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THE MISSIONARY REGISTER, OF THE Presbyterian Church of Nova Scotia.

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SCRIPTURAL EXAMPLES OF LIBERALITY

The scripture largely teaches by example, and would lead us to the discharge of duty by a record of the deeds of others. And there is, perhaps, no duty more frequently set before us, both by precept and example, in the sacred volume, than Christian liberality. One instance we have recorded in the 8th chapter of 2 Corinthians, viz: the case of the churches of Macedonia, contributing to the relief of the poor saints which were at Jerusalem. To a few of the features of this case we would direct the attention of our readers.

1. The givers were very poor. They were "in deep poverty" (v. 2). In those days Christians were oftentimes called on to suffer the spoiling of their goods. A profession of Christ's name was often the signal for the loss of all earthly possessions. This was the case of the Macedonian Christians. "In a great trial of affliction,"—their deep poverty, &c. They had thus what would consider the best excuse for not giving. Yet still they gave. If in their poverty they acted thus, what results would

have followed had they been as rich as some modern Christians. It has been doubted whether we should ask the poor to give to the schemes of the church. But this arises from want of scriptural views of Christian liberality. Giving is never represented in the word of God as a burden, but a privilege. "It is more blessed to give than to receive." Christian benevolence is represented as pleasing in the sight of God, and a gracious reward following in its train, Heb. 6: 10, 11, 13, 16; Phil. 4: 18; 2 Cor. 9: 6, 7, &c. Should the poor then be hindered from those works of faith, which Christ will crown with his distinguishing favor. Let them cultivate self-denying liberality; let them do whatever their circumstances admit, that they may at last hear the Judge say, "They have done what they could."

2. They gave very liberally. "Their deep poverty abounds to the riches of the liberality." They gave not only to the full extent of their ability, but even beyond it—"to their power, yea, and beyond their power," as the Apostle testifies (v. 3). They

gave more than could have been expected in their circumstances, or on all ordinary principles of computation. Would that it could be said of all Christians that they have given to their power. Perhaps, however, their contributions were actually small. Their contributions might have been much less than those of the rich church of Corinth. But God, who knows all our circumstances, and the motives from which our actions proceed, regards the contributions of self-denying poverty as actually greater than the profuse offerings of those, whose contributions are not such as to deprive them of a single luxury. Luke 21: 1-4.

3. They gave *willingly*. "To their power and beyond their power, they were *willing of themselves*." What was given was given cheerfully, not grudgingly or of necessity—not in the spirit too common, in which men say, I suppose I *must* give something—feeling it to be a burden, from which we would be glad to be relieved, if we could with decency. They needed no urging to give. They did not need to have persons sent to them to beg. The entreaty was on the other side. "Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

We see the foundation of the work. They had first devoted themselves to the service

of God. Not as we hoped, or above our expectations, they first gave their own selves to the Lord, and unto us by the will of God. When a man has given *himself* it is easy to give his property. And perhaps this explains the reason why so many in the Christian church give so little or not at all. They have not yet given their hearts to the Saviour. Till this is done, we have no right to expect liberality. And till this is done, it is not a service acceptable in the sight of God. It proceeds from motives which he cannot approve.

Lastly. The cause; it was owing to the "grace of God bestowed upon them" (v. 1). Through this they were filled with "abundance of joy." Their hearts were enlarged, and their hands were opened. Partaking largely of the treasures of consolation in his word they loved not their worldly possessions, but gladly gave them for the cause of him who "gave himself" for them. O, that the Spirit of all grace would pour out a large measure of his influence upon the hearts of all the members of our modern churches. Then would the fountain of Christian liberality be indeed unsealed, and its gushing streams go forth to refresh the nations, and clothe the moral wilderness with verdure.

Home Department.

At the time of the last meeting of Synod the Rev. Alexander McKenzie was appointed by the Presbytery of Pictou on a mission of three months to the island of Cape Breton. This mission he accomplished to the entire satisfaction of the Presbytery. This report we subjoin. Mr McKenzie on his return proceeded to Harvey, where he remained till December last. He has since visited other portions of the Province of New Brunswick, and is expected to return immediately to labor within the bounds of the Presbytery of Halifax.

Baddeck, Cape Breton, July 24th, 1854.

REV. & DEAR SIR:—

Being appointed by your Presbytery on a mission to Cape Breton, I beg leave to make the following report of my proceedings and labors. I left Pictou for the Strait of Canso, by a vessel bound for Boston, on the 4th July, and reached that place on the evening of the day following. I may state that I was in company so far with two ministers of the Free Church, and that we passed the time very agreeably together. I landed at Plaister Cove, and as your friend Mr McKenzie was not at home, I lodged in the Victoria Inn. I could

not prosecute my journey till two days afterwards, as the stage for Mabou had left early in the week; but on the third day I met with a friend, Mr Blanchard of Port Hood, who kindly conveyed me to his house, and with whom I remained every night. On the day following, being Saturday, I left by stage for Mabou, where I was kindly received by Mr John Murray. Immediately on my arrival in this settlement word was circulated that I was to preach to the people of the place on Sabbath. The time for giving to them information respecting my appointment being short, we had scarcely a full meeting; but the number of attendance was much larger than I expected it to be. After sermon I intimated to the congregation, that the Rev. Mr Bayne was appointed by your Presbytery to preach to them on the next Sabbath in that month, to moderate in a call on the Tuesday following, and to dispense the Lord's supper on the next Sabbath in August. I was glad to learn that things were in a favorable state in this congregation. On Tuesday, the 11th July, I proceeded to Whycooagh in company with one of the people of Mabou, who conveyed me thither, and there I had the gratification of being kindly received by Mr Lauchlan McDonald, in whose house I remained two days. On Thursday I proceeded by boat to Baddeck. The day was delightful, the sun shining in his brightness, and by a gentle breeze we sailed pleasantly on our course, till 5 o'clock in the afternoon, when we reached Baddeck. There I was kindly received by Thomas McKeen, with whom I have lodged since my arrival in this place. I preached here on Sabbath the 16th. As minister of the Free Church preached here on the same day, our meeting in the morning was not large, but in the afternoon we had a greater number of people of attendance, and our audience seemed to be interested in the solemn services of the day. During the course of the week I visited several families in this place, who seem to be favorable to our cause, and they gave me a cordial welcome. On Sabbath 23rd I preached at Baddeck in the morning, and at Big Bay in the afternoon; our audience at both places was full and attentive, and I am fully convinced, with several friends here, that there is an encourag-

ing field opening to our church in this and other settlements around; and I feel it a great privilege to be enabled to labor in such a new and promising field. O that we could sow in tears, that when time for trying the work comes, much of the seed now sown might be found in the planting of the Lord, the incorruptible seed which liveth and abideth for ever! We are now deprived of the Court House in which our people formerly met for religious worship, and it is necessary for us to meet in the school-room, which cannot conveniently contain the number of persons assembled for the worship of God. We have, thus, difficulties to contend with, which we did not anticipate; but how consoling is the consideration that He, in whose work we are engaged, is too wise to err, and that He can bend to his purpose things seemingly adverse.

