, and their lives endangered by a savage, who severely injured Mrs Archibald, and when they could not repose with confidence on promises of Divine protection, and felt that they were not in the path of duty, in occupying the place which others might, with far greater comfort to themselves and advantage to the service, fill; is it wonderful that he resolved to withdraw from the work, and remove to some place where he might be within reach of the guardianship which civilized life would afford. How much soever we might have wished it had been otherwise, we cannot but admit that he had strong reasons for acting as he did.

Nor is it wonderful that Mr Geddie, when writing upon the subject, should speak of it as "a great trial to the mission" and an "occasion of much grief to himself." He writes under the full weight of the heavy stroke of disappointment which such an event must occasion to himself, left, as he says "in that dark, dreary and inhospitable land, without an associate in the missionary work." I am sorry that Mr Geddie has used the word *blame*, in relation to Mr Archibald's appointment to the mission. It is natural enough that he should attach blame somewhere, for the failure of our expectations and hopes in the case, and it is generous that he should assume a large share of it himself; but I am not willing as a member of the Board to admit that there was blame at all. We acted deliberately and prayerfully in the matter. We sought direction from on high and committed our works and ways to God, and I have yet to

learn that he has disapproved of our action in the case. We were, and still are, inexperienced in the missionary work, and we must learn by experiment and failure, lessons which nothing else will teach; but I cannot believe that the God of missions would have us pause, and refuse to employ such agents as he seems to raise up for his work, with a fair promise of usefulness, if we cannot secure the services of tried and experienced men.

I am not willing to lose sight of Mr Archibald as a Missionary agent, though he has in the mean time quitted the field and subjected us to much embarrassment and uneasiness on his account. I cannot entertain the opinion, which some persons seem to have taken up, that moral criminality has entered into his reasons for withdrawing from our work. From the first, he proposed to continue till some work which they had in hand should be finished, and it was the counsel of Mr Powell and others I think of the London missionaries that he should remain, which would not have been the case had he been in any way morally disqualified for the station which he occupied. Besides, he sought advice from Mr Geddie in his perplexity, and he *advised* him to withdraw, when had there been moral delinquency, he should have told him he would correspond with the Board of Missions, and acquaint us with the facts of the case. Besides, had there been any criminality in his conduct, he would not have withdrawn his resignation, and proposed to continue at his post. Is it still enquired, how then has Mr Geddie written as he has done upon the subject? I am disposed to account for it by his feeling the unhappy consequences of Mr Archibald's withdrawal from the mission and continuing on the island, where, if he was not with him, his influence would of course be opposed. It is unhappy I think that he did not remain in our service till he was ready to leave Antioch, but with the limited information which we have upon the subject, it is not fair to form conclusions to his prejudice. Probably he wished to continue on the ground till he could hear from us in reply to his resignation, and it is to be regretted for his own sake, as well as for the interest of the cause, that he has not written to us now. He must, I think, have got a letter from me, mailed at the same time with that to which Mr Geddie's last is a reply and I hope we will yet hear from him. Mr and Mrs Archibald left Antioch

teum in good spirits, and evidently on terms of good correspondence with Mr and Mrs Geddie. In a private note to me, Mr Geddie says:—"The friends of Mr Archibald may rest assured that I will do everything in my power for him. He promised, when leaving, to write me, and I will endeavor to cultivate a correspondence with him.

There is much in these circumstances to try our patience and our faith, but let not the friends of the good cause think that they have reason to relax either their exertions or their prayers. The work is accumulating on our hands, and God is able to show us yet that he can make even sad disappointment and severe trial work far better in the accomplishment of his plans of beneficence, than the most prosperous workings of the best laid human schemes.

When we missioned our Agents to go far hence to the Gentiles, we did it knowing they were men, and liable to err.—We committed them to God and to the word of his grace, and if at any time we are disappointed in their conduct and disposed to criminate, let us think of the sacrifices they have made, and the strong claims they have to our most charitable construction of their conduct, and especially to our most fervent and persevering prayers for the enlightening and comforting influences of the Spirit of grace.—Let us stand fast in one Spirit with one mind striving together for the faith of the gospel, and keeping prominently in view the royal law written in the Scriptures.—"Whatsoever ye would that men should do unto you, do ye even so to them.

I am yours truly,
JAMES WADDELL.

Foreign Missions.

The following extracts are from Letters of the Rev. John Inglis to Mr Geddie. Mr I. is a missionary in connection with the Reformed Presbyterian Church of Scotland, and has been for some time in correspondence with Mr G., with a view to co-operation with him in the New Hebrides mission. It is matter of deep regret, that for the present this correspondence has terminated unsuccessfully. In the mean time, Mr G. has transmitted to our B. F. M. the Letters of Mr Inglis, which evidently contain the experience of one who has spared no pains to discover the missionary capabilities of the New Hebrides Group.

The Board at their last meeting entered fully into the views of Mr Geddie as to the importance of the suggestions contained in these Letters, and directed that suitable extracts be printed without delay for the information of the church at large.

Reasons for declining to join Mr Geddie—I have felt no small difficulty in knowing how to act. I felt very desirous to proceed direct and forthwith to the New Hebrides, but my two medical advisers in Wellington, one of whom is a personal friend, wrote me each an earnest remonstrance against proceeding to reside permanently in the New Hebrides, partly on

my own account, but especially on account of Mrs Inglis. I received, while there, two pressing letters from two of the leading members of the Presbyterian congregation of Auckland, to render at least a temporary supply of preaching here, as they had no supply except what the Wesleyans could render them—one service a week. On my arrival here, I found the congregation sadly wrecked and shattered. I agreed to preach for them while I remained. An application was urgently made to me by the office bearers to remain with them for a twelvemonth, till it be seen what may be the result of Mr Panton's return, and if a better feeling might be restored in the congregation here.—The Scotch and Irish Presbyterians, in and around Auckland, number about a thousand, or about one-fifth of the entire population. To leave such a community destitute of the gospel when newly organized, with the best place of worship in New Zealand empty, while able and willing to support the Gospel for themselves; to leave such a field when pressingly invited to enter upon it, appeared a serious question. Besides it appeared probable that I might nevertheless materially aid the New Hebrides Mission, although I did remain here for the present, and I wished to lay before our people at home all the information I had collected, that if dispo-

sed to carry out a mission to the New Hebrides they may do so with all the energy in their power. I agreed finally, to remain for the time being, but without making any permanent engagement.

