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Missionary Register

OF THE

PRESBYTERIAN CHURCH

OF NOVA-SCOTIA.

Vol. 3.

FEBRUARY, 1852.

No. 2.

"Lord, bless and pity us, shine on us with thy face;
That th' earth thy way, and nations all, may know thy saving grace."



PICTOU.

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Thoughts on allowing Candidates to shorten their Theological Course.

In the present urgent demands upon our Church for Ministerial labor, and the insufficiency of the supply of laborers, there is a strong inducement to shorten the term of study for our Students of Theology.—Many of the members of Synod at last meeting felt our circumstances so strongly as to urge strongly that some of our Students should be immediately licensed. our congregations are becoming impatient, and perhaps some of our young men themselves, may be anxious to be on the field. We are not prepared to say, that nothing should be yielded in the present emergency, yet the matter should be seriously considered in all its bearings, and the experience of other Churches on the subject may be of value to us. In a late No. of the Home and Foreign Record of the Presbyterian Church of the United States there is an excellent article on this point, which we publish nearly entire. It will be seen that the course in their seminaries is three years of Theology. This is independent of the college course of three or four years, while ours are admitted to study Theology after two years attendance on the Philosophical Department of the

Seminary, so that their course at both departments does not exceed that of Students at the American Seminaries, while during the course of Theology the latter attend terms of nine months each. It will thus be seen that the requirements there as to time are at least equal to ours, while their opportunities of improvement are much more favorable.

“The Board of Education, (deeming it their duty to call the attention of the Church to whatever seems to have an injurious effect upon the thorough preparation of candidates for the ministry), beg leave to present a few considerations *against the practice of allowing young men to enter into the full work of the ministry before they have completed their theological studies.*

1. The practice of allowing candidates to commence the full work of the ministry before completing their theological studies, is, in the first place, doing them personally an injury. The Bible has many allusions to the importance of knowledge on the part of those who are to minister in holy things. An undisciplined and unfurnished mind, or one imperfectly trained, will rarely be able to teach others to edification: The existing arrangements of the

theological course are believed to have been planned in wisdom, and to be sustained by the general testimony of experience. Ministers are never found to regret having remained in the Seminary the full period prescribed by its regulations. On the contrary, many a lamentation has been made by those who have unwisely shortened their theological course, and entered upon their work without adequate preparation. No future diligence can make amends for a deficiency at the beginning. It is far better for the candidate whatever his application as a student may be after he has engaged in the ministry, to lay a good foundation in the Seminary, on which to build the superstructure of his future attainments.

The Board are far from affirming that there may be no worthy exceptions to the three years' rule, but their observation has led them to notice that those students whose attainments are the highest rarely wish to abandon prematurely the privileges of the theological institution. The candidates who are the least qualified to go forth into the vineyard, are too often those who are seized with a desire to give up study. The practice of licensing young men while in the Seminary may be a good one if it is linked with the obligation to complete their preparatory course. Otherwise, it is believed to be commonly fraught with evil.

2. In the second place, the evil of allowing a few candidates to leave the Seminary in the midst of their studies, throws temptations in the way of all, and relaxes the authority of a general and salutary rule. It is probable that a large number of candidates, if they had their own way, would leave the Seminary at the end of the second year, if not before. Positive requirements are necessary to enforce the duty of mature preparation for the work of the ministry. Just in proportion therefore, to the departures from the strictness of the rule, will be the tendency to unsettle the minds of students in regard to their own particular cases.

The Professors of one of our Seminaries at the West lately memorialized a Synod, on the subject of resisting the tendencies in candidates to shorten their time of study. It is believed that if the Presbyteries would be more strict in this matter, the young men would consider it a settled thing, to pursue their studies for three years, and would rarely think of interpreting providence to mean an escape

from a full course. A thorough impression on the minds of Students, of the necessity of remaining in the Seminary to the end of its session, is the surest mode of correcting the tendencies complained of.

3. In the third place, a wrong is inflicted upon the congregations over whom superficially prepared ministers are placed.—Our people expect to be instructed and edified by those who are set over them in the Lord. It is obvious however, that this hope is impaired by allowing candidates to shorten the process of their education. The requirements of our Church even in their strictest letter, are not so high as to occupy time unnecessarily, nor do they aim at any attainments which may be dispensed with in safety. Our congregations, being composed very generally of thoughtful minds, and almost always numbering those who are well informed and educated, have a right to rely upon the authorities of the Church for well furnished ministers. In cases where a call has been inadvertently made out to candidates, such as have been referred to, experience soon reveals imperfections of ministerial qualification which other congregations, in rotation are left to the misfortune of discovering.

4. Superficial training brings into discredit the Board of Education, and the Church's entire system of benevolent aid. A large part of the candidates of our Church require assistance in the prosecution of their studies; and such assistance can only be rendered by retaining the confidence of the people in the working of the system. Every incompetent or ill-trained minister is a herald of woe to our educational operations. The amount of evil which a single man can thus inflict upon the plans of our Church, it is not easy to estimate. The suspicion, even, of laxity in our system, retards its efficacy and impairs its capacity of usefulness. No good cause can be sustained in the midst of the indifference and lukewarmness produced by authenticated failures. The Board of Education and the whole agency of our Church, in providing for the training of indigent youth, can only be successfully administered on the principle of a strict, unvarying, and high standard of ministerial qualification.

5. The Theological Seminaries of our Church have also a great interest in preventing unfurnished men from entering upon the ministry. They will lose all

the confidence of the public just in proportion to the number of badly qualified men allowed to go forth from their walls. It is in vain for them to deny all participation in this shortening of the course of studies. The public has not the means of knowing in each case where the responsibility rests; and the odium almost always falls upon the institution which has had the misfortune of enrolling the names upon its catalogue.

6. The general character and prosperity of the Presbyterian Church are identified with raising, instead of lowering, the standard of ministerial requirement. If there be any one thing on which, under God, our resources for blessing the world depend, it is the character of our ministers—not merely their character for piety, which they possess in common with the ministers of other evangelical denominations, but their character for learning also. The Board would by no means magnify the latter above the former. The true and safe course is to insist upon both. This policy has been instrumental in giving to our church an influence which could have been secured in no other manner. And our present prosperity can only be perpetuated in divine Providence, by the maintenance of strict, and even stern views of qualification for the sanctuary. The men who are the instruments for accomplishing the most for the kingdom of Christ, are neither inferior in natural endowment nor in culture. The demands of the age, the increasing stature of the ministers of other denominations, and, in short, every consi-

deration derived from the word of God and the history of the Church, in favor of a well-trained ministry, urge our Presbyteries to discourage the shortening of the theological course, to which some candidates are always prone.