I left Baddeck for St. Anns on the 25th July, and reached there on the evening of the same day. I preached in this place on the Sabbath following, but as a minister of the Free Church had made an appointment of preaching there on the same day, he officiated in the morning, and I in the afternoon. Our audience was large, and I met with some of the people afterwards who assured me that they were glad to see a minister of our church among them. I am convinced that were the people of St. Anns to receive an occasional supply of sermon from our church, many of them would connect themselves with us. A number of them seem to favor our cause, and would I believe connect themselves with our body, in preference to any other. On the Monday I proceeded by a boat accompanied with six men who were engaged in the fishing trade, to Ingonish. The day seemed to be favorable when we left; but we did not proceed far, when a heavy sea was rolling, and a strong wind blew right ahead. At the same time the rain descended in torrents. We did not reach the place of our destination, till late at night. From St. Anns to Ingonish the eye is entertained with beautiful landscapes, the bank being in many places bold and steep. Farms lie pretty close the greater part of the way, and the settlers are chiefly from the Highlands of Scotland; but are as yet without a settled ministry. I preached at Ingon-

fish on the day after I reached there. It was my original intention to remain there over Sabbath, but being informed that a vessel was to sail during the week to Cape North, I resolved to proceed by her thither, and to spend a Sabbath at Ingonish on my return. I left for the Cape on Thursday the 3d August; but our vessel put into Noel's Harbor, where there is a fishing station, at which 60 men were employed. As we remained there over night, I preached in the evening to the people of the place, who seemed to rejoice in having this opportunity of hearing the word of God. On the next day, being Saturday, we reached the Cape. The land during the greater part of the way is rugged, producing little besides stunted trees and shrubs. I preached on the west side of the Cape on Sabbath, and our audience was much larger than I had expected it to be. There were at least 100 persons in attendance, who seemed to listen with attention and apparent seriousness, to the Word of God. This place is agreeably varied with lofty hills and plains, and is intersected by several small rivers. In the settlements on both sides of Cape North there are upwards of 100 families; 60 of these are Presbyterian, and the rest belong to the Roman Catholic Church. The Presbyterian portion of the population have been occasionally supplied with sermon by the Free Church, and I was informed that a minister was expected to come to them soon, and to remain with them for some time. I left those parts for Ingonish on Tuesday the 8th August; but was detained at a place called White Cove, three days, waiting for a passage to Ingonish. I started again on Friday, and reached Ingonish on Saturday morning, and according to appointment I preached there on Sabbath. Our meeting was about 60 persons in number, and I have reason to believe that the day was profitably spent. In this place there are 60 families who depend for subsistence to a great extent, on the fisheries. One half of the population are Roman Catholics, one fourth profess to belong to the Church of England, and one third are Methodists. There are only three or four Presbyterian families. I left Ingonish for Baddeck, by a vessel bound to Sydney, on Thursday the 17th, and being late in the week, I had to travel at night to accomplish my journey. I left Sydney on Friday morning, by a boat going up the Great Bras d'Arme, crossed the island of Boularderie, and reached a place called Big Harbor, late on the evening of Saturday. It was now too late to think of having religious service at Baddeck, from which was distant eight miles, as no information had been given to the people that I was on my way to them. So I preached at Big Harbor on Sabbath, our audience being upward of 100 in number. I reached Baddeck on the afternoon of Monday, where I was chiefly engaged in ministerial labor, since then till the third Sabbath in September. I preached in Baddeck on every Sabbath during that time, and sometimes in the afternoon of Sabbath in the adjacent settlements. In these places we had also service on week days. I visited the greater number of the families of the settlements that seemed to be favorable to our principles, and prayed with them. I regret that things were not such as to warrant me to engage in the organization of a Church there. I met with only six persons who were willing to become members, and I thought this number too small to begin with. The people themselves suggested that a delay should be made in this matter, till some future period. They have commenced the building of a house of worship, but to every appearance will not be fit for divine service before next summer. I preached at Margaree River on the last Sabbath in September, and our meeting was large and attentive. The people of Baddeck are desirous that Margaree River should make a preaching station in connection with themselves, and should the arrangement take place, they indulge the hope of seeing a minister soon settled among them. I have to state that I received from the people of Baddeck the sum of £11 12s. 2d., and from a friend at Margaree, 1s. 3d., to be handed to the Board of Home Missions. In my short Report I beg to be submitted to the consideration of your Presbytery at your next meeting.

I am, Rev. and dear Sir, yours sincerely,
ALEX^r McKENZIE

The Rev. George Walker,
Clerk of the Presbytery of Pictou

Foreign Missions.

LETTER FROM MR. GEDDIE

The following letter from the Rev John Geddie to the Rev. James Bayne, contains intelligence of a later date than was contained in Mr Geddie's letters to the Board.

Inciteum, New Hebrides, Aug. 2nd, 1854.

MY DEAR BROTHER:

I send this letter by a sandal-wood ship bound to China. About four weeks ago I sent letters addressed to you by the M. steamer "Torch" to Sydney. It is quite possible that these lines may reach you before the communications now on their way.

ARRIVAL OF MISSIONARIES IN SYDNEY.

I have just received the joyful intelligence that two missionaries have arrived in Sydney, from England, on their way to the New Hebrides. We expect them here by the "John Williams," which we have reason to believe is now on her way to the islands. These brethren came as the agents of the New South Wales Auxiliary to the London Missionary Society. During the last year, a Society was formed in that colony, and funds to the amount of more than 1000 pounds sterling raised for missionary purposes, by a few congregations. An application was made to England for two missionaries to represent the Society in these islands, and the gentlemen alluded to, have been sent in answer to this application. The spirit displayed by this infant Colonial Society is very creditable, and worthy of imitation. Eromanga is the island on which the New South Wales Society will most likely commence operations. This is the field which the Society has chosen; and at the present time it is more open for missionaries than any other unevangelized island of the group. It is a large island, but the population is thin and scattered; yet there are associations connected with it which will always cause it to be regarded with imperishable interest. Eromanga lies to the N. W. of this island, about 70 miles distant, and the intercourse between the islands is frequent by means of sandal-wood vessels. It is cheering to see other Christians coming to the

help of the Lord in these dark islands, and to know that another Society has become pledged to the evangelization of the New Hebrides group.