Important Suggestions.—My own ideas of the New Hebrides Mission are these:

1st.—There should be a band of at least ten or twelve missionaries located as soon as possible on the most open and advantageous stations. Might not your Church furnish and support, say three? Might not ours furnish and support three?—Might not the original Secession in Scotland, who have no mission and money that they cannot get properly invested, furnish a like number? There are five German Lutheran Missionaries in New Zealand, some of whom, for want of proper fields here, are turning their eyes to the Western Pacific, two or three from this quarter might be obtained; and might not the London Missionary Society be induced to aid to an equal or greater extent?

2.—If these levies could be raised, to secure protection from without and to secure unity of system and harmonious and vigorous operations within, let the whole be placed under the general management of the London Missionary Society; the missionaries of each body corresponding with their respective churches; the interest of each denomination would be thus excited and the advantages of united effort at the same time secured.

3.—The mission should be connected with New Zealand, have an Institution here to which a select number of youth might be sent; to which invalids might retire to recruit their health, or the education of children. The distance is short compared with home. The climate is the best perhaps in the world, either for invalids or children born in these seas. The amount of intercourse to be regulated as circumstances and experience might suggest.

I think it would be desirable, both for their standing the climate, and also for their mastering the languages, that missionaries for these islands should be young and that one, at least, should be a regularly and fully educated medical man. Your idea of a small vessel to go among the islands of the group, and also to run as far as New Zealand or Sydney, would be extremely important. I think it would be of the greatest importance to have the mission connected with New Zealand.

Government aid.—Sir George Grey,

without any solicitation, has offered to promote by every means in his power such an object. He proposes to grant as much land in New Zealand as would render such an Institution self-supporting.—Under the terms of the Educational Ordinance, he would grant funds for Educational purposes; the conditions being instruction in the English language, useful arts or industrial pursuits, and religious instruction. My impression is that from the deep interest he has taken in the aborigines, both of New Zealand and Australia, he would render all the assistance that a Christian Missionary could either ask or accept. I do not mean to say that we must do nothing till all this is done, only it is well to aim high.

I do not know how far your Board, our Synod, or the London Missionary Society would be disposed to accept of Government aid, even for Educational purposes. The Rev John Williams, on the ground of the advantages of Missions to Commerce, appealed in their behalf to the City Corporation of London and obtained from them, on that ground alone, some £600. In this case, not only commerce, but humanity and civilization concur to enforce the claim. But whether Government aid be offered, or accepted or declined, I think it would be of great importance to the mission to be connected with New Zealand. The Government have secured admission for the natives of any of these islands, into the Wesleyan, and I think also the Church of England Native Institutions here. A line from the Governor secures admission for any youth sent from your, or any other island, but as this is among New Zealanders who speak a different language &c. it would be better to have a smaller institution for themselves. Those who have been with the Bishop for the last few months appear to have made great progress considering all circumstances. Great care has been taken of them.

Most suitable Education.—I am fully persuaded that it is beginning at the wrong end, to trouble them much with English, till they can read their own language, and have acquired all the knowledge they can through it. That in the first instance it is far more important that they should know their own language, than that they should know ours. These youths are benefitted more by what they see of civilized life, than any thing they learn through our language, and they open the way for mis-

sionary operations principally by what they tell their countrymen of what they have seen, or by acting as interpreters on a small scale. It is, after all, by resident missionaries, that the great work must be carried on.

LETTER FROM MRS GEDDIE.

Anciteum, Sep. 16, 1851.

My Dear Mrs Waddell,

Your very welcome and long looked for letter reached me safely, and we were rejoiced to hear of your welfare. My dear friends you cannot imagine how delighted we are to receive letters from those whom we have known and loved in our own native land, if you could form the least idea of the pleasure we experience, I am sure you would not be so sparing of your letters, but I will not blame you for past faults as you have promised to do *better* for the future. You will rejoice with me to learn that our prospects are now more encouraging than they have ever been since we commenced our labors here. Many of the most obstinate heathen in this district have lately joined us, and the people of the two nearest districts, with their chiefs, have given up their heathen worship, and are very anxious to receive instruction from us.—My school is very well attended by females of all ages. Grandmothers, middle-aged women with infants on their backs, young women and children meet every morning and again at mid-day. Some are learning their letters, others can read, and several are learning to write. I do not attend the morning school, as I cannot neglect my little ones at the early hour they assemble, but I have an excellent woman who takes my place. She is the widow of one of the Teachers,—she is a Raratongan, and has been a valuable assistant to me. I always meet the school at midday when I am able. I commenced a boarding school about six months ago. I have eight girls, six of them can read and all of them sew very neatly. The two eldest write pretty well, the others are learning. I meet with my boarding school girls four afternoons in the week, to teach them sewing. While they are sewing I endeavor to instruct and amuse them, by telling them of the manners, customs &c, of my own and other Christian lands; they are always delighted and listen with the greatest attention. I would gladly teach all the females to sew, but I have not the material to give them. The small quantity of

Patchwork, which came in the Boxes of Clothing, I am obliged to divide in very small pieces to keep my girls busy. After this, when our kind friends send clothing, it would be well to send a portion of the cloth unmade. Many of the females can sew quite well enough to make their own dresses, with a little assistance from me.

I often wish, my dear friend, that you could take a seat beside me when I am surrounded by my scholars. I have some very interesting girls among them, indeed they are all interesting to me. I feel very much attached to them. My Sabbath School is very numerously attended, and is very interesting. Numbers of the females can repeat the catechism which we have printed, and many portions of the Scripture, and they understand what they learn and I trust that some of them are seeking the one thing needful.