In conclusion, the Board would again affirm, that whilst there are exceptions to the necessity of requiring in all cases a three-years' course of theological study, especially under the circumstances of a thorough preliminary training, and peculiar natural or spiritual endowments, it is their decided conviction that such indulgence should very rarely indeed be granted to those candidates who are assisted by the special funds of the Church, collected under the plea of a full and thorough ministerial preparation. The Board are also satisfied that the individual cases, which have called forth these remarks, are by no means clear exceptions, but that on the contrary, two thirds of the students in our Seminaries might with equal propriety turn their backs upon the instructions there offered by able professors. Further, in submitting these remarks to the Church at large, the Board have designedly avoided allusions to any Presbytery in particular, except so far as a knowledge of recent cases may exist; and a general allusion to these is the cause, and the justification of coming before the public at all.

Praying for that wisdom which is profitable to direct, and for that harmony which is a good and pleasant sight to see in Zion, the Board respectfully submit these remarks for candid consideration.

Foreign Missions.

THE INHABITANTS OF ANEITEUM.

BY THE REV. JOHN GEDDIE.

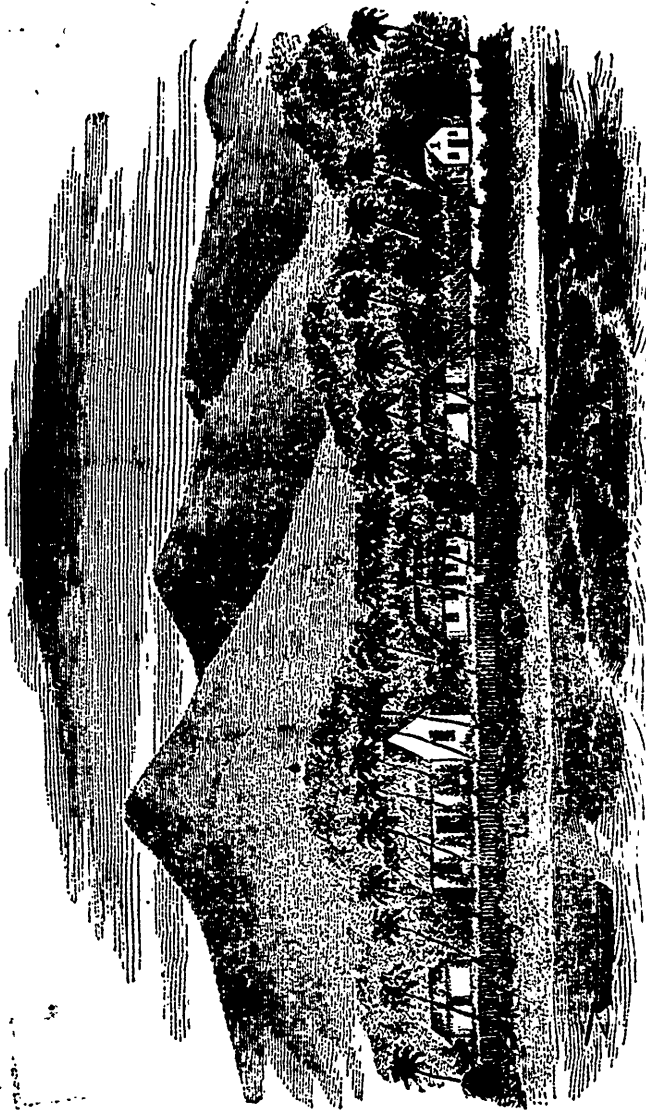
DEGRADATION OF THE FEMALE SEX.

There are few places on the earth where the female sex are more degraded than among these islands. It was evidently the design of the beneficent Creator, that woman should be the equal, the companion and the solace of her husband, during their earthly pilgrimage. But, alas, how has the benevolent intention of heaven been set at naught, in the dark places of the earth. It is indeed one of the signal and melancholy triumphs of sin, that she, who was designed to be the sharer of

man's joys and the soother of his sorrows, is thus grievously dishonored and injured, and made the victim of every species of suffering. As physical strength and personal valor are the qualities most admired by a barbarous people, of course the weaker sex are despised and trampled upon. The birth of a female child is accompanied by no demonstrations of parental joy, and in many instances its death warrant is signed at a tender age. Infanticide, indeed, is not so prevalent here as on many of the neighboring islands, yet it is by no means uncommon. I know a man who killed and ate his own child! Should the female child be spared, she has

no voice in the article of marriage, an event in which she is deeply concerned. All the arrangements connected with this relation are made by her parents during her childhood, when of course her inclinations cannot be consulted. It will not excite surprise, therefore, if in after life there is forever to be little correspondence

MISSION PREMISES OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA,
ON THE ISLAND OF ANEITUM, NEW HEBRIDES GROUP. SKETCH TAKEN BY GEORGE FITCHARD, ESQ.



No. 1. Mission Chapel. No. 2. Native Teacher's House. No. 3. Schoolhouse and Printing Office.
No. 4. Mission House occupied by Mr Geddie. No. 5. Servant's House.
The Mission Boat at anchor in front of the premises.

Sept. 26th 1849.

of taste, feeling and sentiment between husbands and wives, so essential to domestic bliss. The wife is to all intents and purposes the slave of the husband. She is not regarded as his companion, nor treated as such. From certain kinds of food the woman is excluded, and it is usual for her and her tyrannical master to occupy different houses, while man, as the lord of creation indulges himself in it

dolence; the drudgery and hard labor falls to the lot of his wife. It is not surprising if the marriage bond is but slightly observed by the female sex, who are thus treated. Wives are constantly deserting their husbands, and taking up their abode with other men. After this view of domestic life, it would be vain to look for domestic happiness.

To see a father and mother with their children, as one social, happy band, is a spectacle which I have never yet beheld in this dark region. The misery of woman does not end here. When a man dies, his wife is immediately strangled, that her spirit may accompany that of her husband to the land of darkness, and all children in the family unable to provide for themselves share the same fate. If there is a son of competent age, he is expected to perform the murderous ceremony of strangling his mother. Many instances of this horrid practise have occurred since our arrival here, but we can record some instances in which we have reason to believe our influence has saved lives, which otherwise would have been sacrificed. It is the gospel alone that will elevate woman to her proper rank. It is no wonder then that the Caffres call a missionary "the shield of woman." Under what obligations are christian women to lend their influence to elevate the less favored portion of their race.

WAR PASSION.