OPENING OF NEW CHURCH.

In my last communication I mentioned about our new church at this station. It was commenced in March and finished by the end of June. It is a substantial and beautiful building. It was destined to accommodate 800 persons, but 1000 can crowd into it. The church built two years ago, and which was found too small, is now used as a school house and place of meeting for public purposes.

We met for the first time in our new church on July 7th inst. The occasion was one of no common interest. No less than eleven couples were married in the presence of nine hundred persons. Four of the parties married had been living in a state of polygamy, but in obedience to the dictates of Christianity, had given up this practice. After a public declaration that they renounced all claims on the women with whom they had parted, they were regularly married to those whom they chose to retain as their wives. Three of the persons thus married are the highest chiefs in the district under my charge—their names are Nohoat, Karaheth and Yiupai. They have since been admitted as members of the church. Among the other parties married were two of the cast off women.

The meeting was attended by the commander and some of the officers of H. M. steamer "Torch," then in the harbor. In honor of the occasion the commander of the steamer came on shore in the morning, bringing with him a great number of flags, with which he decorated the building inside and out, and also planted flags at short distances along the fence which surrounds the church. The day was fine, and the whole scene had an imposing effect on the natives. As the occasion was extraordinary, and not likely again to occur, I did not interfere with Lieut. Chimmo, but left him to suit his own taste in the flag department.

I regard the marriages in question as

a great triumph to the cause of God on this island. Fewer marriages have been celebrated than we could have wished or expected. The views of the natives have not kept pace with their knowledge in other respects. When we landed on the island women were viewed and treated as brutes. Our object all along has been to elevate her to the position to which God has assigned to her, as man's equal and companion. The present example, especially of our chiefs, will have a favorable bearing on society throughout the island at large. And the presence of some of our own countrymen of respectable standing had its own weight with the natives, and I did not fail to tell them that marriage was regarded by us not only as a divine, but honorable institution, otherwise the gentlemen from H. M. S. would not have shown their respect for it by their presence.

The meeting which had been previously appointed for the opening of the church took place on Sabbath the 9th inst. The Rev. Mr Inglis and Mrs Inglis were with us on the occasion. We had two services suited to the event—the one conducted by Brother Inglis and the other by myself—also in the evening a missionary prayer meeting in which several of the natives took a part. Natives had come from all parts of the island to attend the opening services. There were in the church upwards of 900 persons, and from 300 to 400 outside who could not gain admittance. The whole occasion was one of deep interest, and will long be remembered by many persons.

STATE OF THE MISSIONARY WORK.

I have given full details of the present state of the missionary work on this island in letters which are now on their way to you. I am sure that you will unite with us in thanking God for the measure of his blessing which he has given to his own cause on Antietum. A great moral revolution has taken place on the island through the instrumentality of the gospel. Heathenism disappears, while Christianity takes its place. We are now endeavoring to plant teachers and open schools on every part of the island, and the desire of the people for Christian instruction is very encouraging. We have our hands full,

and I may assure you that we are contented and happy in our work.

The church under my charge now numbers about 40 members, exclusive of the two engaged in missionary work on Fortuna, and three who are laboring as teachers in Mr Inglis's district. The church over which Mr Inglis presides is of recent formation, and is still small, but he expects a considerable addition to it in a few weeks.

POPULATION OF THE ISLAND.

We are at present engaged in taking a census of the island. We find that the population of the island is much larger than we had anticipated, and that the heathen are still numerous. We find, moreover, a great disproportion between the sexes, owing to the horrid practice of strangling, and that infanticide has made sad havoc among the children. But I will communicate all results to you in due time.

ARRANGEMENTS FOR MORE MISSIONARIES.

Your last letter to me was received about nine months ago, so that I am still ignorant of your arrangements about a missionary or missionaries for these islands. I only wish that he or they may be here in time to meet the "John Williams," which will visit the islands probably about October. If not, it is doubtful if any arrangements can be made for their permanent location before her return from England, which may be two or three years hence. But do not delay on this account. If God has work for us here, islands will be open and means of communication provided which we cannot now anticipate. So if your men I entreat you, if they are not already on their way, and let us act in the holy enterprise in which we have embarked, with a zeal and energy commensurate with its importance. I trust that the example set by a few congregations in New South Wales of recent standing only, may not be lost on us, and that we may in a spirit of generous rivalry endeavor to surpass them in their works of faith and labor of love.

SUPPLIES WANTED.

I must now repeat my appeal to the friends of the cause for assistance to the mission in the shape of clothing for the

natives. I have now a large number of teachers at work who look to me for clothing, and several of them are married men. I expect, also, soon to add to their number. They are valuable auxiliaries in the work, and limited as their attainments are, we could not get on well without them. The cause of education also suffers for want of school materials. Anything in the shape of paper, pens, lead pencils, inkstands, inkpowders, &c., would be invaluable to us at the present time. We have from time to time been supplied with slates by the Samoan mission, but our wants are now so large that we must look elsewhere for help. Perhaps the Board would order a few hundred to be sent to us through the Secretary of the London Missionary Society. The slates which they send to their own mission for native use are coarse, ruled, and unframed, and could not, I think, cost 20s. per 100.

HEALTH OF MISSIONARIES.

I have recently had severe attacks of fever and ague, but am well again. My daughter Elizabeth Keir also suffered from intermittent fever. In other respects we are well. The natives commenced a few days ago to erect a house on a small island about a mile distant from the mainland to which we may repair in case of sickness. They have worked at it with great vigor, and it is now nearly finished. It will be pleasant to have such a retreat to which we can at times repair and breathe the uncontaminated sea breeze. My last attack of fever and ague was brought on by exposure to the sun while superintending the erection of a printing office. My excellent associate, Mr Inglis, who is something of a medical man, gives me many an admonition on the score of health. While writing this, a letter has just come in from him, in which he says, "Perhaps you think I harp always on one string, that it is a kind of hobby-horse, but I cannot help again repeating that I look upon it as one of our chief duties upon this island to attend to something like a religious care to the laws of health. I do not mean that we should sit in idleness, or even work to the point of exhaustion, but we should beware of overtaking our strength at any one time, or exposing ourselves too much to damp

or sun. I am afraid that you have allowed the perspiration to be suddenly checked, or exposed yourself to some malign influences. There can be no doubt at your station especially, there is a great amount of malaria constantly afloat, and if the system is not in a fit condition to resist it, with infallible certainty fevers and ague will ensue. But I have no wish to censure. Where so much is to be done the temptation is often strong to stretch the cords of this frail tenement till some one of them gives way." These are common sense observations, but the messenger who brought the letter that contains them, carries another from Mrs Inglis, who writes that her husband has been exposing himself to the sun, and barely escaped a severe fit of illness. It is easier to theorize on health here than to attend to its laws. Nevertheless, some degree of caution must be exercised by those who expect to do anything for the cause of Christ here, for without health we are useless.