We dispense a great deal of medicine, the natives place a great deal of confidence in our *skill*,—their diseases are generally simple and easily removed if taken in time. Tea is in great demand—very often when I am called to meals there are three or four applicants for *warm water* (as they call it)—one is cold, another has a headache &c.; many of them think tea a cure for every disease. A few weeks ago our principal chief lost a child. Two or three days before the child's death, his son, who is one of Mr Geddie's pupils, and a very promising boy, came to us and said that his father had said, if the child died he would kill his mother. Mr Geddie went immediately to the chief and asked if he had said so, he said Yes! Mr Geddie then told the woman to bring her child and come with him, which she did and remained with us until after the child's death. The father followed and attempted to excuse himself, said he was so angry at the thought of his child dying that he had said he would kill his wife, but that he would not do so, and begged of Mr Geddie and me to do all we could for it. We told him we would, but we thought his child would never get better. He came every day to see it and appeared to feel very much for it. The day before it died, when we were all sitting round it expecting every moment to see it expire, he asked Mr Geddie very earnestly if his child would go to heaven. Mr Geddie said Yes,—that it was very young, that it did not know good from evil. He appeared quite relieved and very often after that asked us the same question. Poor old

man? Since his child's death he has attended chapel and asks some of our people every evening to go and have prayers at his house. I do sincerely hope that he is in earnest. He is an old man, and has been a very superstitious and bigoted heathen.

You will, I know, rejoice with us, my dear friend, to learn that we have received most favorable accounts of our beloved Charlotte. The Superintendent of the Institution says she is beloved by all, and is making rapid progress in her studies. Mrs Banes who acts as her guardian and who has been as a parent to her, says that she is a favorite with all. When she arrived in London, Mr Banes took her to his own house at Hackney, where his family prepared everything necessary for her to go to School. At the Christmas vacation he again brought her home, and Charlotte says the family did everything in their power to make her happy and comfortable. Mr Banes is a very aged man and an excellent Christian. You may be sure my dear friend that we are rejoiced to hear such favorable accounts of our dear girl, and I trust that we do feel thankful to our heavenly father who has watched over her and raised up for her so many kind friends in a land of strangers.

Walthamstow is one of the best Institutions in the world for children; instead of taking Charlotte from there and sending her to Nova Scotia, I wish the little girls of dear friends in Nova Scotia could be sent there. It is the greatest alleviation to the trial of being separated from our beloved child to know that she is in such an excellent place. But my dear friend, it is a very great trial to be separated from her—a what a pleasure would her society be to me in this dreary land, but it cannot be, so I would not be so selfish as to sacrifice the interest of my dear children to my own feelings. We received a letter from a minister in New Zealand, formerly a missionary at Samoa, in which he says, "I hope your dear Charlotte is at Walthamstow, I say, I hope so, for I believe there is not a place where she could be better taken care of or so well trained. We shall never fail of speaking well of that noble Institution, it has been a very great comfort to us, may you find it so in respect to your dear child." This minister has a daughter at the school.

Lucretia and Elizabeth are very healthy children. Elizabeth is very lively, and

speaks both the English and the native language; it would amuse you to hear her translating into the native language what I have said to her in English. I never allow them to speak the native language to each other at their play. The natives are very fond of our children, but I keep them with myself as much as possible, as they would give them every thing they ask for, and often hurt them by giving them things to eat that are improper for them.

I am always delighted to hear from our beloved Prince Edward Island. Tell dear Henry for me that I hope he will be a missionary; tell him it is delightful work to teach the poor heathen the way to be saved. Give my love to all my kind friends in River John; tell them I often think of them, and my last visit to Belle Vue.

I have a great deal to attend to, and little time to call my own. It is very difficult for me to write a connected letter, I have so many calls; do not criticise this closely; really I speak so little English, that I am often at a loss for words to express what I have to say.

Mr G. has mentioned in his letter the departure of Mr and Mrs Archibald; I merely add, that I feel deeply for them. I do hope they may meet with Christian friends. Mrs A. promised to write me. I shall feel very anxious to hear how they get on. They both appeared in very good spirits the day they left. I must now say good bye for the present. My dear friend, I have written a great deal, yet I fear not much that will be interesting to you.—write soon and often. Give my love to your dear husband. Mr G. will give him all the news of Aneitcum.

There is one subject yet, on which I must say a few words: it is this: an expression in dear Mr W.'s letter was to this effect— that some persons blamed Mr G. as the cause of Mr A. leaving the mission. He in whose work my dear husband is engaged knows how little he deserves the blame. He has, I am sure, felt his leaving more than any other person. It has been one of the greatest trials he has ever met with. I think that friends at home should know Mr G. better than to think he would advise Mr A. to take so serious a step were it not unavoidable. The friends of the cause at home, instead of blaming my dear husband should sympathise with him in this trial, and make every effort to send him one to

share with him the responsibilities of the mission. Think, my dear, friends, of our situation alone in this dreary land, far from dear brethren and dear sisters engaged in the same arduous labor, with whom we could take sweet counsel together, and thousands of miles from our native land and beloved friends. With what delight would we welcome a dear sister and brother, to share with us our joys and sorrows. You may think I write strongly. I have felt deeply, and I can assure you that my dear husband is faithful and devoted to the cause, and has labored hard ever since he entered the missionary field. Do not infer from what I have written, that we give way to our feelings; indeed we do not; but we cannot help sometimes telling the solitude of our situation. We delight in our work; and this prevents us from feeling our lonely situation so much as we otherwise would.

Adieu, my beloved friends, and believe me your ever attached friend.

C. L. GEDDIE.

The following paragraph is extracted from a Letter of Mrs Geddie's of the same date as the above, but directed to Miss E. Geddie, Pictou.

"We received the Boxes of Clothing, about six weeks ago. They had been roughly handled at the Custom House. We sent Mr Archibald (who had left the mission some months before, and was in the employment of foreigners) the parcels directed to him. Among them were two packages for Mrs Archibald, from the Ladies of Pictou. We seldom or never saw them (Mr and Mrs A.) after they left us. They left for Sydney about two months ago. Many thanks to you my dear sister for your kind presents, also to the kind friends in Pictou who have sent me the clothing for the natives,—many—many thanks.

SPECIMEN

OF THE PUBLICATION LATELY RECEIVED
FROM THE WEIR DURHAM MISSION PRESS,
ANEITEUM.