Another practice of these islanders is war. Among all uncivilized nations the propensity to war is great. It is the direct road to savage distinction, while at the same time it seems to yield the most ardent delight. On the islands of this group, war seems to be the rule and peace the exception. The missionaries who were settled on Tanna state that on that island there was fighting ten months out of the twelve which compose the year. Erromanga exhibits a constant scene of intestine warfare. The Samoan teachers who have been resident on Fate for some years, give the most unfavorable accounts of the belligerent dispositions of the people there. On the little island of Fortane we are told by the natives themselves that there are the *maunga* and *melangi* parties, who thirst for each other's blood. And in a succession of years many a bloody tragedy has been enacted on Aneiteum. If you ask a boy if his parents are alive, we almost anticipate the answer that the father has been killed in war and the

mother strangled. The natives of this island have their war-god, or *uat-moss*, whose countenance and aid they implore against their enemies. To this deity they carry an offering of *kava*, and pray that they may kill many of their foes. For their success in battle, they depend much on this sanguinary spirit. In their modes of warfare, there is neither a display of science nor system among these natives. The opposing parties, when they come within sight of each other, begin to throw their bodies into all the attitudes of defence, and challenge and endeavor to make the most intimidating menaces, the whole is accompanied with a most savage din and clamour. The bravest men then advance from each party, and engage in combat, and the conflict soon becomes general. But the natives, if the locality will answer, prefer bush fighting to general attacks. The weapons of war are spears and clubs; happily they do not possess fire arms, otherwise the island would soon be left without inhabitants. As for the reign of the Prince of Peace, I long for the day when the trumpet shall sound war no more. This will be a lovely spot when men shall beat their swords into plough shares and their spears into pruning hooks.

CANNIBALISM.

The revolting practice of cannibalism is also common. The extent to which it has prevailed is enough to appal the heart. There is not an island of the group, so far as we know, exempt from this horrid practice. The natives do not hesitate to confess that of all kinds of animal food human flesh is the most savory. One of the teachers at Tanna writes that he lately visited an adjacent village. There he said he saw a human body hung up ready for the fire, and persons collected to eat it. He remonstrated with them, and told them to inter it. They at once became enraged and ordered him away, telling him they did not wish a religion that would deprive them of their good things. The accounts of cannibalism on Erromanga are dark indeed. It is said that the natives of that island will kill each other merely for the sake of food. In the estimation of an Erromangan, a man is equal to about three pigs. The island of Fate is behind none of the others. It is well known that the crew of the *British Sovereign* which was wrecked on that island in 1827, consisting of more than thirty persons, were preserved chiefly by the aid of the natives.

The bloody act was committed by Melu, a native chief, who after reserving ten bodies for himself, distributed the rest to surrounding villages. According to the custom of the land, each village will present to the donor a body in return.—Cannibalism has been much practised on Aneiteum. All victims killed or taken in war are considered the lawful food of the victors. It has also been common for chiefs to kill men merely for the sake of eating them; many natives have been sacrificed in this way. Whether cannibalism has taken its rise in the scarcity of animal food, or whether hunger originally compelled the native to feast on the body of his fellow man, are problems which it is not easy nor important to solve. Certain it is that it is awfully depraving in its influence, and leads to the most serious evils. By whatever people it is practised, it tends to deaden every humane feeling, and to eradicate a principle which is the chief security of human life. Mortality must lose all its horrors in the eyes of a people who are accustomed to feed on the bodies of their fellow men, and when there is no horror of death, there will be little repugnance to kill. The individual who can so far surmount the feelings of nature as deliberately to feast on a fellow creature will no longer retain his horror of bloodshed. Oh, what a monster does man become when left to the influence of his unrestrained propensities.

MODE OF BURIAL.

The bodies of the dead, if we except the principal chiefs, are not interred but thrown into the sea. As soon as life is extinct, the face is painted to conceal its ghastly appearance, the body wrapped tightly round with a bandage and weights attached to the feet. It is then carried out a short distance from the shore and committed to the deep. A fire is kindled on land opposite to the spot where the body has been sunk; the spirit is then supposed to leave the body, and after warming itself at the fire which has been made, takes its departure to the *opege nanpath* (land of darkness), while *Negerain*, the chief *Natmass* of Aneiteum, devours the body.—*To be Continued.*

BIOGRAPHY OF A NATIVE TEACHER.

In no part of the missionary field have the labors of the native Evangelist been attended with more valuable results, than in the islands of Polynesia. On account of the peculiar perils and hardships to

which an European would be exposed in the attempt to domesticate himself among a barbarous people, it has been found, in almost every case, indispensable to employ the agency of converted natives as promoters, and by this means the way has been prepared for the settlement of the missionaries in those islands which have since been led to embrace the gospel.

In the following narrative we are introduced to one of those interesting devoted laborers, who, under the Divine blessing, have been so instrumental in carrying the glad tidings of salvation to the darkest recesses of the habitable earth.

Account of the Native Teacher, JOHN GRIFFIN, supported by friends at Leamington, furnished by the Rev. Charles Hardie, Malua Institution, Upolu, 1851:—

“When we first arrived in these islands, in 1836, the subject of this narrative was quite a lad, living at Sapapahi, my former station on the island of Savaii. Soon after our settlement here he began to attend our daily school, and the religious services on the Sabbath.—He soon learnt to read, and became very regular in his attendance at school, and was very desirous of instructions. His interest in the services of the Sabbath, and his attention to the declarations of the truths of the gospel, gradually increased, till he was led to see his state as a sinner before God, to repent and seek salvation through the merits of the Divine Saviour. Having given himself, as we believed, first to the Lord, he made known his desire to be united with his people. Having obtained a correct knowledge of the way of salvation, and having given credible evidence of the sincerity of his profession of faith in, and devotedness to the Saviour, he was, in 1839, baptized and admitted to the church. The claims of the heathen on other islands being frequently urged upon the attention of the church, led him, after a time, to offer himself as a teacher to some of their benighted tribes, and in 1842 he was sent with the brethren Turner, Nisbet, and Heath, to Tanna, to be employed by them in the commencement of the mission there. About three weeks after the brethren landed on Tanna, they ascertained that the teachers who had been left on the island of Aneiteum, on a previous voyage of the missionary vessel, had, on account of the difficulties with which they had had to contend, deserted their post on that island. The subject of the present sketch, and

another, were immediately selected by the brethren and appointed to re-occupy the abandoned station. On reaching Aneiteum, they found one of the teachers who had left the work there, and prevailed upon him to accompany them in making another attempt to secure a station on that island. They succeeded in settling among the people at the station which had been left, and soon felt so secure as to be able to commence building a house for themselves, and to make attempts at instructing the people. But before the house was finished, the island was visited by a very severe epidemic, during which many died, and among them one of the teachers and his wife. As the people of the land had the superstitious notion that their own sacred men and foreigners, especially foreign teachers, whom they regard as sacred men, cause diseases, they assembled with clubs and spears, for the purpose of killing the survivors of the little mission family, to make what they call a mourning feast. In this instance the lives of the teachers were saved by an influential, lame, old chief, who had formed an attachment to them. His horse was not far from that of the teachers; on hearing the noise of the multitude which had assembled, and being told of their intentions, he immediately crawled upon his hands and knees to the teacher's house, and prevented the deluded savages from injuring them. This old chief died soon after this, and the lives of the teachers were again threatened. But the Lord again raised up a deliverer for them in the person of a chief who had visited Samoa. Much did these devoted men suffer from the want of food, and sickness, and from the unkind and thievish dispositions of the natives; and many were the instances in which their lives were in imminent danger from the cause above mentioned, and also from the desire of the people to get possession of their little property; but the Lord graciously delivered them in every time of peril, and at length gave them favor among the people. By their persevering efforts and consistent behaviour, they had so far gained the confidence and good will of the natives, that the deputation, when they visited them in 1845, found them living in a neat plastered house, built by their own hands, and many of the people attending school and public worship, and also many of the heathen customs giving way.