ROMAN CATHOLIC MISSION ON ISLE OF PINES.

I have recently received a letter from the Isle of Pines, which is now in possession of the French. The Roman Catholic mission on that island makes but little progress among the natives. It is confidently asserted that gold has been found in New Caledonia, but whether it can be procured in sufficient quantities to repay the search after it is still to be determined.

I enclose a valuable paper on the claims of missions in the Pacific on the church of Christ. I have cut it out of the "Sydney Morning Herald," of dates July the 4th and 7th. The author I presume to be the Rev. George Stallworthy of Samoa, an excellent man, and devoted missionary. It contains a large amount of valuable information.

I must now conclude, asking for the mission and ourselves an interest in your prayers.

I remain, my dear brother,

Very sincerely yours, &c.,

JOHN GEDDIE.

LIBERALITY OF B. & F. BIBLE SOCIETY.

We have much pleasure in giving publicity to the following documents which speak for themselves.

B. & F. BIBLE SOCIETY, }
LONDON, Nov. 13, 1854. }

At a Meeting of the Sub-Committee for General Purposes held this day, James Foster, Esq., in the Chair,—

Read a letter from the Rev. J. Inglis, dated Aneiteum, New Hebrides, Nov. 24th, 1853, advising having forwarded hither some copies of the gospel of St. Mark in the Aneiteum language, an edition of 3000 copies of which had been printed in Sydney, at an expense of £62 10s.

Resolved, that it be recommended to the Committee to inform the Board of Foreign Missions in connection with the Presbyterian Church of Nova Scotia, of their readiness to refund to them the above mentioned sum of £62 10s, expended for their account in the printing of 3000 copies of the Gospel of St. Mark, in the language of Aneiteum as prepared by the Rev. Mr. Geddie, one of their Missionaries.

Read and confirmed at meeting of the Committee, November 20th, 1854.

LONDON, December 8, 1854.

Rev. James Bayne Pictou,
DEAR SIR,—

The above resolution will tell its own tale; and I feel sure that you and your

Board will be glad to see from it how ready we are to aid your devoted Missionaries in the arduous but most important labors in which they are engaged. In his letter to us Mr Inglis simply mentions the fact that the sum of £62 10s had been expended in printing St. Mark's Gospel, but adds nothing by way of request that we should defray the amount. Our Committee however, considering that it was peculiarly wish in their province to bear the charge, as once adopted the Resolution which I now send you. I have communicated this Resolution to Mr. Inglis with encouragement to himself and Mr Geddie to prosecute their labors. How shall the amount be paid?

The paper voted for the printing of St. Matthew's Gospel had safely reached Aneiteum, and ere this I presume the work will be in circulation. It remains now to be seen in what way the Committee can further aid in the work of preparing the Scriptures in the language of Aneiteum.

With best wishes, believe me

Yours very truly,

HENRY KNOLLON,
Assistant For. Secy

Theological Education.

STUDENTS FOR THE MINISTRY.

The following remarks on this important subject are from a paper read before the last meeting of the congregational union, by Professor Scott of Airedale College.

“The deficiency of suitable candidates for admission into our colleges, the number of churches that are without pastors, and of ministers that have no stated pastors, are not tokens for good among us, but, on the contrary, indications of something wrong. And it is a fact which calls for serious consideration, and is calculated to cause great searchings of heart, that a similar state of things seems to exist among other denominations, and, indeed, thro' the whole of what is called the ‘religious world.’ And hence we find that

our periodicals have lately presented many expressions of suspicion and dissatisfaction, and serious warnings, something like gloomy views and forebodings, as it regards the ministry among us, and especially what is called the rising ministry, and particularly it regards the ability of those to occupy our pulpits to adapt their courses to the requirements of the age in which we live; and these charges they are carefully examined and answered, will be found to amount to just this, that there is a deficiency of piety and mental ability; for these, if possessed in an eminent degree, will doubtless meet the requirements of any age. In all these accounts, we again say, it is highly desirable to know how to bring forth the sanctified talent of the men of our churches for the work

Christian ministry. In the first place, the great desideratum here is, to raise the tone of piety, or to secure a higher degree of vital godliness in our churches. As piety is confessedly the prime qualification here, and as this includes in its very nature real concern for the honor of God, for the success of the cause of truth by the establishment of the Redeemer's kingdom, and for the happiness of the human race, just in the degree in which it exists and works throughout the churches in general will their members find it their meat and their drink to do the will of God, and, therefore, to be engaged in that which is in a special manner his work. Were we but, every one of us, ministers, professors, churches, all that we might be, all that we ought to be, as it regards intelligence, scriptural knowledge, real constraining concern for the honor of our great Master, benevolence, liberality, superiority in even moral virtues, to those who make no profession of religion; were we all that we ought to be as it regards self-denial, activity in promoting every good cause; were we all to come out to a sufficiently great distance from those from whom we are commanded to separate; did our light but shine with sufficient brilliance all around; would none among us forsake the assembling of themselves together; were the ordinances of religion sufficiently honored; would all but act in such a way that they might with propriety exclaim, 'Lord, we have loved the habitation of thy house, and the place where thine honor dwells.'—would not this produce what might be called a ministerial spirit,—a taste for its pursuits and exercises,—a disposition to make sacrifices, if necessary, for worldly emolument for Christ, by laboring in even an obscure situation for him and for the salvation of souls? If God should fix the lot there, rather than to be found among the most successful candidates for riches or literary honors, would not such men as Elliot, and Brainerd, and Schwartz, and Martyn, and Kirke White be more common among us? How to produce this high tone of piety is the question; and some may charge me with proposing to remove some obstacle by means of another equally great. Still, however, I believe I have stated the truth, and directed