Matthew I. 18—25.

18 Is um ucci napos Iesu Kristo; Is aminjananlai a Maria risin ehle Iosef, ja cris et ti eramen jak arau, is um opouc aien va Nesgan Upene.

19 Is atimi upene a Iosef natumn ou un, ii esjum aien nasupteanaig vaig nedo ou un, is um aktaktai aien mika ii abrai iin, jam et ti asaig.

20 E, is uat aktaktai ijih eigki aien, is um iiet pam ehel en nagelo ou Ihova an num eg ahnag ou un, um ika: Iosef, inhal ou Tavit, tak imtitain aiek, inleh iin vaig Maria ehgam; is tup opouc aien va Nesgan Upene.

21 Et pu apos inhalav atamaig aien, na pu anavi nidan aiek par ika Iesu; etpu iminiatamaig ilpu at'ni ou un aien va nedo has ou ra.

21 Is um iiet pam ijih eigki, par atid nitai is um asaig a Ihova va naprofeta, um ike:

23 "E, etpu opouc intalata et eti is et ti ato natimi aien, mun apos inhalav atamaig; erupu anavi nidau, par ika Emmanuel," nesgan tas ineigki A-ua ehel aijia.

24 Is nat nus jai a Iosef va numjeg ahnag ou un is ma miaiii intas ou nagelo ou Ihova aien, um loh ehgan aion.

25 Is um et ti ato iin aien um apos inhalav atamaig ou un aien inmetto: is um anavi nidan aien par ika Iesu.

HYMN III. P. M.

NIMMIAHPAS VAI IESU MESSIAH [*Praise to Jesus the Messiah.*]

OSANA, Osana vai Iesu Mesia!
Jahal ou Atua et eti ache aien;
Is aiiii inliiin mopen vai caijia,
Um alupas naiheuc va atimi ou un.

Osana, Osana, vai Iesu Mesia!
Is usuol sepam an nobohtan aien;
Mun atladoi intia ou un vai caijia;
Is par erop se inliiin mop ou etunan.

Osana, Osana vai Iesu Mesia!
Is tup mas vai pece asega aien,
Um lep lecse nintan nedo has ou jia:
Ti emda akajjia um asgeig iran.

Osana, Osana, vai Iesu Mesia!
Et mirit emda aien inleh caijia'vaig;
Intumu ahtag pam ehelen akajjia,
Par ugnii nitai umoh upene iran.

Miscellaneous.

TRACT NO. IV.

MUTUAL COOPERATION, OR, THE DUTY OF THE STRONG TO HELP THE WEAK.

ONE design of these short papers is to interest the members of the United Presbyterian Church, in the circumstances of a numerous body of its Pastors, whose congregations are unable to minister to their due support, to show, that to permit this to continue, is not only unkind and unjust to the Pastors, and detrimental to their success, but also, that it seriously interferes with the prosperity, and affects the honour of the entire Body: and to plead for affectionate and prompt measures, by which the congregations and their justly beloved and worthy ministers, may be raised from their present unhappy position to one of comparative comfort and efficiency, the external well being of the entire church advanced, and this stain on its honor effectually wiped away. Our object, is not to exalt or enrich the pastorate,—it is not to render the office one that will be coveted by worldly men for the sake of its emoluments, or by the indolent for the facilities it affords to a life of ease. No such consequences are, as we conceive, justly chargeable upon the present proposal. The aid proposed, while most valuable and important to these congregations and pastors, is too limited, and in its administration will be too well guarded, to permit such a result. We plead for this measure as due to these excellent brethren, and their flocks, and the church at large, as an act of justice and kindness, which will re-act powerfully and beneficially upon the whole denomination.

1. This is the will of Christ. Than this duty there is none more plainly and emphatically taught in the word of God. It enters into the essence of Christianity, and is one of its plainest dictates, that the strong should help the weak, and the rich the poor,—“Bear ye one another’s burdens, and so fulfil the law of Christ.” How good and how beautiful is it, to witness the members of a congregation dwelling together in unity and love. Those who are blest with the gifts of God’s providence, in a kindly spirit ministering of their abundance to the necessities, and gladly supplying the deficiencies, of those whom they regard as “fellow heirs and

members of the same body;” while these envy not their richer brethren the goodness of God, but gratefully recognise in them the power of that grace through which they are made “willing to communicate,” and are “rich in good works.” Enlarge the circle until it includes within its circumference all our members and congregations. For the delicate inquiries and attentions of church members one to another, and their harmonious action for the common good, substitute the affectionate greetings, the christian reciprocities, and beneficent intercourse of congregations—the prosperous relieves and animates the struggling, the active imparts some of its own spirit to the lethargic, the strong one sustains the feeble, the rich hastens to the aid of the poor,—and a communication of giving and receiving is established, which tends to fuse all hearts into one. The feeble and struggling receive the assurance that they stand not alone,—that for their prosperity many brethren pray,—that with their circumstances and difficulties they sympathize,—that on these brethren’s aid they can confidently reckon, and give thanks to the Father of mercies for his abundant grace;—while the others, having tasted the luxury of doing good, are rejoicing in the fullness of the charity which is twice blessed. All are encompassed and held together by the silken cords of love. The world is astonished; and convinced, as it gazes on the spectacle of a united church, that christianity is divine. The saviour is glorified as his people are made “perfect in one.” Say not that this is Utopianism,—it may, it ought to be, the reality. It was realized by the thousands in Jerusalem, who were all “of one heart and of one soul,” and by whom such marvellous success was achieved; and if this was the grand characteristic of the church in its best days, let it be the standard to which we aspire and for which we pray, till we are “made perfect in love.”