"The subject of this brief notice

occupied a conspicuous place in the scenes and services referred to above. Not only was his own life often wonderfully preserved, but he was also instrumental in saving the lives of others. Twice did he save the life of a chief who had often tried to take away his own. The influence which he gained among the natives by his consistent and prudent conduct, enabled him to preserve the life of a fellow teacher, whom, for some improper conduct towards them, they had determined to kill. And, at the risk of his own life, he saved the life of a woman who, on the death of her husband, was, according to their custom on such an event, about to be strangled.

"Having succeeded in establishing themselves at one station, this enterprising and zealous young man went with another to the other side of the island, and at the principal harbor, which has since become the chief place of resort for the sandal wood traders, commenced a second station. Here they soon gained the confidence of the people, and were very diligent in their labors to instruct them in the great truths of the gospel. At this station they also erected, with their own hands, a commodious plastered house, which was of great value to our missionary brethren, Messrs Geddie and Powell, on their first landing at that station in 1848. In 1849, our zealous young laborer returned to Samoa, in the missionary vessel, for further instruction. The brethren who had settled the previous year on Aneiteum were very unwilling to part with him, as his knowledge of the language and customs of the people, and the influence which he had gained among them, as well as his consistent and zealous conduct and useful talents, rendered him a very valuable assistant to them in their work. They earnestly request that he be sent back as soon as possible. At present, he and his wife,—for he has just been married,—are in our Institution at Malua. But it is intended that he return to the scene of his former labors at the New Hebrides.

"Such is a brief notice of the excellent and devoted young man whom we have selected, agreeably to the wishes of our friends—a young man in whom I take a special interest, as being among the first fruits of my labors in Samoa, and who has given us so much satisfaction, and maintained an unblemished character, and labored devotedly under circumstances of great peril and peculiarly trying temptation.

Home Missions.

APPEAL FROM THE BOARD OF HOME MISSIONS.

DEAR SIR:—

At the last meeting of the Board of Home Missions, a letter from the Treasurer (in reply to one addressed to him) was read, and after due consideration it was agreed, that its purport, together with an appeal, suggested by its contents, should, without delay, be submitted to the Church.

From the Treasurer's letter it appeared that after deducting existing claims, the balance in his hands, to the credit of the Board would amount to £35 or £37.

This simple statement, the Board would submit to the earnest and prayerful consideration of the Church, as indicating a necessity for a more liberal and extended support, than their operations have hitherto received. It cannot be supposed, that a system embracing so many and varied and important interests, can succeed with resources so disproportionato. Its objects are not simply the conservation of acquisition, but the employment of each successive acquisition in enlarging the sphere of operation, *till the work is done.*

Glancing at that sphere of operation, both as to extent and objects, the small sum at the disposal of the Board bears no relation to what the Church requires, and expects to be done. Necessity for almost parsimonious care, in disbursing the Funds, is forced upon them, by the very smallness of the sums entrusted to them, compared with their work; and by this further consideration, that there is danger of being again, as was the case not long since, *in debt to the Treasurer.* A similar view of the Church, her numbers, capabilities and past exertions, certainly induce the belief that the low state of the Fund is not the effect of inability, and the Board consider it but just to the Church herself, that an evil of such magnitude should not be allowed to exist unchecked, when its removal could be so easily secured. In speaking of this as an evil, the Board take into consideration the urgent necessities of the Church, and that *poverty* which is the invariable and necessary result of unfaithfulness to the Redeemer.

The effect of Home Evangelization on general prosperity has not, the Board be-

lieve, been sufficiently understood. Viewed in relation to existing destitution and its influence upon the *present*, it fails adequately to impress the mind; and it is a remarkable fact, that till a comparatively recent period, the crying necessities of the strictly missionary ground of Christian lands, met with a less cordial hearing, than the more remote, though not less heart-rending wail of perishing heathenism. From this blot Christianity is happily emancipating herself. While scanning the claims of a world in sin, as these rose before her, and giving to each its due consideration, she regards the necessitous around, (just because they are the necessitous of her own bosom,) as involving a darker stain and a deeper responsibility than others; and wisely anticipating the fearful effects of neglected and despised want upon the doctrines of the church, as well as the order of Society, she is cultivating her moral and long neglected wastes, with an energy which augurs well for the future. It requires no spirit of prophecy to foretell the result.

To this view of duty, the Board would desire to draw the attention of the church, convinced that just in proportion as it is *understood and felt*, liberal and cordial support will be afforded.

There is, to the unreflecting mind, something so perfectly common place and uninteresting, in the idea of a Home mission, that it is scarcely either in its objects or successes, deemed worthy of thought; and this, too, by many who give to its support. Sending a minister or probationer on a mission, aiding either to maintain ordinances or to erect churches, or some (supposed) equally unimportant matter, is considered as all the Board has to do; and as the measure, too frequently, of the church's responsibility in maintaining the system. Were the duties of the Board not more onerous, still, the objects contemplated by those duties immeasurably exceed the estimate formed by the church, judging at least by the support received.

Viewed in their proper light, they involve the maintenance and extension of the church of Christ, the happiness of men, both as social and religious beings, and the glory of the Redeemer, as *present* duties and objects. But, in their full

bearing, they embrace the welfare of the human family *amid all changes and through all times*, and in this, as their ultimate design, the honor of the head of the church, in the universal triumph of his gospel. It is to this department that an active christianity is now directing attention—not leaving other engagements unfulfilled—fully alive to the danger of permitting such vast masses of ignorance and sin to exist within and around, without some effort commensurate with the danger threatened, and the responsibility involved.

To aid in this work, in their limited sphere, and with their small means, is the privilege and purpose of the Board, and if, to lay broad and deep the basis of social order, if to promote the grand work of extending the Saviour's kingdom, if to be instrumental in human salvation, be small matters, then are the labors of the Board and all similar organizations of trifling account: and the responsibility of the church merely a name.