the attention to an important fact, and pointed out the principal reason why we have not a greater amount of piety and talent devoted to the work of the ministry. 2. Let all who are in the office of the ministry be careful not to give offence in anything, that the ministry be not blamed; but in all things approve themselves as the ministers of Christ. 3. It would contribute essentially to the introduction of sanctified talent into the ministry if all the churches would carefully attend to the exhortations which the apostle gives with so much earnestness, as to show that he attached to them very great importance, 1 Thess. v. 12, 13: 'And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.' And when the apostle adds, 'Be at peace among yourselves,' does he not intimate, that alienated affections, strife, and contention in a church are the result of its members not esteeming their pastors as they ought to do in love, and not attending to their admonitions? and may not these unhallowed divisions, and bickerings, and strivings, exert an injurious influence on young men of piety, and ability, and prevent them from devoting themselves to the Christian ministry? Again, in Heb. xiii. 17, we thus read, 'Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief;' and though the word which is here rendered 'rule,' or have the rule, may signify guides or leaders, this makes no difference in the sense; for guides or leaders must be obeyed, so far as their directions are followed, else how can they guide? But are there not churches which are in such a state, under the influence of such notions, that they cannot bear to hear of rule or authority of any kind as possessed by pastors? It is hardly safe, if we would avoid giving them offence, to quote the passages to which reference has just now been made. They look upon their pastors,—and it appears that the state of things is worse in America than among us,—as servants, in the lowest sense of the word, to be hired for a specified term,

to be paid and commanded, and dismissed by them just as they please. Surely this is sufficient to repel talent, and an honorable independent spirit, and even *piety* itself, from the work of the ministry. We know that pastors are the servants of the churches for Jesus' sake: even the apostles were so, and they accounted this their honor. but then, they are honorary servants in some sense, as magistrates are in the state; they are to serve by ruling and guiding, and endeavoring to secure obedience to the laws of Jesus Christ, and it is only in this way that they can perform their duties. It is, in my opinion, a mistake to say that ministers have no authority but what they receive from the churches to which they minister. These churches are the means of calling them to their office, or introducing them into it, and each particular church determines who is to be its pastor; for its conduct and choice here, it is accountable only to Jesus Christ. And is it not the duty of every Church, in ordinary circumstances, to choose some of those whom Jesus Christ has introduced into the ministry, to seek a pastor from him, and then to consider him as their guide? But, properly speaking, ministers derive their authority from the glorious Head of the Church himself.

Economy, 19th Dec., 1854.

MR. EDITOR:

If you think it admissable, I would beg through the pages of the Register to bring before the notice of our Church an object which, I am convinced, would be of no small importance to our excellent Institution: that is, a current Religious Literature. I cannot but feel deeply interested in an Institution to which I owe so much, and to whose excellence I can testify, and with which the interests of the Redeemer's kingdom in this Province are so intimately connected. My tenderest sympathies are with those who are engaged in its arduous studies; my sincere wishes are for their success, and my ardent prayer is they may be eminently qualified for entering as laborers into the vineyard of the Lord. When a student myself I felt the want of that which I now bring to the notice of the Church, and resolved, that if permitted in the kind providence of God, to en-

deavor to have it supplied. The studies of a collegiate course are close and severe, and as many of the subjects are not immediately connected with religion they tend to cool the sacred flame in the most pious heart. A student exhausted with intense mental labor is not in the fittest state to engage in religious exercises, or the most disposed to engage in those studies which tend to promote a devotional spirit. Piety is apt to grow languid, and hours to be lost in a state of languor, unless the mind be at such times diverted to studies entirely different—something new, light, interesting and instructive. Now if the Seminary was supplied with a number of religious periodicals, such as religious newspapers, magazines of various kinds, belonging to different denominations, giving all the current religious intelligence—Missionary and Domestic—a few secular newspapers of a proper standard might be added—various important ends would be gained. Hours, which otherwise might be lost, would be turned to the best advantage. The mind wearied with the severer studies of the classes would turn with avidity to the perusal of these, and would be invigorated, interested, and instructed. The spirit of pious ardor instead of languishing would be strengthened, and the hallowed fire in the heart would be made to burn with a brighter and holier flame. Who can tell but that the fire of a missionary spirit might be in this way caught that would induce some devoted spirit to carry the standard of the cross, and plant it far in upon the battlements of the enemies' kingdom. A few pounds, say five or six, expended annually in this way would, I am persuaded, be productive of an amount of good which we cannot estimate. How various and important would be the information in this way acquired? What an honor it would reflect on some one or other of the Ladies' Religious Benevolent Societies which are connected with our more wealthy congregations, were they to undertake the raising of the funds for this purpose? They could engage in no cause more worthy their attention. But if too much for one Society, could not several unite, or at least contribute a part. Or, let congregations and benevolent persons who are in the habit of devising liberal things suggest a plan by which the object in view might be accomplished. Any sum contributed for this purpose should be placed in the hands of

the Board; as the fittest party to expend it to the best advantage, and who, I am convinced, would feel the greatest pleasure in carrying out the object contemplated.

Too little interest I fear is taken in Theological Seminaries in general. No class of persons are more entitled to the sympathies and prayers of the Church than this. Consider the object which they have in view—the dedication they have made. They have given themselves to the Lord—be it little or much it was all they had to give, and whether they all prove successful candidates or not there is surely something very praise-worthy and noble in having willingly offered themselves to the Lord. From them the Church expects to receive her faithful and laborious ministers and her devoted missionaries. Surely she should be interested in having them well qualified. Surely she should feel an interest in their prosperity. How often does the student fall a victim to the intense study which is required to prepare him for the ministry. There is nothing at the present day in a pecuniary point of view to induce any young man to enter the Church. It is a matter of the deepest regret that we hear so few prayers offered in the sanctuary—so few in the social prayer meeting—so few offered by good men at the domestic altar that the divine blessing might rest on these Institutions, and that the Holy Spirit might be poured out on the candidates for the sacred office—that the salt of divine grace might be cast into these fountains that there might issue streams that shall make glad the city of our God.

As the period for opening the Seminary is approaching, it is very desirable that some method should be adopted for carrying out, in the present term, so important an object.

JAMES THOMPSON.

[We may mention that the object of Mr Thompson's communication has been in some degree anticipated by the committees who have appointed the fees for the Library to the procuring not indeed of newspapers, but periodicals of a higher standard, for the use of the students.]

MEETING OF SEMINARY BOARD.

The Board of Superintendence of the Seminary met at West River on the 3rd ult., when it was unanimously resolved to expend immediately the sum of £250 of the special fund now being raised for the Institution, in making additions to the Library and apparatus. The reason for this resolution is, that it is considered desirable that the Institution should have the benefit, as soon as possible, of the money raised, and as it stands greatly in need of additions in both departments, the committee have thought it better at once to proceed to an expenditure of this kind. They would have appropriated a larger sum, but for the fact that it may be necessary, during the ensuing summer, to erect buildings, in which case all the disposable funds at command will be required for that purpose.

Youth's Department.

ONSLow, 19th Dec., 1854.

To the Children and Youth of the Presbyterian Church of Nova Scotia and Canada.