2. The well being of the church requires it. The principle of mutual co-operation on the part of congregations, the strong helping the weak, and the rich the poor, is neither a novel nor an untried one in the present day. Indeed, how can that church or that professor claim to be considered Christian, who would either abnegate the principle or maintain it in entire

abeyance? They must re-write the scriptures, or be prepared to reply to the most High, We being many are *not* one body in Christ, we are *not* every one members one of another. In our own church the principle is a familiar one, and through means of it has been accomplished an untold amount of good. It is already in partial operation in this very matter, and by referring to the Missionary Record for June last, page 82, the reader will find that at that date eighty-nine congregations enjoyed an annual supplemental stipend, varying in amount according to circumstances, the gross sum paid by the Synod's Treasurer being £2117. (See "Record" for September, page 158.) The statement at page 82 is very instructive, and deserves more consideration from the members of our church than we fear it generally receives. Deducting congregations whose returns were incomplete, and a few others as collegiate charges, &c., the circumstances of which are not so apparent, seventy-nine remain, none of whose pastors receive (including the Synod's supplement) more than £100. Indeed, only twenty-one of the above number reach that sum; a considerable number have ninety pounds; the remainder are paid with yet smaller sums, varying considerably, descending as low as £70, and in one instance to £65. In only a small moiety of the cases (less than one-fourth), is a manse or an equivalent enjoyed in addition. The regulations under which the fund is administered, as stated in the "Record" for February 1850 page 18, appear to us very excellent, and such as are calculated to give the church the utmost confidence that its liberality will have a stimulating and beneficial influence on the congregations and pastors to whom it is extended. The report of the Mission Board bears that such is the result, that in these congregations, situated, many of them, in retired districts, and composed almost exclusively of persons in humble circumstances, the average rate of yearly contribution for each member is 15s. 8d.,—an effort which, we are satisfied, will bear a favourable comparison with what is done by many congregations possessing far superior means. But it must be apparent that stipends such as the above, fall far short of what is just or expedient, and that pastors placed on such salaries must prosecute their labours under great and serious disadvantages. We have not the means of knowing how many other congregations there may be whose pastors

are similarly situated. We fear there are others—and also, that there are not a few whose circumstances are scarcely superior—who do not enjoy a remuneration adequate to the comfortable maintenance and education of their families, and the efficient discharge of their ministerial duties. In this state of things, as one member of the body cannot suffer alone, but all suffer with it—as the weakness or disease of one member, cripples and mars the exertions of all others; it is surely the interest as well as the duty of the whole church to take prompt action. They are worthy for whom we should do this. As men of high moral character—pure and evangelical in doctrine and faithful and assiduous in the discharge of their ministerial duties, we believe the ministers of the United Presbyterian Church are second to none. In many parts of the country evangelical preaching was a thing almost peculiar to our pulpits. It is not now, through the goodness of God, so rare a thing: in its progress we cordially and gratefully rejoice, but shall we on that account relinquish our efforts to fill our land with "the joyful sound"? There is room and need for all. Because God in his mercy has visited our land, and is inclining many to serve Him in the Gospel of his Son, shall we, therefore, abandon the work, and the stations and churches which in his Providence he had called us to occupy, and retire from districts where he has honoured us as the messengers of his salvation? Can we, as a church, do without these congregations? Will the body by the amputation of its smaller members acquire greater strength and vigour than it would have possessed entire, with all in healthy and active exercise? Will that river continue to be the same noble, majestic blissful object, it now is, if all the rills and streams which have joined it in its course are turned into other and separate channels? These country congregations are not less important and essential members of the body—cherish them, and they will contribute to the vigour and prosperity of the whole church; viewed separately they may appear but tiny streamlets, but unite all, and they swell into a great river, broad and deep, the waters of which are Salvation, and reach unto the ends of the earth. It is by the joint contributions of the *whole* church that we are enabled to carry the standard of the cross into every quarter of the globe. The missionary efforts of large city churches may bulk more, but much of their prosperity and ability is de-

rived from their connection with the country congregations; the latter are feeders or nursers from which the former are constantly obtaining accessions, and is there one of all our large flourishing city or town congregations, that is not indebted to the country for some of its most active and devoted members? "God hath set the members every one of them in the body as it hath pleased him. The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." God hath so admirably adjusted, and fitted, and "tempered the body together, that there should be no schism, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Is one reclaiming voice heard against a law so equitable and beneficent,—the law of the Supreme? Apply this law to the case in hand. If our averments regarding the relation, the importance, and value of these congregations, be true,—and we challenge their disapproval, then, are not these pastors in effect laboring for the good and the prosperity of the whole church? If one class of congregations are thus benefited by another class who suffer in consequence, then such are clearly *debtors*; and to attempt repayment by kind and liberal measures for the due support and comfort of these pastors, is, we think, a measure at once dutiful and becoming, and that cannot fail to tell powerfully for good. Such a deed will be accepted by our poorer congregations and their pastors, as a visible form and expression of the sympathetic feeling that pervades the entire body—that there is a real identity of interests,—and that whatever is felt by one is felt by all. They will be assured by it of the vitality of our union,—that it is an active, animating principle;—and it is not, we hope, anticipating too much, that they, delivered from that incubus under which they now labour and struggle, will raise to the prosecution of their high vocation, with new energy and vigour; and in labours still more abundant, and in richer and yet richer strains, proclaim the fulness of the blessings of the everlasting Gospel.

3. The cause is urgent. We plead not simply for the affectionate and effectual in-

terposition of the wealthier in behalf of the poorer portions of the church; but also, that this interposition be *prompt*, that it be IMMEDIATE. The proposal is not a novel one,—the evils it is designed to remedy, are well known, their existence is deplored, not disputed. To delay the application of the remedy would be unwise and cruel, and attended with a responsibility from which good men will, we think, intuitively shrink. Pastors, in some instances, perhaps in not a few, are growing dispirited, in consequence of our apathy and inaction. And is it to be wondered at? Consider, on the other hand, the charm and grace which surrounded acts of Christian kindness, when rendered with a cheerful alacrity; and how powerfully and happily it tells on the objects of your liberality. The character of our church, its prospects, all its interests, are at stake,—and such is our sense of the magnitude, importance, and urgency of this measure, on the liberality of the church, that, in the language of a respected Father, when pleading the claims of weak congregations, we regard it as entitled, not "only to take rank with our missionary operations, but even to take precedence of them; and that on the plain principle, that exertions to support the Gospel where it is, should, in all Christian propriety, go before, and keep before, exertions to send it where it is not. This principle seems self-evident. How can you get funds for sending the Gospel abroad, or, how ought you to get them, but by first getting missionary hearts at home? And how can you get missionary hearts at home, but by sustaining at home, that fixed dispensation of Christian ordinances, by which, under God, missionary hearts are produced and nourished? Allow your weak congregation, to languish, and your missionary resources are crippled and impaired; cherish these congregations,—with discretion, to be sure; but, at the same time, with efficiency, and they will become the allies, the zealous and happy allies, of their wealthier brethren, in sending the Gospel to distant nations. To suppose that there is any antagonism, then, between this measure, and our previous missionary operations, is to misapprehend the whole case. The two are not opposed, but united, as the means and, the end; and the man who aids the former, indirectly it may be, but in ultimate

effect, aids the latter also. Infuse new power into the centre of your movement, and you will soon see it tell on the whole circumference."—