Apart, altogether, from high spiritual efforts of Home Missionary enterprise, the history of *neglect* is the history of *desolation*. Whence, it may be asked, the "desolations of many generations," which have brooded over churches once famous in the annals of Zion? Whence the anarchy and crushing despotism of the present day, and the failing of men's hearts for fear? Whence, but from the want of that deep moral undercurrent, which it is the design of Home operations to propagate and maintain, and which, by neglect, has been diverted to other lands, causing them to blossom as the rose? The question, indeed, may be triumphantly asked, where, throughout the whole earth, is man most like what his master designed him to be? And the answer forces itself upon the reflecting mind, with the power of demonstration, *where the Gospel is fearlessly proclaimed in the congregation of the Saints, and its liberty and life giving truths find access to the hovels of wretchedness, and the haunts of crime*. This seems to be the mission of Christianity at Home, at the present day, and resolutely is she girding up her loins for the work.

Turning to our own church, her duty is the measure of her responsibility, not barely to sustain a precarious existence, but to infuse new vigor into the whole system, by that earnest and prayerful regard, and ungrudging liberality, which

will show a desire to render to God according to all his benefits.

But the Board would remark, that not merely the nature of the work, but the means of success has been either overlooked or misunderstood.

In the Church there exists no organization, or system, calculated to ensure stated and adequate returns, and the same remark is applicable to other objects contemplated by the Church. Among professing christians, there is a little of system or order in giving. This, however, is owing to neglect of the command of the Redeemer. To meet constantly returning want, He enjoins, that,—not at long intervals,—not at random, not under mere excitement, nor when the Church announces a public collection, but regularly, punctually and conscientiously; and in proportion as God has been kind to his people, should they lay by to the service of God,—sacred against the selfishness of the heart. A fund thus consecrated, would be *always ready* to meet current necessities and claims, and once given to God, feelings which would otherwise interfere and obstruct, *an act of justice*, would find no place. Till Christian giving be regulated by this simple, scriptural plan, it will always be desultory in its operation and unsatisfactory in its results. That it will fail in amount, may be safely affirmed.

What proportion each should give, the Board do not pretend to say. But that there should be a proportion, the result of calculation, is perfectly plain,—it is as a man finds that God has been kind to him. "Freely ye have received, freely give."

Regarding the difficulty of forming an estimate, the Board are of opinion, that it is more in name than reality, especially where men act upon the common-sense principle of balancing their accounts annually. When there is an object to gain, or when the law of the land interferes, an estimate at least approximating the truth, is obtained, and why should selfinterest, or human law possess an influence superior to Divine Authority.

Another objection often urged, is the want of money. The remedy is as easy as the answer. Men in general can find ways and means of converting produce into cash for temporal purpose, and why not for this. Where is the hindering influence of the Saviour's injunction, at least in its spirit, "First the kingdom of God." As to the remedy, if it be a tenth or a twen-

tieth or a thirtieth, of what God has given us, let it be "laid bye," sold for what it will bring, and the proceeds cast into the house hold treasury, to be appropriated as circumstances may require. A vast increase would soon manifest itself in the activity of the Church's operations.

It is a matter of deep import, how far professing Christians obey this command, not merely in relation to the schemes of the Church, but as a test of the extent and power of correct views and feelings.— Giving should be the result of enquiry,— regulated by the relative importance of objects and their claims at the time, and flowing from a desire to do all duty, and to the best purpose. It is however often the effect of predeliction, or dislike, or fits and starts of excitement, or an announced collection, and hence the result, urgent appeals, slow and limited returns, and crippled plans.

He who regards his giving as *beneficence* will be slow to give, and his givings will be small; while he who regards it as an act of *justice*, and as a return, however inadequate, for all that God has conferred upon him, will give as God has prospered him,—will give cheerfully,— will not withhold till what he owes to God is asked at his hand; he will give without waiting appeals.

These views the Board feel constrained to urge, in connection with their work, and the state of their funds. Were they

to meet all well-founded claims, their treasury would have long since been empty; and, looking to the future, they feel the impropriety of leaving themselves altogether destitute. At last meeting a very urgent and strong claim was postponed, in part, on this very ground.

As situated, the Board feel that their work cannot be done in such a manner as to meet either abounding claims or the obligations of the church; and they confidently appeal to her members to examine well the future influence of the Board's operations upon the social and religious state of the land, so as to ascertain from the history of similar organizations; and to examine, with equal care, and, where required, to revise the whole system of giving, both as to amount, and manner of *laying aside*, and the board will be content to abide the issue, assured that it will exceed anything hitherto seen in their experience, and produce a corresponding effect upon all the schemes of the church.

The Board then appeal to the members of the church, and they appeal to their brethren, whom they represent in this work, to put at their disposal the means of fulfilling the ends of their appointment. They leave the cause in their hands, trusting that the representation now made, will be met in such a spirit as will testify that energy seeks but a proper object and direction, to accomplish all that is required.

By order of the Board.

Wm. McCulloch, Secretary.

Miscellaneous.

TRACT No. II.

THE MINIMUM STIPEND TO BE AIMED AT, AND HOW IT MAY BE REALISED.

If the evils of an ill-supported ministry be of the number and magnitude described in last paper, necessity is laid on the Church, if she would fulfil her duty and interest to see that a remedy be forthwith applied wherever it is required; and that a remedy is within her reach, will be apparent, if we can show that the present untoward state of things does not result from any inability on the part of the great majority of our congregations, but that often where ability is greatest, the cases are worst.

Examine the state of the church, and see what striking anomalies exist in regard to pastoral remuneration. That important duty would appear to be determined, by no enlightened christian principle, but by the merest caprice. Hence the disparity of stipends, and the inadequate ministerial support which led the Synod to appoint this committee. In many cases strong and wealthy congregations give less in actual amount than others, who, as regards wealth and members, are much weaker; in numerous instances strong and wealthy congregations pay only some £10, or £20 above the amount which the ministers of supplemented congregations now enjoy; and in not a few cases strong and wealthy congregations keep their pastor

(it may be the father of a numerous family) on a very limited stipend, while they are giving to charitable and benevolent objects an amount equal to the half or even the whole of his salary. See, too, congregations able, without any difficulty, to pay an original stipend of £120 or £150 besides some £100 or £110 to an assistant, coolly proposing to the assistant, on his succeeding to the full charge, that his permanent charge should actually be less than the original stipend. Some ministers we know have properly refused such a parsimonious arrangement, while others have acquiesced. See, also, congregations, once weak and struggling, become numerous and influential, and yet continue, without any apparent shame, to give their pastor no increase of salary, for his increase of labor and responsibility. See, again, how many congregations by their own exertions, and how many more in connection with the aid of others, have been enabled to pay off a heavy debt, and yet their ministers have enjoyed no augmentation. But it is not only in such cases that greater ability is clearly possessed than is put forth. Who that knows the state of the United Presbyterian Church, and has marked the development of her resources, can doubt for a moment that she could do far greater things for ministers than she has ever done? Think of what is done by our supplemented congregations. Even the poorest of them give an average amount for the support of gospel ordinances far beyond what is given by the Church at large. Think, again, what has been achieved for missions. Not many years ago the liberality of our church for this important object, amounted to only a few thousand pounds! but by a zealous and well directed agency she has been aroused, and year by year her contributions have increased, till they are now upwards of seventeen hundred thousand pounds!! And yet she is not enfeebled by her exertions. It is not, then the inability of the church, but a cold stereotyped indifference, overspreading her like a leprosy, which proves the grand obstructive cause. She has but frankly to will a loftier standard of giving, and the thing is accomplished.