MY DEAR YOUNG FRIENDS:—

Since I formerly addressed you, in order to raise money to supply your missionaries in Aneiteum with books, the result of which appears in the April No. of the Register for 1850, it has been considered expedient, by our Foreign Board, that I should again appeal to you, to raise money to provide them with a new printing press. The "Wier

Durham press which they took with them has been found insufficient to supply the increasing demand for books; besides, a great deal of printing materials are wanting to supply the thousands of children of Aneiteum, and their parent too, with school books and testaments. Now, it has been thought that you should have the honor of supplying this deficiency; and I have been requested to address you on the subject. I am sorry that time does not permit me at present to be very minute in this particular; but I hope that it will not be

necessary. I trust that you require only to be told what you are requested to do, and how you may do it; and then you will be ready to lend your helping hand to the great work of evangelizing the world, in which we as a church, along with others under the Great Shepherd, are engaged. It is a great work, and will require much labor and money to do it; but every little helps. As the ocean is supplied with water by the rivers, and the rivers by the springs, and the springs by rain which falls in single drops; so all the thousands of proceeds which are spent on missions, as well as other benevolent objects, are raised by small sums. Even pence amount soon to pounds, and these soon increase to thousands. I hope, therefore, that you will not be backward in contributing your pence and shillings to this great object. "I have not an opportunity of sending you subscription cards as I did before; but let each of the former collectors, and as many more as possible, provide a small subscription paper for him or herself, and let him head it with this passage of Scripture: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again." Prov. xix. 17; and let them collect as much as they can, and send it to their minister, to be brought up at next meeting of the Synod, at the latest, where it will be duly acknowledged and appropriated to the object proposed. Hoping, my dear young friends, that you will only need to be thus again reminded of your duty, and told how it may be accomplished; for the present I remain

Your affectionate Friend and well-wisher,

JOHN I. BAXTER.

A WANDERING BOY BROUGHT TO JESUS.
—About thirty years ago, an emigrant ship touched at the Marquesas Islands in the Pacific Ocean. A lad, about fourteen years of age, thought it must be a wonderful country where such ships were made, and thought he should like to see it. He watched the ship till he saw her sails spread, and her anchor weighed; and jumped on board at the very last moment! His father came to the landing greatly displeased and afflicted, but could only show some token of a reluctant farewell.

The vessel was bound for Boston, and there the youth landed, and spent two or three years. At length a benevolent gentleman took him in charge, and sent him into Connecticut, to live in a godly family. Here he was deeply impressed with the worth of his soul, and the importance of preparing for the day of judgment. In describing his feelings he uses the following simple but expressive language:—

"Christians talk to me a great deal about my bad heart. Me think my heart good enough. Mrs T. teach me to say Lord's prayer. I think me got no mother, no father. no sister, no brother here; and Mrs. T. good to me, so I do as she tell me. Then I kneel down before I go to bed, and say prayer. Me want to see minister. I set out—go part way, feel so bad can go no further—then kneel down by a great rock and pray. Me say, Oh Lord have mercy on poor heathen—give him new heart—take away old heart—O give him new heart now. Then I go on. Go in minister's barn—'fraid to go in house then I pray again. Then look round and say, God make this hay—this grain—all these things—why can't God make me a new heart. Me wipe tears off my cheeks, but they come again. Then I go in house. Mrs. C. say, What the matter? you hurt you? I so shamed, me say, O, it rains out doors. Want to have her think it rain on my face. Me say, me got that bad heart yet yet. That night me feel heavy—heavy all over. Eyes all tears—could no sleep. Next day feel so all time. Afternoon go work in barn with W.—could no work. Feel me want to pray. Tell W. we kneel down. Then me say, O Lord, have mercy on us—give us new hearts. Then me think about Jesus Christ, and about Christian folks. Me never feel so before. Heavy all gone. Then me love to pray, and say Our Father. Then me think me feel to love Christ—me go up on hay to find him—pray to him. Then me think Christ every where. Then come down. Me feel no mad to any body; if a man strike me, no want to strike him back again."

This heathen boy was THOMAS HANITAA PALTOO. He afterwards gave evidence that he was a true disciple. In less than a year after his conversion he died.

Miscellaneous.

THE SULTAN'S FIRMAN AGAINST SLAVERY.—The following is the Firman lately addressed by the Sultan to Mustapha Pacha, General-in-chief of the Imperial army of Batoum, interdicting the commerce of Slaves in the Black Sea: "Man is the most noble of all the creatures formed by the hand of God, who destined him to be happy in making him free horn; but, contrary to that decision, the Circassians indulge in that strange habit of selling their children and relatives, as slaves, and even of stealing children from each other, to sell them like animals or articles of furniture. These proceedings, incompatible with the dignity of man, and contrary to the will of the sovereign Creator, are altogether reprehensible, and I condemn them absolutely. Wherefore I have just given orders that, to prevent that state of things from being continued, counsels and directions should be given to the Circassians, and at the same time proper measures be adopted to prevent the embarkation of slaves on the coast; and in order that this decision be known to all civil and military authorities in these districts, the present firman has been rendered expressly by my imperial divan. Wherefore a vizier being thus informed of what I desire, you will proceed, with that zeal and high intelligence which distinguish you, to make known my sovereign will to the Circassians and all others, by publishing it in the most detailed manner. You will do all that your experience and sagacity will suggest to you, to put an end to that traffic, and to prevent the passage and embarkation of slaves in the waters under your command; and besides, as it is urgent to punish all who contravene these orders, and are guilty of selling their children or relatives of the children or relatives of others, you will not lose sight of that point; in fine, you will pay every attention to do every thing indicated above, and you will show full respect to the noble spher with which the present document is adorned. Given in the second decade of the month of Mouharrem, 1271 (beginning of October, 1854.)" A second firman to the same effect, was issued on the same day, to prevent the commerce of slaves in Georgia. A letter from Constantinople states: The sale of slaves has been solemnly prohibited. The bazaars where they were sold have been shut up, and penalties fixed against those who contravene the order.

DEATH OF DR. KITTO.—Intelligence has been received in town of the death of this eminent biblical scholar. It is generally known that several months ago he received a paralytic stroke, produced, there is every reason to believe, by his incessant labors and the severity of which was such as to compel a total cessation of literary employment. By the advice of his medical friends, he was sent to Carstalt in Germany, where he has been sojourning for the last three months, and from the waters of which he seemed to derive considerable benefit. Within this short period he sustained two heavy domestic afflictions—in the loss, first, of his youngest, then of his eldest daughter; and although his letters indicated that he bore these successive bereavements with the Christian resignation and fortitude that might have been expected in a man of his eminent piety, yet natural anxiety and grief, preying on a most sensitive mind, rendered his shattered frame more liable, it is feared, to a recurrence of his former disorder. At all events, he was seized, on the 24th, with a new attack of paralysis, under which he sank on the following morning. Much sympathy was excited throughout the Christian public on the announcement of Dr Kitto's distress, and exertions were made here, as well as in London, Edinburgh, and other places, to raise contributions for his relief. Something will still require to be done, as his pension of £100 terminates with his life. We understand that his friends contemplate a petition to Government to continue the annuity to his family; and we feel assured that their efforts will be supported by the approval of the Christian community; for the claims of so useful a writer as Dr Kitto cannot be easily forgotten.