4. The duty is one that is binding on all. Co-operation involves more than simply, that the strong shall help the weak, and the rich the poor; it implies, that every member of the church, whether he be rich or poor, shall act in concert with all the others;—that ALL, sweetly constrained by the love of Christ, shall anew consecrate themselves unto the Lord, and as with one heart, lend themselves to the hearty prosecution of this work;—that in the annihilation of self-will, and in the temper of implicit devotedness, we may each one say, "Lord, what wilt thou have me to do?" The object for which we plead, is one which may well enlist the purest sympathies, and engage the most strenuous efforts, of one and all. They are not only brethren in Christ, in whom as such we are bound to cherish affectionate fraternal interest, but brethren united with us in the closest bonds of ecclesiastical fellowship, who invoke our aid. They do not ask to be exempted from effort, but only that they be needfully sustained. Considering their means, they are (many of them at least) living in the exercise of a self-denying liberality for the sake of the Gospel, to which the bulk of Christians in more favoured circumstances are entire strangers. If we admit the rule of our Lord, and credit him, our response to their appeal will be prompt and generous. Hear the Master, "Be kindly affectioned one to another, with brotherly love. It is more blessed to give, than to receive. Bear ye one another's burdens." The richer members of our church may well count it a privilege, and we know that many of them do esteem it such, to be permitted to make up that which is lacking on their brethren's part. This luxury of doing good, this happiness of making others happy, is one from which none are debarred,—the poorest may enjoy it. But are all our congregations, whose pastors are inadequately provided for, alike faithful? Is every congregation doing all that it can and ought to do? And is every member of them, on whom God has conferred the ability, using it faithfully, giving as the Lord has prospered him, and exerting all his energies for the good of the church? Report says, No. Be it understood, then, that this is not a measure by which they will be relieved of their obligations. Let, however, the church take up

the measure cordially and zealously, in the spirit of a large-hearted liberality, and we hope that the spirit thus awakened will prove contagious,—will reach these brethren, and prove to them an irresistible stimulus, and incitement to duty. The cold selfish spirit will then give place to the humble, grateful, fervent co-operation of men who know the grace of the Lord Jesus, who feel his love, and acknowledge his claims. *Co-operation will be complete when it includes all.* The object we propose to you is within your power; the effort is of *universal* obligation. Every one must do his part. The sentiment is far from being an uncommon one, that efforts of this kind are optional, and that to take any very decided and active part in measures for the support and extension of the Gospel is "to practice a sort of transcendentalism in morals, to which it was not imperative, and not expected, that common Christians should aspire." Than such a sentiment, we can hardly imagine one more erroneous or fatal. "You admit it to be the duty of the church, but what is the church but just a collection of individuals of whom you are one?—and therefore the duty is yours. You cannot put the thing away from you, and transfer it to the more wealthy, or the more willing to leave the work to be done by a future generation. The responsibility rests upon you. The exertions of others can no more excuse you, than your exertions can excuse others." In no possible way can you rid yourself of your responsibility. To all the ministers and members of our church, to every one, in our appeal on behalf of these congregations, and their esteemed and estimable pastors, addressed. We look first to you who occupy the honoured place of Fathers in the ministry; whose extended observation, experience, and influence in the church, so peculiarly qualify you for aiding and forwarding this cause. We are confident it has your sympathies; give it, revered and honoured Fathers, the advantage of your counsels and advocacy. Your opinions justly exert an important sway. A large number of our wealthy and able congregations are at present presided over by pastors in the prime and vigour of life; men of large and generous hearts, and who are forward in every good work. To you, honoured Sirs, we next turn, and with equal confidence. Very much of the success of the proposal depends, under God, on your powerful and zealous help; and the cause is worthy of it. Adopt it. Place

it in its magnitude, its relations and importance before your own congregations; enlist their sympathies, engage their efforts, on its behalf; consent also to give some of your valuable time, to diffuse an interest in it throughout the church, and to awaken its zeal, and to arouse all its efforts, in favor of it. The object has peculiar claims on all our ministers; it is one, the value and importance of which they, more than most others, can appreciate, and in many ways they can do much to advance it. On the Pastorate generally, in regard to this measure, important duties devolve, and a mighty responsibility rests. Elders possess important official, as well as personal, influence—they occupy a position which gives them peculiar and admirable advantages for promoting our success, and we expect these facilities shall be faithfully and largely employed. It is a great work, and no talent can be spared. The duty that now devolves upon the church, is one that rests not only upon office-bearers, but also upon every individual member, and should obtain a deliberate, devout consideration. Let it only have this, and then, we are persuaded, all will follow. Then every one will give—will give cheerfully and conscientiously, even “as the Lord hath prospered him; and the treasury will be full.”

The opportunities and facilities for the performance of the duty will vary, but the obligation remain always the same,—to do what we can. The Scriptures are explicit—the circumstances are urgent. Consider, we entreat you, the obligation and the privilege of giving and labouring for Christ. Let conscience be heard—be true to your convictions—and “WHATSOEVER YE DO, IN WORD OR IN DEED, DO ALL IN THE NAME OF THE LORD JESUS.”—*Miss. Rec.*

GIVING BY WILL, AND GIVING BY CONTRIBUTION WHILE IN LIFE, COMPARED.