We are not of those who would blindly advocate affluence for the pastorate, or recklessly charge the people with ingratitude. In pleading for a greatly increased rate of ministerial remuneration, we plead for nothing beyond what is absolutely re-

quired to enable ministers to support their status in society, with credit to their profession and comfort to their families; and for nothing which our churches would not at once give if they only saw clearly that it is necessary. But many of them see it not. To many persons it is quite a mystery how ministers contrive to spend a £100, and no wonder. They have, perhaps, brought up a family on the fourth part of it, and never reflected how different the minister's station, and consequently his expenditure is from theirs. Let the subject only be fairly brought before them, and it cannot be doubted but that the remedy will be applied. For who will say that it is either seemly or christian that a minister, without adequate means, should be necessitated to live on a par with those who have them. Is the necessity denied? Why, his very office imposes the necessity! A judge and his family may be kept alive on the same amount as a turnkey and his family subsist upon—a factor on the same as a ploughman, and so may a minister and his family, on the same as a mechanic and his family; but were a minister commencing to dress and live in the style of a mechanic, an immediate outcry would be raised by his people.

What then should be the minimum stipend?—The Synod in their resolutions last May, gave their opinion that it should be £150, and the following considerations will show they have not gone too high:—

I. The compeers of our ministers, or these who passed through a similar course of study, are in the great majority of instances realising at least £150 a-year.—Some of them have betaken themselves to one profession, some to another. Some are physicians, others lawyers; some are connected with the educational institutions of the country, others with the newspaper press; some are following literature as a profession, others are engaged in business; but there are comparatively few of them earning less than £150 a-year.—Now, the work of a minister is of as high and intellectual a kind, and quite as laborious, harrassing, and responsible as theirs. Justice, therefore, demands that he should be equally well remunerated.

II. This sum required by those who occupy the same station in society as our ministers are expected to do. Where is the merchant, manufacturer, lawyer, physician, or retired gentleman, moving in the same sphere as the minister, whose income is not at least £150 a-year?—

How then should the minister be able to live on less than they? For every article of provision, for every suit of clothes, for every piece of furniture, for every act of service, he is charged as high as they, and payment is as certainly expected from him as from them, and no special providence is exercised to multiply his food like the widow's oil, or to prevent as in Israel's case in the wilderness, his garments from growing old.

III. The Free Church has fixed her minimum at £150, and though, from a variety of circumstances, she has not yet attained it, still the sum which ministers receive from the sustentation fund is greatly beyond what a large portion of ours receive. Besides a large number of them get a very considerable supplement in addition to this from their own congregations, so that even now her ministers are much better remunerated than ours.

IV. The minimum in the Established Church of Scotland is £150, besides manse and glebe,—the Legislature having determined that such a sum is the lowest on which a minister can, with any degree of comfort, subsist; and whilst all establishments have been denounced as most unrighteous in principle, and some of them as most oppressive in expensiveness, the guaranteed amount in the Scottish one has never been objected to as more than sufficient. What is requisite for the comfortable subsistence of the ministers of the Established Church, must be requisite for the comfortable subsistence of the United Presbyterian ministers.

We come now to the second enquiry.—How is this minimum to be realised? We answer, before this can be accomplished there must be enlightened conviction of its necessity—enlarged, especially proportionate, liberality—firm confidence in the goodness of our cause.

I. *Enlightened conviction of its necessity.* People must be convinced that this sum is really due and required before they will consent to give it, and this will take both time and teaching. There are many prejudices against a more liberal rate of ministerial remuneration, some sincerely entertained, others springing from pure selfishness, and these must be fairly met and disposed of before our object can be gained. However reasonable this minimum may have been shown to be, it is so much greater than we have been accustomed to, that many may feel unable to divest them-

selves of the impression that it is too high, and may feel confirmed in this impression by the fact that ministers themselves have not much complained of inadequate remuneration. While this is true, it will not disprove the fact of the inadequacy of the remuneration; but it does prove how unjust the cry is that this scheme has been got up at the instigation, and prosecuted under the auspices of ministers. No. They have endured hardness patiently. But let us not suppose that they do not feel, and feel keenly, that great injustice is done them, and let us not make their silence under privations a plea for continuing the system by which that privation is inflicted. If we knew the number of those that have had their life embittered by pecuniary difficulties, we would not rest till every stipend was at least £150. Look to those who have had that sum. Have they amassed wealth, or have they not had enough to do, even when chargeable with no want of economy, to make income and expenditure square? Still it may be said, it would be dangerous, inasmuch as it would lure worldly men into the ministry. The question, however, is not, what will be the consequence? but what is just? "We are not to do evil, that good may come." And is there no danger, on the other side, that if ministers are under paid, as they have been, many of the more talented men will betake themselves to other professions, and that those who do not enter will feel chilled in spirit by pecuniary hardships, do their work less heartily, and consequently less efficiently? Besides, the idea is ill founded. When a banker wants great fidelity in his clerk, does he put him on a low salary? When a merchant wants great energy in his men, does he pay them niggardly? "If we sow sparingly, we shall reap sparingly." All very good, you say; but you still think the less that is said about minister's stipends the better? But why? Have not ministers money rights, as well as other men have? Is not their claim to remuneration, and a fair remuneration, for their services, as just as that of any other laborer?