COST OF IDOLATRY.—It is stated that the incense alone, which is burnt in the Chinese empire, in the worship of their idols annually, costs £90,000,000 sterling, or about five shillings (a little more than a dollar) for each man, woman and child. At first sight, the estimate appeared to us

extravagant, but, on a moment's reflection, we concluded that it may be near the truth. All this is expended on a ceremony which neither informs the mind or educates the heart. Do the people of the United States expend fifty cents a piece for religious purposes? Does it cost twenty-five cents for each man, woman and child in the nation to support a system of religious instruction which places a Christian community immeasurably above a Pagan community, in substantial wealth, intelligence, and whatever else renders life pleasant and desirable?—*Cong.*

TARSUS, the birth-place of Paul, and once a no mean city, has fallen from its ancient dignity. Yet from a distance, few places in all that country present a more inviting appearance. It is imbedded in

the verdure of its gardens, so that the minarets of a few mosques only can be seen above the foliage, and has an air of coolness and comfort exceedingly refreshing. The distant tops of the Taurus range of mountains give additional charms to the scenery. But the city itself disappoints expectations. Its houses, with few exceptions, are made of low mud walls, thatched with straw. Stagnant water is found in many of the gardens, which, in connection with the great amount of vegetable matter and the heat of the climate, renders it unhealthy. Broken fragments of marble and granite, and other ruins, bear witness to its ancient greatness. The inhabitants consist of 1,000 Fellah families, 40 or 50 Greek, 500 Musselmen, and 300 or 400 Armenians and Jews.

Notices.

The Treasurer of the Mission Education Fund acknowledges the receipt of the following sums:—

From S. S. Children of Princeton, P. E. I., 67s. Is. cur.	£2 15 10
From Female Society, 20s. do.	0 16 8
“ A Friend in Picton,	0 6 3
“ “ New Glasgow, per Rev. G. Walker	2 0 0
	£5 18 9

The Presbytery of Truro met at Upper Londonderry on the 16th inst., for visitation. Tho' the day was very stormy, the attendance was good, and the proceedings of a most satisfactory and encouraging character, with respect to both the spiritual and temporal affairs of Mr Ross' charge. In the latter, especially, a marked improvement was evident. By failure of subscriptions, not designed, when made, to be continued, and from the setting off of the Folly Mountain district, as a mission station, losses were sustained by the congregation to the amount of about £22, and yet with becoming principle and consideration, so far from pleading those losses, (as is sometimes done,) as a reason for failure in discharging duty, the congregation have, thro' its members, with praiseworthy energy and liberality, assumed and fully discharged liabilities,

strictly speaking not theirs, and at the visitation, the Treasurer's and Managers' Report showed that the pastors' salary was fully and punctually paid. Tho' not in fact having *surplus funds*, this congregation, as now situated, have raised for the support of their own ordinances at least £22 more than the original engagement. Such conduct, while only dutiful, reflects highly on the energy of the Managers and the Christian principle of the people, and should be an example to other portions of the Church similarly situated.

An application was made from Wallace River, craving advice of Presbytery, with a view to calling a minister to that and the adjacent stations. Agreed that it do lie on the table till the result of correspondence on some other matters be made known.

Mr. Matheson, student of Divinity, delivered a popular sermon, from Rom. i. 10, which was sustained and another exercise prescribed.

Provision was made for the supply of the congregation of Harvey, in the event of Mr McCulley's withdrawal from the Presbytery's bounds at the expiration of the usual term.

It was also agreed to institute a Presbyterial fund to defray expenses of the Clerkship and missions undertaken by the brethren, and members were enjoined to

make an annual collection for this purpose.

Next meeting of Presbytery was appointed at Mass Town on Tuesday the 27th day of February, to consider the rules of procedure and report.

Wm. McCulloch.

The Presbytery of Prince Edward Island, in connection with the Presbyterian Church of Nova Scotia, met at Bedeque on the 26th December last. Mr William Keir, Student of Theology, delivered a Homily and an Exercise and Additions, and was examined on Church History, and on the Hebrew Bible and Greek Testament. Having completed his trials to the satisfaction of the Presbytery, he was licensed to preach the gospel. Next meeting of Presbytery was appointed to be at Lot No. 14, on Wednesday the 7th of February, 1855.

ERRATUM.—The first list of subscriptions in our last headed "Special Effort for the Seminary" should have been under the Treasurer's acknowledgments. It contains the list of the sums actually paid into the Treasurer's hands.

Rev. Mr McCulloch acknowledges the receipt for Londonderry of the following sums: Wm. Matheson, Esq., Durham, £5; Upper Londonderry, £3; Lower Londonderry, £2 10s 6d.

The Board of Superintendence of the Seminary of the Presbyterian Church of Nova Scotia will meet at the Class Rooms, on Wednesday the 7th day of March, at 11 o'clock a. m. The Classes will be opened by a lecture by Professor McCulloch.

On the day previous the Board will meet at the same place and at the same hour to receive application, and examine candidates for admission to the Institution.

Wm. McCulloch, Convener.

Truro, Jan'y 17th, 1855.

CARD.

The Sharon Church Congregation of Tatamagouche would thankfully acknowledge the receipt of the following donations toward the Building fund of their New Church.

Messrs Miller, Houghton & Co., Liverpool,	
per Messrs A. Campbell & Co., a Bell,	valued at £40 stg, £50 0 0
James Primrose Esq, Pictou	9 0 0
John Yorston Esq do	5 0 0
Abraham Patterson Esq do	5 0 0
William Stairs & Son Halifax	5 0 0
E. Tupper do	5 0 0
C. T. Irvine Pictou,	1 5 0
James Scott, Halifax	1 5 0
James McKinnon Pictou	1 0 0
Charles Weaver, Truro	1 0 0
Rev R. Grant	0 10 0

By order of the Congregation

R. LOGAN, Sec'y.

Robert Smith, Truro, acknowledges the receipt of the following:

FOREIGN MISSION.