It is pleasant to read of the bequests of good men and women, departed, who have left large Legacies to the objects of Christian benevolence. And the example of such is doubtless influential upon wealthy Christians in life, leading them to plan for thus devising their own property, when they have done with it. And still, the question arises, Is not the “more excellent way,” to give without waiting for the end of one’s life, and when the possessor cannot longer use it? This has been the way of some who have loved the kingdom of Christ and the souls of men. This

was the way of Bartlet, Brown, Norris, the Philipsses, Henry Homes, and others; and is the way of some few living benefactors. Why should it not be the way of all the Christians to whom God has given wealth? Addressing such, a few reasons are offered for giving from year to year, and without waiting for the perhaps distant close of life, to leave by will.

1. The Scripture enjoins: “Withhold not good from them to whom it is due, while it is in the power of thine hand to do it.” This suggests the reason.

2. That the uncertainty of having, at a future time, property to leave by will, should lead to making sure your good design, by your gift in your life-time, of what you design.

3. The fact that wills are not infrequently contested, and thus the design of the testators embarrassed, if not entirely frustrated, renders it a matter of Christian prudence to forestall all hazards of that kind. You can make sure, while you live, that which somebody may prevent when you have gone to your grave and to your heavenly rest.

4. You can enjoy the luxury of doing good now; can in your own day see the uses to which your benefactions are applied; can witness the joy of missionaries in the enlargement of their means for extending their operations, and the prosperity of the interests of all the benevolent associations and institutions which you thus aid.

5. You will be taking the most effectual measures to keep down in your heart all pride of wealth, and to mortify a selfish and covetous spirit, and to cherish the spirit of devotement to the kingdom of Christ and to the salvation of souls.

6. You will be acting most in the spirit and according to the example of the first Christians, who “laid their possessions at the Apostles’ feet,” for present or immediate use.

7. So fast as you give, you are relieving yourself of all anxiety and care respecting that which you give. You never can lose it by casualties, or by the fluctuations and vicissitudes of trade and commerce. It will never be stolen, burned up, swept away by floods or tornadoes, nor swallowed up in the ocean, nor can it in any other way be perilled. It is under an insurance to the great purposes for which you give it, as strong as the seal of Divine Providence can make it.

8. You not only relieve yourself of all such anxiety, but you most delightfully diminish and relieve the crushing anxieties of Secretaries, Treasurers, Prudential Committees and others; who, in managing the affairs of our associations of Christian benevolence, are so often full of solicitude first to know to what extent to make annual appropriations, and then how to meet them. A bequest of a departed Christian of wealth finally comes to their relief, but it is a relief delayed, perhaps delayed for years. You design the thing; and in your *intention* it is *done*. What a thrill of joy will you send through the "Missionary House," or the "Bible House," or the "Tract House," or at the Missionary station on the other side of the globe, where is felt the relief imparted through your giving now. Suppose that having it in your pious design to leave a bequest to the American Board of Commissioners for Foreign Missions; and having perhaps fixed in your mind the sum which you intend bequeathing; and basing your decision upon the certainty in your own mind that you have, and expect, kind Providence permitting,—to have it to leave to the Board;—suppose, I say, that you improve the opportunity which divine Providence now gives you to make sure of the matter, and to apply the relief upon some particular spot where it is now most pressingly needed. Fix your eye upon some one of the missions needing an enlargement of their means to-day in the

sum of \$5,000, or \$10,000, or \$20,000, or \$30,000, as per estimate of the Prudential Committee; and make in your heart the decision and carry it into effect at once; putting the sum you have thought of leaving in your *will*, till your funeral is over, in the way to the very spot where it is wanted, by the light of the sun which is now shining. God forbid that we should in the least degree detract from the value of "posthumous beneficence"; but who can doubt for a moment that that beneficence is purest and of highest worth which gives in the midst of life; which does not wait till it has done with its possessions, and when its possessor "dieth," as in the case of the rich man who can "carry nothing away with him"; but regards it as an essential item in settling his concerns preparatory to leaving the world, to have saved himself the trouble of making his will and appointing his executors, by being his own executor; leaving nothing to be contested in the courts, but having made all safe and sure of its benevolent destination by his own actual gift, *here and now*.

Without assigning further reasons, let me add, it is the best way to meet the design of our divine Lord as thus expressed by Paul to the Corinthians; "And that he died for all, that *they which live should not henceforth live unto themselves, but unto him which died for them and rose again.*" —*Journal of Missions.*

To this appeal we most heartily subscribe & commend it to the friends of our Church—Ed.

Youth's Department.

THE BLIND GIRL THAT CAN SEE.

Aintab, Syria, September, 1851.

Dear Children:—You have read in your *Dayspring* about two blind girls in Aintab and you will be glad to hear that one of them can now see. But how came she to see, you will ask. I will tell you. In this country there are no such skillful physicians as there are in America, who sometimes operate on the eyes of blind persons so that their sight is restored.—But some of this girl's neighbors got a book that told about a wonderful Physician who could restore sight to the blind; and who had actually caused many persons to see, that had been blind all their life. At first, she did not think nor care much about him. But as her friends read more

to her, and she heard how much happier they were after their eyes were opened, she began to think of her sad condition, and wished she could have him come and open her eyes, as he had opened the eyes of many other. But she was a poor orphan girl, and he was a great Physician; how then could she get him to come and heal her? As they read along in that new book, she learned that he was very kind, and would cure the poor without money; yes, she learned, too, that she need not go a great way off to find him, for he was then in the city.

Now she had been blind ever since she was a little child, and did not really know how sad her condition was; but as she learned from that book how very happy

they were who had received their sight, she began to be in earnest, and very anxious to see, and said, "I must go, I will go to that good Physician that he may open my eyes." She went to him, he received her kindly, and gave her new eyes, so that

she could see as she never had done, though her old eyes remained just as they were before. Then her heart was full of joy, of gratitude and love to him who did this great thing for her.

To be Continued.

Notices.

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

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.

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

Our Readers will be gratified to learn that Mr A. L. Wellie, Probationer from the U. P. C., Scotland, has safely arrived at Halifax, after a short and comfortable passage; and that he has already entered upon the supply of vacant congregations, as we have been informed, with every prospect of proving a valuable auxiliary.