But others say that ministers should not be greedy of filthy lucre; that they are expressly and repeatedly cautioned by their master against this. But money fairly earned in the service of the church is not filthy lucre, but righteous reward; and surely they may claim what they have righteously won without the imputation of

being greedy or being over fond of money. The mere fact that it is a larger sum than they have been accustomed to receive, cannot subject them to this imputation; for greed consists not in the largeness of the sum, but in the eagerness with which it is sought, and the object for which it is sought. We do not say of a workman who refuses to accept of ill-paid work when he can get well paid, that he is actuated by a spirit of greed; and why, then, charge a minister with that spirit who asks simply for the salary to which his talents entitle him, though that salary should be greatly higher than he has been accustomed to receive? Still it is said that ministers should exercise self-denial as directed by their Lord. So they ought. But the self-denial must be *free* not *forced*. If they are necessitated to live and labor without adequate support from the people of their charge, that is not self-denial for the cause of Christ, but self-sacrifice to the prejudices or parsimony of their people. Let them have just and ample remuneration for their services, and then look for the exercise of self-denial from them out of what they have thus righteously earned for themselves. And let us not forget, that if they had chosen to follow another profession, they had the prospect of greatly superior incomes. Are not many ministers' sons, who never spent half the time or money on their education for business that their fathers did on theirs for the pulpit, in the enjoyment of far larger salaries than their fathers, and have they not been so from the day their apprenticeship closed or in the course of a year after its expiry? Or if ministers had chosen to renounce their principles and go over to a better salaried church, as many of them have been urged to do, had they not the prospect of double or triple the stipend they could hope for in ours? Our ministers have all along been exercising self-denial, and even sacrificing themselves, and they will still have plenty of room for self-denial although their stipends were as much increased as proposed.

But is it reasonable that all the self-denial should be on their part? How runs our Lord's deliverance on the point? "If any man will come after me let him deny himself." Thou therefore that teachest another, teachest thou not thyself? Thou that sayest a minister should not be covetous, art thou niggardly? Thou that preachest a minister should deny himself, dost thou withhold more than is meet?—

Thou that proclaimest a minister should make sacrifices for Christ, dost thou content thyself with giving the widow's mite?

II. *Enlarged, especially proportionate, liberality.*—Think at present what injury is done to the church, what injustice to fellow-members, by the neglect of liberal and proportionate giving. Church door collections are in general the great source of revenue. There the members deposit their freewill offerings. And what *sameness* do these present? An almost universal copper color. It is patent to all men that God hath very diversely prospered the members of our different congregations. Do not justice and gratitude alike demand, then, that in the offerings there should regularly be the *sixpence, shilling, half-crown* (and in many instances) *crown and sovereign*, as well as the *penny*? If the poor give of their limited means, the wealthy ought to give according to their abundance. The leaven which must leaven the whole church is obedience to the apostolic injunction,—“Upon the first day of the week let every one of you lay by him in store as God hath prospered him.” This injunction is as equitable as it is scriptural. It enjoins that all should give, that all should give systematically, that all should give proportionally.

All should give. Every member of the church is bound to honor the Lord with his substance, and willingly to contribute for the support of gospel ordinances. But by the majority of members this duty, in its true degree of importance, is overlooked; its claim foras no part of their estimated expenditure; and no anxiety is manifested for its proper discharge; in fact, it has well nigh ceased to be a living active principle, and dwindled down to a matter of mere custom.

All should give systematically. Everything depends on *METHOD*, and in this matter God himself enjoins it. Determine then to give weekly, and what amount you are to give, and let it be a work of conscience. Your occasional absence from public ordinances must not be made a plea to rob the church. You may either send the amount or add it to your usual contribution the next opportunity of taking your place in the house of prayer. Nothing is now more common than for members *not* to make up their contributions for the times they are absent; so common, that it is scarcely looked on as sinful. This is owing to its being regarded more as a matter of

custom than as the performance of a solemn duty, and the exercise of a sacred privilege. Some congregations have recourse to half-yearly or yearly subscriptions to meet expenditure, or to make up deficiencies. This is a most irritating, disheartening, and hurtful practice. Why not do it weekly? If an individual knows that he will have to give £2 or £3 of a subscription yearly, would it not be more simple, and scriptural, to give an *additional shilling* weekly? and would not his liberality in this way be more beneficial to the church, and comfortable to himself? Besides, there would be then no keeping back of the stipend *weeks and months after it is due*, a practice by which in many congregations an inadequate stipend is rendered less valuable, and the annoyance of the minister greatly increased.

All should give proportionately. Proportionate giving is the solemn duty of every individual; and proportionate giving among the members of each congregation according to their respective means, is as truly a righteous and incumbent duty. But such is not the present practice. The very reverse is the fact. The poor give in proportion the most; the rich, least.

This is the most important, but the most neglected duty connected with the support of gospel ordinances. But we forbear to enter upon its consideration, seeing it will form the subject of a future paper. We only remark that it is the sheet anchor of our hope; and were it practised, we feel assured of complete success.

111. *Firm confidence in the goodness of our cause.*—It has often been remarked, that no one had ever occasion to rue his liberality in religious matters; for to every duty is annexed a promise, even to the giving of a cup of cold water. And though the acting out of proportionate liberality involve considerable additional giving, it is on the part of those who can well afford it; and even had it called for sacrifices instead of proportionate subscription, they would scarcely have reason to complain, having voluntarily subscribed to the ancient and unalterable test of christian membership,—"Whoso forsaketh not all that he hath cannot be my disciple;" and having professed their acquiescence in the truth of the saying,—"It is more blessed to give than to receive;" and having taken on them the name of "Him who was rich, yet for our sakes became poor." Our religion requires in

us self-denial as an essential grace, and at the same time FAITH in our Lord's declaration,—that we will get an hundred fold for all that we give up for God. Were this believed, would there be any difficulty in sparing the sum required? Were a banker on earth, on whose stability reliance could be placed, to offer such a per centage, would not each member have a much larger sum in his hands than he is required to give as his proportion to the church? And is God's credit worse than the richest banker's on earth? It is want of faith in the Almighty's stability, in the faithfulness of the God of Truth, that lies at the root of all our parsimonious giving. If we trusted him as much as we do the wealthy of the land, there would be no difficulty in raising funds to any extent for religious purposes, and soon there would be no complaining of poverty. That scripture would be fulfilled,—"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses burst forth with new wine."

We must now draw this paper to a close. We have seen what should be the minimum, and how it should be raised. One remark remains. It is suggested by the heading of this article,—"The minimum to be aimed at." It would never do to enforce it by Synodical authority, and it would be vain to expect our congregations to come up to it all at once. They must be enlightened, and exhorted on the subject, and the great majority will gradually, and we hope rapidly, attain it. In the case of some it could never, perhaps, be expected; but if the comparatively strong would first do their duty to themselves, they would next do generously to their weak brethren. If once it were generally seen that it is absolutely necessary for a minister to have £150 before he can live with much comfort, or discharge his duty with full efficiency, there would not long be any stipend in the United Presbyterian Church, under that sum.

We know what great things the church has done for missions, and we fear not she will yet do great things for her pastors. And be it remembered that every approximation to the minimum of £150 will confer great benefit on the ministers. £120 or £130 will be reckoned a great boon in comparison with £100. Let individuals and congregations, then, immediately bestir themselves and commence the good work. Let no member longer defer to

give his just proportion "as God has prospered him," because his fellow members may not be doing so. Proportionate giving is individual duty, and each must answer for himself. And let no congregation defer to give increase because others

may not have done so. Neither let any wait till it can accomplish all that is desired. Any advance is praiseworthy compared with no advance; and every advance will be most beneficial to the pastor, and certainly blessed to the people.