From Miss Mary Cotton, Doburt River,	£0 5 0
do Isabella Cotton, do.	0 3 1/2
Rev. E. Ross's cong.; Londonderry, 50 yds. flannel, value	3 2 6
Mrs. John L. Hamilton, Brookfield, 1 pair socks,	0 1 3
Mrs. Joseph Wilson, Londonderry, 5 yards flannel, value	0 6 3
Mrs. Ephraim Wright, Lower Stawinacke, patchwork & reels thread,	0 2 6
Mrs J. W. P. Chisholm, Wallace River, parcel sundries, value	0 9 3
From Ben. Soc. of Onslow & Beaver Brook, per Rev. Mr Baxter,	10 0 0

MISSIONARY REGISTER.

Wallace River,	0 18 9
From Truro congregation,	4 14 6
HOME MISSION.	
From Ben. Soc. of Onslow & Beaver Brook, per Rev. Mr Baxter,	2 10 0
SEMINARY.	
From Ben. Soc. of Onslow & Beaver Brook, per Rev Mr Baxter,	1 10 0
STUDENTS' LIBRARY.	
From L. Rel. & Ben. Soc, O. Barns	2 0 0
From do for Harvey mission,	1 2 4 1/2

Monies received by Treasurer from 20th December to 20th January, 1855.

FOREIGN MISSION.

From Francis Beattie, junr., 1855.	£0 10 0
Jan'y 3, Mrs Jacob Hatfield, Yarmouth, for printing press, per Rev. George Christie,	1 0 0
12. Two little children, Pictou,	0 1 3
12. From a friend, per Rev. Geo. Walker,	1 0 0
do do for printing press,	1 0 0
16, A friend to the cause, Gay's River, per Rev. R. Sedgwick,	1 0 0
17, Mr Robert Smith, Truro,	0 13 1/2
19, Salem Church Soc., Green Hill, for religious purposes,	6 12 6 1/2
20, From a friend for Mr Geddie's special use, per Rev. G. Walker,	0 12 6

HOME MISSION.

From Mr Francis Beattie, junr.,	£0 10 0
16, From a friend to the cause, Gay's River, per Rev. R. Sedgwick,	0 10 0
17, Mr Robert Smith for Harvey Mission,	1 2 4 1/2
19, Salem Ch., Green Hill, Society for Religious purposes,	5 10 7

SEMINARY.

Jan'y 13, From Ladies' Seminary Society, Pictou, for 1854, per Mrs O'Neil,	£2 14 0
17, Mr Robert Smith for Student's Library,	2 0 0
From do do do	2 10 0
19, Salem Ch., Green Hill, Ladies' Society for religious purposes,	7 8 8 1/2

REGISTER

Jan' 17, From Mr R Smith, Truro,	5 13 3
20, Agent	15 0 0

RECEIPTS FOR REGISTER.

A. Thompson, Antigonish,	£1	0	0
Mr. Prussia Birch, Port Hill, P. E. Island,	1	7	6
Rev. R. Blackwood, Tatamagoucho,	0	11	3
Mr. James Ramsay, lot 7, P. E. I.,	0	8	9
D. F. Layton, Folly Village,	2	5	0
Andrew O'Brien, Noel,	1	0	0
Rev. George Clarke, Shelburne,	2	0	0
Abram Patterson, Esq.,	0	4	6
Rev. James Bayne,	0	3	0
Rev. R. Blackwood, Tatamagoucho,	0	5	0
David Fricze, Maitland,	1	0	0
Rev. A. L. Wylie, Londonderry,	4	12	6

Also, is. 6d. from each of the following persons:—

Mrs. McColl, Guysboro', James Ives, James Murdoch, Mrs. Stevenson, Mrs. Pottinger, Thos. McKean, A. McKimmie, Miss English, Adam McKean, Thomas Dickson, Mrs. R. Dawson, Mathew Archibald, Mathew Patterson, Henry Sterns, Joseph Velzien, Miss Inkster, James Stewart, Mrs. O'Neill, Mrs. S. McLean, Andrew Miller, C. T. Irvine, John Taylor, G. J. Hamilton, J. & J. Yorston, R. P. Grant, William Brown, Peter Brown, A. J. Patterson, James Stalker, John T. Ives, Miss Margaret E. Patterson, Burton McKay, Mrs. Archibald, William Pottinger, George Fulton, David Lowden.

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.

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 the 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.

Orders for the Register are requested to be sent in immediately, as hereafter none will be forwarded without the money or the order of a respectable agent, and after the present month no more will be published than is necessary to supply the demand.

FOREIGN MISSIONARY WANTED.

The Board of Foreign Missions having been directed by the Synod to endeavor to secure the services of Two Missionaries to labor in the South Seas, are now prepared to receive applications for that service, from ministers and 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, Secretary of the Board, Pictou.

BOARDS AND COMMITTEES.

Board of HOME MISSIONS—The Rev'ds. Professor Ross, Patterson, Watson & Walker, and the Presbytery Elders of Green Hill, West River and Primitive Church. Rev. George Patterson, Secretary.

Board of FOREIGN MISSIONS—The Rev'ds. Baxter, Keir, Roy, Walker, Bayne, Waddell, Watson, and Ebenezer McLeod & Daniel Cameron, West River; Alexander Fraser, Esq., N. Glasgow; John Yorston & J. W. Dawson, Pictou. Rev. James Bayne, Sec.

Educational Board—The Rev'ds. Smith, McGregor, Campbell, Ross, Bayne, and Messrs. Abram Patterson, Charles D. Hunter, Adam Dickie, Isaac Logan, John D. Christie, James McGregor, John Yorston, Anthony Smith, J. W. Carmichael, and J. D. McDonald. Ex-Officio members, the Moderator and Clerk of Synod for the time being. John McKinlay Esq., Secretary.

Seminary Board—The Professors ex-officio, Rev'ds. McCulloch, Bayne, Christie, McGillvray, Watson, G. Patterson, and Daniel Cameron and James McGregor. Rev. Wm. McCulloch, Convener. Rev. J. Watson, Sec.

Committee of Correspondence with Evangelical Churches—The Rev'ds. Patterson, Walker and Bayne. Rev. G. Patterson, Con.

Committee of Enquiry respecting the best locality for the Seminary—The Rev'ds. Murdoch, McCulloch, McGregor, G. Patterson, Sodgevic, and James McGregor, Esq.

Committee of Bills and Overtures—Messrs. Roy, Bayne and McGillvray, and James McGregor,—Mr. Bayne, Convener.

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

Receivers of Contributions to the Scheme of the Church—James McCallum, Esq., P. E. Island, and Robert Smith, merchant, Truro.

General receivers of Goods for the Foreign mission—J. & J. Yorston, Pictou.

General Agent for the Register, FRANK BEATTIE, Junior, Pictou.