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 Presbytery of Pictou will meet at New Annan on Tuesday, 4th May.

Mrs Bayne acknowledges the receipt of \$s. 54d for the fund for the education of Miss Charlotte Gedale, from the children of Mount Thom, by Mr W. McLeod.

MONIES RECEIVED BY THE AGENT IN PAYMENT FOR REGISTER :

1851. Dec. 30.—Robt Stewart, R.H.	£1 3 9
Archd. Colquhoun, Cape John,	0 1 3
John Adamson, Dalhousie Mt.,	0 12 6
John Collie, Middle River,	0 1 3
1852. Jan. 2.—Revd John Campbell, St Mary's,	0 7 6
3rd.—Subscribers, Pictou Town, ditto West River,	2 5 0 0 5 0
12th.—Daniel Cameron, L Broom,	0 6 3
14th.—Rev. A. McGillveray, E. R.,	0 11 3
James McLean, Churchville, E. R.,	0 11 3
Alexander Fraser, Middle River,	0 1 3
Archd. Patterson, Tatamagouche,	0 12 9
17th.—Abram Patterson Esq., Pictou	0 3 9
George McDonald, West River,	0 1 3

James Smith, West River,	0 1 3
20th.—Revd. D. Honeyman, Shuben.	1 0 0
John Gibson, Parrsboro'	0 5 0
Mrs S. McLean, Pictou,	0 1 3
23rd.—Henry B. Lowden, Pictou,	0 6 3
Catherine Fraser, Loch Broom,	0 1 3
David D. Logan, Amherst	0 5 0
Joseph Richard, West River,	0 1 3
24th.—Arch Patterson, Tatamag.,	0 3 9
27th.—Subscribers, Pictou Town,	0 8 9
Robert Stewart, Rogers Hill,	0 12 6
31st.—John McQuarrie, River John,	1 1 3
Feb. 4th.—Subscribers, Pictou Town,	0 5 0
Charles Ives, Fisher Grant,	0 1 3
Rev. Wm. McCulloch, Truro,	5 18 9
Mrs Thomas Patterson, Pugwash,	0 1 3
7th.—Daniel Cameron, Loch Broom,	0 2 6
Peter Ross Esq., East River,	0 2 6
James Grant, do.	0 1 3
Chas. R. Foster, Fisher Grant,	0 1 3
9th.—Hugh McDonald, Up. set. M.R.	0 1 3
David Murray, B. Meadows, Car.,	0 1 3
15th.—Subscribers, Fisher Grant,	0 5 0
John Hattie, Caledonia, St Mary's,	0 5 0
14th.—Jas. McCConnell, Meadows, Car.	0 1 3
12st.—Revd. James Smith, Stewiacke,	1 15 0
James Forsyth, Cascumpec, P. E.I.,	0 5 0
26th.—Archd. Patterson, Tatamag.,	1 3 9
George Johnston, New Annan,	0 1 3
William Thomson, Mt. Dalhousie,	0 1 3
Revd. John Cameron, Nine M. Riv.,	4 12 6
Rev D. Honeyman, Shubenacadie,	1 0 0
26th.—Saml. McKeen, Sherbrook,	0 16 2
Robt. McDonald, Cape George,	0 1 3
30th.—Hiram Blanchard, Port Hood,	0 3 9
Subscribers, Scotch Hill,	0 15 0
Mar. 1.—Revd. J. Campbell, St Mar.,	0 13 9
Wm. A. McKeen, do.,	0 1 3
3rd.—Rev. Angus McGillveray, E.R.,	0 2 6
5th.—George Rae, Mt. Dalhousie,	0 1 3
15th.—Danl. Cameron, L. Broom,	0 3 9
18th.—Wm. Graham, West River,	2 7 6
19th.—do. do.	0 1 3
John Hattie, St Mary's,	0 1 3
23rd.—Robert Smith, Musquodoboit,	4 0 0
26th.—Subscribers, Car River,	0 3 9
29th.—do. Little Harbor,	0 3 9
31th.—Rev. John Keir, Princetown, P.E.I., per Rev. J. Bayne,	2 0 0
R. B. Boggs, Joggins Mines,	0 7 6
April 6th.—Subscribers, Pictou Town,	0 2 6

Managers of congregations are reminded, that their answers to the questions on the financial affairs of congregations, should be returned to the several Presbyteries without delay. Those who have not already forwarded them are requested to do so without delay. We would also remind Sessions, that the answers to the statistical questions sent down for them to answer, should be returned to Presbytery clerks by the first of May.

The Rev. Wm. M'Culloch acknowledges the receipt of the following sums

From William Maoheson Esq. for the Church in France,	£5 0 0
From Truro Bible Society for do.	5 0 0
From Old Barns Ladies Religious and Benevolent Society for do.	1 0 0
From Truro Village S. S. for a Sabbath School in Lyons,	1 10 0

All these sums with £7 from Missis Mc Culloch and Robson have been remitted, also £5 from the Truro Bible Society for the Br. & For. Bible Society.

BOARDS AND COMMITTEES.

Board of Home Missions.—Rev. Messrs. Murdoch, Smith, McCulloch, Christie, Mc Gregor, 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; Alexr. Fraser of New Glasgow and John Yorston of Pictou. *Corresponding Secretary.*—Rev. James Bayne.

Seminary Board.—The Professors, ex officio,—Rev. Messrs. McCulloch, Bayne, Christie, McGilvery, Watson, G. Patterson, and Messrs Daniel Cameron and James Mc Gregor. 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 Dickie, 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. I., and Mr Robert Smith, Merchant, Truro.

THE ANNUAL MEETING of the Bible and Missionary Society of the Presbyterian Congregation of Princetown, was held on the 9th of March, at the Church—The Rev. John Keir in the chair. The Treasurer reported that the collections for the year amounted to £48 6 6, P. E. Currency, which was appropriated by the meeting as follows:

To the Foreign Mission	£26 10 0
British & For. B. Society	10 0 0
Jewish Society,	5 0 0
Domestic Mission,	5 0 0
Tract Society,	1 16 6

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 Prsbyterlerian 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.