Notices.

We have sent a number of copies of the January and February Nos. of the Register to those who have been acting as Agents last year and requested that they would deliver them to those who paid for the present year, so that they would return to the office what was not needed. We would now urge upon them to forward their orders and payment for the present year immediately, as after the present month, with the exception of the number allowed to each minister, and for distribution in destitute localities, none will be published above what is ordered. We must also insist that payment be forwarded in advance. We regret to say that in some instances where orders were received for the Register last year, the amount has not yet been forwarded. This has made the balance against the Register for last year greater than it should have been, and the consequent strain upon the funds of the church greater than its conductors desired. In our present No., our readers will find a wood cut representation of the mission premises. This will enhance greatly the value of the present issue, and may occasion an extraordinary demand. This consideration, along with the cheering fact that the January issue is now exhausted, while orders continue to come forward, has induced us to print 200 copies additional for February.

X. B.—Agents who have not sold, and have no immediate prospect of sale for the extra Nos. sent last month, will oblige by an immediate return of the same to the general agent.

The Committee of the Presbytery of Pictou for the Superintendence of Students of Philosophy will meet at the Hall, West River, on Tuesday, 2nd March, at 11 o'clock a. m. Those students residing within the bounds of the Presbytery purposing to attend the classes at the ensuing session, are required to come prepared to give in their exercises, and those desirous of admission at the first time are required to attend for examination in order to their being certified.

A special meeting of the Board of Domestic Missions will take place at Shubenacadie on 3rd February at 11 o'clock, a. m.

The Theological Seminary of the Presbyterian Church of Nova Scotia will open at West River on Wednesday 3rd March at 11 a. m. It is hoped that all students who design to attend this session will be forward on the day of opening, and prepared to present the Presbyterial certificate of their character and standing;—agreeably to a standing order of the Board of Superintendence.

Wm. McCULLY, *Convener.*

ANOTHER VACANCY.—At a meeting of the Presbytery of Pictou held at Tatamagouche on the 31st December last, the Rev. Robert Blackwood's demission of the charge of the congregation of Tatamagouche and New Annapolis, for some time before the Presbytery was accepted and his pastoral relation to it dissolved.

CALL.—At the same meeting a call from the congregation of Mabou & Port Hood was laid upon the table of Presbytery, which had come out unanimously in favor of the Rev. James Waddell of River John. The Rev. James Bayne was appointed to preach at River John and intimate this to that congregation and summon them to appear for their interest at the meeting of Presbytery to be held at New Glasgow on the 28th January.

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

1852.	DOMESTIC MISSIONS.	
Jan. 2	—From Newport & Windsor congregation,	£4 3 10
	SEMINARY FUND.	
Jan. 2	—From Glenelg, St. Marys,	1 15 0
	FOREIGN MISSIONS.	
Jan. 12	—Evangelical Society, Fish Pools, per J. McKay,	2 0 0
	FOR REGISTER.	
Jan. 2	—Rev P. G. McGrigor. Hx.,	2 0 0
	Rev J. McCurdy, Miramichi,	2 5 0
	Portapique for 1851, 8s 9d,	
	1852, £15,	1 13 9
	Great Village, for 1851,	0 2 6
	5—Rev E. Ross,	1 0 0
	12—T. G. McKeen, Mabou,	0 15 9
	Alex. Thompson, Antigenish,	1 0 0
	20—Rev R. S. Patterson, Be- deque, P. E. I., N. S. cur.,	1 5 0
	James McKinlay, Agent,	8 5 0

The Recording Sec. of the Micmac Mission acknowledges with thanks the receipt of Four Pounds and five shillings from the Congregation of West River, through Rev. James Ross, in behalf of the Mission.

Also, the sum of Three Pounds, from a friend to the Mission, in Prince Street congregation, through the Rev James Bayne.

Advertisement.

FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of another Missionary to labor in the South Seas, are now prepared to receive applications for that service from ministers or licentiates of the Church in Nova Scotia, or the United Presbyterian Church in Scotland, or its branches in the Colonies.—Applications to be directed to the Rev. James Bayne, Pictou, the Secretary of the Board.

BOARDS AND COMMITTEES.

Board of Home Missions.—Rev. Messrs. Murdoch, Smith, McCulloch, Christie, McGregor, Cameron, Watson, Allan, Sedgewick, E. Ross, with the Presbytery Elder of their respective Seassions. *Secretary.*—Rev. Wm. McCulloch.

Board of Foreign Missions.—Rev. Messrs. Baxter, Keir, Roy, Walker, Bayne, Waddell, G. Patterson, and Messrs. Ebenezer McLeod and Daniel Cameron of West River; Alex. Fraser of New Glasgow and John Yorston of Pictou. *Corresponding Secretary.*—Rev. James Bayne.

Seminary Board.—The Professors, ex officio.—Rev. Messrs. McCulloch, Bayne, Christie, McGilvery, Watson, G. Patterson, and Messrs. Daniel Cameron and James McGregor. Mr McCulloch, *Convener.* 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.

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

NOTICE.

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

The collection recently taken in Prince Street Church for the benefit of the Sabbath School meeting there amounted to £7 8s 6d.

Mrs. Bayne gratefully acknowledges the receipt of the following sums in aid of the fund for educating Miss Charlotte Ann Geddie:—

Collected by Wm. S. Copeland Merigomish,	£0 11 0
“ Janet Brown, Merigomish	0 9 0
“ Charlotte Copeland	0 6 0
“ Christy A. McIntosh	0 5 0
Mrs. J. Collie Upper settlement M.R.	0 5 0
James McLean, Teacher, from children of Springville and Churchville, East River,	1 4 7
Family Missionary Box, Pictou	0 5 0
S. S., Prince St. Ch., Miss Milhar's class,	9 4 4

FORMS OF BEQUESTS.

Persons desirous of bequeathing property, real or personal, for the advancement of Education generally, in connection with the Presbyterian Church of Nova Scotia, are requested to leave it to “The Educational Board of the Presbyterian Church of Nova Scotia.” this being the Synod's incorporated body for holding all funds intrusted to its management, for all educational purposes, Classical, Philosophical and Theological.

I devise and bequeath to ‘The Educational Board of the Presbyterian Church of Nova Scotia,’ the sum of [If in land, describe it. If in money, name the time when it is to be paid. If persons wish to state their object more definitely, they may do so thus:] I bequeath to ‘The Educational Board of the Presbyterian Church of Nova Scotia, the sum of to be applied for the support of the Synod's Theological Seminary, [or] in aid of young men studying for the ministry, as the Synod may direct; [or] for the Theological Professorship Fund.

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

FOR RELIGIOUS OR MISSIONARY PURPOSES.

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

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